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**THE
ASTROLOGICAL SELF INSTRUCTOR,**



BY

B. SURYANARAIN ROW, B. A.

AUTHOR OF

A Short Compendium of Astrology,

MANUAL OF CHESS,

Jubilee Sketch of the Queen-Empress Victoria.

Geographical Primer,

The Astrological Primer,

etc. etc. etc.

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PREFACE TO THE FIRST EDITION.



Ten years ago, I published a small pamphlet on the subject of Astrology in English and Kanarese. It was my maiden attempt and the venture proved successful beyond my expectations. The present great demand for it shows that I was not mistaken in my labours. Various circumstances prevented me from publishing this book earlier and my humble labours, such as they are, I hope, will prepare the way for those, who did not take themselves to the sublime study of Astrology, simply for want of elementary books on the subject. I cannot close these lines without expressing my obligation to my friend V. Subbaraya Mudliar, English Head Clerk, Collector's Office, Bellary, for the help he gave me both in the preparation of the book, and in the revision of press proofs.

B. SURYANARAIN ROW, B. A.

March 1892, }
Bellary, India. }

PREFACE TO THE SECOND EDITION,

The sale of a 1,000 copies of my *Astrological Self Instructor* within 4 or 5 months after its publication is a certain proof that there is a very great demand for easy and elementary treatises by competent men on this all absorbing subject. I lately published another book called the *Astrological Primer* and it has been equally acceptable to the discerning public. The patronage of the educated gentlemen and the most flattering remarks regarding my astrological publications have encouraged me to devote more of my time to the explanation of its technical principles, and I have, as a preliminary step, added in this edition illustrative horoscopes of living and dead persons. This, the reader will see, is a very great improvement in the right direction. As the editor of the "Argus," Madras, for nearly four years I had ample opportunities of weighing the editorial opinions of the Indian Newspapers, and thus I feel no necessity to submit a scientific book for Newspaper reviews. In many cases their opinions are utterly valueless and greatly prejudiced. The public are the best critics and to them I willingly submit the following pages for acceptance.

B. SURYANARAIN ROW, B. A.

April, 1893, }
Bellary, India. }

DEDICATION.

To,

B. JAGANATHA ROW,

MYSORE SERVICE.

As a token of the long and pleasant hours spent from childhood in all its phases of development in your company and the sincere interest evinced by you in my progress, this book is lovingly dedicated to you by your affectionate brother,

The Author.

AUTHORITIES.

The following authors and books have been consulted in the preparation of this work. Vasista, Narada, Sakthi, Parasara, Vysa, Vishnugupta, Devala, Maya, Yavana, Jaimini, Manitha, Satyacharya, Jivasarma, Mandavya, Bharadwaja, Gargi, Sankaracharya, Vidyaranya, Bhattot-pala, Varahamihiracharya, Kalamruta, Sarvarthachinta-mani, Manasagari, Moohurthamarthanda, Moohurthaga-napathy, Moohurthadarpana, Gopalaratnakara, Saravali, Nakshatrachudamani, Jainandramala, Oodudasapradipi-ka, Jatakalankara, Jatakakalanidhi, Yogavali, Keralam. and other ancient sanscrit books.

In the Introduction I have consulted the works of Roscoe, Kirchoff, Stewart, Johnson, Tyndal, Spencer, Bain, Huxley,, Proctor, Herschell, Lardner, Maxwell Lockeyar and other eminent scientists.

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INTRODUCTION.

I believe I am the first writer in India on the subject of Astrology in English. The very rapid sale of my little pamphlet on Astrology entitled "A Short Compendium of Astrology in English and Canarese" (2000 copies) published in 1882, and the subsequent great demand for more copies encouraged me to issue an improved and much enlarged edition. The exhaustive treatise promised by me to the public will be published later on. When completed it will be a good reference book both for students and adepts in this branch of knowledge, and will also contain a large number of illustrations and examples with a fine colored Zodiacal map of the heavenly planets. My book and the series of astrological lectures I delivered in my tours, I am sure, have created a good deal of interest in the minds of the educated public in India, and I am greatly encouraged in this view by the kind suggestions of several able men who have written to me on the subject, desiring me to treat Astrology more scientifically and meet such of those objections against its belief as could be done with my limited knowledge and time at command. Astrology has been much neglected and hastily judged, and it is a great pity that it has not been properly and thoroughly investigated. My present attempt has been to produce a cheap and useful book, written in an easy and untechnical style and to introduce the beginner to the higher branches of the Astrological sciences without many of those difficulties, which generally

beset works of this kind. Books treating on scientific and technical subjects should be as simple as possible if they are to be really useful to the general public. Within the narrow compass of this small primer it will not be possible to attempt to reconcile satisfactorily the formulas of Astrology with the principles of the physical sciences. But anything said on this subject will not be out of place in a work of this kind. Astrology like medicine is a practical science, and therefore requires to be handled as such. Even the different religious systems which have not been scientifically explained or which cannot be so dealt with have lost much of their hold upon the enquiring minds. It is as it ought to be, and we might reasonably expect healthy results from such a state of things. Human intellect is stimulated, enlarged, and developed, and sooner or later we must be prepared to meet with those religious, social and intellectual changes which are the indispensable forerunners of such critical times. The science of Astrology was assiduously cultivated by the best intellects the world had ever seen, and when so many geniuses, no mean ones judging them from their other works, believed in it, it would certainly be absurd to bring home to them the serious charges of ignorance and imposture. Vasista, Narada, Parasara, Vyasa, Jaimini, Manu, Varaha Mihiracharya, Sankaracharya, Ramanujacharya, Madhavacharya, Vidyaranya, Chanikya, Budda, Yavanacharya, Socrates, Plato, Aristotle, Diogenese, Cicero, Cæsar, Ptolomy, Copernicus, Kepler, Tycho Brahe, Bacon, Newton, Confucius and other eminent men believed in Astrology and most of these have also written works on that subject. This is a matter which merits our careful attention. Most of these illustrious men lived a saintly life and are honored for their intellectual greatness. They

never stood in need of the fruits of their imposture and consequently we find no selfish or mean motive to actuate them to write upon a subject which they believed to be false. No man can be said to be competent to pronounce an opinion upon any subject unless and until he has devoted sometime to its study and investigation. The opinions of many of the educated youths of the present day are to be held without any value until we know they have seriously thought over the matter. It has become a sort of fashion to laugh at things which they cannot understand or to which they are not willing to devote much time. We need not blindly share in the belief ancients had for sciences of this kind, but what justification can we plead for rejecting them without a fair trial on our part to test their truth. If a just verdict is to be returned, the large mass of confusing evidence brought to bear upon this point should be patiently sifted and carefully compared. Recent scientific researches have shown that many of our much abused customs and manners were the result of a long and careful study of sanitary or hygienic principles, and not the arbitrary dicta of ignorant and self designing priests. I shall touch on these facts elaborately in my comprehensive treatise on Astrology, and show therein that what we call "superstitious and meaningless ceremonies and observances" were not mere conventionalities, the result of social or priestly tyranny, but rules founded upon human experience and scientific knowledge. There are many questions which an astrologer is expected to answer but which he does not or cannot answer. Because a phenomenon cannot be intelligently explained with reference to known scientific principles, would it be fair on our part to reject it altogether. It might take generations or centuries before we get a satisfactory solution for it.

Our ignorance of the causes working to produce a phenomenon, does not destroy the phenomenon itself; and in these cases our duty is simple and plain. The first and the most formidable question with which an astrologer is generally assailed at the very threshold of his investigation is "how do the planets above influence the terrestrial phenomena below?" and if they do "is it possible for man to find out their exact influences?" I am constrained to admit that this question involves a good deal of discussion before an attempt can be made to answer it. In searching after scientific truths we need fear no discouragement. Neither one man nor one age can perfect a science. It is always progressing and such changes as lead to its progress must be noted down and their causes searched after. Therefore any attempt, however humble it might be, made to further its interests or explain its phenomena will not be lost labour. The obstacles may be very great indeed, but they need not discourage the sincere student of science. The question above referred to has three aspects in which it can be viewed, *viz* (1) planetary influences on the physical constitution of man, (2) planetary influences on his intellectual peculiarities, and (3) planetary influences on his success or failure in life. These may be divided into further sub-divisions, but it is not desirable to go deep into those unnecessary details in a primer of this kind. Vedas have been declared to be the oldest books now extant, and almost all the Vedic passages are capable of being interpreted to explain the physical phenomena of the world. After explaining the physical phenomena, Vedas go a step further and deal with a nobler phenomenon the intellect of man, and its aims and objects with relation to its Creator. It is not advisable to plunge deep into the metaphysical side of this question and therefore avoiding all reference

to it, I shall confine myself as closely as possible to the explanation of the physical phenomena. References to the great physical agents, *viz*, light, heat, electricity, magnetism, gravitation, cohesion, adhesion and chemical combination are largely found in the Vedic passages and these are fully explained in a treatise called the "Soudamini Kala," a part of which is in the possession of a friend of mine. These subjects have been most elaborately treated in our ancient books, but unhappily in a symbolic language, which is not generally understood by the ordinary Pundits, and much less by the student who commences his Vedic studies. I shall briefly explain some of the reasons which go to show that the physical constitution of man is under the direct influence of the planets. In approaching scientific subjects, we must be as little prejudiced as possible and follow the reasoning carefully. This is a sublime subject and requires a very calm and patient study. By a close observation of our surroundings, we shall be able to draw some inferences which have a great scientific weight, and the value of which depends considerably upon the mode of our observation. All the planets shine by borrowed light, and hence in their influences upon mankind they considerably differ as they take away something from the Sun's rays and add something of their own in the process of reflection. Further on it will be shown, that influences from different planets are required to develop the different senses of the man. Quotations from the Vedas or Soudaminikala are quite out of place here, and those who are desirous to know more about these subjects are quite welcome to open correspondence with me. Here I may take this opportunity of assuring my readers, and others, that on topics connected with this branch of knowledge I shall always be willing to explain objections, as far as

I am able to do so. Just as the time of one rotation of the Earth on its own axis constitutes a day, so also the time of one revolution round the Sun makes a year. The duration of such years depend on the system of calculation, but this will not be relevant to our point. The Earth turns as well as the great luminary the Sun, and this double rotation gives rise to all the complicated phenomena we observe around us. In the body of the Sun itself we see at intervals, vast dark spots, some of them many times larger than the Earth we inhabit, appearing in several places, sometimes moving regularly across the Sun's disk, sometimes disappearing rapidly in the spots they were first noticed, sometimes receding from the body of the Sun to tremendous distances, and then again falling apparently with great velocity upon the Sun's surface. These appearances and disappearances of the Sun-spots are not without their value in science and the reader will do well to bear these facts in mind. Such phenomena are common not only to the great luminary, but they may also be noticed in the bodies of the other planets. These dark spots appear and disappear, on some occasions at regular intervals, and on others apparently obeying no fixed laws. The Sun is the chief source from which we get all our light and heat, and the terrestrial phenomena is considerably affected by the distribution of these two agencies. The great natural forces of cohesion, adhesion, gravitation and chemical affinity have an universal application, and since these forces are constant and invariable, it is not reasonable to expect them to work continuously and yet produce no results on the Earthly phenomena. If these forces are universal, their influences must also be universal, and when we once grant the proposition that they are universal, the minutest atom in nature obeys them, as the

largest compound brought into existence by the very same forces working in a thousand wonderful ways. In the theory of Evolution, it is a question, whether there are any other forces than those already named, which have been working to bring about the results therein named. We cannot say that these forces or agencies have been idle, that they have not evolved all the complex phenomena out of the simpler materials, and that they have not produced the grandest triumph of their working *viz* the formation of man with his most wonderful intellect. The variety in human species as well as in the animals and vegetables, is then the direct result of these forces working under certain laws which though general have still their "Vagaries." We have first, the grand divisions in nature, *viz* Mineral, Vegetable, and Animal possessing distinct characteristics. These have been formed under certain given physical conditions, subject of course to the influences of the planetary rays. The breaking of the rocks, the work of the atmosphere on them, the power of cold on the plants, the work of dew and frost, are all attributable to the rays of the Sun and Moon, and when they have been doing so much work, how can we say that these kingdoms are not under their influences. These grand divisions are divided into numberless genera, species, and individuals, and as they are brought into their present shape by the above named forces, they cannot escape the universal influence of the planetary rays. No two individuals in nature are alike and this wonderful endless variety is due to thousands of causes which have all been at work under the controlling power of the Sun's rays, and by studying these causes alone, man will ever be able to predict their character, existence, development, and final destruction. No one can say that these are the results of blind chance

working without purpose, and not being subjected to superior controlling agencies from the planets. We get them from the enormous gaseous body called the Sun, and if this is granted as it must be, we have his direct influence on the minutest object in nature whether it is animate or not.

Admitting that we are under the direct control of the natural forces, we see that the Sun's rays have a great influence on our physique and character, because they determine the climate of a place. "The principal factor in the formation of climate is of course solar heat, the climate of any place depending primarily on the lengths of the days and nights, and on the relative duration of the seasons. But climate is also greatly affected, by the nature of the surface, whether it be land or water. Water parts with its heat much more slowly than the land does, and it thus retains a store, which serves to equalize the temperature. On land again the climate depends to a very great extent on the altitude. Climate is also modified by winds which transport heat and moisture from one place to another and by marine currents. Climate determines to a very large extent the character of the animal and vegetable population of a country or its fauna and its flora." In studying the history of any place we observe a great many vicissitudes of climate, sometimes the area supporting a tropical or sub-tropical vegetation and at other times offering a congenial feeding ground for herds of various animals. Such differences of climate may be partly accounted for by alterations in the relative distribution of the masses of land and water, but some of these changes appear so extreme that geologists are not able to explain all the phenomena satisfactorily, and we have to seek their explanation in astronomical causes. Astronomy therefore is able

to explain all the terrestrial and celestial phenomena and a study of this sublime science affords the greatest incentive for the expansion of the human intellect. We have seen that the Sun is a huge ball, around which all the planets, as well as the Earth revolve. We have also seen that the surface of this huge body is spotted with dark patches which appear dark in as much as they are less luminous than the intensely bright surface which surrounds them. These spots are neither constant in shape nor in position, sometimes they are completely absent, sometimes they slowly move across the disk, often in straight lines, but occasionally they move also in curved lines. Observations of these Sun-spots have established the fact that the Sun is not a fixed body, around which the planets, including the Earth, revolve but that it has a motion of its own through space. Even in the Sun-spots, the surfaces are not uniformly dark. There are degrees of darkness and these are believed to be gigantic cavities, corresponding to different depths in the body of the Sun. The coarse mottling of the Sun's surface due to irregularities there, indicate lower levels where the spots are dark, and it is natural to suppose that in these parts, light is lost by absorption through the over-lying atmosphere.

• During total eclipses of the Sun by the shadow of the Moon we see around the margin of the disk variously colored prominences, and from these red flames of fantastical shapes, may be seen darting forth to the extent of 100 or 150 thousand miles or even to greater distances. These flames generally consist of the gas hydrogen and it is a significant fact, that this gas which forms so large a portion of the water of the Earth, should also play such an important part in the constitution of the Sun. The Sun is more than 92 millions of miles from the Earth, and at this tremendous

distance the effects of the Sun's rays are so powerful, that all the terrestrial phenomena are attributed to their influence. Spectrum analysis has shown the existence of a large number of elements in the Sun, viz, hydrogen, iron, zinc, magnesium, manganese, calcium, barium, lithium, sodium, nickel, copper, aluminium etc. This list does not exhaust the metallic and non-metallic elements found therein, and when we refer to the composition of the plants and animals on the surface of the Earth, we see we have many of them, which at present seem to be indispensable to their growth and production. The elements are, hydrogen, oxygen, carbon, nitrogen, sulphur, phosphorus, chlorine, iron, silica, manganese, magnesium, calcium, sodium, and potassium. But we cannot say definitely that this list is exhaustive, for if it were so, the chemist can produce all the plants without the help of Nature. We have not yet succeeded in 'discovering' and analysing all the forces that are at work in the production of plants, and this circumstance must impress upon our minds the necessity of developing these sciences more and more to meet all our objections. From the surface of the Sun enormous quantities of light and heat are continually being radiated in all directions. The Earth we inhabit, on account of its insignificant size and tremendous distance from the Sun, can only receive but an extremely small quantity of the total amount which is thus shed by the great luminary. Calculations have shown that the Earth receives less than the two thousand millionth part of the total quantity of the Sun's light and heat. All our natural phenomena, which are entirely dependent upon solar heat and light are therefore effected by this extremely minute fraction of the Sun's stores of energy. When the huge globe we inhabit, with its inaccessible snow-clad

mountains, impassable oceans, mighty rivers, grand forests, and terrible seas of sand has been called into existence, and is maintained in all its various phases by this infinitesimally small quantity of the Sun's energy, what should be the fraction of the Sun's light and heat, that would be required to call into existence, any mineral, vegetable or animal body. As the mass which makes a man is to the mass that forms our globe so should be the proportion of the Sun's light and heat to call the individual body into form to the total quantity of his energy necessary to maintain the globe at the incredible distance of more than 92 millions of miles. This quantity we have already represented by less than the two thousand millionth part of the total quantity of the Sun's light and heat. Can we conceive what fraction of the Earth a man is, and if we can, then, that fraction of the less than the two thousand millionth part of the Sun's energy will be quite enough to bring an individual into existence, and destroy him again. I shall here work a few figures which show the extreme difficulty of conceiving this minute atom of the Sun's force, which is required to build up and destroy an individual. The Earth sweeps round the Sun on an orbit more than 180,000,000 miles in diameter and the stars remain all but unchanged in their apparent position. The Sun's diameter is 850,000 miles. If the Earth is represented in mass as 1, the Sun's mass is 318,000 times larger than the Earth. The volume of the Sun is 1,260,000 times larger than that of the Earth. At equal distances, the Sun exerts 315,000 times as much force on any body as the Earth. So that if the mass of the Earth were as great as the Sun's his dimensions remaining unchanged an object which now weighs one lb. would weigh more than 32,480 lbs. A man now of average weight would be crushed down by a weight of more than 20,000 tons.

A body if raised but one inch and then let fall would strike the ground with a velocity three times as great as that of the swiftest express train.

Let us take an example by which we may try to have an idea of the inconceivable fraction of the Sun's stores of energy required to influence an individual and bring him into existence. Fixing the population of the world roughly at 2,000 millions, and supposing for one instance that the Earth contains no more mineral, vegetable or animal matter, but is solely composed of human beings, then, we see that the solar energy required for one man will be two thousand millionth part of the minute fraction of the Sun's power

that the Earth gets from him or $\frac{1}{4,000,000,000,000,000,000}$ th part of the Sun's power radiated into space. We know there are animal species, each division of which contains millions and billions of individuals. Take the number of animals of all descriptions and say we have 1,000,000,000,000. Then the Sun's influence required for each individual of this class will be less than the billionth part of the fraction of the Sun's power which the globe gets as its share among the planets, which, as we have already seen, is less than the two thousand millionth part of the whole power radiated into space. Therefore each animal will

have to get less than $\frac{1}{2,000,000,000,000,000,000,000}$ th part of the whole. In this case as in the preceding we have to imagine for a moment that the Earth contains no other than animal matter alone. Man must of course be excluded from the animal species. Take the birds of the Earth and try to find out their number. We are of course attempting to perform impossible things. Granting their number, for the sake of simple calculation to be more than

1,000,000 times the number of animals, and supposing for a single moment that the Earth's mass is composed of bird matter alone, each individual bird gets one millionth into one billionth part of the fraction of the Sun's rays viz. less than two thousand millionth part

or $\frac{1}{2,000,000,000,000,000,000,000,000}$ th fraction of the solar power. Go a step further and find out the number of animalculæ in the world. It seems to be more easy for man to attempt to count the grains of sand in the sea than to attempt to number the animalculæ, when we remember, that a drop of blood of the musk deer held by the point of a fine needle contains millions of corpuscles or living organisms. Now reader if you can find out the number of plants on the surface of the Earth, and the number of fruits they bear. Then each of the fruits will have that fraction of the solar heat which is represented by their total number multiplied by two thousand millions the fraction of the solar energy, the Earth gets to produce its terrestrial phenomena. In this case also we have to suppose that the Earth is solely composed of the vegetable matter. But if we take the number of molecules, forming our earthy compounds mineral, vegetable and animal, and try to find out what fraction of the solar energy is wanted for each object, we have no mathematics which enables us to comprehend their value. It would, I am afraid be more easy for us to fly to the solar regions and compell the great luminary itself to give us some figures, consistent with his inconcievable colossal magnitude and power than to attempt to figure to ourselves these fractions of fractions, until we are lost in the wondrous regions of numbers. Our imagination recoils in attempting this impossible task and reason goes mad to solve an insolvable problem,

Imagine now what will be the proportion of the mass of an individual, to the mass of the globe, and see if it is possible to find out the fraction of the Sun's influence that is needed to call it into existence and destroy it again for redistribution in nature.

Gravitation is not confined to the Earth, but is exerted in various degrees by every mass of matter in the Universe. When two bodies attract each other the greater the matter the greater is the intensity of the attractive force. The Sun is a gigantic mass of matter and attracts all bodies which move round it. Astronomers have discovered more than 180 planets, which thus revolve round the Sun but by far the greater number are small and insignificant. 8 of them are large planets of which our Earth is one, and as our observations are made to see the planetary influences upon the terrestrial phenomena, we are principally concerned with the remaining seven which the ancients had already marked by significant names. All these planets are retained in their orbits by their gravitation towards the Sun which as already explained forms the great centre of the planetary system. Every thing upon the Earth's surface is subjected to terrestrial gravity but the other components of the Universe also exercise their attraction upon us. The origin, development and decay of compounds must therefore be determined by the balance of all these forces or attractions. The rotation of the Earth combined with the attraction of the ocean by the Sun and Moon, gives rise to tidal waves. I have tried to show above that all the phenomena of life is chiefly due to the Sun and my statements have been those that are of universal acceptance, because they have all been taken from scientific works. Without the Sun therefore, there could neither be rain nor springs nor rivers nor oceans. Rains are depen-

dent for distribution upon currents in the atmosphere and these are due to disturbances of equilibrium brought by means of solar heat. If there had been no Sun there could have been no winds. The Sun has been shown to be the real agent in the formation of ocean currents. So far as we know of vegetable or animal life, we see its manifestation entirely due to solar heat and light. In fact the great changes experienced at different periods of the world's history whether natural, political; social religious or intellectual are entirely due to our varying relations with the glorious body with which every one of us is familiar, but about whose tremendous influence on the globe the greater we try to know the greater remains for us to know. It requires therefore no high stretch of imagination to conceive that our physical constitution is under the direct influence of the Sun. When the globe we inhabit is under the direct influence of the Sun, and here we have to remember that only a very minute fraction of the Sun's light and heat has been shown to have worked all the terrestrial phenomena, how can we say that the individual body, be it mineral, vegetable or animal is not under the direct influence of the all powerful rays of the same great luminary. When the globe itself is formed into its present shape by an infinitesimally small quantity of the Sun's power, it does not require a very high order of intellect to comprehend that the individual bodies composing the globe must also have been brought into existence by the smallest conceivable power from the same wonderful body called the Sun. It seems almost incredible that persons living on the Earth, should ever be able to learn anything about the chemical constitution of the Sun, which by the roughest calculation is more than 92 millions of miles removed from us; but such has been

the power of the intellect of man that the most wonderfully difficult laws of the Universe have been brought within its knowledge and elaborately treated after a series of indisputable observations. Those who have known something of gases and their tremendous powers under certain given physical conditions will readily agree with me, when I say that owing their origin to the rays of the Sun, they have not been idling their time in the Universe, but that they have been doing it most incomprehensively. There are gases a single breath of which will kill a man instantaneously, and there are others, which when brought into contact with each other in the smallest quantities imaginable blow up not only ordinary structures but break the most hardy rocks in twain. With so many forces at constant work, we are not in a position to assert dogmatically, that we remain unaffected by them, and that their powers have been lost upon us. The Sun's rays acting upon the watery surfaces convert water into vapour, vapour rises into the atmosphere and is there condensed by means of cold blasts of wind, and falls down as dew and rain, rain supports vegetation and vegetation sustains man. Man is the creature of circumstances and wherever he is placed, he readily adapts himself to his surroundings. It is plain therefore that he is influenced by them. A man exposed to the morning rays of the Sun gets soon bilious. We see here that there is some mysterious power in the morning rays which act on the biliary ducts in man. A person exposed to the midday rays not only finds that he has lost water by means of free perspiration but also feels very thirsty. We feel exhilarated on fine mornings and dejected on gloomy ones. One exposed to the evening rays of the Sun grows healthy instead of bilious. The rays therefore undergo a remar-

kable change when the Sun travels in the sky. The chemical effects of the refracted rays are considerably different under different circumstances and on different substances at different times. The calculations above given have already shown the minuteness of the Sun's power that would be required to effect changes in the composition of the individual object whether vegetable or animal. Every object in nature offers its surface to the action of the Sun's light and heat, and their combined action is so powerful upon the smallest living or dead organism, that the changes effected therein have the same bearing on the combination and redistribution of the atoms as they have in the mightiest animals. These atoms enter into an infinite series of combinations, forming parts of organized bodies vegetable or animal and after discharging their respective functions, they are thrown off again, mixing with the air, the soil, or other organised matter, and again and again running through these rounds of physical combinations. The constituent atoms of matter are thus constantly performing their circles of duties in the economy of nature, with infinitely more certainty and regularity than is observed in the best disciplined army or the most regulated Government. The minuteness of some of these organisms, animal or vegetable, or mineral may be noticed here, so that we can see at a glance, that the most inconceivable fraction of the Sun's light and heat is enough to work the greatest wonders. When a body is subjected to the action of heat or light its elements are readily decomposed and its constituent particles separated so that many of them combine with other particles of matter and form new substances possessing altogether different properties. The microscopic researches have disclosed most surprising examples of the minuteness of which organised matter is susceptible.

That many species of infusoria are so small that millions of them collected into one mass would not exceed the bulk of a grain of sand, and that a thousand of them might swim side by side through the eye of a fine needle. In the slate found in Bohemia, which consists almost entirely of these shells a cubic inch contains 41,000,000,000, a cubic inch of this weighs 220 grains of sand, and one grain therefore contains one hundred and eighty six millions, and that therefore each of these would weigh

$\frac{1}{186,000,000}$ th of a grain.

A thread of spider's web four miles long weighs little more than a grain, and it has been ascertained that this thread consists of 6000 filaments. The diameter of the red particles in the human blood is $\frac{1}{3,500}$ th part of an inch,

and in some species of animals it is hardly $\frac{1}{12,000}$ th part of an inch. If a drop of the blood of the muskdeer be suspended from the point of a fine needle, it would contain about 120,000,000 corpuscles. Microscopic researches have disclosed the existence of animals, which are inferior in magnitude to the globules of blood; and yet each of these living organisms is composed of members as admirably suited to its mode of life as that of the largest animal. Their motions display all the phenomena of life, sense and instinct. They move with the most surprising speed and agility, their motions and actions are not blind and fortuitous, and they are evidently governed by choice and directed to an end. Since they eat and drink, necessary for their existence, they must have been supplied with a digestive apparatus, and their muscular power far exceeds the strength and flexibility, relatively speaking, of the larger species.

These are susceptible of the same appetites, and obnoxious to the same passions, as the superior animals, and though differing in degree, the satisfaction of these desires seems to be attended with the same results. A soap bubble floating in the light of the Sun reflects to the eye an endless variety of the most gorgeous tints of color, and each of these tints therefore must correspond to a certain thickness of the substance forming the bubble, and it has been shown by experiment, that almost all transparent substances, when reduced to a certain degree of tenuity would reflect these colors. At the highest point of the bubble, before it bursts, is observed a black spot which reflects no color. The thickness at this point is the 2,500,000th part of an inch. The bubble at this point possesses the properties of water as essentially as does the ocean that surrounds us, and consequently the ultimate molecules forming water must have less dimensions than this thickness. A mile of platinum wire would not weigh more than a grain of sand. If a piece of marble be reduced to a fine powder by grinding, and purified by careful washing, its particles, when examined by a powerful microscope will be found to consist of blocks having rhomboidal forms, and angles as perfect and as accurate, as the finest specimens of calcareous spars. Even when the process of pulverization is pushed to the utmost practical limits, it is still found that the same forms are reproduced. A grain of musk will impregnate the the atmosphere of a room, with its scent, for twenty years or more without suffering any appreciable loss in its weight, consequently every particle of the atmosphere which produces the sense of the odour must contain a certain quantity of the musk. I can adduce further illustrations of the extreme minuteness of the atoms which under the action of the Sun's light and heat, have been producing

all the terrestrial phenomena. Here the work of the Sun's rays is well defined and directed towards the accomplishment of a certain object. How then can we say that our bodies are not under the influence of the all powerful rays of the Sun? when the smallest animalculæ, are under his direct control, and exhibit the phenomena of life as we have been doing. We can plainly see the solar rays falling on the skin, warming it, and affecting thereby our sense of touch, they illuminate it, and affect our sense of vision, they tan it, but the effect is not directly cognisable by any sense we possess though indirectly sensible both to sense and touch. In this way the different senses of the human body are created, developed, sustained and destroyed by means of the solar rays which not only act directly on our bodies, but also indirectly affect them by means of reflection from the surfaces of the other planets, which as we know shine by borrowed light from the Sun. Gravitation is not confined to the Earth, but is exerted in various degrees by every mass of matter in the Universe. When two bodies attract each other the greater the mass the greater is the attractive force ; and gravitation varies inversely as the square of the distance. The Earth is completely subject to the Sun's attraction, and consequently every atom in it however minute it might be in magnitude. The Sun is a gigantic mass of matter and attracts all the bodies which move round it. Astronomers have discovered more than 180 planets, which thus revolve round the Sun, but by far the greater number are small and insignificant. 8 of them are large planets, of which our Earth is one, and as our observations are made to see the influences exerted upon us by the other planets, we are principally concerned with the remaining seven which the ancients had already

marked by significant names. All these planets are retained in their orbits by gravitation towards the Sun, which as has already been explained forms the centre of our planetary system. The Sun not only draws all the cosmical materials towards himself but also imparts to them tremendous velocities, the greater the distance from which they come greater is the velocity he imparts to them. In their onward course they are subject to the influence of the other planets, the patrols of the solar system, and under such disturbing influences they must necessarily be compelled to follow either temporarily or permanently the directions indicated by the combined influences. In this continual rush of matter, this constant interchange of attendants it is possible to recognize the progress of processes, exercising the most potent influence on the welfare of the terrestrial phenomena. It is also probable that the bodies which are finally drawn into the solar domain perform highly important functions in the economy of our nature. We have seen that everything on the surface of the Earth is subject to terrestrial gravity but the other components of the Universe have also been shown to exercise their attraction upon us. The creation, development and decay of all compounds must therefore be determined by the balance of these forces or attractions. I have tried to show above that all the phenomena of life are entirely due to the Sun's influence which is also partly reflected by the other planets. Without the Sun therefore their could neither be rain, nor springs, nor rivers nor oceans. Rains are dependent for distribution upon currents in the atmosphere, and these are due to disturbances of equilibrium brought about by means of solar heat. If there had been no Sun there could have been no winds. The Sun has been shown to be the real agent in

the formation of ocean currents. So far as we know of vegetable or animal life, we see its manifestation entirely due to the solar heat and light. In fact the great changes experienced at different periods of the world's history whether natural, political, social, religious or intellectual are entirely due to our varying relations with the glorious planet with which every one of us is familiar but about whose tremendous influence on the globe, the greater we try to know the greater remains for us to know. It requires therefore no considerable stretch of imagination to conceive that our physical constitution is under the direct influence of the Sun.

When the globe itself has been formed into its present shape by an infinitesimally small quantity of the Sun's power it does not require a very high order of intellect to comprehend that the individuals composing the globe must also have been brought into existence by the smallest conceivable power from the same self luminous body called the Sun. It seems almost incredible that persons living on the Earth should ever be able to learn anything about the chemical constitution of the Sun, which by the roughest calculation is more than 92 millions of miles removed from us, but such has been the intellect of man in past as at present and certainly will be in future too, that the most intricate and difficult laws of the Universe, have been brought within its knowledge, and elaborately explained after a long series of indisputable observations. Those who have studied the nature of gases, for all matter can be reduced into this state by the action of the Sun's rays, and their tremendous influences under certain given physical conditions, will readily agree with me when I say, that, owing their origin to the light and heat radiated by the Sun, they have not been idling their time in the Uni-

verse, but that they have their work to do, and they have been doing it most incomprehensively. There are gases a single breath of which will kill a man instantly, while there are others which when brought in chemical contract with each other in the smallest quantities, blow up not only ordinary structures but also break the most hardy rocks in twain. With so many forces at constant work under the influence of the Sun's rays we are not in a position to assert dogmatically that we are not affected by them and that their influences have been lost upon us. Recent scientific researches have strikingly shown us that in all terrestrial phenomena, we see the action of a certain proportion of the Sun force. One of the greatest modern astronomers thus writes upon the Sun's influence on the Earth by phenomena. "The Sun's rays are the ultimate source of almost every motion which takes place on the surface of the Earth. By its heat are produced all winds, and those disturbances in the electric equilibrium of the atmosphere which give rise to the phenomena of lightning, and probably also to terrestrial action and the aurora. By their vivifying action vegetables are enabled to draw support from inorganic matter and become in their turn support of animals and man; and the source of those deposits of dynamical efficiency which are laid up for human use in our coal strata. By them the waters of the sea are made to circulate in vapour through the air, and irrigate the land, producing springs and rivers. By them are produced all disturbances of the chemical equilibrium of the elements of nature, which by a series of compositions and decompositions give rise to new products and originate a transfer of materials. Even the slow degradation of the solid constituents of the surface in which its chief geological change consists is

almost entirely due on the one hand to the abrasion of wind or rain and the alteration of heat and frost, on the other to the continual beating of sea waves agitated by winds the results of solar radiation. The effect of oceanic currents (mainly originating in that influence) though slight in abrasion is powerful in diffusing and transporting the matter abraded, and when we consider the immense transfer of matter so produced, the increase of pressure over large spaces in the bed of the ocean and the diminution over corresponding portions of the land, we are not at a loss to perceive, how the elastic force of subterranean fires thus repressed on the one hand and released on the other may break forth in points where the resistance is barely adequate to their retention and thus bring the phenomena of even volcanic activity under the general law of solar influence." The amount of solar heat received per hour at noon under the equator would melt 390,000,000,000 tons of ice. Expressing the same result by another method we might say that the Sun's heat received during one year would be able to heat an ocean of fresh water sixty miles deep from the temperature of melting ice to the boiling point. Yet this enormous annual supply of heat is but the 1—2,138,000,000th part of that which the Sun actually radiates into space in the course of a single year.

Man is the creature of circumstances and wherever he is placed he readily adapts himself to his surroundings. It is plain therefore he is influenced by them. A person exposed to the rays of the morning Sun gets soon bilious. We see here that there is same mysterious power in the morning rays which acts on the biliary ducts. A person exposed to the midday rays not only finds that he has lost water by means of free perspiration but also feels, as a matter of course, very thirsty. On fine mornings we

feel exhilarated, while on gloomy days, we feel dejected or out of tune as it were to apply ourselves to any serious mental or physical work. Evening rays are said to be health-giving, and such sensations of pain or pleasure, cannot therefore be said to be due to no influences from the Sun. Pleasant moonlight acts powerfully on our minds and makes us happy. The Negroes of Africa owe their thick lips, ugly forms and curled stout hairs to the influence of the Sun's rays, as do the fair creatures of the North of Europe, their fine forms, regular features and inviting looks. The Patagonian owes his tall body to the solar rays as does the pigmy his stunted form. Fruits get racy by exposure to light and flowers blossom under similar influences. All these facts have their scientific place and value. Food, clothing, climate, seed and other surroundings determine the character of not only the man but also of the animal. We thus see that we are incessantly acted upon by the invisible and inconceivable forces that surround us, and when we say that we are under their influences we do not require the readers to believe anything more than they actually see and feel.

I now proceed to show the influence of the planets on man's intellectual peculiarities. This is a very important subject and volumes might be written in its elucidation. I have here neither time nor space to devote much to its explanation but the Introduction would not be complete without a few observations on this all absorbing subject. It is not only a very important subject, but it is also a very difficult one to treat. Without entering into the niceties of psychology in its definition of mind and matter, we all know that our mind is different from our body. The distinction is broad enough and is easily understood in a general way by all men of ordinary abilities. If mind is to be accepted

as a something, which is not the result of our birth, breeding, education and surroundings, then we have to credit its presence in our bodies to some Unknown Hand to which we are quite welcome to give any dignified name as God, Nature, etc ; but if on the other hand we have to consider our 'will' as the result of birth, breeding, education and surroundings, we can easily trace its work to the circumstances under which it has been called into existence. This I admit is a very difficult problem to solve and I had better leave it to abler heads. I shall here however confine myself to its workings so far as we can trace them through our bodies and directly under the control of the nervous system. Brain is the seat of sensation and feeling, and these sensations and feelings are centred there by means of external impressions conveyed to it through the nervous system, which has its principal seat in the head and from which springs the Spinal-Column which distributes its network of channels throughout the human body. In animals sexual union, with few exceptions, has been considered indispensable for the propogation of their species. In man it is found to be absolutely necessary. Whatever may be the process for the formation of the vital essence in parents one thing is certain, viz. that without food and nourishment, the human body never acquires this active principle of propogating its species. After coapulation and impregnation, the mother requires generally more nourishment and delicate treatment than when she was not pregnant. It is therefore clear, that food, climate and other physical conditions are necessary for the development of the young foetus. Without entering into the details of such development which are beautifully sketched out in the astrological works, and which is irrelevant for our present purposes, we know that after a certain stage of growth in the

womb of the female, the infant is thrown out by internal forces and it sees for the first time the light of the Sun. Henceforward the mysterious bond of union which served to meet all the demands of nature, while the babe was in the womb, is now severed and the infant will have to be cared for as any other object which has a separate individual existence. It is very material therefore to see where the child is born, for much of its success in future generally depends upon its surroundings in the commencement. As its mother and father were under the direct influence of the Sun, as it had to be fed through the maternal channels since the commencement, and as it is now under the direct influence of the solar rays, the babe even before its birth, experienced the effects of the planetary influences. At the time of its birth we see in it the rudiments of an undeveloped brain, ready to receive external impressions through the senses and store them in the brain cells for its future use. While the Soul has been placed by astrologers under the direct influence of the Sun the mind has been credited to the influence of the Moon. It is stated by scientists that as the Moon is nearer to us than the Sun, the influence of her rays is greater than that of the rays of the Sun. But the Moon borrows her light from the Sun and therefore can only produce such effects, as are attributed to the rays of the Sun, with this difference that as she has the power of reflecting the Sun's rays she does so with considerable change in their chemical effects. The air is the same all over the world, but as it is considerably affected by the contact of local objects, so also are the rays of the Sun by their contact with other bodies. They give something of their own and take something from the bodies with which they come in contact. When they are refracted the spectra of light contain seven different colors, which

not only bear no resemblance to the white light, which we see around us, but also possess great differences in their heating and chemical effects. The seven colors into which light is broken are represented by a short formula which can easily be remembered by the student, and every letter of which stands for the name of a color which begins with it. *Vibgyor* contains 7 letters, *V* stands for violet, *I* for indigo, *B* for blue, *G* for green, *Y* for yellow, *O* for orange and *R* for red. The violet rays are the most refrangible, while the red rays are the least refrangible. The heating power of the refracted rays seems to be diminished towards the violet while they increase towards the red end; and hence it is probable that red objects, which absorb all other than the red rays, heat our visual organs considerably and affect them, on the other hand green objects refresh the eyes and strengthen them. Because at the green part of the band the effects of the two extremes seem to be perfectly neutralised. Nor are the heating and chemical effects of the rays confined to the visible spectrum, but extend far beyond the colors. The greatest heat is felt beyond the red rays, after which we see no bright colors but dark bands. Therefore the solar rays besides illuminating and heating substances on which they fall, produce considerable changes in the appearances and constitution of many substances. The real nature of this action is not yet clearly understood by the modern chemist, but the observed results are modifications of the chemical condition of the substances acted upon. "It is worthy of notice however" remarks a great scientist "that we have a sense by which the action of the longer light waves corresponding to the red end, and the parts beyond the red end of the spectrum is recognized by us, and another sense enabling us to recognise the action of

medium waves corresponding to the yellow part of the spectrum, and in gradually diminishing the waves corresponding to parts up to the red end on one side and the violet end on the other side, but we have no sense enabling us to recognise directly the action of the shorter waves corresponding to parts of the spectrum beyond the violet end. Is it not conceivable that some creatures even among terrestrial beings may possess a sense, enabling them to recognise the action of these short waves and that such a sense may give them powers as distinct from the powers we possess in virtue of the senses of touch and of sight, as the sense of sight is distinct from the sense of touch? A man born blind may not be more incapable of conceiving the nature of the sense of sight and of the powers it confers upon those who possess it, than those who have all the five senses are of the powers which may be actually possessed by creatures having organs suited to appreciate the action of the 'shorter light-waves.' The soul is considered higher by the philosophers and religionists of all **ages and countries** than the mind or will and soul-strengthening rays can only come from the Sun who is by universal consent, placed at the head of the planetary system. We have seen by experience that idiots and lunatics are considerably affected on new Moon and full Moon days, more so on full Moon than on new Moon days. If we take a small needle and bring it before a magnet we see an invisible cause of motion on the part of the needle towards the magnet. We know the effect but not the cause, we call it magnetism but we do not know why that phenomenon is produced. In the same way by the combination or contact of certain substances we see a force generated which we call electricity. Our nervous currents are identified

with electrical currents and the greater the nervous energy the greater the will force or strength of mind. Weak men have weak minds while strong men have strong minds. *A sound mind in a sound body* says the proverb. Here the word sound or strong will have to be interpreted with reference to nervous energy. It is not the quantity of flesh in the body that makes a man really useful or courageous, but it is the quantity and quality of the brain and the nervous system, that make the great man he is. We have seen that the rudiments of the brain in the infant are constantly under the influence of the external as well as internal forces, which owe their origin and existence to the influence of the Sun's rays. The mind therefore takes its strength or weakness from the influence of the planets. Shall we say that the human mind is not affected by the sunstroke, mirages, heated atmosphere and poisonous gases in swampy and damp places? shall we affirm with any show of sense that it is not affected by the luxuriant growth of the tropical vegetation and the stunted shrubbery of the frigid regions? Shall we say that the mighty rivers, the seas of sand, the exhibition of vitality among the lowest forms of insects, the storing of electrical currents among the marine animals, the great virtues of the medical herbs, the powers of the plants and animals in the selection and assimilation of their food, and the convulsions of the Earth, with their rapid motions, sometimes from one end to the other, sometimes confined to narrow areas, have no traces upon the human intellect and do not in the least affect our mind. He will be a grand sceptic indeed who can boldly affirm that his mind is not affected by the surrounding nature and its constant work. That our mind is fully affected by the external forces is richly illustrated by the mental varieties exhibi-

ted by the different types of mankind. The formation of the brain matter depends on the past and present conditions of life and as these differ in different countries, we came across a great variety of intellectual phenomena which otherwise would be simply inexplicable. Europeans living in tropical climates exhibit a change in their intellect in the short space of two or three generations. Negroes living in temperate Zones do the same and we can quote lots of examples, wherein the brain of man by change in food, clothing and climate has undergone material alterations, in some cases showing signs of clear deterioration and in others perceptible progression. How are we to account for this strange phenomena in the human intellect! Are we to suppose that these phenomena are not effected by the light and heat we get from the Sun? How can we account for these changes, if not by the influences from the Sun. When the Earth is itself formed into its present shape by the solar rays, what logical argument could we adduce to prove that the bodies on the face of the Earth are not affected for good or bad by those universal forces. We have seen that slight variations in the thermometer produce happiness or misery to thousands or millions of people. A trifling change in the weather brings on neuralgia, headache, bronchitis, sore eyes, fever, small pox, cholera, dysentery, and a host of other diseases and when persons are affected by them by the change of weather through solar causes, shall we say that their minds remain intact and thereby escape the effect of these influences. We had influenza sweeping all over the world and carrying away hundreds and thousands of people and can we safely say that it produced no change in our minds and affected none of our relations in the world. Can we say that similar

visitations are not the results of changes in climate brought about by the solar rays? Some years ago the solar light from being pure white exhibited a strange phenomenon and appeared yellowish. I may not be correct in attributing the prevalence of the influenza to the change thus effected in the solar rays then, but who can say that such changes in the composition of the Sun's light produced no results immediate or remote on the flora and the fauna of the country where it prevailed. In by-gone ages we had similar visitations. The Black Death in Europe in the middle ages was a notorious example of this kind. The wars prevalent show a similar influence. Statesmen may remain calculating, kings may be unwilling to enter the battle field but a sudden madness seizes the nation and the standard of rebellion is raised and millions of people enter the arena with death floating before their eyes, and for months or years they go on killing and murdering each other, as if they had nothing nobler to engage their attention. We may call it the age of rebellion, war, or pestilence or anything we please; but how can we account for such occurrences unless the combined action of certain planets influence the brains of people in a particular locality, or state or country and makes them rush on a work which generally ends in their utter ruin and the distress of their numerous families. Not only villages and towns are ruined in this way but nations have ceased to exist and their names have been erased from the pages of the world's history. We know that the quantity and the quality of the brain determine the mental calibre of each individual and these will be developed under the influence of the solar rays. I don't mean to say that I have exhausted the grounds on which I base my opinion but I have thrown several suggestions which if

carefully investigated will give us much food and perhaps might give us better insight into the truths of astrological formulas than we possess at present. I shall here quote one or two remarks from eminent writers which illustrate the truth of my remarks about the effects of climate and food on the mind of man. Referring to the Bengalis a writer says. "Living on rice in a hot steamy climate they are physically one of the weakest races in India. They are however industrious and intellectually occupy the foremost rank. One peculiarity about their dress is that they generally go bareheaded." "From their climate and food, the people (Beharese) are taller and stronger than the Bengalis." Here the writer admits that they are intellectually inferior to the Bengalis. The development of the brain therefore depends entirely on the influences exerted upon it both before and after birth by the great planets which go on moving continually round the Sun. If on the other hand, we grant that there is a separate thing called "mind or will" not the result of these forces working on the body through the senses, but implanted in it by a Higher Power, it is very difficult for us to suppose that even such a thing, could remain unaffected by the surrounding body which holds it, and which is entirely subjected to the several influences already enumerated in the preceding pages. In either case it must be granted that the intellect of man is directly affected by the surrounding influences. We know by science that magnetism and electricity which have been playing such important parts in the formation and destruction of the terrestrial phenomena, come directly from the Sun, through his rays, and when the latter are refracted, their chemical effects must necessarily be different in the different parts of the human system. The Sun is considered

to be very powerful on new Moon days, and a reference to the world's history will tell us that the greatest men have generally died before new Moon days- In spite of the difficulties which surround the position of an ordinary man he can rise above them by a large store of nervous energy or will force. The biographies of great men give us ample proof of this statement. They were born under a favourable conjunction of the planets, and their mental energies due to such influences, raised them far above their fellow creatures.

In a forest we see some trees growing tall and majestic while others almost springing in the very same beds showing all the symptoms of decay and stunted growth. Here the reasons for these marked changes are not clear and no amount of botanical knowledge will enable us to trace it to their final causes. Previous causes, which have been at work in the spot must be satisfactorily explained before we can make an attempt to unravel the mysteries of this apparent deviation from a general law. In a field which is carefully ploughed, manured and watered, we see the same marked differences certainly not attributable to defects in cultivation or weakness in the seed but to something else which the scientist has not yet explored. In the same way forces minute to a degree produce wonderful differences in nature and these must be determined carefully before we can account for the variety we witness in this world. Astrology says that the mind of man is under the control of the Moon. The slightest obliquity in her rays with other influences favouring or counteracting them produces great and perceptible changes in the mind of man and the art by which we calculate these previous forces under a symbolic language constitutes the subject proper of astrology. The determination of the ob-

liquity of the rays of the different planets expressed in the symbolic language of quadrants, trienes &c. enables the adept in this science to predict with certainty how they work out their results and what effects they produce upon the child. It is not the time of birth alone that needs to be taken into consideration, but the influences of the planets as they move along from day to day, from month to month and from year to year must also be recorded. The combinations and permutations of these planets, Zodiacal signs, their divisions and sub-divisions and the Constellations of stars produce an endless variety in the life of man and if properly worked out can satisfactorily account for all the terrestrial and celestial phenomena by which we are surrounded. The seed is prepared under the influence of the Sun, the bed is prepared under the same influence and the child before and after its birth is placed under the same all pervading influence. The mind, whether it be the result of education and circumstances or implanted in the human body by an Unknown and an Unknowable hand, must necessarily partake of the nature of its surroundings and be affected considerably by them. The intellectual peculiarities of man, therefore, are the direct result of the action of the Sun's rays. We have yet to consider how planets affect our success and failure in life. We know that the Sun is the fountain head from which we get all our electricity and magnetism. Our nervous currents have been shown to be identified with electrical currents. Electricity is divided into two kinds, positive and negative. Electricities of the same kind repel each other while electricities of the opposite nature attract each other. This can easily be illustrated by a simple experiment. If two substances, silver and sulphuric acid are brought into contact with each other a force is generated which can be induced to a small ball

by means of a wire. Similarly electrify another nicely balanced ball with the same kind of electricity and bring the two balls together. The two balls repel each other and fly apart. Now instead of silver, dip zinc, we get another force of a similar nature, but exhibiting different proprieties and the two balls electrified by means of this process show an inclination not to meet each other but to fly away from each other as did the first set of balls. But if we bring a ball of the first electricity close to a ball of the second electricity, we at once observe a marked change in their behaviour. Instead of flying away from each other they attract one another, and remain in contact, until we separate them with a little force.

Here we observe certain laws. Electricity generated by the contact of silver with sulphuric acid differs from electricity derived from zinc and sulphuric acid. The first kind of electricity is called *Positive* or *North*, and the second is called *Negative* or *South* electricity. Electricities of the same kind repel each other while electricities of the opposite kind attract each other. In the Universe there is no object which is not pervaded by this great Physical agent called *electricity* and in all objects whether animated or not we see positive and negative electricities combining together, only with this difference that the quantities of these two kinds of electricities are not equal and constant. There is also another fact in this connection which is worthy of notice and that is that in nature under certain physical conditions which have not been clearly understood by scientists, these two kinds of electricities suddenly change their sides and exhibit altogether different phenomena. For the sake of convenience, we must call these objects positively or negatively electrified bodies as positive or negative electricity pre-

ponderates in them.

I have already stated that our nervous currents do nothing more than carry these electrical currents, they are identified with them and thus become the most important factors in the constitution of man. For man could do or say nothing without bringing into play those electrical currents. It remains for me to show how these affect our prospects in life, and make us successful or unsuccessful men. Our constitution is the result of our birth, breeding, climate and food, and these must affect the nervous system for good or bad. Apart from the strength of the seed that is sown in the soil, whose nature must also considerably affect its growth, other circumstances like ploughing, watering, manuring, exposure to heat and light must also be taken into consideration in the determination of its produce. In the same manner the nervous energy of the father and mother, the climate of the place the effects of food, clothing and various other causes determine the predominance of the positive or negative electricities in the constitution of the child born. Some places have peculiar powers of storing large quantities of positive or negative electricities and this is most remarkably seen in the virtues of certain plants, which on particular days, acquire this power of storing electrical currents to a very large extent. It is easy for us to call things absurd, which we cannot understand or explain, but it is not so easy to devote our time and energy to its study and explanation. It is very commonly believed by almost all the nations of the world, both in ancient and modern times, that certain herbs when picked up on particular days, have great medicinal virtues or some magical efficacy. The last word means nothing more than that the virtue of the plant picked up under certain conditions performs wonders

which could not have been achieved without its help. Among the Hindus, the new Moondays falling on Sundays, are considered to be specially favourable for picking up of some herbs which have great medicinal properties and which are also credited with the powers of subjugating the wills of those with whom we come in business contact or Rajavasyam. It is possible, that since plants have special powers of storing up of electrical energy under certain conditions, we may by obeying the laws of Nature, add a large quantity of nervous energy, by keeping the plant with us and this increase in electricity must produce the result anticipated, viz. the subjugation of the minds of those with whom we come in contact. Mesmerism gives us a striking proof of such electrical energy. Here the process is simple and easily understood. Say a man is positively electrified, with an energy which is represented by x . He goes to a business man, whose electrical energy is $2x$ and who therefore does not much care for one who has only x energy in him. The latter to be successful in his competition must increase his virtue, and this can only be done by the concentration and development of the will force, or by such artificial aids which would induce into him a larger quantity of electricity than he possessed before. Now by bringing in a plant with a certain amount of electrical power he gets more than $2x$ energy, and therefore can compete with or subjugate a man, who becomes his inferior in electrical strength. Mesmerism is based on this principle. The contact of such people with others of an inferior power, is always injurious to them, as by the nature of electrical currents, they are always induced from the greater body to the smaller as water always flows from a higher level to the lower irrespective of its surface. Positive electricity has great virtue than the negative and our

popularity and success depend upon our store of these respective electricities. Our success in life may be defined to be the readiness with which a proposal is received by the party to whom it is addressed. If the proposal is not received favourably by the party to whom it is addressed, the person making the proposal meets with what we call a failure. How does this take place? If a positively electrified person goes to another similarly electrified, he is repulsed in his attempt even when backed by the strongest letter of introduction. But if on the other hand he goes to one who is negatively electrified, he meets with a ready consent, even should he chance to be a perfect stranger. Those in whose horoscopes the Sun is powerfully situated command more respect and possess a greater indescribable personal charm which recommends them to success, than those in whose horoscopes the great luminary is badly situated. In the body of the work I have clearly explained what is meant by the Sun's exaltation, and his debilitation. We have often seen that men with superior intrinsic merits, find no favour in certain localities while others get on well there. The astrologer on consultation predicts that they would find success only in a certain direction and that only with a certain class of people. As in medicine so also in astrology a knowledge of the local circumstances becomes indispensable for a correct estimate of the planetary influences and their results. I can quote lots of examples from our daily life, which go to prove beyond doubt my statement regarding the electrical theory above adduced. Take the favourites of officers. There is an irresistible attraction by which the 'favourite' is attached to the officer, and as long as the attracting force acts powerfully, the officer acts like a tool in the hands of his subordinate. Ladies have their own

favourites. * Some cases present such strange inconsistency that we cannot really explain the action by the light of any science we know of. A handsome, intelligent, well matched woman takes a *fancy* to an ugly goom or cook boy, who would be shunned for his deformities by an ordinary prostitute. Here we have apparently no cause to explain this infamous conduct. A gentleman, courted for his fine figure and handsome features by the best of the ladies, takes a *fancy* to an ugly pariah girl to whom he seems to be drawn by an irresistible internal force, which sets at nought all rules of decorum, or public reputation. The elopements we hear, the unequal matches we read, and the infamous scandals we see confirm this view and these cannot otherwise be satisfactorily explained.

In all these cases parties enter into the undesired friendship with their eyes wide open and their judgments unprejudiced. They tell us it is their weakness when pressed hard to explain why they have been behaving like this to their prejudice. Sometimes the attraction is so great that ladies leave their houses, risk all their honor and die in the attempt to join their favourites. A remarkable instance of this is found in the life of Shelley, the greatest young poet England ever saw, wherein it is related that a London lady of great position fell in desperate love with him, went wherever he proceeded and died without ever being requited in her love. Such anecdotes are not few in the annals of the world's history. On the other hand we see, some persons hating the names before they have seen the parties or vowing revenge without the slightest cause for provocation. In large towns where we go for the first time in our life, we like some in the bazaar, while we shun others. There is of course no reason for this kind of attachment and if we carefully scan our own

procedure we find our own conduct surprising. There is what we call animal magnetism simply another name for electricity and this attracts or repels us according as it is positive or negative or north or south. We read of devoted friends, relations or followers. They risk all their own and never fear to get themselves into all sorts of troubles for our sake. They are not calculating and we can attribute no personal or mean motives to them. There is an irresistible temptation within themselves and they simply follow the impulse of the moment. Some of them repent afterwards when the electricities change their sides but others glory in their misery brought about by their so called devotion. What they do in the case of one man they will not be prepared to do for another even when they are likely to gain something from the bargain. It is with the greatest difficulty that they could be persuaded to change their views and in some cases it is simply impossible. Our tastes, on which partly depends our success in life, are examples of the same unaccountable influences. In some cases they cost us a good deal and in others we gain by them. When there are so many forces at work, sometimes in union, sometimes against each other the results from such working will also be favourable or otherwise according to the nature of the powers that produce them. Good planets influence us for good and bad planets for bad and success in life means nothing more than the resultant force of all these agencies working on us. Two persons are bred and brought up together as very thick friends and they remain so for a long time, all the while the electricities attracting each other and making them love through their nervous currents. But suddenly they pick up a quarrel for a trifling thing and vow deadly revenge against each other and may even go

to the extent of killing one another. People who watched them before commonly say that there was some *Vishghatika* poisonous or evil time and they fell out. On the other hand, when two deadly enemies meet each other either accidentally or through the intervention of friends and become reconciled they say there was *Amritaghatika* or good time. These expressions are not absurdly used. They have their signification and a clever astrologer will be able to tell us at what time, or in what place, we may expect these quarrels, or where and with whom we may regain our lost friendship. All these affairs makẽ or mar our fortune. When an officer likes a man, if the stars are good, what he says boldly will be taken for independence and his services will be appreciated, but when his stars are bad, the same expressions will be taken for impertinence and impudence and they will be interpreted to his prejudice. These are all matters which require an explanation from the educated public. The sayings of those who have watched the phenomena in a particular department of the world, ought not to be rejected as altogether useless, until we make the same experiments and find them absurd. We can learn lessons even from a bull and if it teaches us anything sensible I dont see the logic of rejecting it simply because it comes from a beast. Gold will be gold whatever might be the channels through which we get that noble metal, and similarly knowledge must be respected, whatever might be the sources from which we get it. A man who watches the beasts and by observations associates the happening of certain events with the performance of some acts by the animals, is worthy of our respect, because he adds something to the store of the world's knowledge and however humble a contribution it might be, still it cannot and ought not to be rejected

as useless. All our present sciences have had their origin in similar ways. As the mighty rivers swell themselves by the addition of vast tributaries and strike the observer with awe at their mouths, so also knowledge strikes us with admiration at the present time by its vastness, the result of the accumulation of individual facts recorded by the indefatigable observers of all ages and all nations. The success and failure of man were keenly watched by the intelligent classes of all times and were associated with the appearances of certain stars, combination of planets and the motion of the Sun and the Earth. I have simply drawn the attention of the reader to these singular facts which find an easy solution in the electrical theory I have adduced, but which become inexplicable by the light of any known principles of human conduct. The Sun shining through his millions and billions of rays, affects our body, our minds and our prospects in life. He makes man courageous or timid as he sheds a greater or less influence on the person in question. In entering the human body, the solar rays are not uniform in their effects. In some organs they produce health while in others they produce disease. In the growth of pulses this influence is most remarkably illustrated. When they are about to fruit, the appearance of clouds while the Sun is in a particular constellation or a few drops of rain at the time, destroys the crop by the sudden creation of a numberless insects, which corrode into the seeds and affect the prospects of the landlord by the destruction of the crop. Appearances at certain seasons of the year of large flocks of birds, locusts or other feathered inhabitants of the air, or large numbers of caterpillars, also add to the misery of the cultivator. Have we any authority to say that these swarms are not called into existence by the influence of

the solar energy reflected in various degrees by the other planets and working in their own inscrutable ways. Modern science has been helping many of our absurd theories and great men have begun to see that some of the ancient Rishis were really men of extraordinary learning and superior intelligence. We have seen already that the chemical effects of the refracted solar rays are different in different parts and we have also seen that the minutest surface exposed to the solar light has as much power of refraction as the huge sky where we witness the appearance of the rainbow. Herein lies the secret of planetary influences. They fall on the bodies, they affect their color, they change their constitution producing health or disease and make them pursue a certain path, which may or may not be to their advantage. When we go to sleep we are advised to do so with our head towards the South and feet towards the North. We know that the red magnetic currents attract all bodies, which contain magnetism and scientists have shown the world that there is no object which is not pervaded by magnetism which at another stage receives the name of electricity. The advice comes to us in good spirit. We must protect our brain, on the strength of which depends our prospects in life, as much as possible from the effects of magnetic currents with a view to keep its efficiency. If the ancients had not known the effects of magnetic currents how can we reconcile their precept. The effects of these currents are not perceptible in one day or even in one year. A morsel of food taken after a hearty dinner may not produce sickness all of a sudden. In some constitutions it may do no harm at all. Disturbances in sleep for a few hours may not give us ill health at once. In some hardy constitutions such irregularities in food and rest, may make

no impression for even years together, but who can say that the constitutions have not suffered any injury. In some cases the injury is immediate and perceptible, in others remote and imperceptible, nevertheless the injury is there and must be felt sooner or later according to the nature of the constitution. So also these minute forces working on us and through our nerves, produce effects which are sometimes perceptible and sometimes imperceptible. We have also seen some cases where by dint of perseverance and hard work people have succeeded. Here the process is intelligible. When the application is made the electricities may even be in a repulsive mood, but gradually, by the development and concentration of the will-force of the applicant the nature of the electrical currents might be turned and after a certain time they yield themselves to the superior force of the applicant. Some have succeeded in this way while others have failed. In the latter case the will force of the applicant never rose to that level from which it was able to induce its own currents to subjugate those of the party from whom he expected his success in business and the result was failure even after long perseverance. We commonly talk of a man of uncommon determination, undaunted energy and unparalleled perseverance. Here the terms are convertible. They mean that the person who possesses these is determined to overcome all obstacles by the development of his "will power," and thus gain his object in the end. If such conduct does not determine our prospects in life, to what then, can we attribute them. In the change of opinions, dress, manners, wives, country, religion, modes of life and tastes, we see the electrical currents playing the most important part. It is effected in this way. Certain nerves in the brain have been identified with certain tastes.

The undue development of such nerves at the cost of others makes us pursue a particular line of conduct. Nervous currents have already been shown to be under the influence of the planetary rays and these produce development or depression according to certain given physical conditions. Thus a particular nerve, whose growth at the cost of other nerves, helped us to pursue mathematics successfully may after a time be depressed by the action of the solar rays by refraction and another nerve might now be developed, which changes our inclination or taste and makes us pursue logic instead of mathematics. A man born with a great store of nervous energy, which will be the case, if the Sun is favourably placed in his horoscope, will get on in spite of all the difficulties that surround his position, while a person placed in the most favourable circumstances, will lose his all if he does not possess nervous energy in the shape of a strong will or mind, which will be the case when the Sun is not favourably situated in his horoscope. All the influences above explained come directly from the Sun and we are entirely subjected to them. In fact we could not have taken our present existence, if it had not been for his universal influence. Now the question is whether the ancients who have bequeathed this brightest gem among the sciences which have been called into existence by the intellect of man had studied the physical sciences with all their complicated rules and thus obtained a deep knowledge of their phenomena or whether they were blessed with that "divine sight" with which they were able to see the past, present and future. We are not concerned with the religious side of this question and therefore avoiding all reference to it we have to judge their powers from what they have given us in other departments of scientific knowledge. Ancients pos-

sessed a deep knowledge in mathematics, astronomy, logic, grammar, medicine, psychology, philosophy and religion. With all our present civilisation we have not surpassed nor even equalled them in some of the above subjects. The astronomical tables found in the possession of Tiruvallore astrologers and taken to France in the last century, have now been found to be more correct than those given out by the best of the European astronomers of the present day. "fabulous" cycles of years given by the Hindu astronomers in their Almanacks have been receiving greater and greater confirmation from the hands of the geologist and psychologist, while those named by the Biblical and half informed writers have been held to be utterly worthless for scientific references. When we say that the ancients, who have left us such splendid monuments of human skill and energy, were sufficiently acquainted with the principles of the physical sciences, I do not think we give them any more credit than what they so richly deserved. There is nothing improbable in supposing them to be acquainted with the laws of light, heat magnetism, and electricity and when I saw "nothing improbable," I do not think I have put forth any wild theory which requires to be knocked down at once by the modern scientific youngmen, who treat so lightly our ancient sciences, without the least effort on their part to go into their details. A congress of the Rishis seems to have been held, with the object of thoroughly investigating the physical phenomena and at its head stood Maharishi Mathanga with Soubhari for his assistant. They framed more than a hundred thousand *sutras* or short verses, containing a good deal of meaning but concisely written, for the sake of remembering the same with little or no effort. A small portion of this work is with one of my friends and should circum-

stances allow me I shall try to publish their contents shortly for the benefit of our countrymen. In the portion of work I have seen, the *Sutras* refer to *Soudamini* or electricity and magnetism. It also gives us the composition of the Sun, of the several planets, the composition of the Earth, its minerals, its plants and its animals, with a chapter devoted to the physiognomy of man. The chapter on electricity is beautifully written and when translated, will reveal to the Western mind, that the hair-splitting speculative philosophers of the East had also a good knowledge of the elements and the laws which controlled them.

This part goes under the name of "Bhoutikati Bhouthika Sastram" and means a treatise on the elementary principles of physics. They had also *Vadum* a treatise on chemistry and their works show us ample signs of splendid progress in this department. The committee that sat to inquire, says the book, into the final cause of the Universe was unable to trace its existence in the terrestrial or celestial phenomena and betook itself to the *yoga* practice, wherein they seemed to have excelled all other nations of the Earth. But of course that is a branch which is utterly unknown to me and therefore the less I say about it, the better. The ancient Rishis, therefore were not ignorant of the physical sciences and could not have made such wonderful progress, had their knowledge been circumscribed here. They naturally paid a great deal of attention to the study of the heavenly planets and by careful observation and close study, extending over thousands of years, they were able to deduce certain principles which when applied to the horoscope of man predicted his past, present and future events to a remarkable extent. Times, manners, customs; civilisation, politics and religion have changed and with them there must also

be changes in the sciences. Otherwise they will be out of tune as it were to their surroundings.

The Sun moves, the Earth moves, the planets move, the dark spots in the planets move, comets appear and disappear, new stars come into existence, while old stars have disappeared and in this apparent combination of movements, new countries, new seas, new mountains, new rivers, new customs, new governments, new minerals, new vegetables and new animals have been called into existence, while some of the old ones have disappeared altogether from the surface of the Earth. All this is due to the motion of the Earth and our varying relations with the stores of solar energy, which seem to be indispensable for our existence and that of the Earth on which we inhabit. In those days of astrological ascendancy, the observations of the Hindu astronomers seem to have extended to India and its neighbouring countries, and here and there in their works we find reference to Yavanacharya or Yavanaswara. Some English authorities have supposed that such allusions referred to Ptolomey of Greece or the Greek astronomers collectively. But from the little I have seen of English Philology, the British Philologists generally seem to have an unfortunate knack of creating the most absurd combinations to answer their philological suppositions. The most absurd instance being in the conversion of poor Hamilton's Bridge in Madras into Umbton's Bridge, and then going through the process of English translation, and seriously calling it the Barber's Bridge, the word Hamilton being first corrupted into Umbton (in tamil a Baber) and then seriously translating it into Barber's Bridge. There is no necessity to pervert these terms. Yavanas were the ancient Persians with whom the Hindus had extensive dealings and the name Ivan, a town in Persia might easily

have given occasion for the Persians to be called Yavanas or Ivans. The Persians were celebrated for their early and splendid state of civilisation and it was no wonder that their astronomers should have been quoted as authorities by the Sanscrit pundits whenever there was difference. There are many considerations which go to prove that astrology like any other science, was the result of tentative methods and not one that was directly handed down by any supernatural power to man for his benefit. In the primitive stages of life, man seems to have found everything for himself and went on improving upon his past observations. A thousand years ago we had our government and our sciences were well cultivated. There were no foreign conquests to disturb their peace and the knowledge they acquired made them the first nation on the face of the Earth. Foreign conquests did subsequently a good deal of mischief, and the unhappy turn the Mahomedan invaders had for burning valuable libraries, resulted in the complete destruction of many scientific books of great merit. Such of the books and apparatus which escaped this general wreck, were stored in underground rooms, so common in their houses in ancient days, and these were eagerly devoured by the white ants, which proved in many instances more terrible than the "bearded conquerors" themselves. Thus it was a sail between Scylla and Charybdis, which ended in the utter loss of a great many of our valuable books and scientific instruments. People might laugh at the idea of our ancients possessing any machinery, but they will be entirely mistaken if they think they had none. I am not one of those that would praise the past days as "golden" and cry down the present as "iron." But in judging of past civilisations we have to make very large allowances for the destroying hand of Time. The Hindus were a

compact nation of highly civilized and intelligent men, and could not easily have believed in a science which had no basis in solid truth. The ancient astrologers were men of very superior intellects and their predictions were invariably fulfilled. This could never have been the case had there been no truth in astrology. After the Mahomedan invasion, the Hindu pundits lost their ascendancy and became a set of mean flatterers and wilful liars. The Political subjugation continued to produce its injurious results and what they lost once has never been regained by them afterwards. Various causes were at work, and now we have a set of astrologers, with such honorable exceptions to whom my remarks do not apply, who are worse than useless, and who make a precarious living by repeating an elaborate set of lies, which must be the disgrace of any man in any profession. If there is any sublime science in this world, it is astrology and the following qualifications have been laid down as indispensable for successful prediction.

- (1) An astrologer must not be actuated by mean or malicious motives.
- (2) He must be contented.
- (3) He must have high proficiency in mathematics.
- (4) He must be well versed in astrology.
- (5) He must have a good command over the language in which he wishes to interpret his predictions.
- (6) He must be highly intelligent.
- (7) He must have a good knowledge of the times and circumstances in which he is placed.
- (8) He must be well initiated into the mysteries of astrology and all its technicalities and above all he must be thoroughly honest and truth loving in his predictions.

These are not qualifications which we generally come across among the ordinary class of astrologers and unless we insist on the possession of these by them, we shall not have a good set, who would bring credit to themselves or to the science in which they profess to be adepts. The help of experienced philologists is much needed to weed out the rubbish from the genuine astrological formulas; and a thorough reform should be introduced if any improvement is to be effected. Without entering into the grand project of establishing an institution where astrology might be pursued as a science, with such instruments as the nature of the subject admits of, the Hindu gentlemen would be conferring a great boon on themselves as well as on the science of astrology, if they only, as a preliminary step, begin to discourage the prevalent practice of consulting every quack who appears before them and whose knowledge of the science has not been properly tested and proved. In my experience I have come across a set of cheats who possess a peculiar kind of knowledge by which they readily predict most faithfully the past events of our life, but fail most miserably in their predictions of the future events. To a scientific mind this kind of prediction presents a most difficult problem to solve. When the past can be faithfully portrayed, why not the future? is a question that has been often raised in my mind. So far as my meagre knowledge goes I see no ground for making such onesided predictions and especially with such surprising facility. On enquiry and questioning I find out that it was not by astrology that they were able to make such predictions, but under the guise of astrology they put forth some kind of knowledge which at present is utterly unknown to me. It may be thought reading, but if so, how have these quacks mas-

tered it when highly cultivated minds find a difficulty in explaining that phenomenon. These men cheat the poor and the rich classes alike and even come round the intelligent section of our community. All sorts of names are bestowed upon this kind of prediction but until I see more of it I cannot pretend to pronounce any opinion upon its merits. Even granting such powers of past prediction exist, the uses of astrology are not answered and what we have already enjoyed, becomes perfectly useless to know again. Such men should be studiously avoided. Others there are who are honored for the sake of the distinction their ancestors had attained, but such days are gone and it is by merit and not by birth that a man will have to be judged in these days. If there are sentimental people who pity the fallen greatness, they may help them for their pitiable condition but cannot honor them for their present stupidity. There are others still who from an intimate knowledge of the local circumstances make correct guesses and induce people to honor them as astrologers. I need hardly say they do not deserve our help. They touch upon a tender cord of the ignorant masses, *viz*, belief and realize large sums. This is as it ought not to be.

It is very easy to ask a lot of questions, but not certainly so easy to answer them in the light of known scientific principles: Those who consult their horoscopes forget that astrologers have the same set of digestive apparatus, with which they themselves have been provided, and while they give them all the mental worry imaginable, these gentlemen never consider it their duty to pay them for the same so that the bodily apparatus might be kept in a working state. Such kind of treatment even from the highly educated classes is condemnable on two points, (1) because it considerably lowers the efficiency of astro-

logy as a paying art, and (2) because it makes the astrologers careless and indifferent in their calculations and predictions since they see no sufficient remuneration for serious mental work. While the admission of quacks must be discouraged the ability of the adepts should not be allowed to go unremunerated. There is another important point on which I should like to say a few words before I conclude my Introduction. Many have asked me and it struck me too, that "even granting that astrology is a true science, and can be satisfactorily proved as such, will the mankind be in any way benefitted by its cultivation and consultation." Here there is room for much discussion on both sides, and numberless arguments might be adduced in support of them. I shall however state briefly a few of the arguments leaving the readers to draw their own inferences. Astrology has been considered to be a practical science and like medicine requires to be proved by experiment.

It is no use to get a prescription from a doctor however clever he may be but it will be of the greatest use for him to get such medicine as would give him immediate relief. Similarly there is no use of consulting astrologers when their predictions are not fulfilled. Medicine has been cultivated as a science from time immemorial, but the results are far from being satisfactory. The percentage of cures is not encouraging, and in spite of the enormous sums spent upon medical experiments, in princely salaries to its adepts and in keeping splendid establishments for its cultivation such simple and all prevalent diseases as fever, dysentery, small-pox, cholera, consumption and leprosy have not been explained and successfully treated. It is all very well to say that the average length of man's life is now greater than what it was before, that wonderful cures have been

effected which the ancients had never dreamt of and that general health has been improved to a considerable degree. It may be so. But that is not much for the amount spent upon the science and its supporters. Still it is a science and every medical man whether he cures or kills, is entitled to have his bill paid in preference to all other claimants on the property of the deceased. In my humble experience and observation nearly half the numbers that present themselves in the hospitals go back without being relieved and if more cures are effected than this low percentage I have named, it is by the general prescription of *aqua pura* and the help of mother *Nature* and not by the skill of the medical profession. I do not mean to say that medicine is useless or cannot be improved as a science, but what I do mean to say is that it has been praised to the skies as a science beyond its desert. While every noble attempt has been made to raise medicine to the level of a science, nothing worthy of record has been done to test astrology as a science. The ancients studied these two together and they thought that the one could not be satisfactorily understood without the aid of the other. It is surprising that astrology much as it is degraded, has stood its ground against so many hostile attacks to root it out altogether, and in spite of the quacks into whose hands it has unfortunately fallen, its predictions have not been such as to create a genuine dislike in the minds of those that have really taken pains to master its details. There is a duty on every educated gentleman, to do something for this fallen science, or to keep it in reserve until it has been given a fairer trial. To know the future has been the greatest ambition of man, and how can we say that such a priceless knowledge will be not worth our while to acquire. The most common-place argument senselessly adduced

by the so called educated social reformers is "that we are better off as we are, and a certain knowledge of the future will damp the spirits of those who consult their horoscopes" This is simply sleeping over our knowledge. There are many diseases which are declared to be incurable, and which when they attack a person, do not kill him at once. A knowledge of the coming evil, will not kill such people before they die. We all know for certain, that we will, we must die. We also know that we may be snatched away any moment from the midst of our dangers or our enjoyments. But how many of us die before legitimate death comes to us. In cases of incurable diseases, the patients know that they are subjected to forms of diseases, before which the medical men simply blink, but they do not die because they are subject to them. When an incurable disease sets in, will the doctor pollute his lips by making a false statement that the patient is not suffering from it and that he will live for one hundred years. If not what difference could it make with the patient between the statement of an astrologer who says that the planetary period is bad and therefore he must suffer from it, and that of the doctor, who says that the patient must shift for himself as best as he could, since medical science has not explained even the nature of such a disease. Sudden dangers, it is true, kill some persons, but let them only smoothly be informed of the fact beforehand, the sorrow distributes itself and makes its keenness as little felt as possible. "South Sea Bubbles" often burst, but the shareholders do not die at once. History has taught us that human nature is very pliable and accommodates itself to the exigencies of every case. Do we not know that our children will die as well as our wives; but this knowledge, than which nothing can be more certain, would not kill everybody that knows it.

What does an astrologer say about the horoscope. He simply interprets the language of the planets by the symbols used and predicts the events that happen to us in future. He foretells our death, our sickness, our failure and our success, or that of those who are dear and near to us. What is there here that is not known to us, and for which we are not prepared. Will insurance companies teach us anything more than these facts? Every sensible man must be prepared to meet those calamities which he sees around him. He knows that he may have to share the same domestic misery as his neighbour and he calmly waits for the events to come in their turn. It is not in the power of an astrologer to bring any fresh stores of trouble on the man who consults him. He is something like a paper man, who gives the evil news beforehand, so that people might be prepared for the worst. "Prepare for the worst and hope for the best" is a saying which our social reformers would do well to remember.

If a man thinks that death and misfortune do not, dare not invade his homestead, if he believes he is above mankind in the enjoyment of his pleasures, if he is not bold enough to meet the stern realities of his life let no such coward ever consult his horoscope. Astrology is not intended for weak or cowardly men. If a man, suffering from some disease which requires a severe surgical operation for its cure, dies at the sight of the surgical instruments, surely they were not intended for such a man, and the doctor cannot be arraigned before the court for committing or abetting murder. But the ordinary run of mankind is proof against such information and they coolly bear even death sentences. Men with halters round their necks and death floating before their lustreless eyes have shown utter contempt for death and if the predictions

of an astrologer are more horrible than the death sentences of the law—administering judges, let not such timid men ever consult their fate. Where ignorance is bliss it is folly to be wise. Knowledge always destroys our peace by creating one thousand and one doubts and if for the sake of this, it is not desirable to cultivate it, then it might be conveniently sacrificed for the so called peace of mind which is nothing but ignorance and guilt rolled together and which is not prepared to see the light of knowledge and wisdom.

Granting that people die or get dispirited by knowing the evil that is in store for them and thus suffer directly by such knowledge, how many are there against these people, who by knowing their bright future and consequent happiness, would redouble their energies and try to move "Heaven and Earth" to achieve success and gain their objects. The loss arising from the dampness of spirits in the case of the weak and the timid, who after all could do no great work from their very nature, is more than compensated by the redoubled energies of the strong and thus there is actually no loss that we could see arising from the consultation of horoscopes and knowing our future. If a person is afraid to meet a cat in his kitchen there is no hope for him and starvation is the only alternative that is left for him, but if a man has the courage to meet a tiger in a jungle he has every contrivance to safeguard his person against its attack and guns have been provided to kill it. The torments and anxieties of people who commence some bread giving work when the results are not known, can better be imagined than described and what a precious thing it would be to know the results beforehand. Would it not prove a grand acquisition to our store of knowledge to know whence we have come.

what we will be and whither we will go. Can such a science be called stupid or absurd? why? we have metaphysics, philosophy and many other subjects which give us no practical help and the study of which adds no comfort to our material enjoyment. But the intellectual treat they give us compensates for all the labour we bestow upon them before we pick up a sufficient knowledge. The intellectual pleasure in astrology is the greatest we can imagine and as it affects human interests, working in a million different ways for their accomplishment, it is worthy of pursuit by the greatest as well as the meanest of mankind. Every branch of knowledge has its own advantages and disadvantages. If the railway carries many it kills some, if horsemanship gives agility to our limbs it breaks them too at times, if the gun protects us from dangers it kills some by producing accidents, if wealth gives us comforts it carries its own anxieties and discomforts, if hunting gives us excitement it exposes us to many dangers, if education gives us respect it makes us weak and prematurely old, if marriage gives us bliss it brings with it a host of domestic miseries, if power gives us delight it endangers our position, if royalty has its "glorious retinue and the paraphernalia of state" it has its own cares too heavy for ordinary heads to bear, in fact there is hardly any line or walk of life which has not its counterpart in misery and which must be endured for the sake of the advantages that it might confer on the party striving for its possession. Therefore if astrology has its bright side, it must necessarily have its dark side too and no sane man would sacrifice a grand science for the sake of the few disadvantages it might work upon weak or timid men. I cannot close my Introduction without quoting a few remarks made by an eminent writer on the intellectual

greatness of our ancient writers who, gigantic as they were in other branches of learning, did not consider the study of astrology detrimental to the progress of their nation or inconsistent with their avowed principles of utility. Astrological predictions did not damp their spirits and the few monuments spared to us by the destructive hand of Time show that they were, not only great thinkers but also great actors. The eminent writer referred to says "our first study is of the Hindu. I have called the mind of this race.....the Brain of the East, isolated from muscle and nerve. By this I do not mean that either of the latter elements was absent. On the contrary many of the tribes into which these Aryan Hindus were divided.....have shown very decided military tendencies, while the race as a whole, is agricultural and nowise wanting in industry or perseverance, as their development of the physical resources of the country and the wonders of their architecture amply prove..... The latest philosophical and religious systems lay prefigured in the depths of this Hindu Brain. It exhausted most forms of devotional mysticism and subtle speculation. In these spheres it left its pupils little to learn from Zeno or Aristotle or the controversies of later theology? It created one of the most artistic languages and one of the richest literatures in the world. It compiled elaborate Law Codes in large numbers and besides its voluminous Bibles gathered immense treasures of sacred lore, ritual philosophical, devotional. Its poetic productivity was prodigious. Its great epics Ramayana and Mahabharata, containing the one 50,000, the other 200,000 lines glow with a luxuriance of imagery which contrasts with the Illiad or Æneid as the stupendous vegetation of India differs from that of Italy or Greece. All that this colossal people have dreamed or done in philosophy, mythology,

ethics, imaginative or didactic thought, is here transmuted into song.....The earlier Hindus had well organised governments, much lauded by the Greek writers, to whom we owe our earliest reliable notices of India, for the wise and thoughtful manner in which the interests of trade and agriculture were protected, the wants of strangers as of the sick and needy, supplied and the defence of the state secured. The law books contain minute regulations for freights and markets and just rules for partnerships and organizations in trade, for testing weights, measures and money, and punishing dishonest dealing. And the organization of the village communities, throughout Northern India from very early times was an elaborate system of local Self-Government, that showed how large an amount of personal and social freedom could be maintained, even under the depressing shadow of caste.....India has at all times been famous for its domestic and foreign trade. In the early days of the Roman Empire, it was a great commercial centre for the merchants of Italy and Egypt, as it was at a much earlier period for all Asiatic races from Phoenicia in the West to China in the East. The oldest codes record a very advanced system of commercial exchanges among the Hindu tribes, regulated by wise and just provisions and a high respect for trade is shown by the permission granted the Brahmans, in violation of caste, to earn their support by assuming the functions of the Vaisya or mercantile class. In more than one epoch, the resources of India, natural and industrial as well as intellectual have made the wealth of great empires. Its delicate tissues, its marvellous colors and dyes, its porcelains, its work in metals and precious stones, its dainty essences and perfumes have not only been the wonder and delight of Europe, but in no slight degree helped in the

revival of art.....the intellectual life of India was profoundly felt throughout the ancient world. Greece, Persia, Egypt even went to sit at the feet of these serene dreamers on the Indus and under the banyan shades from the time of Alexander downwards and there they marvelled at the power of Philosophy to achieve ideal virtue. And what treasures of European fable, legend and mythic drama further testify to the extent of our indebtedness to India in the sphere of imagination and fancy down to the magic mirror, the golden egg, the purse of Fortunatus the cap of invisibility?.....They loved to press beyond material successions or conditions to general forms and essential processes pursuing with special success, those studies that afford the largest field for abstraction and contemplation, the orderly movements of the stars, the laws of numbers, the structure of language, the processes of thought. They made much progress in analytic arithmetic, and not only applied algebra to astronomy and geometry, but geometry to the demonstration of algebraic rules. They seem to have invented numerical signs and the decimal system, the zero itself being of Sanscrit descent and the old Hindu figures being still clearly traceable in those of the later Arabic digits. The introduction of these numerical signs in place of the alphabetic characters before used by all other nations of antiquity, a change ascribed by old writers to the Pythagoreans, those orientalists of the Greek world, but probably an importation from India through the Arabians of Bagdad was the finest ideal impulse ever given to arithmetical studies. The decimal system was developed in India as a speculative calculus so earnestly, that special names were given to every power in an ascending scale of enormous reach. The fifty-third power of ten was taken as

a unit and on this new base another scale of numbers rose till a figure was reached consisting of unity followed by four hundred and twenty-one zeroes. And these elements were applied to the solution of ideal problems such as 'the number of atoms containable in the limits of the world taken as a fixed dimension,' representing mathematical reality none the less for being so utterly past conception..... Eighteen centuries ago at least, the Hindus had elaborate systems of arithmetical mnemonics, based on numerical values attached to letters of the alphabet. "They reached a stage of algebraic science, which was not arrived at till the close of the last century and if their writings had been known a century earlier they would certainly have created a new epoch? Aryabhata, their greatest astronomer and mathematician, in the fourth century determined very closely the relation of diameter of a circle to the circumference and applied to it the measurement of the Earth. They invented methods also for solving equations of a high degree. In the time of Alexander they had geographical charts and their physicians were skilful enough to win the admiration of the Greeks. Their investigations in medicine have been of respectable amount and value, lending much aid to the Arabians the fathers of European medical science, especially in the study of the qualities of minerals and plants. In much of their astronomy they anticipated the Arabians; their old Sidhantas or systematic treatises on the subject indicating a long period of previous familiarity with scientific problems. And in such honor did they hold this science that they ascribed its origin to Brahma. They made Saraswathi their goddess of numbers the parent of nearly a hundred children who were at once musical modes and celestial cycles. They gave names to the

great constellations and noted the motions of heavenly bodies three thousand years ago. The Greeks appear to have derived much aid from their observation of eclipses.

.....A siddhantha declares that the Earth is round and stands unsupported in space. The myth of successive foundations, such as the elephant under the tortoise is rejected for good and sufficient reasons in one of these works as involving the absurdity of an endless series. If the last term of the series is supposed to remain firm by its inherent power why may not the same power be supposed to reside in the first, that is in the Earth itself? Aryabhatta appears to have reached by independent observations the knowledge of the Earth's movement on its axis and to have availed himself of the science of his time in calculating the precession of the equinoxes and the length of the orbital times of planets.....They alone among nations have paid honors to grammarians, holding them divine souls and crowning them with mythical glories. Panini in the fourth century B. C. actually composed four thousand sutras or sections, in eight books, of grammatical science in which on adequate terminology, may be found for all the phenomena of speech. His works have been the centre of an immense literature of commentation surpassed in this respect by the Vadas alone. No people of antiquity; investigated so fully the laws of euphony, of the composition and derivation of words. The Hindu Grammar is the oldest in the world. The Nirukta of Yaksha belongs probably to the seventh century B. C. and quotes older writings on the same subject. In whatsoever concerns the study of words and forms of thought, the Hindus have always been at home, anticipating the Greeks and accomplishing more at the outset of their career than the Semitic race did in two thousand years." We have to

remember that this praise of the Hindu intellectual greatness and invention comes from a gentleman, who at best has taken only a superficial view of the whole range of Hindu knowledge, and which was transmitted to him by many perverted channels. Race prejudices have a good deal to do with the formation of our judgments, and when a great *European* scholar writes so much about the ancient Hindus with such imperfect means of getting at truth at his command, and making allowance for the tremendous periods of time we have to pass over to gather our knowledge, we may once for all advise our social tall-talk reformers to think twice, nay ten times, before they open their lips to censure our native sciences. Sciences are not made of common nonsensical talk, and he who thrusts his head into the jaws of a scientific contest must be prepared to be crushed by its terrible teeth. We cannot consistently now say, that a nation so great, and well advanced in the different branches of knowledge, as the Hindus could be guilty of propogating a set of lies, which they knew to be such, among numberless generations and its greatest men seriously taking all the trouble to write more than three hundred thousand stanzas in support of that science. I have already grown lengthy but the vastness of the subject, coupled with the numerous side issues which had to be settled beforehand compelled me to occupy more space than at first I was willing to spare. I shall recapitulate here, for the benefit of the reader, the principal facts, already mentioned, so that he might at a glance see whether astrology has a scientific basis to calculate.

The Earth moves round the Sun, as well as the Sun on his own axis. All the planets revolve round the Sun. The Earth receives an infinitismally small quantity of the Sun's stores of energy, and this has been shown to be

sufficient to account for all the terrestrial phenomena. Light brings electricity and magnetism. Gravitation is universal as also the forces of cohesion, adhesion and chemical attraction. The Earth has been formed into its present shape by the action of the Sun's light and heat and these two great physical agents influence everything on the Earth's surface. The oceans are under their influence as well as the atmosphere and marine currents. Metallic and non-metallic elements are common to the whole solar system. All these have their relative influences working in a thousand wonderful ways. Man is the result of previous forces working under definite laws with such local modifications as are found to be necessary in each individual case. His physical constitution is under the direct influence of the Sun, because the seed that produced him, the bed in which he was nourished, the food with which he is fed, the clothing he wears, the water he drinks and the air he breathes, are the result of the Sun's rays working in Nature in their own inscrutable ways. His brain cells and his nervous system are greatly affected by the time, place, seed, food, climate and other conditions of his life and his intellect is entirely dependent upon the quantity and quality of the brain cells derived from those sources. Vision would be worse than useless if there had been no light, and so also his other senses, each of which has been made to work under the direct influence of a particular planet. All the planets shine by 'borrowed light' from the Sun, and while retaining something of their power, they add something of their own and thus influence mankind in various ways. As the rain drops are affected by the nature of the soil they fall upon and are influenced by its properties, so also the planets, though shining by

borrowed light shed influences peculiar to their own. The Moon exercises great influence over us and affects considerably our minds. Lunatics, idiots and madmen exhibit marked changes on full Moon and new Moon days. Sick people always pass restless nights before new Moon days and if they are seriously ill, every one despairs of their life until they pass the new Moon days. The world's greatest men believed in astrology, and could not have done so, had they not been practically convinced of the truth of the astrological formulas. No motives could be traced to them for passing a set of lies on countless generations to come. Electricity has been declared to be the great physical agent, which pervades through the whole Universe and is the cause of the production of the strangest phenomena. The intellect of man is nothing but a result of the nervous currents, which pass through the human frame, and which when largely concentrated form what is called the mind or will power. Will may be a separate 'something' 'state' or 'power' which might have been placed by some supernatural Power in the human frame. But whatever it might be, it cannot remain for any length of time unaffected by its surroundings; and the food and climate are important factors in the determination of our mind or will force. Will is therefore under the direct influence of the Sun's light and heat and might have been called into existence by their combined chemical action. The greater the influence of the Sun, the greater is the nervous energy or will-force in man. The Sun is the great fountain head from which we get all our electricity and magnetism. When he influences us powerfully we become powerful, when his influence is weak we become worthless and insignificant men. Electricity is divided into two kinds, positive and

negative. Similar electricities repel each other while opposite electricities attract each other. The preponderance of these electricities in objects in Nature depend upon a thousand circumstances which cannot be detailed here. In Nature rivers, mountains, lakes, elevated grounds, forests, plants, villages, towns, cities and even individual houses have the power of storing large quantities of positive or negative electricities due to causes working previously there under certain conditions. They have also been shown to possess the power of changing their sides, positive becoming negative or *vice-versa*. Our tastes, our success our failure and our energy depend on these electrical currents. Almost inconcievable fractions of the Sun's light and heat have been shown to be sufficient to produce the greatest perceptible changes in Nature. The minuteness of the atoms of matter has been given, and these inconcievable forms of living beings, cannot have been produced by any other powers we know of than that generated by the solar energy. We have also seen what minute fraction of the solar force is enough to keep the Earth as it is, with all its flora and its fauna and now we have to concieve, an inconcievable fraction of this infinitismally small fraction of the solar power that is needed to bring an individual into existence and destroy him again for redistribution. The revolutions of the planets round the Sun, their absorbing and reflecting powers of light and heat, the rotation of the Sun on his own axis, the presence or absence of huge dark spots darting forth vast flames of hydrogen gas from the body of the Sun for thousands of miles, and their fall again upon his disk, the passage through space of the Sun at a tremendous velocity along with the other planets, the nearness or distance of the Earth from the Sun in her revolutions round him, all these must account and satisfac-

torily explain the different historical periods, changes in social life, political convulsions, differences in morality, alterations in taste, intellectual developments, the creation of new species, the extinction of old ones and in fact every other thing for which we find no record in the past, or no parallel in the coming future. It has been shown that the gigantic minds of the ancients were sufficiently large enough to store in vast quantities of knowledge of all kinds and possessing as they did an acutely critical turn of mind, they could not have been deceived by the tissue of an elaborate system of falsehood invented by the self interested priests. They made experiments and observations as we have been doing and recorded the facts in a similar way. There is a wide gulf of difference between our modes of procedure and theirs, but to approach a subject we have several ways and means at our command, suitable to our knowledge and local peculiarities. The degradation of the science of astrology has been shown chiefly due to the political convulsions, the ignorance and greed of astrologers, the anxiety of the persons who consult them, and the difficult nature of the science, which requires profound knowledge and patient research. Truth was held in the highest veneration by our ancestors and the sin of desertion from its sacred shrine by the modern astrologers has been visited upon them. The mean jealousy that characterises the modern Hindu and his unwillingness to see others making rapid intellectual advances, have not been without their poisonous fruit and if astrology has not been as successful in its predictions, as it ought to have been, the faults lie more with the professors into whose hands it has fallen, than to any radical inaccuracies which are found in its countless pages. Experience must be the backbone of every science

and a handful of some experience is worth more than cart-loads of theoretical knowledge. The rapid sale of my work encouraged me to issue a much improved and enlarged edition and a similar appreciation of my present humble labours will induce me to go more deeply into the subject of astrology. A self taught man, I had innumerable difficulties in mastering the technicalities of the subject and if I have succeeded in producing a useful book for the public, I shall consider myself as having been more than amply repaid for the trouble I have taken in its completion, for the pleasure of the reader is always the pride of the author.



ASTROLOGICAL SELF INSTRUCTOR.

CHAPTER I.

ZODIACAL SIGNS, PLANETS ETC.

The Hindu cycle contains 60 years :—

1 Prabhava.	21 Sarvajitu.	41 Plavanga.
2 Vibhava.	22 Sarvadhari.	42 Kilaka.
3 Sukla.	23 Virodhi.	43 Soumia.
4 Pramodutha.	24 Vikrutbi.	44 Sadharana.
5 Prajotpatti.	25 Khara.	45 Virodhikrutu.
6 Angirasa.	26 Nandana.	46 Parividhavi.
7 Sreemukha.	27 Vijaya.	47 Pramadicha.
8 Bhava.	28 Jaya.	48 Ananda.
9 Yoova.	29 Manmatha.	49 Rakshasa.
10 Dhatu.	30 Durmathi.	50 Nala.
11 Iswara.	31 Havalambi.	51 Pingala.
12 Bahudhanian.	32 Vilambi.	52 Kalayukthi.
13 Pramadi.	33 Vikari.	53 Sidharthi.
14 Vikrama.	34 Sarvari.	54 Roudri.
15 Vishu.	35 Plava.	55 Durmukhi.
16 Chitrabhanu.	36 Subhakrutu.	56 Dundubhi.
17 Swabhanu.	37 Sobhakrutu.	57 Rudhirodgari
18 Tarana.	38 Krodhi.	58 Rakthakshi.
19 Parthiva.	39 Visvavasv.	59 Krodhana.
20 Vyaya.	40 Parabhava.	60 Akshaya.

There are two Ayanas—Ootharayanam & Dakshinayanam. The first has 6 months viz Capri, Aq. Pis. Ar. Ta. and Ge. The second has 6 months viz Can, Leo. Vir. Li. Scor. & Sagi.

In the first the Sun is more towards the North, than in the second. The lunar months are :—

1 Chitram.	5 Sravanam	9 Margasiram.
2 Visakham.	6 Bhadrapadam.	10 Pooshiam.
3 Jaistam.	7 Aswijam.	11 Magham.
4 Ashadam.	8 Karthikam.	12 Phalgunam.

There are 6 Ruthus or seasons.

Vasantham—Chitram and Visakham—when trees and plants blossom.

2 Grishmam—Jaistam and Ashadam—when there is a good deal of wind.

3 Varsharuthu—Sravanam and Bhadrapadam—rainy season.

4 Saradrutu—Aswijam and Karthikam—fruiting season.

5 Hamantharutu—Margasiram and Pooshiam—cold season.

6 Sasirarutu—Magham and Phalgunam—spring season.

The Months take their names from the fact that on the full Moon day of each month, a particular constellation falls and the month is named after it. Thus in Chitram on the full Moon day we find the constellation Chitta, in Visakham the star Visakha, in Jaistam Jaista, in Ashadham Poorvashadha, in Sravanam Sravana, in Bhadrapadam Poorvabhadra, in Aswijam Aswini, in Karthikam Krithika, in Margasiram Mrigasira, in Pooshyam Pooshiami, in Magham Makha, and in Phalgunam Poorvaphalguni or Phoobba. The origin of the week days is explained further on.

There are 27 constellations in astrology, composing the Zodiac or the heavenly path for the planets to move, and these are divided into 4 padams or quarters each.

The constellations are.

1 Aswini.	10 Makha.	19 Moola.
2 Bharani,	11 Phoobbæ.	20 Poorvashadha.
3 Krittika.	12 Oottara.	21 Oottarashadha.
4 Rohini.	13 Hasta.	22 Sravanam.
5 Mrigasira.	14 Chitta.	23 Dhanista.
6 Auridra.	15 Swathi.	24 Sathabhisha.
7 Poonaryasu.	16 Visakha.	25 Poorvabhadra.
8 Pooshiami.	17 Anoradha.	26 Oottarabhadra.
9 Auslasha.	18 Jaista.	27 Raivathi.

These stars can be identified on clear starlight nights by the following marks.

- | | | |
|----|----------------------|---|
| 1 | Aswini | 3 stars resembling a horse's face. |
| 2 | Bharani... .. | 3 stars in the shape of an woman's organ. |
| 3 | Krittika... .. | 6 stars resembling a barber's razor |
| 4 | Rohini | 5 stars resembling a cart. |
| 5 | Mrigasira | 3 stars in the shape of a man's head |
| 6 | Auridra... .. | 1 star bright as a coral bead. |
| 7 | Poonarvasu | 5 stars in the form of a potter's wheel. |
| 8 | Pooshiami | 3 stars resembling a blood-sucker. |
| 9 | Auslasha... .. | 6 stars like a serpent. |
| 10 | Makha | 5 stars like a planquin. |
| 11 | Phocbba | 2 stars resembling eyes. |
| 12 | Oothara... .. | 2 stars resembling human eyes. |
| 13 | Hastha | 5 stars like human fingers, |
| 14 | Chitta | 1 star shining like a pearl. |
| 15 | Swathy | 1 star like a sapphire. |
| 16 | Vishakha | 5 stars like a potter's wheel. |
| 17 | Anoradha | } 3 stars resembling an umbrella. |
| 18 | Jaista | |
| 19 | Moola | 5 stars like a crouching lion. |
| 20 | Poorvashadha | } Two stars each resembling the points of a square. |
| 21 | Ootharashadha | |
| 22 | Sravana... .. | 3 stars like an arrow, the middle one very bright. |
| 23 | Dhanista | 3 stars like a man's head. |
| 24 | Sathabhisha | A hundred stars in the shape of a flower. |
| 25 | Poorvabhadra | } 2 stars each forming the sides of a cot. |
| 26 | Oottarobhadra | |
| 27 | Raivathi... .. | 3 stars in the shape of a fish. |

The Zodiac contains 27 constellations each of which has 4 padams or quarters—thus $27 \times 4 = 108$ quarters, and these must be equally divided among the 12 signs—we get $\frac{108}{12} = 9$ padams for each sign. The signs are—

1 Aries—Ram—Masham.	7 Libra -Balances—Thoola.
2 Taurus-Bull—Vrishabham.	8 Scorpio—Scorpion—Vrischikam.
3 Gemini-Twins—Mithunam.	9 Sagittarius—Centaur—Dhanas.
4 Cancer—Crab—Karkata-kam.	10 Capricornus-Crocodile—Makaram.
5 Leo—Lion—Simham.	11 Aquarius—Water bearer—Koombham.
6 Virgo—Virgin—Kanyya.	12 Pisces—Fish—Meenam.

For all ordinary calculations we generally commence from Aries unless the contrary appears from the context.

There are 9 planets recognized as important and these are.

1 Sun-Ravi.	4 Mercury-Budha	7 Saturn-Sani.
2 Moon-Chundra.	5 Jupiter-Guru.	8 Rahu-Dragon's Head.
3 Mars-Kuja.	6 Venus-Sukra.	9 Kethu-Dragon's Tail.

In the map attached I have given all the details connected with the zodiacal signs, their owners, who are debilitated there, who are exalted, their respective periods, the constellations that go to form them and their colors. The reader is earnestly recommended to note those details as they will be found indispensable for understanding the contents of this book.

GOOD AND EVIL PLANETS.

Instead of using the full names of the planets and the zodiacal signs I shall here give their first letters in

all my future references so that we may not increase the bulk of the volume unnecessarily. The reader will do well to bear them in mind.

Sun—Ravi.	I shall use the letter...	...	...	...	...	R.
Moon—Chundra	do.	...	...	...	...	C.
Mars—Kuja	do.	...	...	...	...	K.
Mercury—Budha	do.	...	...	...	...	B.
Jupiter—Guru	do.	...	...	...	...	G.
Venus—Sukra	do.	...	...	...	...	S.
Saturn—Manda	do.	...	...	...	...	M
Dragon's Head—Thama	do.	...	...	...	...	T.
Dragon's Tail—Kethu	do.	...	...	...	...	Kt.

For the zodiacal signs.

Aries—Masham=A.
Taurus—Vrishbham=Ts.
Gemini—Mithunam=Gi.
Cancer—Karkatakam=Cr.
Leo—Simham=Lo.
Virgo—Kanya=V.

Libra—Thoola=L.
Scorpio—Vrischikam=So.
Sagittarius—Dhanas=Ss.
Capricornus—Makaram=Cs.
Acquarius—Koombham=As.
Pisces—Meenam=P.

Good planets.

G and S, full C and well associated B.

Evil planets.

R, K, M, T, Kt, weak C and badly associated B.

C. is said to be full from the 10th day of the bright half of the lunar month to the 5th day of the dark half of the same month. From the 10th day of the dark half of the lunar month to the 5th day of the bright half of the lunar month C. is said to be weak. On other days she is said to possess middle powers. Good planets give us good influences while bad planets produce evil. Good and bad planets together give mixed results.

Movable signs—A, Cr, L, Cs.

Fixed signs—Ts, Lo, So, As.

Common signs—Gi, V, Ss. P.

Masculine and cruel signs are—A, Gi, Lo, L, Ss. As.

Feminine and mild signs are—V, Ts, Cr, So, Cs, P.

Nocturnal signs are—Ts, A, Ss, Gi, Cr, Cs, these with the exception of Gi are also called Prustodya or those that rise from tail downwards.

Diurnal signs are—Lo, L, V, So, As, and these with Gi form Sirshodya or those that commence with head downwards. P forms a combination of the above two and is called Oobhayodaya.

The 12 Zodiacal signs represent the different organs of Kalapurusha (Time personified) and they commence from A. Those that are occupied by malefics are organs not well developed or are partly or wholly diseased, but those that are occupied by benefics are fully developed and show normal health. They are :—

1 A—Head.	5 Lo—Belly.	9 Ss—Twothighs
2 Ts—Face.	6 V—Loins.	10 Cs—Knees.
3 Gi—Chest.	7 L—Abdomen	11 As—Buttocks.
4 Cr—Heart.	8 So—Sexualorgan	12 P—Feet.

ASPECTS.

Great influence is exercised by planetary aspects and these must be carefully borne in mind in making predictions.

All planets aspect the 7th house or in direct line before them, ♄

But M aspects 3rd and 10th houses more powerfully than in 7th.

J G aspects 5th and 9th houses more than the 7th.

K aspects 4th and 8th houses better than the 7th.

The rest of the planets have vision in the 7th house.

Friendship etc. among the Planets.

Planets have permanent as well as temporary friendship, meaning that the influences of the rays are bad for all times or for a short time only.

In the map attached the ownership of the different houses are shown but for greater convenience they will be once more given here. Take the illustration:—

Here the Lords of the signs are shown by being marked in their respective houses. But it will be seen that though planets own those houses, they are continually moving and therefore occupy different houses at dif-

Pisces Jupiter	Aries Mars.	Taurus Venus.	Gemini. Mercury
Aquarius Saturn.	Zodiac with Planetary ownerships.		Cancer Moon.
Capri- corn Saturn.			Leo Sun.
Sagit- tarius Jupiter.	Scorpio Mars.	Libra Venus.	Virgo Mercury

ferent periods. Thus when planets are referred to their houses, they have certain relations as well as when they are viewed with reference to the places they may occupy at any given time. In the former they have permanent relations; in the latter temporary. The relations are classed as (1) friendship, (2) acquaintanceship, (3) enmity. If one planet is permanently a friend, and temporarily an enemy he becomes an acquaintance, if he becomes an enemy in both ways he will be an inveterate foe, if a friend in either way he becomes a great or bosom friend, if an acquaintance in one way and an enemy in another he becomes an enemy, if an acquaintance in one way and a friend in another he becomes a friend. The rule in permanent friendship is—the lord of the 2nd, 12th, 5th, 9th, 8th, 4th and lord of the place where he becomes for

the time exalted become friends, the rest are enemies, but some planets own two houses while R and C own only one house each. Take R. He is the lord of Lo. The lord of the 2nd B, of the 12th C. of the 5th G, of the 9th K, of the 8th G, of the 4th K, and of the lord of the house where R is exalted viz A become his friends. The rest are enemies. Here C owns only one house Cr, and therefore becomes a friend, but B owns two houses V, and Gi, in which V the 2nd house has been mentioned, while Gi has not been. Therefore B, becomes an acquaintance of R. I will take another example. Take B, as lord of V. for he owns two houses V. and Gi. Then the lord of the 2nd S, of the 12th R, of the 4th G, of the 5th M, of the 8th K, of the 9th S, and of the lord of the house where he is exalted viz V itself of which he is the lord, these become his friends, the rest are enemies. In the same way consult for other planets.

The results are thus expressed.

Planets.	Friends.	Acquaintances.	Enemies.
☉ R. ...	C. K. G. ...	B.	... M. S.
☿ C. ...	R. B. ...	K. G. S. M.	... None.
♂ K. ...	G. C. R. ...	S. M.	... B.
♂ B. ...	R. S. ...	K. M. G.	... C.
♂ G. ...	R. K. C. ...	M.	... B. S.
♂ S. ...	B. M. ...	K. G.	... R. C.
♂ M. ...	S. B. ...	G.	... R. K. C.

Temporary friendship.

Fix the planets at the time of birth and then by applying the rule given here you will be able to find out their temporary relationships.

Planets which are situated in the 2nd, 3rd, 4th, 10th 11th and 12th houses are friends, the rest are enemies.

Take an example of a living horoscope about 9 years old.

R. is in Ts. G. in the 2nd house, C. in the 3rd and Kt. K. in the 12th are temporary friends. K. is in A, R, M, S, B in the 2nd, G in the 3rd and C. in the 4th are friends but we know that B. is his permanent enemy and

	Kt. [♂] K. [♂]	R. [♂] S. [♂]	G. [♂]
	Zodiac Horoscope of an Indian Princess.		Birth Sign C. [♂]
		T. [♂]	

therefore he becomes an acquaintance. In the same way it must be referred to other planets.

G, K. and R. are male planets.

S. and C. are female planets.

M. and B. are eunuches.

Planetary natures are divided into 3 classes.

1 Sathwikam—Dvine nature—2 Rajasam or Royal nature and 3 Thamsam or Vulgar nature.

Planets for the 1st are [♂]G. [♂]R. and [♂]C. and they produce mildness, love of truth, charitable, righteous, god-fearing and loving, and fond of helping their fellow creatures.

Planets for the 2nd are [♂]S. and [♂]B. and they make men of taste, loving romantic enterprises, well informed in the different branches of knowledge, fond of women courageous in battle, and luxurious.

Planets for the 3rd are [♂]K. and [♂]M. and they are cheats, tale bearers, quarrelsome, stubborn, lazy, cruel, vin-

dictive, fond of sleep, mean pleasures and worthless women.

It is not possible to have planets in any of these states free from other influences and therefore in human nature we find a mixture of these characteristics.

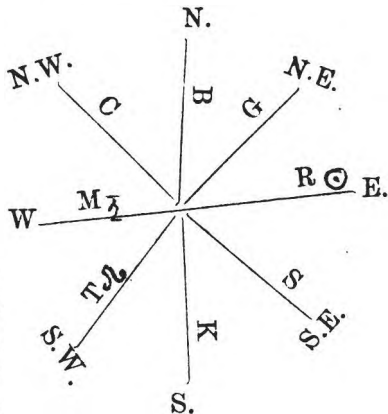
Fiery planets — R and K . Earthy planets. — B . Heavenly planets. — G . Watery planets. — C . and S . and Airy planets. — M .

Planetary colors.

R.—Copper.	B.—Green.	M.—Black color.
C.—White.	G.—Bright yellow.	
K.—Blood-red.	S.—Mixture of all colors.	

PLANETARY DIRECTIONS.

- \odot R.—Represents Soul.
- C C.—Mind.
- K K.—Strength.
- B B.—Speech.
- G G.—Wisdom.
- S S.—Sensual pleasures.
- M M.—Sorrow.



These states or qualities will be prominent when the planets are well situated, but when they are weak the man suffers from pain through those sources.

Quadrants or Kandras.—1st, 4th, 7th, and 10th houses.

Trienes or Thrikonams.—5th and 9th houses.

Oopachayams or improving houses—3rd, 6th, 10th and 11th houses.

Panaparams or houses next to Quadrants—2nd, 5th, 8th, and 11th houses.

Aupoklibams or houses next to the above—3rd, 6th, 9th, and 12th houses.

Good planets owning quadrants produce evil.

Evil planets owning quadrants produce good.

Lords of the trienes are always good.

Lords of the 3rd, 6th, 11th, 8th, and 12th houses produce evil.

Evil planets in 3rd, 6th and 11th houses are very powerful and produce success, wealth and health.

Good planets in trienes are very auspicious.

EXALTATIONS.

R is exalted in ...	A.	R is debilitated in ...	L.
C do. ...	Ts.	C do. ...	So.
K do. ...	Cs.	K do. ...	Cr.
B do. ...	V.	B do. ...	P.
G do. ...	Cr.	G do. ...	Cs.
S do. ...	P.	S do. ...	V.
M do. ...	L.	M do. ...	A.
T do. ...	Ts.	T do. ...	So.
Kt. do. ...	So.	Kt do. ...	Ts.

The 7th from where a planet is exalted, will be the house of its debilitation. Quadrants, trienes etc. must always be counted from the birth sign.

R has his Moolathrikonam	in Lo.
C do. ...	Ts.
K do. ...	A.
B do. ...	V.
G do. ...	Ss.
S do. ...	L.

And M has his Moolathrikonam in As. This means that the planets in their Moolathrikonams have much power and influence.

Birth sign indicates East and G and B are powerful there.
10th sign denotes South and K and R are strong there.

7th sign shows West and M is strong there.

And 4th represents North and C and S are strong there.

R and C are strong in Cs, As, P, A, Ts and Gi.

K, B, G, S and M are strong in the other signs or when they are in conjunction with C.

R moves 1 month in each sign and completes the Zodiac in 12 months.

C moves $2\frac{1}{2}$ days in each sign as the constellations move, and completes the Zodiacal circle in 27 days.

K moves 45 days in each sign and completes the circle in 18 months.

B and S move 1 month in each sign like R and complete the Zodiacal circle in 12 months.

G moves 1 year in each house and completes the circle in 12 years.

T and Kt move 18 months in each house, and complete the circle in 18 years taking a contrary motion to that of the other planets. While all planets move from A to Ts, and Gi and Cr and so on, these two shadowy planets move from A to P, and As. and Cs. and so on.

M moves 30 months in each sign and completes the Zodiacal circle in 30 years.

R and C have continuous and invariable motion, while other planets viz K, B, G, S and M are subject to changes in their velocities. When a planet, instead of having its usual forward motion turns and moves backwards rapidly it is said to retrograde or Vakram, planets in this state are powerful and give success and wealth. When planets have quicker velocities than is usual for them, they are said to have accelerated motion or Athicharam. Excepting R and C, all

other planets who join K are said to suffer defeat in the planetary fight. Planets in conjunction with K are said to be in combust or Astham. The effects of these states are detailed further on.

C, K and M are powerful during night time.

B, is always powerful.

R, G and S are strong during day time.

Evil planets are generally strong during the dark half of the lunar month, while good planets are powerful during the bright half of the lunar month

PLANETARY CHARACTERISTICS.

R.—honey colored eyes, well proportioned and broad shouldered body, bilious, courageous, short hairs, prepossessing countenance, self reliant, respectful, fond of daring exploits, and governs temples, churches, father, soul, reputation, courage, copper, and hot or pungent things.

C.—rounded body, windy and phlegmatic, very intelligent, sweet speech, charming eyes, governs mother, mind, intelligence, gems, watery surfaces and saltish tastes.

K.—appears younger than his age, bilious, liberal, small waist, fickle minded, courageous, lover of dangers, military look, governs fire places, kitchens, engine rooms, armouries, gold, brothers, sisters, servants, lands and bitter tastes.

B.—hoarse voice, humorous and witty, possessing a mixed temperament, handsome countenance, cunning and prudent in managing his affairs, governs all the baser metals, bed rooms, manufactories, eloquence, intelligence, knowledge and mixed tastes.

G.—stout fair body, gold colored eyes and hairs, meritorious, charitable, phlegmatic, governs priesthood,

children, education, pearls, treasure houses, physical health, wealth and sweet tastes.

S.—handsome, fine eyes, refined pleasures, tasteful, windy and phlegmatic, excessively fond of women, clever at enticing young and handsome ladies, licentious, governs sleeping compartments, marriage, wife, iron, enjoyment, wealth, vehicles and sour tastes.

M.—dark tall thin and ugly appearance, stout bones, large teeth, bristle-like hairs, windy temperament, base, cruel, vindictive, lazy, governs old and delapidated places, tin, longevity, means of livelihood, death and acid tastes.

T.—governs tanks, cultivation, rest houses, and maternal grand parents.

Kt.—governs paternal grand parents, griefs, extravagance and final emancipation or moksham.

The signs of the Zodiac are divided and sub-divided into various divisions and these have an important bearing in determining the strength of the planetary combinations for good or evil. We have first each day divided among the 12 signs called Lagnams or Rasees. Each of these is divided into two equal parts called a hora, and its disposition is shown by the following rule. In odd signs viz, A, Gi, Lo, L, Ss and As the first half is governed by R, and in even signs viz, Ts, Cr, V, So, Cs, and P, the first half is governed by C, while in the former the second half is governed by C, and in the latter the second half is governed by R. In odd signs R comes for the first half and C for the second half and the reverse for even signs.

The Earth turns on its axis once in a day, and during this revolution every portion of its surface passes in regular order before the 27 constellations, the time ex-

posed in passing each constellation slightly varying with the extent of the surface and its nearness or distance from the Equator. I shall give the general extent of these 12 signs for India.

A—4 ghatikas.	Lo—5½ ghatikas.	Ss—5½ ghatikas.
Ts.—4½ do.	V—5½ do.	Cs—5½ do.
Gi—5½ do.	L—5½ do.	As—4½ do.
Cr—5½ do.	So—5½ do.	P—4 do.

A Hindu day has 60 ghatikas and each ghatika is divided into 60 vighatikas, thus we have $60 \times 60 = 3,600$ vighatikas for a day. English time 24—hours for a day 60 minutes for an hour and 60 seconds for a minute—we get $24 \times 60 \times 60 = 86,400$ seconds for a day, converting them in to mutual quantities we get $\frac{86400 \text{ seconds}}{3600 \text{ vighatikas}} = \text{we get } 24$

seconds for a vighatika and 24 minutes for a ghatika, and 2½ ghatikas for an hour and 2½ vighatikas for a minute. English hour is derived from sanscrit hora which means exactly 2½ ghatikas or one hour.

The week days of the Hindus as also of other nations were derived from this singular fact, and I shall briefly explain how they took their names. When the sun rose, the first day began, and his hora lasted for 2½ ghatikas; then came S, B, C, M, G, K in regular order and commanding their horas successively. In a day we have seen there are 24 horas and therefore before the second day commenced these planetary horas passed three times.

1st day we have the horas thus ruled.

1	2	3	4	5	6	7	8	9	10	11	12	
R.	S,	B,	C,	M,	G,	K,	R,	S,	B,	C,	M,	
13	14	15	16	17	18	19	20	21	22	23	24	—24?
G,	K,	R,	S,	B,	C,	M,	G,	K,	R.	S,	B,	

here we see the 1st revolution of the Earth on its axis completed and at the time of the sunrise on the 2nd day

we have the first hora commanded by the next lord of the hora C. therefore the 2nd day is named after Chundra or Moon, thus the horas for the 2nd day are 1 2 3 4 5

C, M, G, K, R,
6.7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24
S, B, C, M, G, K, R, S, B, C, M, G, K, R, S, B, C, M, G,

This completed the 2nd day, and on the morning of the 3rd day the first hora commenced with Kuja or Mars for its lord and so was named after him. In the same way consult for other days.

When a sign is divided into 3 equal parts each part is called a Drukkanum, the 1st part is governed by the lord of the house, the second by the lord of the 5th, and the third by the lord of the 9th. If we take A and divide it into 3 equal parts viz, $=1\frac{1}{3}$ ghts. We have for the 1st division the lord of the house K, for the second division we have the lord of Lo, the 5th from A, viz R, and for the 3rd division the lord of Ss 9th house viz, G. Take for Ts. 1st division is governed by the lord of the place S, 2nd division by the lord of V, B, and 3rd by the lord of Cs, M. Consult for other houses in the same way.

When a sign is divided into 9 equal parts each division is called a Navamsam. When A is divided into 9 parts, the lords of the divisions are the following. 1st A-K, 2nd Ts-S, 3rd Gi-B and so on. The 9th division is Ss, with its lord G. For Ts the 1st division commences from Cs, with M as its lord. The divisions are to be taken consecutively. Thus for A, Lo, and Ss count always from A and the following 8 signs. For Ts, V, and Cs, count from Cs. For Gi, L, and As count from L, and for Cr, So, and P count from Cr. When a sign is divided into 12 equal divisions each part is called a Dwada-

samsa. This is easily comprehended. Divide the sign into 12 parts, and commence for the 1st part the sign itself, and follow consecutively the rest of the houses. Divide A into 12 parts. 1st Dwadasamsa is A itself and its lord is the usual planet K. 2nd is Ts with S, 3rd Gi, with B and so on. When a sign is divided into 30 equal divisions each part is called a Trimsamsam. The arrangement here is thus. In odd signs viz A, Gi, Lo, L, Ss, and As, we have.

For the 1st 5 parts K. for the next 5 parts M, for the next 8 parts G, for the next 7 parts B, and for the last 5 parts S. In even signs this must be reversed.

In odd signs:—

K M G B S

$5 + 5 + 8 + 7 + 5 = 30$ parts.

In even signs:—

S B G M K

~~5~~ + 7 + 8 + 5 + 5 = 30 parts.

Significations of the different signs:—

A.—resembles ram, indicates head, and governs shrubs, inferior jungles, caves, hills, fiery places and mineral tracts.

Ts.—a bull, neck, forests, mountains, cultivated fields, cattle-sheds.

Gi.—a man with a stout stick and a woman with a lute facing each other, shoulders, musicians dancing girls, carpenters, places of sexual intercourse, gambling houses and pleasure walks.

Cr.—a crab, chest, watery places, sand banks, large wells, holy places, picturesque sites frequented by supernatural beings.

Lo.—a lion-heart, forests, caves, mountains, hunting places inaccessible peaks and rocks.

- V.—a handsome girl with a burning lamp seated in a boat on water, stomach, arts, green meadows, women, industries, and places of enjoyment.
- L.—a man seated in a thorough fare with articles for sale and a balance in his hand, navel, loins, abdomen, commercial streets, roads, cities large towns, companies of merchants or dealers and highplaces of cultivation.
- So.—a scorpion in an underground hole, sexual organs and rectum, natural crevices, dark places concealed from day light, molehills, insects, serpents of all description and wild places.
- Ss.—a centaur the lower half like a horse, the upper half the head of a warrior with bow and arrows, thighs. plains, battle fields, stables, camping grounds, chariots, horses, armouries, sacrificial places, manufactories of all kinds of weapons.
- Cs.—half crocodile and half beast, knees calves, rivers, watery places, jungles, lakes and their adjacent places and openings in the ground.
- As.—a man carrying an empty water pot, lower half of the leg, watery and marshy places, fields yielding inferior grains, places where birds gather in large numbers, rendezvous of vulgar women, toddy shops and gambling houses.
- P.—two fishes with the face of the one turned towards the tail of the other, feet, watery places, holy shrines places of pilgrimage, holy rivers, oceans, congregation of holymen and tanks.

When a sign is divided into 60 equal divisions each of them is called a Shastiamsam. Planets in good divisions give much good while in evil divisions they produce much bad.

In even signs the order here given must be accepted, while in odd signs they must be reversed. In the even signs we go on with 1, 2, 3, 4, etc. and in odd signs we commence with 60, 59, 58, 57, 56, etc.

In even signs we have.

1 Ghoramsa—bad. 2 Rakshasamsa—bad. 3 Devabhaga—good. 4 Kubaramsa—good. 5 Rakshogana—good. 6 Kinnaramsa—good. 7 Brasta—bad. 8 Kulaghna—bad. 9 Garala—bad. 10 Agnisangha—bad. 11 Mayamsa—bad. 12 Pratapurisha—bad. 13 Apampathi—good. 14 Davagana—good. 15 Kala—bad. 16 Ahi—bad. 17 Amritamsa—good. 18 Chandramsa—good. 19 Mridwansa—good. 20 Komala—good. 21 Padmabhaga—good. 22 Lakshmisa—good. 23 Vagisa—good. 24 Digambara—good. 25 Davamsa—good. 26 Indramsa—good. 27 Kalinasa—good. 28 Kshitiswaramsa—good. 29 Kamalakaramsa—good. 30 Mundathanu-
aja—bad. 31 Mrutyamsa—bad. 32 Kala—bad. 33 Davagni—bad. 34 Ghora—bad. 35 Amaya—bad. 36 Kantaka—bad. 37 Sudha—good. 38 Amrita—good. 39 Paripurnachundra—good. 40 Vishapradagdha—bad. 41 Kalinasa—good. 42 Mookhya—good. 43 Vumsakshia—bad. 44 Ootpatha—bad. 45 Kalarupa—bad. 46 Soumya—good. 47 Mridwamsa—good. 48 Susithalamsa—good. 49 Dounstrakarala—bad. 50 Indumukha—good. 51 Pravina—good. 52 Kalagni—bad. 53 Dandayudha—bad. 54 Nirmalamsa—good. 55 Shubha—good. 56 Ashubha—bad. 57 Athisithalamsa—bad. 58 Sudhapayodbi—good. 59 Bhramana—bad. 60 Indurakha—good.

In odd signs commence from the last and go to the first regularly. Planets have 10 vergas and they are—powerful planets, exalted planets, planets in Moolathrikonams, planets in their own houses, planets in quadrants, planets in good amsas, planets in friendly houses, planets

in trienes, planets in their own Navamsas, and planets in their Audhimitransas. These are said to be in their Vergas.

When a planet has 3 Vergas it is said to be in Ottamamsa. When a planet has 4 Vergas it is said to be in Gopuramsa.

When it has 5 Vergas it is said to be in Simhasanamamsa.

When it has 2 it is called Parijatamsam.

When it has 6 Vergas it is called Paravatamsa.

When it has 7 Vergas it receives the name of Davalokamsa

When it has 8 Vergas it is Kunkumamsa.

When it has 9 Vergas it is Iravatamsa.

When it has 10 Vergas it is Visashakamsa.

- 6 In Iravatamsa—the planet makes a man an emperor, immensely wealthy and very famous.
- 7 In Davalokamsa—very liberal, a maharaja, and famous.
- 8 In Paravatamsa—many maternal uncles, well educated and influential.
- 9 In Simhasanamamsa—well praised for his merits, a great raja or statesman, a rich zemindar or landholder.
- 10 In Gopuramsa—wealth, happy, highly educated.
- 5 In Oothamamsa—blessed with all comforts.
- In Parijatamsa—wealthy.

SIGNIFICATION OF THE HOUSES.

First house signifies—nature, birth, maternal labour, complexion, physical features and spirit.

Second house implies—wealth, powers of speech, family, eyes, journeys, face, metals, gold.

Third house.—brothers, sisters, maid servants, truth, courage, anger, patience, cunning, cleverness, ears, self interest.

Fourth—relations, mother, conveyances, lands, education,

happiness, pleasure, wells, tanks, gardens rivers, doors, books, houses, beds, cows, work, medicines, magic, litigation, witnesses, holy passages.

Fifth—children, strength, intelligence, councils, grave thoughts and natural shrewdness.

Sixth—enemies, pollution, fear, cousins, sins, arms, disease, misery, debt, and mental anxiety.

Seventh—passions, wife, cupidity, sexual pleasures, mercantile speculations, ambassadors, marriage, decoration, exchange of commodities, gambling, and venereal thoughts.

Eighth—life, death, destruction, means of livelihood, final emancipation, sin, disease.

Ninth—merit, teachers, elders, father, kindness, respect for holy beings, worship, divine knowledge, peace and happiness.

Tenth—respect, walk of life, reputation, command, work, prosperity, merit, political success, business, strength of mind, nervous energy, good deeds.

Eleventh—longevity, acquisition of wealth, success in life, friends, elder sisters, gain, and pleasure.

Twelfth—waste, sin, hell, heaven and evil deeds.

CHAPTER II.

PLANETARY STATES.

Planets have 10 states and they produce the following effects:—

1. Deeptha—Exaltation—long life, successful employment, good family, promising children, much wealth, unrivalled fame, respect among relations, good conveyances.
2. Swastha—planets in their own houses.—Permanent happiness, sound education, good reputation, wealth,

- lands, children, family, comforts and good social position.
3. Mooditha—planets in friendly houses.—good dress, music, taste in fine arts, sweet scents, flowers, women, good position and general happiness.
 4. Santha.—planets in good Vergas.—timely strength and courage, helping relations, comfortable life, wealth and happiness.
 5. Saktha—retrograde planets.—courageous, prosperous, successful in politics, reputation, happiness, good relations, wealth.
 6. Peedya—planets about to leave a sign or in the last quarter of the constellation which completes the house.—hated by friends, and relations, dissensions among family members, criminal prosecutions, thievish propensities, expulsion from country.
 7. Deena—a planet in an unfriendly house.—Sickness, baseness, mean life, mental worry, derangement in brain, social degradation or excommunication, bigoted persecution.
 8. Vikala—a planet in conjunction with the Sun or combust-mental, disorder, loss of parents and guardians, many foes, expulsion from country, loss of children wife and friends, public disgrace.
 9. Khala—a planet in debilitation—constant losses, vulgar birth, troubles from unexpected sources, quarrels with parents and elderly relations, imprisonment, disease, misery and utter disregard for all that is sacred and noble.
 10. Bheetha—accelerated motion.—losses from fire, foes, thievish persecutions in native country, tortures for various charges, vulgar inclination, disgraceful life and dangers in foreign countries.

PLANETARY OCCUPATIONS.

The rule, for finding the planetary occupations is thus given. Count always from A to the birth sign, keep this figure, count again from the birth sign to the planet whose occupation is wanted, add the two figures together and multiply this first by two and then multiply again the result by the number of the years of the planetary Dasa or period. Then divide the result by 27. The remainder expresses the state in which a planet is for the time being. The planetary occupations are variously given, but I shall give here 27 recognized by respectable writers on astrology. The total period of man's ordinary life has been fixed by the ancients at 120 years and this period has been divided in a certain proportion among the 9 planets. Find the ascendant constellation at the time of birth, of course we have to fix the Moon, and the position of the Moon thus fixed determines the Dasa or period of time. The following explains the constellations and their Dasas.

Krittika	}	Sun's Dasa 6 years.
Oottara		
Oottarashadha ...		
Rohini	}	Moon's Dasa 10 years.
Hasta		
Sravanam		
Mrigasira	}	Mars' Dasa 7 years.
Chitta...		
Dhanista		
Auridra	}	Rahu's Dasa 18 years.
Swathi		
Sathabhisha ...		
Poorvabhadra ...	}	Jupiter's Dasa 16 years.
Visakha		
Pocnarvasu ...		

Pooshiami	}	Saturn's Dasa 19 years.
Anoradha		
Oottarabhadra		
Auslasha	}	Mercury's Dasa 17 years.
Jaista		
Raivathi		
Makha	}	Kethu's Dasa 7 years.
Moola... ..		
Aswini		
Phoobha	}	Venus's Period 20 years.
Poorvashadha		
Bharani		

Thus all the periods put together will give us 120 years the term of man's life.

The planetary occupations with their influences are.—

1. Bathing-prosperity, good family and children, respectable life, successful career.
2. Dressing—Political influence, gems, wealth, clothes, fine taste, luxurious life.
3. Sweet Scents—Popularity, success in foreign contries industrious and respectable.
4. Preparation for worship—Gain from lands, good conveyances and horses, enjoyment.
5. Praying—fond of land property, political troubles, loss of money, serious charges.
6. Worship—intimacy with tyrants and thereby large gains, popularity, wealth.
7. Sacrificial preparation—distress, billiousness, high education.
8. Meditation—rich relations, wealth, loss to foes, gains from lands.
9. Kneeling—sweet speech, good conveyances and horses dissimulation.
10. Going round the alter—liver complaint, dysentery, criminal prosecutions.

11. Contemplation—Magisterial powers, agreeable family and children, successful life.
12. Reception of guests—conceited, love for magical art, finding hidden treasures.
13. Dinner—sickly, cheating habits, excommunication from caste, religious persecutions.
14. Drinking water—miserable food, contemptible habits, hating all that is good.
15. Anger—hating mankind, egotistic.
16. Chewing betel leaves—service in high places, sound education, great wealth and fame.
17. Entering the court—regular, pious, innocent, respectable.
18. Assumption of the crown—glorious military life, wealth and great learning.
19. Private consultation—laziness, sweet words, double-hearted.
20. Delay—learned, dull, inactive and careless.
21. Sleeping—a hanger on, brutal treatment towards wife and children, passionate, sickly.
22. Drinking—reckless, doing evil to friends, despising worthy people, courting ruin.
23. Sweet drinks—healthy life, good children, luxurious food, handsome wife, respect among classmen.
24. Acquisition of wealth—courteous and obliging, gains from different sources, success in business.
25. Taking off the crown—loss of appointment, unhappy, deserted by friends and relations, unsuccessful in money transactions.
26. Profound sleep—suffering from chronic disease, persecution from ruling authorities, constantly tipsy.

27. Sexual intercourse—constant intercourse with women of disrepute, harbouring evil thoughts, melancholy designing, suspicious and revengeful.

I will give one or two illustrations to find out the planetary occupations. A child born on the 22nd February 1863 at about 9 P. M.

The planetary positions have been fixed with reference to the almanack of that year. We shall find out their occupations.

Take R. Following the rule above given, we count from A, to Birth

S.	C.	K. Kt.	
R.	The horoscope of a Maharaja.		
B.			
	T.	G.	Birth M.

sign and find it is 6, count again from birth sign to the planet R, we get 6, add the two together and multiply the total by 2, then we have $12 \times 2 = 24$. Multiply this again by the planetary period whose occupation we want viz 6, $24 \times 6 = 144$, divide this by 27 the number of planetary occupations, we get $\frac{144}{27} =$ we have 5 quotient and a re-

mainder of 9, therefore R is in the 9th occupation which is Kneeling, the result is sweet speech, good conveyances and horses and dissimulation. Take C, count from A to birth sign, we have 6, count from birth sign to C we have 8, add both together we get 14, multiply this by 2 we have 28, then multiply this again by the planetary period viz 10 and we get 280, divide this by 27, we get 10 remainder, therefore C is in the 10th state, that is going round the Altar and the result is liver complaint, dysentery, and criminal prosecutions. Take the occupation of K. From A to the birth sign we get 6, then from birth sign to planet

9, we get $16 + 2 = 30$, multiply this by the planetary period $7 = 210$, divide this by 27, we have 21 remainder, viz Sleeping, the results of this occupation are given under the respective figures. In the same way consult for all horoscopes.

I have already given the respective terms of planetary periods. These are divided and sub-divided, until we come to the smallest period of time for our purposes. Apart from the good and bad that is given generally by the planetary combinations at the time of birth, we have also to take into consideration the present movement of the heavenly luminaries and see how these two sets of influences act or react against each other. If a superior is good, and his subordinate is bad the applicant finds some delay at least in the disposal of his papers and *vice versa*. If both are good he will have immediate success and if both are bad he will be unsuccessful. It is very essential therefore that these must be carefully remembered.

Planets go on revolving round each other in endless varieties and each planetary period has sub-periods and so on. Principally we have Dasa or chief period, where the planet has a general control, Vidasa or period, Anthardasa or sub-period, Antarantaradasa or minor period, Sookshmadasa or very minute period, and Pranadasa or minutest period.

Take the period of R. First the planets revolve round each other in the following order given already in treating of the constellations and planetary periods.—R, C, K, T, G, M, B, Kt, and S. In every period we have to observe the same order. Let us take the period of R. It is 6 years. R now has a certain proportion in the general period of life fixed for man, viz 120 years, and this proportion he holds in all periods however minute they might be. As 120 is to 6 years the principal period of R, so is also 6

to the period of $R = \frac{6 \times 6}{120}$ years $= \frac{6}{20} = \frac{3}{10} \times 12$ months $= \frac{36}{10} = 3$ months $\frac{6}{10} \times 30$ days $= 18$ days. Thus in R's principal period R's period is 3 months and 18 days. For C, we have $120 : 10 :: 6 = \frac{60}{120}$ years $= 6$ months. But there is another method very easily comprehended viz multiply the number of the principal period of the planet with the number of the principal period of the planet you want, and multiply the last figure only by 3 and keep it as days, and the first one or two figures as months only. Thus for R in R we have $6 \times 6 = 36$ here multiply the last figure 6 by 3 we have 18 days, and the first figure is 3 months. Now take C, in R. $= 6 \times 10 = 60$, the last is a zero and therefore gives us no value when multiplied and the first is 6 months. Take K in R $= 7 \times 6 = 42$, we get 4 months and 6 days. Take T in R $= 18 \times 6 = 108$ we have 10 months and 24 days. Take G in R $= 16 \times 6 = 96$ we have 9 months and 18 days. In the same way calculate for other planets. I shall give a table for ready reference.

Planet.	Period	Months.	Days.	Planet.	Period	Months.	Days.
R.	R.	3	18	C.	C.	10	...
R.	C.	6	9	C.	K.	7	...
R.	K.	4	6	C.	T.	18	...
R.	T.	10	24	C.	G.	16	...
R.	G.	9	18	C.	M.	19	...
R.	M.	11	12	C.	B.	17	...
R.	B.	10	6	C.	Kt.	7	...
R.	Kt.	4	6	C.	S.	20	...
R.	S.	12	...	C.	R.	6	...

Planet.	Period	Months.	Days.	Planet.	Period	Months.	Days.
K. ... K.	...	4	27	T. ... T.	...	32	12
K. ... T.	...	12	18	T. ... G.	...	28	24
K. ... G.	...	11	6	T. ... M.	...	34	6
K. ... M.	...	13	9	T. ... B.	...	30	18
K. ... B.	...	11	27	T. ... Kt.	...	12	18
K. ... Kt.	...	4	27	T. ... S.	...	36	...
K. ... S.	...	14	...	T. ... R.	...	10	24
K. ... R.	...	4	6	T. ... C.	...	18	...
K. ... C.	...	7	...	T. ... K.	...	12	18
G. ... G.	...	25	18	M. ... M.	...	36	3
G. ... M.	...	30	12	M. ... B.	...	32	9
G. ... B.	...	27	6	M. ... Kt.	...	13	9
G. ... Kt.	...	11	6	M. ... S.	...	38	...
G. ... S.	...	32	...	M. ... R.	...	11	12
G. ... R.	...	9	18	M. ... C.	...	19	...
G. ... C.	...	16	...	M. ... K.	...	13	9
G. ... K.	...	11	6	M. ... T.	...	34	6
G. ... T.	...	28	24	M. ... G.	...	30	12
B. ... B.	...	28	27	Kt. ... Kt.	...	4	27
B. ... Kt.	...	11	27	Kt. ... S.	...	14	...
B. ... S.	...	34	...	Kt. ... R.	...	4	6
B. ... R.	...	10	6	Kt. ... C.	...	7	...
B. ... C.	...	17	...	Kt. ... K.	...	4	27
B. ... K.	...	11	27	Kt. ... T.	...	12	18
B. ... T.	...	30	18	Kt. ... G.	...	11	6
B. ... G.	...	27	6	Kt. ... M.	...	13	9
B. ... M.	...	32	9	Kt. ... B.	...	11	27

S. S.—40 months.	S. T.—36 months.	S. Kt.—14 months.
S. R.—12 „	S. G.—32 „	
S. C.—20 „	S. M.—38 „	
S. K.—14 „	S. B.—34 „	

We have seen that R's period is 3 months 18 days. I have shown already that the planets bear the same proportion invariably in all periods and sub-periods as they have in the general period of 120 years.

In 120 years R gets 6 years, therefore how much does he get in $3\frac{18}{30}$ months. $\frac{108}{120}$ days will give the period of time for 1 year of the general period, but R has 6 years $\therefore \frac{108}{120} \times 6 = 5\frac{8}{20}$ days.

This is the period of R's Anthardasa in R's Vidaaa in R's Dasa. Again $120 : 6 :: 5\frac{2}{5}$ days to the answer = $\frac{6 \times 27}{120 \times 5} = \frac{54}{40 \times 5} = \frac{27}{20 \times 5} = \frac{27}{100}$ days for R. This is R's Antarantaradasa—To get Sookshma Dasa we have again to follow the same process.

$120 : \frac{27}{100} :: 6 = \frac{27}{100} \times \frac{6}{120} = \frac{27}{2000}$ days = $\frac{27}{2000} \times 24 \times 60$ minutes = $\frac{3 \times 9 \times 4 \times 6 \times 60}{2000} = \frac{3 \times 9 \times 3 \times 6}{25} = \frac{54 \times 9}{25} = \frac{486}{25} = 19$ minutes and $26\frac{2}{5}$ seconds. In the same way it must be consulted for other planets.

CHAPTER III.

HOW TO FIND THE BIRTH SIGN.

Planets must be fixed with reference to the time of birth. Good Native Almanacks giving the daily positions of the planets are available, and those who wish to be

more careful should take the trouble of making calculations which require a previous training and a considerable familiarity with the use of figures, and therefore for all ordinary purposes good almanacks can be relied on. Having known the birth time find out in what sign R is moving at the time. The solar month always determines the zodiacal sign at the time of the sunrise. If we take a few living horoscopes and fix their birth sign the reader will be better able to follow me than by simple theoretical rules.

EXAMPLE A.

A male child born on the 24th of March, 1883 at 6 A.M. in Phalguna of Chitrabhanu. Solar day 12th of P.

At sunrise the zodiacal sign is that in which R is moving and that is P. But R came to P 11 days ago, and therefore has gained over $\frac{4 \times 11}{30}$ ghatikas = $\frac{44}{30} = 1$ gh. 28 V. gh. P has 4 ghts. for its period and the birth of the child is fixed at 6 A. M. Therefore P remains $2\frac{32}{60}$ ghts. after his birth, and he was born therefore while P was ascending. The zodiac with the planets stands at the time thus.

Here the lord of the house is G, and he is male, R is in the birth and he is male. These two influences acted strongly and made the child male.

Birth R.	Kt.	M.	G.
K. B.	Zodiac. Male child born 24th March, 1883 at 6 A. M.		
S.			
		T.	C.

EXAMPLE B.

A child born on the 6th May 1853, at about 31 ghaticas after sunrise, solar day 26th of A, in the year Pramadhya. As per rule given above, at sunrise we have the zodiacal house A rising, R has passed 25 days already in it, and therefore we have $\frac{4 \times 60 \times 25}{30} = 200$ V. ghts = 3 ghts. 20 V. ghts. At sunrise there is only 40 V. ghts. of A to pass. We have next T's $4\frac{1}{2}$, Gi $5\frac{1}{2}$, Cr $5\frac{1}{2}$, Lo $5\frac{1}{2}$, V $5\frac{1}{2}$ and L $5\frac{1}{2}$, total = 31 ghts. 55 V ghts. It is clear that the child was born at about 31 ghts. and the birth time falls in L. Per almanack of that year the planetary positions are thus given:—

Birth sign is aspected by R, and K the most powerful of the planets in the 7th. R is exalted, K in his own house, and these are again aspected by G. Thus the child became male. C, M and S are in combust and

B.	C. K. M. S.	T.	
	Male child. Born 31ghts. after Sunrise 6th May 1853		
G.	Kt.	Birth	

though they aspect the birth, their influences cannot counteract against R and K.

EXAMPLE C.

A child born on the 19th October 1891. 4th day of the Solar month L. at 6 A. M.

At Sunrise we have the Zodiacal sign L. R has passed 3 days already in it and therefore has gained $\frac{5\frac{1}{2} \times 3 + 60}{30} = \frac{21}{4} \times \frac{3}{1} \times \frac{2}{1} = \frac{63}{2} = 31\frac{1}{2}$ V. ghts. and L. has still $4 \frac{43\frac{1}{2}}{60}$ ghts to pass at sunrise. The child is born at sunrise

and therefore the birth sign falls in L. The planetary positions at the time are :—

The lord of the birth is S and she is there. R is also there but he is debilitated. Full C aspects the birth, and these influences made the child a female. I have here given very brief reasons but I simply indicate the

	C,	T.	
G.	Female Born at Sunrise 19th October 1891.		
	Kt.	Birth S. R.	B. M. K.

lines of procedure in predictions.

DEATH IN EARLY LIFE.

I have shown the reader how to fix the birth sign and the planets, and now proceed to give combinations for early death. This is by its very nature a very important portion and must be carefully studied.

1. A child born 48 minutes before sunrise or after sunset, when C's hora is rising, and when evil planets occupy the last Navamsas of any of the signs, will die soon.
2. C in any one of the quadrants, with other evil planets in the rest predicts early death. That is C, M, K and R in 4 quadrants make the child die.
3. If the birth falls in Cr, or So, with evil planets in 10, 11, 12, 1, 2 and with good planets in 4, 5, 6, 7, 8 and 9 the child dies.
4. There will be death if evil planets occupy 12, 2, 6 and 8 without any conjunction of good planets
5. Evil planets in 1, 7 and C in any house in conjunction with an evil planet without the aspect of good planets, the infant dies.

6. If weak C occupies 12 with evil planets in 1 and 8, without good planets in quadrants the child dies.
7. If C with evil planets occupies 7, 12, 8, 1 and is not aspected by good planets occupying other than quadrants the child dies. If good planets occupy quadrants the child will not die.
8. (a) If C is in 6 or 8 aspected by evil, but not by good planets the child dies within a month
(b) If such C is aspected by good planets and not by evil planets the child dies before 8 years.
(c) If such C is aspected by good and evil planets together the child dies before 4 years.
(d) If such C is not aspected by any planet good or evil the child dies within a month.
9. If good planets are in 6 and 8 aspected by powerful evil planets the child dies before a month.
10. If the lord of the house is conquered in the planetary fight by an evil planet and occupies 7, the child dies before a month.
11. If weak C occupies birth sign and evil planets are in 8, 4, 7 and 10 the child dies soon.
12. If C is in 4, 7, 8 and has two or more evil planets on both her sides the child will die at once.
13. C in the birth, evil planets in 2, 12, 7, and 8, and none of these has any good aspect, the child and mother will both die.
14. If C occupies the last Navamsa of any sign, and not aspected by good planets, and with evil planets in 5 and 9 the child dies soon.
15. C in birth and evil planets in 7 will kill the child.
16. C with M, T, and K occupy 8th the child and mother will both die.

17. If R with M or B, and with T, occupy birth, and K in 8 the child as well as its mother will be put to death by weapons or will be murdered.
- 18 R or C in birth, without good aspect and evil planets in 5, 8, and 9, the child and mother will die.
19. M in 12, R in 9, C in birth, and K in 8, and these are not aspected by good planets, the child dies, but if G is in 5 and aspects all these powerfully there is no fear for the child.
20. If weak C with evil planets, not aspected by good ones occupy 5, 7, 9, 12, 1, or 8 the child dies soon.
21. If K without good aspect occupies 1, while M is in 6 or 8, or if K and M together occupy 7 without good aspect the child dies at once.
22. Children born while Cr is passing and Lo rising, or So passing and Ss rising, or P is passing and A is rising will not live long. Here the last half ghatika of the passing and the first half of the rising are considered to be unfavourable.
23. If R and C occupy 3 owned by evil planets and aspected by them the child dies before 3 years.
24. If R and K occupy 7th house from C and the 3 Drakmanams of the birth are occupied by evil planets the child dies before 10 days after birth.
25. If weak C is in birth and the other planets occupy 3, 6, and 12, the child dies soon.
26. If the lord of the birth is weak, and evil planets occupy the birth sign, children born during eclipses under such combinations will die in 2 or 3 months.
27. If T with evil planets, without the aspect of good planets occupy any one of the quadrants the child dies early.
28. If weak C is with T in birth, aspected by evil planets

the child dies soon. This has two exceptions (1) when T is in A, (2) when T is in Ts, in these cases there will be sickness, but no danger for life.

29. If G is not in 8, the lord of birth is with an evil planet aspected by M, and an evil planet occupies birth sign, the child dies.
30. If R is in 7, M in 1, K in 8 and C is not aspected by good planets the infant dies.
31. If G is in So, or Gi aspected by R, C, K, and M, and these are not aspected by S the babe is born dead.
32. If C is in the 20th part of A (divide the signs into 30 equal parts as already explained in the preceding chapter), 21 of Lo, 8 of Ts, 22 of Cr, 4 of L, 20 of Cs 1 of V, 18 of Ss, 10 of P, 22 of Gi, then the infant dies at the ages respectively denoted by the figures.
33. If R, M, and K occupy birth, S in 7 and C is weak and not aspected by G the child dies before 7 years.
34. If T is in 7 and is aspected by M, R and other evil planets the child will live up to the 12th year.
35. If As, So or Lo becomes the birth sign with T in it aspected by evil planets but not aspected by powerful G the boy dies before 17 years.
36. If R, C and K occupy 5 without being in conjunction with or aspected by good planets the child dies before 9 years.
37. If the lord of birth is there with all the evil planets and is not aspected by good ones, the child dies before 4 months.
38. If the lord of the birth occupies 3, 6, or 12 and evil planets occupy 8 and 6 without the aspect of good planets the boy will not survive his 16th year.
39. If the lord of birth is in 8 and the lord of 8 is in 1, and the lord of 2 occupies 6 or 12 the boy dies in his

18th year

40. If retrograde M occupies A or So, and if K is in 6, 8 or any one of the quadrants without good aspect the child dies before two years.

I have given at considerable length the planetary positions for early death, for without proper foundation no superstructure will be permanent or lasting. This is very important and requires to be carefully studied and remembered. I have not exhausted the combinations for early death, but I have given the most important for the guidance of the reader. The principal points here seem to be that the birth sign should not be between two evil planets, as also the 7th, that C should always have some good aspect, that evil planets should not occupy quadrants without good aspect, that the lord of the birth sign should be well situated and aspected, that good planets should occupy quadrants or trines and that the 8th house and M should also be powerful. In these cases the child's life will be long. I shall here state a few combinations which counteract against the above influences for early death.

1. G powerfully situated in birth sign will avert all evil.
2. If the lord of the birth has no evil aspect, but has the aspect of good planets situated in quadrants there is no danger.
3. Even when C is placed in 8, if she occupies any of the Drakkanams of G, S, or B, there is no danger to the child.
4. Full C in good house, placed between two auspicious planets, and aspected by S will give long life.
5. If S, B or G is powerfully placed in any one of the quadrants even in conjunction with evil planets the child will have good long life.
6. If C is in 6 but occupies any of the Drakkanams of G,

B or S there is no danger.

7. When C is between two powerful good planets there is no fear.
8. Even when C is in 6 or 8, if she is full, she will protect the child born during the nights of full moon days or the days of the new moon days.
9. When full C aspects birth aign with G-in one of the quadrants there is no danger.
10. When G, S, full C and B occupy auspicious houses, Drakkanams or Navamsas they protect the child's life against all evil influences.
11. If evil planets are in auspicious sub-divisions aspected by good planets in auspicious Navamsas the child will live long.
12. If any one of the good planets has suffered defeat, and is aspected by another auspicious planet the child has long life.

In determining the good and evil influences, we have always to take into account the planetary states, occupations, exaltations, debilitations, positional, diurnal, nocturnal, lateral and periodical strength, and then say which planets have the greatest power. If the evil planets are stronger, and are unfavourably situated they give death or prolonged sickness, but if the good planets are stronger and are favourably situated, they give health wealth and long life. If they are equally balanced then partly good and partly bad life.

SHORT LIFE.

By this is meant those that die before they are 32 but after 8 years old. The combinations already explained indicate death, with a few exceptions, before the 8th year and it is technically called Balarista. Short life in Sans-

krit works is termed Alpayu, and this refers to those that die after 8 but before 32 years. The combinations are given for a few of these cases.

1. Evil planets in 8, 6, 12, with lord of the birth weakly placed without the aspect of good planets give short life.
2. If evil planets occupy quadrants without the aspect of good planets, and the lord of the house is not powerful the child will have short life.
3. Evil planets in 2 and 12 and occupying evil sub-divisions without good aspect give short life.
4. If R is debilitated or occupies an unfavourable position the child will have short life.

MIDDLE LIFE.

Those that die after 32 but before 70 years of age are said to have Madhyayu or Middle life and the following combinations give a few examples of middle life.

1. If C is in A, or So, as the birth sign, aspected by evil planets with good planets occupying other than quadrants the boy dies in his 33rd year.
2. If the lord of 8 with evil planets and C occupy quadrants or trienes, and evil planets aspect 10 the man dies in his 33rd year.
3. If the lord of the birth is in 6 or 8 with evil planets, not aspected by good planets the man lives up to 45.
4. C in A, lord of the birth is powerful, aspected by good planets he dies in the 47th year after a successful life.
5. M in birth, C in 8 or 12 and other planets in 11, the man dies in the 52nd year.
6. G in Ss being the birth sign, K and T in 8 kill the man in the 57th year.

man in the 57th year.

7. C with evil planets, and the lord of the 8th in the 7th kill the man in the 58th year.
8. As being the birth, G in 8, and evil planets in the quadrants make a man charitable, holy, learned, and kill him when he is 60.
9. M in birth, C in 4, K in 7 and R in 10 with G, S, and B occupying unfavourable houses give him 60 years of life.
10. S in 10 aspected by B, G and C make the man live up to 60.
11. S in Birth, B and M in quadrants, and other planets exalted occupy 3 and 11, the person will have a bright life up to 60 years.
12. R with lord of the birth in 10, M in the birth sign, G in 4 give the person 68 years of life.
13. Birth sign Cr with C in it, M in A and R in 7 will give 65 years of life.
14. M debilitated occupying quadrants or triones and B with R or without him occupies quadrants, give the person 70 years of life, and make him good, charitable and learned.
15. Good planets occupying quadrants, 8th house without any aspect from them, and the lord of the birth with the aspect of the evil planets give a man 70 years of life.
16. K in 5, M debilitated, and R in 7 the person will have 70 years of life.

LONG LIFE.

Those who live above 70 and up to 120 are said to enjoy long life and generally such cases are not many. The following combinations show long life :—

1. All good planets in the first 6 houses from birth, and all bad planets in the next 6 houses make a man rich, educated, good natured and live up to 80 years of age,
2. Good planets in quadrants, 8 not occupied by evil planets, and C in 6 give the man 86 years of life.
3. G in quadrants from the lord of the birth, and evil planets are not in quadrants or trienes the person lives up to 100.
4. No birth sign, and four planets occupy the trienes the man lives for 100 years.
5. If Ts or Cr is birth sign with G in it and 3 planets are exalted, the person lives up to 100 years. G is exalted in Cr, and if that becomes birth sign, the exaltation of two more planets is enough to give this long life.
6. S in 4, G in birth, and C and M in 10 give the person long life, good name, high education, and moderate wealth.
7. If the birth sign falls in the 2nd half of Cs, with K in the first half, C in birth sign and G occupies one of the quadrants the person lives for more than a hundred years.
8. If the birth time falls in the last Navamsa of P, C in the 5th Thrimsamsa of Ts and other planets are exalted, the person lives for 120 years and 5 days.

From time immemorial we have historical as well as ordinary legends which give out the names of persons who have lived for more than 120 years and 5 days the age fixed for the ordinary mankind. The Bible Kuran and our own Puranas give the names of persons who have lived for hundreds and thousands of years. If the rules of life are carefully known and the circumstances of a

man's career are favourable and he possess an abundant supply of nervous energy given by auspicious planetary influences, I do not see that such long lives or either impossible, or could not have been 'enjoyed. The Encyclopædia Britannica gives the names of persons who have lived quite recently for more than 150 years, and it might have been possible, and many still be possible provided we have the necessary planetary combinations to lead such long lives. The following combinations indicate unlimited terms of life.

UNLIMITED PERIODS OF LIFE.

1. If birth sign is Cr with C and G there, S and B in quadrants and K, R and M occupy 3, 6 and 11 the person will live for a very long time.
2. Birth sign Lo with G, S in Cr. B in V evil planets in 3, 6 and 11 the person lives for a thousand years.
3. If birth sign is A, R in Cr, M in Cs, K in L, and powerful C in P, the person lives for 2,000 years.
4. No evil planets in trienes, no good planets in quadrants and no evil planets in 8, will make a man live for a long time.
5. Birth sign in Ts with S, G in quadrants, and the rest in 3, 6, 10 and 11 will give a man very long life
6. Birth sign in Cr, M in L, C in Ts, G in Cs will give a man very long life.
7. G, M, K and S must be in quadrants to each other, if so they give very long life.
8. If birth sign is Lo. G, C, S and B occupy quadrants, with R, M, and K in 3, 6 and 11 the person lives four thousands of years.

I shall give here a few combinations for becoming yogees, who live as long as they please, and depart this

life at their pleasure and will.

1. The seven planets must commence from Cr, and occupy consecutively the following signs viz, Cr, Lo, V, L, So, Ss. There should be no break in the middle. Then the person will become a great yogee.
2. If all the planets are between C and G, then the person becomes a yogee.
3. If all the planets are between M and K, the man becomes a yogee.
4. When Cs is the birth sign and all the planets are between R and K he becomes a great Mahatma.
5. If the birth time is in the last Navamsa of A, with G or S in it, C in 2 and K in Simhasanamsa or in the 5th Navamsa of Ss, the man becomes a great Mahatma.
6. If Cr is Birth sign with G in it, M in L, C in Ts, S in Gi, and R and B in immovable signs, the person becomes a great Muni.
7. When C occupies Davalokamsa, K in Paravatamsa, and R in Simhasanamsa he becomes a Muni.
8. If A is birth sign, R in 10, G in Cr, and the rest of the evil planets occupy 3, 6, and 11, the person will have great spiritual excellence.

CHAPTER IV.

MISFORTUNES.

This chapter as well as the preceding one becomes very important as we have to know how times stand with us, and what precautions, if any, we could take to minimize their evil results or counteract against them altogether. A reference to the processes by which we can counteract against those evil influences, has been already made by

me in the Introduction, which though not complete as it can never be, will throw some hints as to how we may contend against the surrounding natural forces working upon us, in some cases attempting to bind them to our interests, without any perceptible effect, in others slightly protecting ourselves against their attacks, and again in others completely setting them and their results at defiance.

This is a very difficult part of the subject, but nothing is beyond the reach of human intellect, and though we may not grasp many ideas at the commencement we are sure to do so if we are strongly determined to do it. 'Where there is a will there is a way' is a saying which might be remembered with great advantage by every reader. Under each of the heads of the different significations of the signs, I shall give some examples of good and evil influences, but here I shall state the greatest misfortunes with which mankind is frequently visited, and for which every one of us must be prepared whether we like them or not.

- 1 T with lord of the 2nd in 6, or the lord of the sign where T is placed join with the lord of the 2nd the man suffers from constant tooth-ache.
- 2 If the lord of 2 is with the lord of 6 or lord of the house where the lord of 2 is placed join with the lord of the Navamsa where he is placed, then during their periods or sub-periods the man will have his teeth knocked off.
- 3 If the lord of 2 is with M or with any other evil planet the person suffers from constant complicated disease.
- 4 If R in birth sign occupies a debilitated Navamsa, or is in conjunction with evil planets, the person's eyes will be pulled out by incurring the displeasure of

the rulers or they will thrash him well.

5. If M, K, and lord of 2 occupy birth sign or the lords of 2 and 6 occupy birth sign, or K and Gulika occupy 12th house, there will be constant pain in the ears or his ears will cut off.
6. If S is in 6 and K in birth sign the person will have his nose cut off.
7. If C is aspected by M and the birth sign is aspected by R and S and not aspected by good planets, the person will have his ears cut off.
8. If T, M and R occupy 7 the man will be bitten by a cobra.
9. If B occupies one of the houses of G, and K occupies one of the houses of M the person will be killed in a jungly by a tiger.
10. If C and M occupy one of the houses of S the person will be killed by a sword.
11. If K is in 9 and M, T and R are in combination the person will be killed by arrows or similar weapons.
12. If G is in the birth with the lord of the 3rd, there is constant fear from quadrupeds. If the birth sign is a watery one there is fear from aquatic animals.
13. If debilitated planets occupy 3 and defeated planets occupy 6, without being aspected by good ones there is danger from poison.
13. If 4 is occupied by debilitated and defeated planets and 6 becomes a watery sign, the man will be drowned in tanks, rivers, or other watery places.
15. If the lord of the birth is powerless, and occupies 4 with debilitated R or other evil planets, and the lord of the 4th is weak and in conjunction with watery planets the man will have a watery grave.

16. If the lord of 1 is with the lord of 4, and occupies 4 and is aspected by the lord of 10 the man will have a watery grave.
17. If the lord of the house occupied by the lord of 4 is aspected by or is in conjunction with the lord of 4 he dies by drowning.
18. If R and K are in 4 aspected by or in conjunction with the lord of the 4th or 10th the person will be stoned to death or will die by falling on a stone or a stone falling on him.
19. If the lord of 4 is in conjunction with M and T aspected by K without the sight of good planets the person will die from a similar misfortune.
20. If V is birth sign with R in it, and M is in 7 the person will become a widower. Here though he marries often, he will send all his wives to the grave before he proceeds there himself.
21. If V is birth sign with R in it, and K is in 5 the man will see all his children dead.
22. If M, K and R are in 4 and 8 from S the wife of the person will be burned to death before him
23. If S is between two powerful evil planets, the wife of the person will die before him by a fall from an elevated place.
24. If S is not with good planets, or has not their aspect, the man's wife will die from wounds inflicted by bandages or ropes.
25. If 12 and 6 are occupied one by R and the other by C, the person as well as his wife will have each one eye only.
26. If 9 or 5 is occupied by R and S the person will have a limbless wife, that is his wife will have some defect in one of her organs.

27. If M. is in birth sign, with S in the last Navamsa of Cr, So, P and occupies 7, while no good planets are found in 5, the person's wife will be barren. Here if he marries a second wife he will beget children.
28. Weak C in 5 and all the evil planets are in 7, 12 and 1 the person will have neither wife nor children.
29. If C is in 10, S in 7, and evil planets in 4, the person will lose all his children during his life.
30. If S and K are in 7 aspected by evil planets the person will be blind during nights.
31. If C occupies any one of the Navamsas of K and is in conjunction with evil planets, the person will have some incurable disease in the private organs.
32. If S and M are in 12 and 2, C in birth sign and R in 7 the person will be affected by white leprosy.
33. If C is in 10, K in 7 and M in 2 from R, the man will have defective organs.
34. If C is between K and M and R is in Cs, the man will be subjected to any one of the following diseases, hard breathing, dyspepsia, consumption, enlargement of glands in the left side of the stomach or enlarged spleen.
35. If R is in Cr, or C is in Lo, or if R and C exchange their mutual Navamsas the person will have consumption.
36. If C occupies 5th Navamsa of Ss, or occupying any one of the signs she joins the Navamsas of P, Cr, Cs, or A, and is aspected by or is in conjunction with M, or K, the person suffers from leprosy, if C is aspected by good planets the person suffers from cutaneous eruptions.
37. If So, Cr, Ts, and Cs, become 5th or 9th houses from

the birth sign and are aspected by or in conjunction with evil planets, the man will be affected by leprosy.

38. If R, C, K, and M in any order occupy 8, 6, 2, and 12 the person will lose his sight by that disease which is attributed to the most powerful among the said planets.
39. If R, C, K, and M occupy in any order 9, 11, 3 and 5 without the aspect of good planets the man will become blind by that disease which is attributed to the most powerful planet.
40. If evil planets occupy 7 without the aspect of good ones the man suffers from tooth-ache.
41. If C with T occupies birth sign, and M and K occupy trienes, the person will be possessed with devils.
42. If R with T occupy 1 and M and K are in trienes the man becomes perfectly blind.
43. If M is in 7 and G is in 1, the person will constantly suffer from flatulence.
44. If K is in 7 and G is in 1 the person will suffer from brain disease or mental derangement.
45. If M is in 1 and K occupies 5, 9, or 7 the man will suffer from a similar derangement.
46. If C with M occupies 12 the person will be subjected to a similar complaint.
47. If the lord of the Navamsa occupied by C, C herself R, and G occupy the Navamsas of the planets in whose house they are debilitated or occupy unfriendly Navamsas the person will become a slave. Here there are 3 kinds (1) if one of the planets occupies such a position the man will sell himself for food, (2) if two planets occupy such position he will be sold as a slave by others (3) if three

or more planets occupy such position he will be born of slave parents.

49. If Ts, A, or So is birth sign and is aspected by evil planets the person will have very ugly teeth.
48. If Ss, Ts, A, Aæ, Lo. or Cs, becomes the birth sign aspected by evil planets, the man becomes bald-headed and appears uncouth.
50. If R is in 5 or 9 aspected by evil planets he will be sand-blind or will have bad sight.
51. If M occupies 5 or 9 aspected by evil planets the person will suffer from a host of complicated diseases.
52. If K occupies 5 or 9 aspected by evil planets the person will suffer from the loss of limbs or will have defective organs.
53. If birth sign is A, Ts, or Ss, and evil planets occupy in any order 5, 2, 9 and 12, the person will be imprisoned and fastened by stout ropes or chains.
54. If birth sign is Gi, V, L, or As and evil planets occupy 2, 5, 9, and 12 in any order the man will be heavily chained and imprisoned.
55. If Cr, Cs, or P, is birth sign and evil planets occupy 5, 2, 6 and 12 in any order the person will be imprisoned and chained in an inaccessible tower or place.
56. If So is birth sign with evil planets in 2, 5, 9 and 12 the man will be confined in an unwholesome underground dungeon.
57. If C is with M the man becomes a quarrelsome fellow, if C is with M and aspected by K he becomes an idiot, and if C has the ring round it at the time of birth joined by M and aspected by K he will suffer from consumption.

58. If R, K, and M are in 10 with the aspect of good planets the person becomes a cooly. When one of the above planets is in 10 without the aspect of good planets the person becomes a chief among coolies or what we call a maistry or contractor, when two planets occupy 10 without good aspect the man will be an ordinary cooly, when there are 3 planets without good aspect in 10 he becomes a cooly of the worst class.
59. If K is in 8 with M, or aspected by him, the person will have his head cut off in battle.
60. If Cs or As is birth sign with T in it or is in Lo, the person will lose his head in battle.

CHAPTER V.

PLANETS IN DIFFERENT HOUSES.

The signification of the planets in different houses is here given. I have made the language and symbols as concise as possible with a view to make the book handy, and when the planets are marked against the numbers, it means that planets in those houses produce the results therein marked.

R in 1.—bilious, short sighted, lazy in the transaction of work, intelligent. fond of daring deeds, overheated constitution, generally healthy in after life, unkind to fellow creatures, successful in political life, careless of reputation, danger from fever in the 3rd year after birth, capricious. If the birth sign is A with R there the person becomes very wealthy and will have a little defective sight. If the birth sign is Lo with R there, the person will

be night-blind, if Cr the person will have some mole or mark in the eyes, and if L, the person will be born blind and poor.

R in 2.—Ugly or disfigured face, losses from prosecutions or fines, misappropriation of government property, angry, stubborn, danger in the 25th year from losses, if aspected by good planets there will be much wealth and good education, and eyesight ; otherwise the sight will be defective.

R in 3.—Courageous, famous, intelligent, many cousins, few brothers, wealthy and successful life, danger in the 5th year from quadrupeds.

R in 4.—Defective organs, much anxiety, hater of relations, success in foreign country, short life for mother. heated constitution, very successful in the 22nd year, quarrelsome, unhappy. good reputation.

R in 5.—Poor, childless or few children, heart disease, stout, danger to father in the 7th year, indifferent to cast prejudices, corpulence.

R in 6.—intelligent, careless of caste distinctions, warlike, bold, licentious, family composed of children and grandchildren, easy victory over foes, wealthy, eye disease during the 20th year, in after life great gains from former enemies.

R in 7.—Man of loose morals, hated by the fair sex, late marriage, submissive to wife, fond of travelling. acquisition of wealth through female agency, fond of eating in others houses, wife's character rather questionable, if good planets aspect, she will be virtuous, fair, and will have erect breast, bilious in temperament, two wives, eating things prohibited.

R in 8.—Few children, long life, complaint in eyes, sores in the head in the 10th year, weak constitution, un-

charitable.

R in 9.—Fond of sublime subjects, charitable, godly, little wealth, few children, little patrimony, self acquired property, many lands, glandular disease.

R in 10.—Famous, clever in the art of acquiring wealth, superior knack, healthy, educated, highly courageous fond of music, fine taste, good children, founder of villages or colonies, commanding much personal influence, successful military or political, career.

R in 11.—Much wealth, many vehicles, steady and persevering in any undertaking, good reputation, many political enemies, man of principles, healthy.

R in 12.—Poor, thief, adulterous among widows, tall person, unscrupulous conduct, careless of reputation.

C in 1.—Handsome but sickly, stout body, flatulence, disease in private organs and ears, educated, many brothers, fits, mental derangement, stubborn. danger from drowning. In Cr, C makes a man wealthy, in A, C gives many children, in Ts, C gives excellent position and great wealth.

C in 2.—Handsome countenance, charming eyes, highly intelligent, wealthy, breaks in education, great respect in government, good family, sweet speech.

C in 3.—Dispeptic complaint, piles, not suckled by mother, fine sisters, thin body, impious, many brothers, educated, courageous, cruel.

C in 4.—Fine taste, high education, polite manners, good houses, horses and furniture, many relations, much wealth, happy, licentious, protector of many persons, good mother.

C in 5.—Many horses and cattle, handsome wife, shrewd, showy, imperfect education, many daughters,

C in 6.—Lazy, submissive to females, tender body, weak

sexual connection, fond of widows, poor, drunkard, pilfering habits, suckled by strangers, imperious, intelligent, weak stomach, many foes.

C in 7.—Fond of women, blood-thirsty, handsome wife, good family, pains in the groins, when aspected by evil planets two wives, narrow minded, jealous, full of sexual energy.

C in 8.—Unsteady, unhealthy, few children, mother short lived, maternal disagreement, bilious, lean body, bad sight.

C in 9.—Lover of stories, intelligent, builder of tanks, temples and charitable places, good children, godly, many lands, gold, popular, friends, relations, wealthy.

C in 10.—Charitable, bold, shrewd, enjoying the fruits of his labour, fond of widows, adulterous, business tact, long life, successful, respect for elders and priests, wealthy.

C in 11.—Well informed, philanthropic, literary taste, polite, wealthy, good cultivation, charitable, man of principles.

C in 12.—Mean habits, constant hearing of evil news, many relations, defective organs, narrow minded, cruel.

K in 1.—Burn or scar in body, overheated constitution, thievish habits, corpulence, good complexion, respected, danger to father.

K in 2.—Short temper, extravagant and immoral, breaks in education, large patrimony in lands and jewels.

K in 3.—Few brothers, intelligent, very bold, adulterous, as also the wife, fond of dancing girls, adventurous, unpopular, many cousins.

K in 4.—Danger to parents, sickly mother, family quarrels, good conveyances, dependent on others, brutal,

murderer of women.

- K in 5.—Childless, incurring government displeasure, unpopular.
- K in 6.—Wealthy, good lands, conquest over enemies, good political life, intelligent, secret enemies.
- K in 7.—Sickly wife passing blood or suffering from piles, disease in hands, many brothers and maternal uncles, intelligent.
- K in 8.—Few issues, bad sight, short life, danger to father, grand father and maternal uncles, fond of dancing women, widower in after life.
- K in 9.—Loss from cultivation, sickly father, cruel disposition, dependant life, merchandize in boats and ships and gains thereby.
- K in 10.—Clever in getting wealth, sound health, famous, founder of towns or colonies, self acquired property, good cultivation and profit.
- K in 11.—Well informed, many lands, very shrewd in business, many elder brothers, self acquired property.
- K in 12.—poor, rotten body, cheat, unpopular, loss of wife, if with Kt incendiary habits.
- B in 1.—learned, well informed, fond of magic and astronomy, able to exorcise spirits, fond of mathematics and poetry, respected long life.
- B in 2.—Many issues, religionist, sweet speech, wealthy, self acquired property, fond of storing grain, steady in gaining his object.
- B in 3.—Happy, fortunate in women, many brothers, often cruel.
- B in 4.—Learned, intelligent mother, skilled in the sleights of hand, polite, obliging, careless in keeping carriages & animals and showing no taste in their selection.
- B in 5.—Danger to maternal uncles, sickly parents, poli-

tical respect, quarrelsome, showy, fond of clothes of all kinds.

B in 6.—Breaks in education, foeless, respectable, short tempered, cunning, danger to mother, losses in money, disease in toes and fingers.

B in 7.—Skilled in religious lore, happy mother, many carriages and horses, good health, adulterous, charitable.

B in 8.—Respectable long life, obliging, few issues, many lands.

B in 9.—Obliging, fond of musical instruments, highly licentious, pretending to be holy, many issues.

B in 10.—Fortunate, enjoyment in life, founder of charities, good name, intelligent, performing sacrifices, bad sight, renouncing worldly pleasures in after life,

B in 11.—Many lands, wealth, happiness, mathematical faculty.

B in 12.—Intelligent, adulterous, capricious, obliging, danger to mother, few children, living in others houses.

G in 1.—Learned, grammarian or philologist, many children, political success, long happy life, great respect, skillful in various arts, stout and majestic body, golden locks and eyes.

G in 2.—Handsome person, charming eyes, intelligent wealthy, eloquent, good wife and family, witty and humorous in conversation, enjoyable life, great influence among relations.

G in 3.—Many brothers, miserly, polite professions, unscrupulous of the means employed in gaining his object, favourable to cultivation, protecting only very close relations,

- G in 4.—Happy, wealthy, educated, good carriages and horses, helper of relations, fond of building houses, good mother, many cattle.
- G in 5.—Handsome and broad eyes, minister, dewan or commander, few children, very intelligent, skillful in mercantile work, eclipsed by the success of his son.
- G in 6.—Many cousins and grand children, foeless, witty and humorous, licentious, dispeptic or weak digestion.
- G in 7.—eclipsing his father in wealth and success, rich marriage, very sensitive, fond of good name, success in cultivation, if aspected by evil planets wife faithless.
- G in 8.—Mean minded, drunkard, widower, pains in stomach, teacher of servants, pretending to be charitable and misappropriating such funds, long life, dirty habits.
- G in 9.—Benevolent, god-fearing, many issues, performing many religious sacrifices, wealthy, long life to father, educated.
- G in 10.—Learned, clever in the acquisition of wealth, wealthy, great respect, many lands, good vehicles and horses, many children, governor of villages, many servants and maids, steady and paying cultivation.
- G in 11.—Professor of music, horses and elephants, very wealthy, charitable and god-fearing, dependant elder brothers.
- G in 12.—Cruel, poor, few issues, connection with women and prostitutes, enlargement of spleen and glands, displaying great taste in selection of beds, cots, women and modes of enjoyment of life, charitable

among deserving members, sanyasi, pious in after life.

S in 1.—Mathematician, long life, fond of wife, jewels, clothes, scents, flowers and women, skilled in the art of sexual enjoyment.

S in 2.—Handsome, large and fair eyes, big family, luxurious food, charming wife, happy, hater of women, fond of fine arts, obliging, agreeable manners, educated, author and poet.

S in 3.—Many prospering brothers, obliging but not spending money, healthy.

S in 4.—Good eater, learned, intelligent, kind mother, many cattle and horses, fond of milk, relatives, lands and cultivation, successful, popular, famous.

S in 5.—Intelligent, statesmanly ability, danger to mother, commander, educated, many children, chiefly daughters.

S in 6.—Foeless, many cousins, very licentious, constant venereal complaints, grand children, well-informed, fond of women of all kinds.

S in 7.—Skilled in the art of adultery, fond of women and condescending to kiss their sexual organs, adopting questionable means to gain his ends, thoroughly, licentious, wealthy, enjoying sensual pleasures, if with M the wife will also be faithless.

S in 8.—Happy, danger to mother, celebrated, short life wealthy to the end of life, godly in after life, unscrupulous in the commencement, pious before death.

S in 9.—Religious, respect for elders, commander of infantry, sharp in business, fond of teachers and priests.

S in 10.—Breaks in education, god-fearing, few elder brothers, good horses and vehicles.

S in 11.—Learned, wealthy, many lands and much culti-

vation, good conveyances.

S in 12.—Fond of women, adultery among low women, miserly, wealthy, sweet promises and sad performances.

M in 1.—Loss of children, evil natured, unscrupulous, incurring king's displeasure, bad citizen, insignificant life, flatulence, adultery among low women, fond of drinks. If the birth sign is L, Ss, Cs, As and P with M in it the person commands respect, wealth, becomes a Presidency or Town Magistrate, educated and of comely appearance though dark.

M in 2.—Losing wealth, two wives, few lands, diseased face, breaks in education, adulterous, drunkard, stammering.

M in 3.—Loss of brothers, polite, obliging, cruel-hearted, many servants, courageous, fond of ladies, good cultivation.

M in 4.—Two mothers, cholic pains, miserable, not open hearted, fond of oily seeds and dark grains, political disfavour, good patrimony, success in foreign countries, incestuous intercourse.

M in 5.—Issueless, adoption, evil minded, tale bearer, village life, criminal prosecutions. When this sign is common he is sure to have an adopted son.

M in 6.—Few cousins, deafness, stubborn, foeless, wealthy, few issues, quarrelsome, fond of women, suffering from complicated diseases.

M in 7.—Sickly, many wives, fond of prostitutes, travelling, sponge, cheat, cholic pains, deafness or pain in ears. In conjunction with S the wife also becomes unchaste.

M in 8.—Long sexual organs, corpulent, poor, adultery with low caste women, drunkard, servile work, few

children, bad sight, leprosy, expansion of glands, seducing family women. With S travelling, adulterous, with K danger by drowning, with T danger by weapons or poison, with R and T impious, not performing paternal ceremonies, ever thinking of adultery, hard breathing, passing blood, consumption, asthma, few brothers, scandals in wife's family, dishonestly earned money, worthless sons, long life.

M in 9.—Miserly, wearing torn or old garments, constructing tanks, chatrams and temples, danger to paternal aunts, irreligious, unfilial.

M in 10.—Bathing in the Ganges and other holy rivers, bilious, fond of agriculture, village or town magistrate, miserly, forsaking his own country and finding livelihood in a foreign country.

M in 11.—Exceedingly wealthy, many lands, great political respect, breaks in education, no elder brothers or paternal uncles, good horses and vehicles.

M in 12.—Learned, defective organs, skillful in arts, squint eyes, giving money for evil purposes, if with an evil planet danger to eyes.

T in 1.—Childless, abortions, courageous, if he is in A, Ts, Gi, Cr, Lo, V and Cs. results are not so unfavourable.

T in 2.—Healthy growth, little wealth, bad sight, loss of children, two wives, short temper, close fisted.

T in 3.—Millionaire, few issues, bold, many brothers, adventurous and warlike, many cousins, ear affections.

T in 4.—Breaks in education, fond of foreign languages, many jewels and clothes, two wives, a willing subordinate, two mothers, with S incestuous intercourse.

T in 5.—Loss of children, vomiting disease, cruel-hearted,

getting into hot water with superiors, displeasure of government, residence in insignificant villages.

T in 6.—Loss in women, murders enemies, wealthy, foeless, many cousins, fond of low caste women, venereal disease, happy.

T in 7.—Two wives, 1st wife suffering from passing large quantities of blood, 2nd wife from dyspepsia or enlarged spleen. adultery among widows, diabetes, fond of drinks.

T in 8.—Mean-minded, quarrelsome, danger in the 32nd year if in conjunction with evil planets, death in the 56th year if with good planets, immoral.

T in 9.—Impious, uncharitable, careless of the future, submissive to women. few children, good subordinate, drunken habits.

T in 10.—Connection with widows. wealthy, man of fine taste, fond of poetry, painting and dramas, traveller, disease from flatulence.

T in 11.—Many friends, elder sisters and brothers, adulterous, favor among Mahomedan and Turkish rulers, good cultivation, many children, storing of grain.

T in 12.—Miserly, few children, defective vision, money losses.

Kt in 1.—Pains in loins, leprous palms, emaciated figure, weak constitution, graceless manners, disease from poisonous effects, excessive heat, piles, fond of women, intelligent,

Kt in 2.—Short temper but sweet tongue, cruel heart, breaks in education.

Kt in 3.—Very popular, adventurous, many relations, no younger brothers, fond of gems. wealthy.

Kt in 4.—Complaints from poison, quarrelsome, weak, sick-

ly mother, licentious.

Kt in 5.—Tender head, liberal, sinful, eldest issue female, loss of children, fond of drinks and women.

Kt in 6.—Rise in the long run, agreeable conversation, admired by women, licentious, venereal disease.

Kt in 7.—Connection with maid servants or women serving as sweepers, nurses and attendants, very passionate, sickly wife, committing secret sins, search after widows.

Kt in 8.—Sanguine, little intelligence, bad eyes, few children, senseless quarrels, ruin to women.

Kt in 9.—Blind or short-sighted, impious, liar, blessed with children, relations and friends.

Kt in 10.—Jolly, enjoying life in all its phases, bad relations, baths in the Ganges and other holy rivers.

Kt in 11.—Many friends, wealthy, intelligent, courageous, respect among all classes.

Kt in 12.—Fickle minded, bad sight, residence in foreign country, low favourites, constant travelling, forsaking the native country, obtaining final emancipation or Moksham.

CHAPTER VI.

COMBINATIONS FOR SOVEREIGNTY.

I shall briefly point out a few combinations which give royal power. In some of these conjunctions the power will be attained only by those that are born in royal families and in others persons born in the midst of poverty and destitution rise to kingly power by their own perseverance or energy. Such distinctions are indicated in their suitable places.

1. If R, G, M, and K are exalted, and one of the places of their exaltation becomes birth sign the person becomes a king irrespective of birth and surroundings.
2. If 3 planets are exalted the person becomes a king if born in royal families, otherwise he becomes a great statesman.
3. If B, G, and M are exalted, with birth sign in any one of their houses of exaltation, or if G, M and K are exalted with birth sign in any one of their places of exaltation, if R, K, and M are exalted with birth sign in any one of their exalted places. or if R, G, and K with birth sign in any one of their exalted houses, persons born under such influences will become kings according to the nature of the planets. If the exalted planets are evil the king becomes a tyrant, if good planets are exalted he becomes good, and if good and evil planets are exalted he will be partly good and partly bad.
4. If R and G are exalted and C is in Cr, with birth sign in A or Cr, the man will be a king.
5. If the birth is in A, Cr or L and R, C, and M are exalted, or if R and K are exalted, with C in Cr, and with birth sign in A, Cs, or Cr the person becomes a king.
6. If G and C are in Cr, and K is in Cs, with birth sign in them, or if G and C are in Cr, and M is in L, with birth sign in them the child becomes a monarch.
7. If C is in Cr. M in L, and K in Cs. or if birth sign is in A with R, and C in Cr, or birth sign Cr, with C and G in it, or birth sign L with K and C in Cr or birth sign Cs with K and C in Cr, in all these

- cases the person becomes a king if born in a royal family, or a rich and influential gentleman or statesman if born in other families whether poor or rich.
8. If the Vargottama Navamsa of any sign—in each zodiacal sign if the birth Navamsa falls in the sign itself it becomes Vargottamamsa, in A the 1st Navamsa, in Ts the 5th Navamsa, in Gi the 9th Navamsa or the 1st Navamsas of moveable, the 5th Navamsas of fixed, and 9th Navamsas of common signs become Vargottamanavamsas—or C is aspected by four or more planets the person becomes a mighty king.
 9. If the birth sign is in As, A or Ts, and M in As. R in A, C in Ts, B in Gi, and K in So, the person becomes a king.
 10. If M and S are in L, C in Ts, B and R in V, G in Cr K in A with birth in L or Ts, or if M and K in Cs, and R and C are in Ss, the man becomes a powerful king.
 11. If Cs is birth with K and C in it, and R is in Ss, or if A is birth with R in it, C and M in L, G in Ss, the person becomes a monarch.
 12. If Ts is birth with C in it, R in Lo, G in So, M in As, or if Cs is birth with M in it, C in P, K in Gi, B in V, G in Ss, or if P is birth with S in it, G and C in Ss, K in Cs, B in V, or if V is birth with B in it, G and C in Ss, K in Cs, and S in P, in all these cases the person becomes a great king if born in royal families or a great statesman and wealthy if born in other families.
 13. If V is birth with B in it, M and K in Cs, C and G in Ss, the person becomes a great ruler even when born in poor families.

14. If P is birth with C, M in As, K in Cs, R in Lo, or if A is birth with K, G in Cr, the man becomes a ruler even when he belongs to a poor family.
15. If Cr is birth with G, R in A, C, S and B in Ts, or if Cs is birth with M, K in A, C in Cr, R in Lo, B in Gi, S in L, or if V is birth with B in it, S in Gi, C and G in P. M and K in Cs, or if birth is A with R in it, C and K in Cs, G in Ss. M in As, the person becomes a king if born in royal families, otherwise he will become a great politician and an eminent statesman,
16. If As is birth, S in Ts, C in L, and other planets in any order in As, Ss and A, or if Cr is birth S in L, C in P, and other planets in any order in V, Cr, and Ts, or if powerful B occupies birth sign, S or G in 9, and other planets in any order in 2, 3, 6, 9 10, and 10, the person becomes a king if born in royal families. or else a great man and he will be benevolent, wealthy and famous.
17. If Ts is birth with C, G in Gi, M in L, R K B and S in P, or if C is in 10, M in 11, G in birth sign, B and K in 2, S and R in 4. the person becomes a great king or statesman as the case may be.
18. K and M in birth, C in 4, G in 7, S in 9, R in 10, B in 11, will make a person of the royal family a king, any other man an exalted statesman.

A few observations will be made to enable the student to guide him in making predictions as to the exact time when a person gets kingly power, and the time when he loses it. The planet in the birth sign or that in the 10th will influence the man to get royal power. Suppose there are two or more planets in each of these houses, then find out the strongest planet and predict success du-

ring his Dasa or Vidasa. When there are no planets in 1 or 10, the kingdom will be acquired when the sub-period of the most powerful planet arrives. As for the loss of the royal power the period of the planet who occupies an unfriendly house, or who is debilitated must be fixed as that during which the person gets dethroned, if the planets are really powerless they take away the royal power altogether but if they are partly powerful they give him a temporary banishment or loss of power and then by means of friendly help from other rulers, enable him to regain his kingdom.

If Ts, Cr, Gi, V, L, Ss, and P are occupied by good planets and form quadrants and the remaining signs owned by evil planets are occupied by their lords, the person will become a great leader of dacoits or robbers and will have wealth and personal influence with many.

CHAPTER VII.

SIGNIFICATION OF THE SIGNS.

FIRST HOUSE.

- 1 If the lord of the birth is exalted, well associated, occupies quadrants, has the aspect of good planets, is in his or his friendly Navamsas the man will have health, majestic appearance, great command and general happiness.
2. If the lord of birth is debilitated, has evil conjunction or aspect, is weak or occupies unfavourable Navamsas the person will have bad health, emaciated body, constant sickness and general misery.
3. If evil planets are in birth with T, or if the lord of the birth is in conjunction with malefics, the person will be often cheated and will suffer from thieves

and robbers.

- 4 If the lord of the Navamsa occupied by the lord of the birth is in conjunction with T, K, M or any one of them when powerful, the person will have enlarged testicles; If T is with the lord of the Navamsa occupied by the lord of the birth house there will be similar complaint.
- 5 If K and lord of birth are together in it with evil planets or have their aspect the person will have scar or cut in the head, will fall from or against a rock or receive some cuts from sharp weapons.
6. If birth is occupied by good planets aspected by good but not by evil planets the person will be stout, specially so if the birth is a watery sign.
7. R in birth aspected by K gives asthma, consumption, dyspepsia or enlarged spleen. K in birth aspected by R or M gives sword cuts. Kt in birth aspected by malefics gives nightmares, fear of devils hobgoblins and troubles from thieves.
8. If birth is movable with its lord in a similar sign, the person becomes a great traveller. If birth is movable, its lord in a movable Navamsa, the lord of this Navamsa is in a movable sign aspected by a planet in another movable sign, he becomes a great traveller and acquires immense wealth in foreign lands.
9. If malefics join or aspect birth, T is in 10, or debilitated planet occupies birth aspected by R the person becomes unpopular, cruel and unhappy.
10. Good planets in birth, malefics in 2 and quadrants and the lord of birth is in good Navamsa the person suffers poverty in the commencement and gains much wealth and good position in after life.

SECOND HOUSE.

- 11 If T, M, or K is with the lord of birth, he suffers from eye complaints. If B joins the lord of birth and is in 6 there will be eye disease.
12. If B is lord of birth and is in quadrants or good houses or is exalted or in good conjunction he becomes charitable, eloquent, protector of large families and will have good sight.
13. If G is with the lord of 2 or the latter is aspected by B or S and occupies good houses the person becomes a powerful speaker, rich man, protector of families and commander of many persons.
14. If the lord of 2 is debilitated or is aspected by or in conjunction with malefics, and the lord of birth is weak the man becomes a poor and helpless fellow.
15. If the lord of 2 is exalted occupies quadrants or trienes and the lord of the house where the owner of 2 is placed also occupies quadrants the person commands many people.
16. If the lord of 2 is exalted and is aspected by or is in conjunction with G he protects thousands of people.
17. If the lord of 2 is in quadrants aspected by benefics, and good planets occupy the same he will have good face and eyes.
18. If malefics are in 2 and its lord is with bad planets or is debilitated the person has ugly face.
19. If malefics are with the lord of 2 and occupy 12 and evil planets aspect him the person becomes dumb or will have defective speech.
20. If the lord of 2 is with malefics, or in 10 with debilitated R, or R and M are in 2, he becomes nervous

- and never commands the respect of the audience.
21. B in quadrants, the lord of 2 is powerful, and S is in 2, they make a man love sublime sciences and a proficient in astrology
 22. If K is in 2 aspected by B or C with B in the quadrants he becomes a great mathematician. If the lord of 2 joins B in the quadrants, G in birth sign, and M in 8, or if G occupies quadrants or tries, S is exalted, and the lord of 2 is with B, the person becomes a clever mathematician.
 23. (a) If the lord of 2 is with G and S aspected by R and K and occupies good signs he becomes a clever logician. If G and lord of 2 are powerful and are aspected by R and S the person becomes a great grammarian or philologist.
 (b) If the lord of 2 and B are exalted, M is in Gopuramsa, or G is in Simhasanamamsa, or if G and B occupy together quadrants and M is in Paravatamsa, the person becomes a celebrated theologian or religionist.
 24. If G and S occupy quadrants, the lord of 2 in Simhasanamamsa or Gopuramsa and B is in the Navamsa of the lord, the person becomes professor of several branches of learning or Pundit in 6 shastrams.
 25. If the lord of the Navamsa occupied by R is in 2 and is powerful and the lord of 2 is in Visashikamsa he becomes a wit and humourist. If the lord of 1 is in 2, good planets in 1 or its lord in Paravatamsa the person will be versed in the Vedas or religious lore.
 26. (a) If the lord of 2 is with the lord of birth aspected by the lord of the Navamsa occupied by the lord of 10, or if, the lord of 2 is with the lord

of 9, aspected by the lord of the Navamsa occupied by the lord of 1, the man becomes very rich.

- (b) If the lord of 2 is with the lord of 9, occupies quadrants aspected by benefics, or if benefics occupy 1, 2, 11, or their lords occupy good houses aspected by the lord of the Navamsa occupied by the lord of 2 the man becomes enormously rich at an early age.
- (c) If the lord of 1 is in 2, and the lord of 2 is in 11 with the lord of 11 in 1 the person comes across hidden treasures. If the lord of birth is with G and occupies quadrants, and the lord of 2 is in Visashakamsa, the person acquires much property by self exertions.
- (d) If the lord of the Navamsa occupied by the lord of birth joins well with the lord of 2 and occupies quadrants or tries the person will have much self acquired property. If the lords of 1, 2, 11 join together occupying quadrants or tries aspected by benefics the man will have much wealth in middle life.
- (e) If the lords of 1, 2, 3 join together, aspected by male planets or if the lord of 3 is in 2 aspected by or is in conjunction with K he will have money from brothers.
- (f) If the lord of birth aspects the lord of 2 occupying quadrants or good Navamsas the person earns much by self exertion. If the lord of 2 is in conjunction with or aspected by the lord of 4 he gets wealth from mother. If the lord of 2 is with the lord of 5 and G is aspected by the lord of 1, the person gets wealth from

children. If the lord of 7 is with the lord of 2 and is aspected by 8 the person gets money from wife. If the lord of 6 is with the lord of 2 occupying quadrants or trines, and aspected by powerful planets the person gets much wealth from his enemies. If the lord of 1 is weak, joins with malefics and occupies 12 and the lord of 2 with R is debilitated, the person loses his wealth by fines and confiscations.

- (g) If the lord of 12 is in 2, the lord of 11 in 12, and the lord of 2 is in 3, 6, 12 the person loses by fines and penalties. If the lords of 2 and 12 occupy 12 or 2 aspected by the lord of 1 the person loses money by king's displeasure. If the lords of 2 and 11 are aspected by K and occupy bad houses or Navamsas the man loses wealth by king's displeasure, by thieves or by fire. If the lord of the Navamsas occupied by the lord of 2 is in 3, 6, 12 with malefics the person becomes pieless. If the lords of 2, 12, 11 are unfavourably situated, aspected by or in conjunction with malefics the man becomes destitute.
- (h) If the lord of the Navamsas occupied by the lord of 12 is with the lord of 2 or is aspected by him, and malefics occupy quadrants the person becomes very poor. If malefics occupy 2, its lord is in 12 and the lord of 10 is with the lord of 11 or is aspected by him the person gets into hopeless debt. If the lord of 2 is debilitated or is with R and evil planets occupy 2 and 8 the person will have heavy liabilities. If the lord of 2, the lord of 6 and the lord of

11 occupy quadrants or trienes the man will be free from debt.

THIRD HOUSE.

27. If the lord of 3 and K are in 12 aspected by malefics or if K occupies 3 aspected by evil planets, or if evil planets occupy 3 aspected by malefics or if the lord of 3 is between two bad planets, or if 3 is between two evil planets aspected by or joined with them without good aspect brothers will die.
28. If the lord of 3 is debilitated, if it is occupied by M or aspected by evil planets, or if, the 3rd as well as its lord is between evil planets without good aspect brothers die. If the lord of 3 or K occupies 3, 6, 12 without good aspect, there will be no brothers. If the lord of 3 is with T or Kt and occupies unfavourable positions, he will have all his brothers dead in his early days. If good planets occupy 3 aspected by good planets and its lord is in a good position the person will have many brothers and they will be successful.
29. If the lord of 3 is exalted, K is favourable, aspected by or in conjunction with good planets, brothers will prosper. If the lord of 3 and K occupy quadrants or trienes with good planets or if the lord of 3 is exalted or occupies good Navamsas with good planets, he will have many brothers. If the lord of 3 or K is in odd signs or Navamsas aspected by K, G, or R there will be many brothers. If the lord of 3 or K occupies even signs there will be many sisters.
30. If the lord of 3 is in good Navamsas with benefics, or

T is similarly situated he will be bold. If the lord of 3 is exalted, evil planets in 12, the birth sign and Navamsa are in movable signs the person will be courageous in battle. If the lord of 3 is in 12 and T is not well situated the person will suffer defeat. If the lord of 3 is with R he becomes courageous, if with C he becomes bold in mind, if with K stubborn and angry, if with good planets thoughtful and calculating.

FOURTH HOUSE,

31. If the lord of 4 is with the lord of 1 occupying a good place, or if the lord of 4 occupies trienes or quadrants aspected by benefics, or if he occupies Visashakamsa, the person will own many houses. If the lord of 9 is in quadrants, the lord of 4 exalted or well situated, the person will have good houses well furnished. If B is in 3, the lord of 4 is well placed or if the lord of 4 is with the lord of 10 and M occupies quadrants the person will own splendid mansions or places.
32. If B is lord of 4 aspected by benefics or if G is in 4 and its lord is with benefics there will be respect among relations. If the lord of 4 is with evil planets, or occupies an unfavourable position he will be neglected by relations. If 4 or its lord is with malefics or aspected by them, the person will have quarrelsome relations.
33. If 4 is movable, its lord is in a similar sign there will be houses in several towns or villages. If the lord of 4 is in 10 and the lord of 10 is in 4 aspected by K, he will have many lands. If benefics occupy

4 and its lord is with benefics he will have many lands. If the lord of the Navamsa occupied by the lord of 4, occupies quadrants or aspected by friendly planets, or is with K or joins him, the person will inherit much landed property from brothers. If the lord of 4 is in 7 and S is in 4 and these are friendly to each other the person will have much landed property through his wife. If 4 or its lord or K is between two evil planets without any good aspect the person will suffer great losses in lands.

34. If the lord of 4 is with powerful G and B and occupies quadrants, the person will be very happy and eat luxurious food. If S or C occupies 4 without any aspect from malefics the person eats well and spends a jolly life.
35. If malefics occupy 4 without the aspect of benefics, the person will spend a miserable life even when he has much wealth. If the lord of 4 is with R or K without the aspect of good planets, and occupies a powerless Navamsa the person becomes unhappy
36. If the lord of 4 is debilitated and joins evil planets the person becomes sinful.
37. (a) If C and S are in quadrants, occupying bad Navamsas, and aspected by or joined with evil planets, the man becomes guilty of intercourse with his mother or step-mother. If C is aspected by or joins with evil planets, R occupies quadrants, evil planets are in 4 or aspect it, the person becomes guilty of criminal conversation with his mother or motherly relations. If the lord of 4 is joined with or aspected by malefics, and the lord of 1 joins with the lord of 7 he will commit adultery among aunts paternal or

maternal.

- (b) If the lord of 7 is in 4 with evil planets and aspected by them the person will have intercourse with sisters and similar relations. If M is in 4 aspected by or joins with malefics, the person has connection with sisters. If the lord of 6, K, and C occupy 4 aspected by malefics he will have sexual intercourse with his mother-in-law. If the lord of 4 is with T aspected by malefics, his mother will be adulterous. If C joins with T or Kt and is aspected by evil planets the man's mother commits adultery with low men, if C is with M aspected by malefics the mother will have paramours among cultivating classes, if C is with B mercantile lovers, if C is with R warrior classes, if with G or S the mother will have priests and religious men as her admirers. Here it is very essential to note that the combination should be powerfully aspected by evil planets, otherwise no adulterous disposition should be ascribed to the mother of the person.
- (c) If the lord of 1, 4, 9, and 6 join together, the person will be born of adulterous connection. If G does not aspect the birth or C, or if C and R are together without good aspect the person will be born of adulterous intercourse.
38. If the lord of 4 is powerful, C joins benefics, and good planets are in 4 the person's mother lives long. If C is exalted, occupies quadrants, or is with benefics the person's mother will live long. If C is between 2 evil planets, and occupies 6, 8 or 12 and the lord of 4 is debilitated or joins malefics the child

becomes motherless soon.

39. If S is in 4 the person will have gold, clothes, jewels and vehicles. If the lord of 4 is with S he will go in palanquins. If S joins with G and is in the birth the person will have different conveyances.

- (a) If the lords of 9, 1, and 4 occupy 10, or if the lords of 1 and 10, are joined powerfully or if the lord of 4 joins 9, S and G are in 4 and the lord of 9 occupies quadrants or trienes, the person will have splendid political success. If the lord of 4 is with the lord of 9 aspected by G and occupies 1 they predict great political advancement. If the lord of 4 is with the lord of 9 and aspects 4, the person becomes a great statesman.
- (b) If the lord of 9 is in 11, and the lords of 4 and 1 occupy 9, or if the lord of 4 occupies quadrants and the lord of the house occupied by the lord of 4 is with S the person will have many horses and carriages.
- (c) If the lord of 4 is in A or So, or if B is in birth and benefics are in 9 the person will have good position, vehicles, wealth and jewels. If the lord of 2 is exalted, and the lord of 4 is well situated the person becomes an eminent statesman. If 2 is occupied by an exalted planet, or benefics are in quadrants, with malefics in 3, 6 and 11, the man becomes a king or his equal in power. If the lord of 2 is in birth, lord of 10 is in 2 and exalted planets occupy 4, or if the lords of 1, 4, 9 occupy houses which are quadrants to each other the person becomes a commander of horse. If 2 exalted planets

occupy 10 aspected by the lord of 1 or 9 the person commands a vast army of cavalry. If S is exalted, lord of 10 is in 1 the person will command many drums.

FIFTH HOUSE

41. (a) If the lord of 5 or the house itself is aspected by powerful G there will be many children. If the lord of 1 joins 5 and its lord is powerful, G is well situated, or if the lord of 5 and G occupy Visashakamsa aspected by benefics the person will have children.
- (b) If the lord of 2 is in 5, well aspected by G, or if the lord of birth is with the lord of 5 or aspect each other the person will have children. If the lords of 1 and 5 occupy quadrants with benefics, and the lord of 2 is powerful, or if the lord of the Navamsa occupied by the lord of 5 is with a good planet or is aspected by him, or if the lords of 1 and 9 occupy 7, and the lord of 2 is in 1 the person will have many children.
42. If 5 as well as its lord is placed between evil planets and G is in company with malefics there will be loss of children. If the lords of the Navamsas occupied by the lords of 9, 5, 7 are in conjunction with evil planets the person will see his children die. If the lord of 5 occupies a debilitated Navamsa or is joined by weak, debilitated or combust planets, aspected by malefics or occupies with malefics 3, 6, 12, his children will die. If the lord of 5 occupies 3, 6, or 12 and is aspected by malefics his children will die.

43. If C, S and malefics occupy respectively 10, 7, and 4 with the lord of 1 in conjunction with B, or if malefics occupy 12, 5, 8, or if C and G occupy birth aspected by K and M. the person's family becomes extinct. If all the malefics occupy 4 or if all of them occupy 12, 5, 8 and 1 the person's family becomes extinct.
44. If B is the lord of 5 and is with or aspected by benefics, or if the lord of 5 is between two benefics or if B is exalted or the lord of 5 is well situated and aspected or B occupies 5 or, if the lord of the Navamsa occupied by B is in quadrants aspected by benefics, the person becomes very intelligent. If 5 is between two good planets, G is in 5 and B is favourable the person will have penetrating intelligence.
45. If the lord of 1 is debilitated or is with malefics, the person will have no intelligence. If M is in 5 or aspects the lord of birth, or the lord of the house occupied by M is with evil planets there will be derangement of the brain.
46. If the lord of 5 is seen by malefics, and 5 is also aspected by them and is placed between two bad planets the person suffers from heart-disease.
47. If the lord of 5 is in 12 or with its lord and occupies unfavourable houses there will be heart-disease.
48. If the lord of the Navamsa occupied by the lord of 5, joins with or is aspected by malefics, the person suffers from disease of the heart and will be hard-hearted.
49. If the lord of 5 occupies an unfavourable sign and B is in 12 not aspected by malefics, the person suffers from loss of memory.

50. If the lord of 5 is a male, a male planet occupies it, or a male planet aspects its lord and the Navamsa of 5 is a masculine one the eldest born will be male. If 5 is feminine, the lord is a female and these aspected by feminine planets the eldest born will be female. If B and M predominate and influence the child, it becomes a eunuch.

SIXTH HOUSE.

51. If the lord of 6 occupies 1 with evil planets or 8, or if these occupy 10 not seen by benefics the person will have several sores. If the lord of I, K, and B occupy 4 or 12 or aspect 6 together, there will be disease in the lower part of the addomen. If the lord of 6 with K occupies birth, the person has leprosy or biliousness, if he is with M diseases arising from coldness or numbness, if he is with R the person will be passing blood, or suffer from diseases from corruption of blood.
52. If the lord of 1 is with the lord of 6 and R, he will have constant fevers, if with C danger by drowning, if with K danger in battle, fights, or small-pox if with B mental disease, or brain fever, if with S danger from wife, if with M flatulence or many complicated diseases, if with T there is danger from cobra bites, scorpion stings; thieves, cheats and inexplicable diseases.
53. If the lord of 6 joins with B, and G occupies birth sign, the sexual organs of the person will be covered with ugly sores and the aspect of evil planets will make them defective or pierced through.
54. If the lord of 7 with S occupies 6 the wife becomes barren or will have her sexual organ diseased, if the lord of 6 with the lord of 1 joins with M and

occupies quadrants or tries the person will be imprisoned or confined, if they join T or Kt and occupy similar positions the person will be bound by chains. If M occupies 9, G in 3, or R in 8 or 12 the man will suffer from amputation of the arms. If C occupies 7, and K and G are in 8 the man will have his feet cut off. If M occupies 1, T is in 7, S is in 10 he will have his head cut off. If weak C is aspected by T, and M occupies 1, the person will have his head smashed.

55. If C is in 6, 8, or 12 and has the aspect of the lord of 1, or if M is debilitated and occupies an unfavourable Navamsa aspected by evil planets the person will die by accident. If the lord of 6 and 8 or K joins with the lord of 3 and occupy bad signs or Navamsas, or if R and K aspect each other, or occupy their mutual Navamsas the person dies in battle. If C is in 6 with K predict brain disease, or jaundice, if C is in 6 with M and R predict death from serpents or pinas in stomach.
56. If K and B occupy 6 aspected by S and C and occupy unfavourable Navamsas there will be consumption.
57. If 6 is occupied by M and K aspected by R and T, and the lord of the birth is weak, the person will be constantly sick. If 6 is occupied by M and Gulika aspected by R, K, and T without good aspect the man will suffer from gout, asthma and pthisis. If C is in a watery sign and the lord of that sign occupies 6 the man suffers from incurable venereal disease and stone in the bladder. If C is in 6, M in 8, evil planet in 12 and the lord of the birth in an unfavourable Navamsa the person will suffer from nasal disease.

58. If the lord of 6 occupies quadrants[aspected by malefics and they also occupy 6 or if the lord of 6 is in birth and the lord of birth is in 6 with M and Gulika, or if the lord of 6 is with evil planets or is placed between them or is aspected by malefics the person suffers much from enemies.
59. If the lord of 6 is in 3 or 12 and is debilitated or is in a bad sign and the lord of 1 is well situated the person will become foeless. If 6 or its lord is aspected by or joined with benefics the person gains over his enemies and thereby benefits himself. If the lord of 6 or the lord of birth is weak, and is seen by benefics the person gains over his enemies. If the lord of 1 occupies 6 or aspects him, the person suffers much from his cousins. If G and S are in 1 with the lord of 6, aspected by M, K or T the man suffers much from the intrigues of his cousins. If the lord of 9 occupies 6 or is aspected by its lord or the latter is with M or K the person suffers from thieves, fire and vagabonds.
60. If 6 is with benefics or its lord is with them or has their aspect, or if he is between two evil planets the person will be fond of pulses and pickles. If S and B are in 6, with or aspected by benefics and occupy good Navamsas the person will be fond of sweet things. If B joins S or is seen by malefics he will be fond of sour or pungent things.

SEVENTH HOUSE.

61. (a) If S is in 7 the person becomes passionate, if B fond of other family women, if G fond of his own wife, if M fond of ugly women, if K fond

of many women, if R he will ill treat his wife.

(b) If the lords of 2, 7, and 6 occupy birth, and S is with malefics the person will have many wives.

(c) If evil planets occupy 1 and 6 the person will be licentious. If the lords of 1, 6, and 2 join malefics or occupy 7, or M is with the lord of 7 or is aspected by evil planets the person becomes very immoral.

(d) If the lord of 7 is with T or Kt aspected by malefics or if the lords of 10, 2, and 7 occupy 10 the person becomes very adulterous. If 4 is occupied by even one planet, or if the lord of 5 is aspected by the lords of 7 or 6 the person becomes fond of other women.

62. If weak C is in 7 with malefics, or if evil planets occupy 1 with the lord of 7 the person becomes fond of others wives.

63. If the lord of 5 is in 7 and the lord of 7 is with malefics, and S is weak the wife dies during pregnancy. If the lord of 2 as well as the lord of 7 occupy their own houses the person will have only one wife. If the lord of 7 is powerful, exalted or retrograde and occupies 1, the person will have many wives. If the lord of 1 is in 12, evil planets occupy 7 and the lord of 2 is in conjunction with malefics the person has two wives. If the lord of 7 is with good planets and is unfavourably situated, and evil planets are in 7 the person will have two marriages.

64. If many evil planets occupy 2, or 7 is similarly occupied, or its lord is aspected by them the person will marry thrice. If the lord of birth occupies 10 with strong B, and the lord of 7 with C in 3, the

- person becomes a hunter after women. If the lords of 12 and 2 occupy 3 aspected by G or the lord of 9 the person will be surrounded by women. If the lord of 7 occupies quadrants or trienes, or occupies good houses or Navamsas, or joins with the lord of 10 the man will have numberless women.
65. If the lords of 7 and 11 join together or aspect each other or powerfully occupy trienes he will have many women. If the lord of 9 is in 7 and its lord is in 4 or the lords of 7 and 11 occupy quadrants the person will marry many wives.
66. If the lord of the sign occupied by the Navamsa joined by the lord of 7 is with B or good planets, and occupies Paravatamsa or is otherwise powerful the person will marry a hundred wives. Take the lord of the Navamsa occupied by S and then find out the lord of the sign occupied by him and if the latter occupies quadrants or Gopuramsa the person marries 300 wives.
67. If an evil planet is with the lord of 7 and another occupies 7, and the lord of the Navamsa occupied by the lord of 7 happens to be an evil planet, the person gets a miserable wife. If the lord of 7 occupies a bad place and S is weak the person has a bad wife. If the lord of 7 is debilitated as also S, and not aspected by benefics the person will have a wretched wife.
68. (a) If a good planet is with the lord of 7 and another occupies it, and both are aspected by benefics the person has a desirable wife. If the lord of 7, S and the lord of 10 occupy good Navamsas, or otherwise powerful, or if S is exalted or occupies a good Navamsa or if the lord of 7 is with

G or is seen by him or joins good Navamsas as also S, or if the lord of 7 is aspected by R with S, and G occupies 7 the person will have an excellent, loving and chaste wife. If R and the lord of 7 are powerful, in conjunction with benefics or occupy good Navamsas the spouse will be faithful.

- (b) If C and the lord of 7 are in bad places, or aspected by or joined with malefics, or placed between them the wife becomes unfaithful and will be given to acts of cruelty. If S and the lord of 7 are in company with debilitated planets or in debilitated houses, and occupy evil Navamsas the person will have cruel, adulterous and murderous wife. If T or Kt joins the lord of 7, not aspected by benefics and occupies unfavourable houses, the person will have a wife who administers poison or adapts other means to kill him, and she will be licentious and will be careless of reputation.

69. (a) If the lord of 7 is close to the lord of 1, or if 1, 2 and 7 are occupied by good planets or their lords join good Navamsas, or have the aspect of benefics there will be early marriage. If the lord of 7 is with an evil planet and occupies trienes, S is with malefics and the lord of 2 is in 10 there will be late marriage. If R is in 7 there will be intercourse with barren women, if C is in 7 with maids and servile classes, if K with women in their menses, if B with mercantile, barren and poor women, if G with priestly and religious women, if S with

pregnant women, if M with old or unmatured girls. If the above planets occupy 4 he will be guilty of the same offences and the places of adultery are thus determined. For R the place is garden, or forest, for C in houses, for K near walls or delapidated buildings, for B pleasure walks or places of resort, for G in temples or holy places, for S in watery places, for M or T stables, sheds or other places where animals are kept.

(b) If all quadrants are occupied by evil planets without being aspected by or in company with benefics the person will have intercourse with animals. If all the quadrants are aspected by malefics the person will have connection with beasts. If evil planets occupy quadrants or trienes or if M joins with Gulika the person enjoys like a brute. If R is with M and K occupies 4, or if T occupies 7 and K is in 4, the person enjoys sexual intercourse like a brute.

(c) If M is seen by S or occupies A or So with S, or joins with the lord of 2 the person will be madly fond of sexual organs and will kiss or fondle them, or will be guilty of solitary sin. If the lord of 10 is seen by M or occupies A or So aspected by or is in conjunction with S the person will kiss the sexual organs or make much of them. If the lord of 1 is debilitated or similarly aspected he will be guilty of similar acts.

70. If K occupies 7 the wife's breast will be dried up, if T or M is in 7 she will have hanging or ugly breast,

if R she will have erect and strong breast, if B, S G or full C she will have well developed and attractive breast. If the lord of 7 is with benefics or with watery planets or occupies watery signs aspected by G the person will have a wife with a luxuriantly developed breast. If R or K is with M or Gulika, and the lord of 7 occupies an evil division his wife will have a long sexual organ. If the lord of 7 is with S or G and occupies a good division her sexual organ will be middle sized, and if evil planets join with him the organ will be very long. If the lord of 7 is in a watery sign, S also the same, if 7 is also a watery sign aspected by full C, or if C occupies 7 being a watery sign aspected by S the sexual organ of the wife will be soft and secreting. If full C is in 7 or a watery Navamsa aspected by G, the sexual organ will be soft and tender. If S is exalted or occupies a watery Navamsa and joins with R the wife will have little inclination for sexual intercourse. If 7 is owned by an evil planet, its lord is between two malefics, or joins or is aspected by them, the sexual organ will be hard, and the women requires good strong intercourse. If the lord of 7 is weak, occupies a bad house or joins with powerless planets the wife will have her organ dry and she requires good sexual operation.

EIGHTH HOUSE.

71. If good planets occupy 1 and K is in 10, there will be danger to maternal uncles. If M joins 10 cousins die, and if C is in 10 with evil planets their mother will die. If R and C occupy 1, and evil planets join 12 not aspected by benefics, the person dies very soon.

72. If C is in 1, R in 7 and joins with malefics the child dies soon
73. If C and R occupy 12 and M is not aspected by benefics the child dies soon.
74. If C and R occupy 12 and the lord of 12 is in 1, the child will have very short life,
75. If the lord of 1 is powerful and joins with the lord of 4, and the lord of 9 joins 12 aspected by malefics the person loses his parents in early life.
76. If the lord of 3 with C occupies 3, 6, or 12 the child will be suckled by another woman. If the lord of 9 and R occupy 3, 6, or 12 the person loses his father soon. If the lord of 9 is with R and M, and occupies 9 the father dies during night time, or if the same joins with the lord of 6 the death of the father takes place during night time.
77. If there are many malefics in 8, the private parts will be diseased, if good planets aspect them there will be much relief.
78. If the lord of 8 is with malefics or is aspected by them, or is between them, or occupies bad houses, or is in 8 the person will be disgraced.
79. If 8 becomes a movable sign, its lord is also in a movable sign, death takes place in a foreign country, if 8 and its lord are in a fixed sign and M is similarly placed, the person dies in his own home, and if the above three are in common signs the person dies while travelling.
80. If the lord of 9 is in 8, or is in a movable sign the child will be born when its father is not in the place.

NINTH HOUSE.

81. If C is in 9 with malefics or S, or if its lord is with

them, the person will have criminal connection with his teacher's wives. If the lord of the Navamsa occupied by the lord of 9 is with evil planets, or if C occupies 9 with malefics the person commits adultery with elderly matrons. If C is weak or occupies an evil Navamsa, or S is similarly situated, or if the lord of 9 is debilitated or occupies a bad Navamsa with S, the person has connection with motherly relations. If G or S is exalted or occupies favourable divisions, and the lord of 1 is powerful the person becomes charitable, honest and straightforward.

82. If the lord of 9 occupies the Navamsas of G, or B aspected by benefics, or is placed between them, the person becomes a man of principles. If good planets occupy 9 and its lord occupies a weak Navamsa or unfavourable division the person does charity with a view to become famous.
83. If T and M are in 9 and its lord is aspected by Gulika in the Navamsa, the person becomes cruel-hearted and impious. If the lord of 9 is a good planet, and R is in conjunction with a good planet the person will have paternal bliss.
84. If the lords of I and 9 are powerful as well as R, and aspected by benefics, the person will be obedient to his father. If the lord of 9 is in quadrants or trienes aspected by or is in conjunction with good planets the person becomes wealthy. If the lord of 2 is in 9, and the lord of 9 is in 11, and the lord of 11 is in 2 aspected by or in conjunction with the lord of 10 the person becomes extremely wealthy. If the lord of 9 joins the lord of 3 aspected by or is conjunction with benefics, and occupies

good Navamsas the person gets much wealth from his brothers.

85. If the lord of 9 is in 12 aspected by powerless or debilitated planets and occupies bad divisions or if the lord of 9 is weak, malefics are in 9 and the lord of 1 is bad, the person becomes poor.
86. If the lord of 1 occupies 9 and the lord of 9 joins 1, or if the lord of 9 occupies 11, or if the lords of 11 and 9 join together and are in 2, the man gets rich again. Here it is meant that the man gets money, loses it and gets it back again. If the lord of 10 is in 9 and the lord of 9 is powerful; and is aspected by S or G the person becomes very religious.
87. If the lord of 9 is exalted, and is aspected by good planets, and benefics are in 9, or if the lord of 1 is seen by the lord of 9, and they occupy quadrants or trienes, the person becomes very charitable.
88. If the lord of 9 is in 4, and the lord of 10 occupies quadrants, and the lord of 12 has the aspect of G the man will be charitable.
89. If the lord of 5 joins 9 and the lord of 9 occupies 10 aspected by the lord of 1 the person receives liberal gifts or charities.
90. If the lord of 9 is seen by the lord of 10, and occupies quadrants or trienes the person receives very substantial charitable gifts.

TENTH HOUSE.

91. If the lords of 10, 2 and B are powerful he will perform sacrifices. If S, B and G occupy 3, 6 and 12 the person becomes irreligious. If T or M is in 10 he bathes in holy rivers. If B is in 12 or the lord

of 12 is exalted, or if C occupies 3 being a watery sign, aspected by benefics the person will bathe in sacred rivers. If G joins B or K the person will build temples, mantapams and choultries.

92. If the lord of 10 is in it, the person repairs old buildings, temples, churches, or if the lord of 10 occupies Gopuramsa he repairs tanks and wells.
93. If B is in 10 and its lord is in 9 without malefics, the person performs many sacrifices.
94. If the lord of 10 is B and aspected by benefics or is in good Navamsas the person commands good respect. If R is in 10 with K, and if the lord of 10 occupies any one of the quadrants, the person will be cruel and greatly feared. If the lord of 10 is with M as also the lord of 8, and join cruel Navamsas or quadrants, the person will give cruel and unreasonable commands and he will be greatly feared.
95. If R and M are in 10, or the lord of 10 is between evil planets the man becomes very unpopular. If 10 is occupied by good planets or its lord is well situated and aspected by benefics the person will be popular, persevering, and steady in carrying out his works.
96. If 10 is with G or other benefics and its lord is with good planets, the person will be obliging and have good business tact.
97. If malefics occupy 10 and its lord is similarly joined by them the person becomes careless of his reputation.
98. If the lord of 6 is in 10, and the lord of 10 is with M, and occupy quadrants or trienes the person commands many servants of both sexes.

99. If the lord of 10 or the house itself is seen by benefics in company with M, the person will command many servants.
100. If malefics occupy 10 without being aspected by or in conjunction with good planets, the person will have weak knees.

ELEVENTH HOUSE.

101. If the lord of 11 occupies quadrants or trienes or 11 is with malefics or if the lord of 2 occupies 11, and the lord of 11 occupies 2 or these two occupy quadrants the person will be very wealthy.
102. If 11 or its lord is placed between two good planets or occupies good divisions, or if the lord of the house occupied by the lord of 11 is seen by benefics or placed between them the person will be rich.
103. If the lord of the Navamsa occupied by 11 is powerful and is aspected by the lord of 2 he will be very rich.
104. If the lord of the Thrimsamsa occupied by the lord of 11 becomes powerful by being in company with benefics, and aspected by the lord of 10, the person becomes wealthy.
105. If the above lords are in conjunction with malefics the man loses money.
106. The direction in which a person gets wealth will be determined by the sign occupied by the lord of 11 or that indicated by the house itself.
107. If the lord of 11 is a good planet aspected by benefics, the person will have good ears.
108. If the above planets are not powerful and have bad associations the person will have bad ears, and if

the planets are debilitated or in combust the person becomes deaf.

109. If 11 is occupied by benefics, and its lord is well situated, the person will have elder brothers and they will be successful, and their sexes must be determined by the planets and the signs they occupy.
110. If the planets are powerful and occupy good divisions the person will have powerful friends, but if they are weak the person will have cheating and false companions.

TWELFTH HOUSE.

111. If 12 is with malefics, as well as its lord, and both have evil aspect, or if 12 or its lord is with M and Gulika, and occupies bad places the person will waste his money on immoral and illegal purposes. If the lord of 12 is aspected by the lord of 7 and these two are powerless, his money will be wasted through his wife's influence.
112. If the lord of 12 is in trienes, evil planets aspect quadrants, and if they occupy bad divisions, or if the lord of 12 is aspected by benefics, or the lord of 10, and occupies good Navamsas, the person spends his money on charitable purposes.
113. If the lord of 12 is weak and is seen by the lord of 6 in conjunction with malefics or Gulika, money will be spent on account of enemies. If the lord of 5 is weak or joins evil planets, and aspects the lord of 12, the person loses money through children.
114. If evil planets occupy 12 or its lord is aspected by or is in company with weak planets, the person suffers from bodily weakness or defect.

115. If T and Gulika occupy 12, and are aspected by the lord of 6, or if the lord of 12 occupies bad divisions or joins with evil planets without good planets, the person will go to hell. If exalted planets occupy 12, and are aspected by good planets, and occupy Davalokamsa or such good divisions, the person goes to heaven.
116. If benefics occupy 12 or its lord joins with them, the person will be fond of good furniture. If the lord of 12 is exalted, joins good divisions and is aspected by benefics the person will have nice cots and agreeable curtains.
117. If the lord of 12 is exalted and is aspected by the lord of 9, the person will have gilt or highly ornamental furniture. If S occupies 5 with C or these together aspect 5, the person will be fond of worshipping goddesses.
118. If male planets join or aspect 5, the person will worship gods.
119. If M is in 5 or sees that sign, the person will be fond of holding communication with devils, spirits and hobgoblins.
120. If C occupies or aspects 5, the person will be clever in magic or such tricks which pass off for magic.

CHAPTER VIII.

MISCELLANEOUS COMBINATIONS.

The following combinations are briefly sketched here, so that the reader might see that even when the previously stated combinations are not present, the person may still be in a good or bad condition, and he has to account for it by examining whether any one of the undermentioned

combinations are found in the horoscope. These are permanent combinations and they affect the party more or less with their main influences all through his life, subject of course to such special modifications as are brought about by the planetary periods or Dasas.

1. (a) Rajju—all the planets occupy movable signs, it is called Rajju, and the person will be jealous of others success, living in foreign territory, fond of travelling, and capable of enduring much fatigue.
- (b) Musala—all the planets in fixed signs—fond of good name, conceited, wealthy, and capable of undertaking and managing several works single handed.
- (c) Nala—all the planets in common signs—defective organs, persevering, wealthy and very skilful in all the arts.
2. (a) If C occupies quadrants from R, the person will be unpolite, poor, ignorant, unskilful, and miserable.
- (b) If C occupies Panaparas from R, the person will be moderately intelligent, well to do, and ordinary in his occupation.
- (c) If C occupies Aupbklimas from R, the person will be very polite, extremely wealthy, highly intelligent, well educated, and very skilful in the arts and sciences.
3. Audhiyogam—G, S and B in 6, 7 and 8 from C, here all the planets might occupy any one of these houses, or two together in one house, or three, one in each house—he will be a king, minister or commander-in-chief according to their power—great wealth, happiness, universal conquest, loss to ene-

mies, long life and excellent health. If evil planets occupy the above houses, the person will become a tyrant but still will enjoy the same advantage.

4. (a) Sunapha—planets (excepting R) occupying the second house from C—the person becomes a king or his equal, wealthy, self exerting, well educated, intelligent, and will have good reputation.
- (b) Anapah—planets in the 12th house from C saving R—good health, polite manners, tact, fame, equanimity of mind, enjoyment of all sensual pleasures, fine taste, good jewels, furniture, sweet scents, nature that brooks no opposition.
- (c) Dhurdura—planets in 2 and 12 from C excepting R—enjoys all kinds of worldly enjoyments, excellent conveyances, immense wealth, good and generous disposition, obedient servants.
- (b) Kemadrama—C having no planets in 2 or 12 from her, that is when there are no planets either in front or back of C—dirty, indolent, careless of character, bodily and mental disease, fond of mean and undignifying acts, poor, cruel, a hanger on others, devoid of feelings of self respect. The person will have these even when he is born in a royal family, much more so of course, when this combination is present in other horoscopes. If C is with any planet, or any one of the planets occupies quadrants from C the evil results above sketched will be considerably mitigated, but occasionally the person will feel them.

In these cases the presence or absence of R will make

no difference. These combinations are caused by K, B, G, S and M, and their effects are different. Thus if K causes any one of these yogas he will produce great elation of spirits, courage, wealth and romantic nature. If B, the person becomes clever, eloquent and highly versed in all the arts and Sciences. If G, he will be wealthy, charitable, happy and highly respected by the ruling authorities. If S, he will be licentious and enjoys different sensual pleasures. If M, he will enjoy comforts at others cost, popular, leader of castemen.

5. Vasumathiyoga—If, 3, 6, 10 and 11 from birth or C are occupied by S, G and B—the person will become a millionaire, or a very wealthy man, or a man in exalted position, according to the strength of the planets named above.

6. If benefics occupy quadrants or trienes and malefics are in 3, 6 and 11 he becomes a great statesman.

7. If G and B join together, or aspect each other, the person will have immense political power.

8. If the lord of the house, where a planet chances to be is debilitated, or the planet which will have its exaltation there, occupies any one of the quadrants, the person rises from poverty to eminence.

9. If C occupies any one of the quadrants, and is aspected by powerful G or S the person becomes a great magistrate.

10. If debilitated planets occupy their Navamsas, or if the exalted planets occupy their debilitated Navamsas the person becomes an eminent citizen.

11. If the 12 zodiacal signs are equally divided, into 3 parts we get 4 signs for each division. Divide the life of the party into 3 equal parts. If the first four houses from birth contain the largest number of benefics,

the person enjoys the best fortune in the first period of his life, if the second division contains the largest number of benefics then he will have best fortune in the second part of his life, if the last division contains the largest number of benefics then he will have the best fortune in the third part of his life. If they are equally distributed then he will have continuous fortune. This will enable us, of course with reference to planetary periods, powers and aspects to predict miseries, dismissals, prosecutions, losses of wealth and misery or happiness.

12. If G is in 1, B is in quadrants, aspected by the lords of I or 9 he attains to great position.
13. If G is in 5, 7, or 9 aspected by the lord of birth, the person attains to great political rank.
14. If M is in quadrants, tries or Moolathrikonam or is exalted, aspected by the lord of 10 the person becomes a statesman.
15. If the lord of 10 is in 8, or is exalted or in friendly Navamsa, and occupies Paravatamsa, he becomes a great officer.
16. If G is in 5, and C is in one of the quadrants from G, and the lord of the house occupied by C is in a fixed sign, the person will become an eminent statesman.
17. If the lord of the Navamsa occupied by C is in quadrants, or tries, or occupies any of the quadrants from B, the man becomes a great lord.
18. If C with K is in 2 or 3, and T is in 5, the person becomes a great lord.
19. If the lord of the Navamsa occupied by the lord of 9 joins 5 or 4, the person becomes a great statesman.
20. If M and T occupy 10 aspected by the lord of 9, and

the lord of the birth is with an evil planet he becomes an eminent officer.

21. If M is in birth without favourable aspect and other planets are debilitated or occupy bad divisions, he becomes a begger and will be the cause of the ruin of his family.
22. If the lord of the birth occupies 12, evil planets are in 10, and C is with K, the person goes a begging with a loathsome body, and will suffer all the pangs of misery.
23. If T is in 1, C, B and S occupy quadrants, the person becomes an outcaste, and renounces his religion.
24. If M is in quadrants, C in 1 and G in 12, the person gets worthless children and wife, and becomes a miserable wretch.
25. If S is debilitated and is in the Navamsa of M, R and C occupying 12, and M aspects 7 the person depends upon others for livelihood, and will lead a worthless life.
26. If malefics are in 4 and 5, and C is in 12 or 8 the man becomes blind.
27. If C occupies 10, B in 7, and M in 2 he will have defective organs or loses some of them by disease.
28. If weak C is in 4 aspected by malefics alone, the person will have falls from his coaches or horses.
29. If C and R occupy 9 without good aspect the person's father will be drowned.
30. If R and C are in P aspected by malefics, the man's father will be drowned.
31. If G is debilitated as well as R, with evil planets in quadrants the person will be guilty of infanticide.
32. If malefics occupy quadrants and S is in 8, the person will be a great hunter.

33. If C and B are in 10, aspected by or in conjunction with malefics, and join inauspicious Navamsas and divisions the person will go on killing birds daily.
34. If C is in 12 or 7, with S, the person loses his left eye.
35. If R is in 5, 8, or 9 the person will have his body pierced through.
36. Gada.—all planets occupying the two nearest quadrants as in 1 and 4, or 4 and 7, or 7 and 10, or 10 and 1—fond of religious rites, wealthy, clever in earning money.
37. Sakata.—all planets in 1 and 7—living by carriage manufactories or hiring coaches, sickly, bad and quarrelsome.
38. Vihaga.—all planets in 4 and 10—messenger, vagrant fond of picking quarrels with people.
39. Hala.—all the planets in trines to each other with none in birth sign—the person lives entirely by cultivation.
40. Srungataka.—all the planets in 1, 5 and 9—the person lives happily in old age.
41. Yoopa.—all the planets in 1, 2, 3 and 4—charitable, sincere and fond of sacrificial rites.
42. Ishu.—all the planets in 4, 5, 6 and 7—executioner, master of a prison or jail, maker of arrows and bows.
43. Sakthi.—all the planets in 7, 8, 9 and 10—disgraceful conduct, lazy, unhappy, poor, miserable.
44. Danda.—all planets in 10, 11, 12 and 1—neglected by those that are near and dear to him, following the most hateful profession.
45. Now.—all planets in 1, 2, 3, 4, 5, 6 and 7 in a line—famous, liable to frequent misfortunes, miserly.
46. Koota.—all planets in 4, 5, 6, 7, 8, 9 and 10 in a

line—a terrible liar, miserly, official in charge of jail birds.

47. Chatra.—all planets in 7, 8, 9, 10, 11 12 and 1 in a line—he will help his friends and relations, enjoyment in old life.
48. Dhanas.—all planets in 10, 11, 12, 1, 2, 3 and 4 in a line—a warrior, enjoyment in young and old ages.
49. Ardachundra.—all planets in 7 houses in a regular line wherever they might commence from—popular, handsome, a great minister or secretary to a government.
50. Vallaki.—all planets in 7 houses in any manner or order—keen-sighted, fond of dancing and singing.
51. Damini.—all planets in 6 houses—liberal, fond of helping others, many cattle.
52. Pasa.—all planets in 5 houses—will be honest and just in the acquisition of wealth, possesses faithful servants and devoted friends.
53. Kedara.—all planets in 4 houses—successful cultivator, fond of helping his fellow creatures.
54. Shula.—all planets in 3 houses—a warrior, receives many sword cuts, avaricious, fond of murdering or butchering, revelling in the spilling of human blood.
55. Yuga.—all planets in 2 houses—poor, athiestic, miserable.
56. Golaka.—all planets in one house—poor, filthy, ignorant, lazy, going against the world, servant in carrying communications from place to place.

I have stated at considerable length some of the miscellaneous combinations, and the readers, I am sure, will find them interesting and instructive. In making predictions we have to bear in mind the fact, that, while a man has, what we call, general happiness, he will be subjected

to petty local or domestic afflictions. No one can be said to be perfect in the enjoyment of worldly bliss. The rich man has his own cares, while the poor man often enjoys happiness, and the ingredients which go to make us happy or miserable depend upon various considerations and circumstances. When some combinations are predicting good, there are others that act against them, and the duty of the astrologer or the student will be to see which influences are strong and effective, and which are not so. Without a careful study of the earlier part of this book, the subsequent portions will not be intelligible, and the readers therefore are strongly recommended to master the details in the first and 2nd chapters, so that they may find no difficulty in understanding the rest. I can safely say that a gentleman of ordinary abilities can master the details in less than a month, and a familiarity with the preliminaries of a science book becomes indispensable for a thorough mastery of the subsequent portions. All these combinations are subject to the influences of the planetary periods or Dasas, as the general law is subject to the local law, and the position therefore of the planet whose Dasa commences, becomes very important and affects the general results to a considerable extent.

CHAPTER IX.

LUNAR EFFECTS.

I shall first give the effects of the 27 constellations at the time of birth, and then the influences of the Moon.

1. Aswini.—polite, sweet speech, fond of jewels, good dress, handsome, popular, intelligent, expert in arts and sciences.

2. Bharani.—truthful, persevering, healthy, skillful, free from cares, happy.
3. Krittika.—voracious eater, fond of others wives, handsome, famous.
4. Rohini.—truthful, man of principles, polite, steady, handsome.
5. Mrugasira.—capricious, skillful, cowardly, talkative, light-hearted, rich, fond of enjoyment.
6. Auridra.—dissimulator, proud, ungrateful, cruel-hearted, sinful and fond of killing.
7. Punarvasu.—fond of doing penance, happy, good tempered, little cracked, sickly, thirsty, contented with small gains.
8. Pushiami.—very quiet, popular, learned, wealthy and fond of good deeds.
9. Auslasha.—pretender, cheating partners, sinful, ungrateful and clever in swindling others.
10. Makha.—enjoyment in life, many servants, great wealth, religious, respectful, highly contented.
11. Poobba.—good speech, liberal, handsome, traveller, submissive.
12. Uttara.—popular, learned, enjoyable life, free from cares.
13. Hasta.—hopeful, steady, given to strong liquors, unkind, pilferer.
14. Chitta.—charming eyes, fond of various colored clothes.
15. Swathi.—polite, moral, merchant, kind-hearted, sweet words, fond of doing meritorious deeds.
16. Visakha.—narrow minded, jealous, miser, good looking, clever in the art of speech, fond of picking quarrels.
17. Anooradha.—wealthy, residence in a foreign country, not capable of enduring hunger, roving habits.

18. Jaista.—jolly, few friends, charitable, unreasonably angry.
19. Moola.—conceited, wealthy, happy, kind-hearted, resolute, enjoyment in life.
20. Poorvashadha.—good and agreeable wife, conceited, constant in friendship.
21. Uttarakashadha.—polite, charitable, grateful, popular, many friends.
22. Sravana.—rich, learned, good and chaste wife, enjoyable life, famous.
23. Dhanista.—wealthy, liberal, courageous, fond of music, avaricious.
24. Satabhisha.—eloquent and distinct speaker, gambler, fond of bad women, murderer of enemies, adventurous, deep-hearted.
25. Poorvabhadra.—sorrowful, submissive to women, wealthy, clever, miserly.
26. Uttarabhadra.—eloquent speaker, happy, blessed with children and grand children, unrivalled, charitable.
27. Raivathi.—well developed body, popular, warrior, man of strict moral principles, wealthy.

When the constellations are strong these effects must be foretold. I shall now give the effects of the Moon.

1. C in A.—round reddish handsome eyes, fond of vegetables and hot things, poor eater, irritable but soon pacified, fond of constant travelling, licentious, weak knees, unsteady wealth, fond of war, caressed by females, clever in serving others, bad nails, head with a scar or sore mark, conceited, eldest of the brothers, good marks in the palm, capricious, timid in approaching watery surfaces.
2. C in Ts.—handsome, majestic gait, big thighs, full face,

marks in the face, back or side, liberal, enduring sorrow, brooking no opposition in command, a little hump-backed, begetting daughters, phlegmatic, forsaken by previous friends and relations, rich, patient, forgiving, happy in middle and old ages.

3. C in Gi—fond of women, skilful in the art of sexual intercourse, reddish eyes, learned, expert in carrying embassies, ringlets, sharp, witty, clever in judging others thoughts, good gambler, handsome features, sweet speech, voracious eater, possessing musical faculty, fond of dancing, imperial nose, given to unnatural offences.
4. C in Cr.—fast but unsteady walker, high buttocks, easily conquered by the fair sex, good friends, astrologer, master of many houses, unsteady fortune, stout neck, short, easily deceived by kind words, obliging, fond of swimming and gardens.
5. C in Lo,—irritable, swollen cheeks, bloated face, yellowish eyes, few issues, hated by women, fond of flesh, forests and mountains, cholic pains, bad teeth or pains there, suffering from hunger and thirst, mental worry, liberal, courageous, steady, proud, respectful mother.
6. C in V.—modest, dull but charming eyes, majestic walk, long broad shoulders and arms, happy, tender skinned, truthful, clever in fine arts, charitable, learned, comprehensive intellect, fond of sexual connection, getting others property, good speech, journeys in foreign countries, many daughters but few sons.
7. C in L.—Pious, regard for elderly or religious men, intelligent, man of strict moral principles, submis-

sive to women, tall, high nose, lean and shaky body, fond of walking, wealthy, defective organs, skilled in mercantile bargains, getting pet names, sickly, helper of relations and castemen but rejected by them.

8. C in So.—broad chest and eyes, fleshy buttocks, thighs and knees, neglected by parents and masters, sickly in early life, political respect, yellowish eyes, cruel-hearted, good marks in palms secret sins.
9. C in Ss.—long face, neck and teeth, good patrimony, liberal, poet, strong, clever in speaking, thick nether lip, big ears and nose, hardworking, fond of drawing, bad nails, short but broad shoulders, accomplished, well read in religion, hater of relations, not won by force but open to persuasion.
10. C in Cs.—fond of family, good eyes, collecting money under false pretences of charity, waist weak or not developed, lean buttocks, sharp in understanding things. enjoyable life, lazy, incapable of enduring cold, strong, traveller, miserly, author, fond of low women or hags, destitute of feelings of shame, unkind.
11. C in As.—long and uncouth neck like that of a camel, stiff body with bristle like hairs, swollen viens, long feet, thighs, back and buttocks, broad mouth, stout waist, deaf, fond of others wives, unsteady fortune, doing evil deeds, devoted to friends, fond of flowers scents, sandal and fine things, capable of enduring fatigue.
12. C in P.—enjoying others wealth, gains from pearls and gems, fond of wife and good clothes, handsome well formed and attractive body, imperial nose, large head, despiser of enemies, easy conquest over

them, submissive to women, charming eyes, finder of hidden treasures, learned, good reputation, happy life.

Here we have to take three points into consideration, the strength of C, the power of the lord of the house where C is placed, and the strength of the sign itself. If all these are strong, the person will surely have all the characteristics, but when they are not so their traces will be found, if they are partly strong, some of the qualities will be found prominent.

CHAPTER X.

Planetary influences in the signs.

1. R in A.—famous, learned, traveller, earning livelihood by carrying arms and using them, not wealthy, if R is within 10 degrees of A he will be wealthy, commander of many troops, famous.
2. R in Ts.—clever cloth merchant, dealer in miscellaneous articles and scents, hater of women, fond of music.
3. R in Gi.—grammarian, astronomer, wealthy and polite.
4. R in Cr.—cruel, poor, doing others but neglecting his own work, constant fatigue by travelling, sorrowful.
5. R in Lo.—fond of living in forests, hills, mountains, and grazing grounds, stubborn, strong, huntsman.
6. R in V.—good writer, drawer, painter, poet and mathematician, clever in religious lore, effeminate body.
7. R in L.—Manufacturer of liquors, drunkard, traveller, worker in gold ornaments, base.
8. R in So.—adventurous, cruel, reckless, earning money by poisoning and drugging, losses of property in

thefts, clever in the use of weapons, executioner or following some killing profession.

9. R in Ss—respected by well informed and pious men, wealthy, short tempered, professor in medicine, carpenter.
10. R in Cs.—mean-minded, stubborn, dealing in prohibited wares, not rich, miserly, enjoying at others cost.
11. R in As.—ungentlemanly, poor, rejected by children and family.
12. R in P.—pearl merchant or gains from them, courted by women.
1. K in A and So.—kingly respect, traveller, commander of troops, skilled in mercantile speculations, wealthy, possesses many marks wounds or cuts, suffers from thieves, fond of womanly pleasures.
2. K in Ts and L.—submissive to women, dishonest with friends and relatives, fond of others wives, friendship with quacks, cheats, pedants, and timid men, friendless.
3. K in Gi and V.—unrivalled, many issues, friendless, grateful, fond of war and music, miserly, undaunted, mendicant.
4. K in Cr.—wealthy, gains from sailing on the sea and trading in ships and boats, intelligent, defective in bodily organs, cruel-hearted.
5. K in Lo.—poor, enduring fatigue and misery, wandering in the midst of forests, few issues.
6. K in Ss and P.—many enemies, minister to a king or chief, famous, fearless, few children.
7. K in As.—Always melancholy, poor, wanderer, liar, cruel.
8. K in Cs.—very wealthy, many children, king or chief, popular, friendly, great personal respect, intelligent,

1. B in A and So.—gambler, swindler, drunkard, liar, double-hearted, athiestic, bad wife, robber.
2. B in Ts and L.—preacher, many wives and children, fond of acquiring wealth, liberal, obedient to parental and spiritual authorities.
3. B in Gi.—fond of gups, clever in grammer, logic, music, dancing and drumming, sweet tongue, seeker after pleasures.
4. B in Cr.—wealthy by speculations in or on water, hater of his own men and relations.
5. B in Lo.—rejected by the fair sex, destitute of children family and wealth, stubborn, traveller.
6. B in V.—liberal, educated, courageous, intelligent, agreeable, happy, patient, possessed of considerable tact and cunning, undaunted.
7. B in Cs and As.—poor, hanger on, clever in mechanical arts, given to borrowing, doing unnecessary and unpaying work.
8. B in Ss.—respected by kings, learned, politic.
9. B in P.—servile and pleasing, fond of manufacturing shoes, boots, leather bags and other mean articles.
1. G in A and So.—commander of troops, many wives, children, much wealth, good and loyal servants, forgiving disposition, handsome, good and loving wife, famous.
2. G in Ts and L.—sound, healthy, happy, blessed with children, friends and wealth, liberal, popular.
3. G in Gi and V.—devoted servants, friends, relations and children, good counsellor, often consulted by kings and big men, able to manage complicated affairs with ease, happy.
4. G in Cr.—children, wealth, gems, wife, enjoyments of

- all descriptions, intelligent, educated.
5. G in Lo.—important commander, good wife, children, happiness, skillful, educated.
 6. G in Ss and P.—ruler of a province, minister or a commander, wealthy.
 7. G in As.—wealthy, children, intelligent, educated. enjoyment, respect among friends and countrymen, gems, servants.
 8. G in Cs.—miserable, poor, fond of irreligious works, hated by the sectarian members.
 1. S in A and So.—fond of others wives, spending large sums for them and being frequently cheated by them, incurring religious hatred.
 2. S in Ts and L.—self acquired money, self reliant, commanding the respect of rulers, leader of castemen, famous, bold.
 3. S in G.—knack to please rulers, wealthy, fond of music, intelligent.
 4. S in V.—mean and unscrupulous, unfortunate in wives, careless of reputation.
 5. S in Cs and As.—popular, respected, submissive to women, connection with women of evil repute.
 6. S in Cr.—two wives, begger, timid, very passionate, melancholy.
 7. S in Lo.—acquisition of wealth through bad women, good wife, few children.
 8. S in Ss.—respected for his admirable qualities, wealthy, intelligent.
 9. S in P.—wealthy, learned, respected, adviser of kings and nobles, fortunate in all his undertakings.
 1. M in A.—stubborn, traveller, dissembler, neglected by friends.
 2. M in So.—imprisonment, well thrashed, cruel hearted,

fickle minded, base.

3. M in Gi and V.—miserable, shameless, poor, issueless, bad painter, leader of peons, leader of a band of desperadoes, principal man of his family.
4. M in Ts.—incestuous intercourse, many wives, moderate wealth.
5. M in L.—famous, leader of men in towns, influential citizen, commander of armies, wealthy, respected by all classes.
6. M in Cr.—begger, soon losing teeth, motherless, issueless, stubborn.
7. M in Lo.—ignorant and stubborn, issueless, unhappy, fond of doing others work.
8. M in Ss and P.—good death, happy in the end, steward in a king's or lord's house, good wife and children, leader of a town, commander of an army, wealthy.
9. M in Cs and As.—fond of others wealth and wives, short sighted, leader of society, influential citizen, dirty habits, enjoyable life, generous, steady, fortunate, wealthy.

All these results will have to be foretold only when the planets occupy favourable divisions and are strong if they are weak or otherwise debilitated they only leave traces of the above named characteristics.

CHAPTER XI.

Results of planetary aspects.

1. If birth sign is A, or C is there—if aspected by K the person will be a leader, by B learned, by G a great statesman, by S good man, by M thief, by R poor.

2. If **Ts** is birth, or **C** is there—if aspected by **K** poor, by **B** thief, by **G** greatly respected by people, by **S** a ruler, by **M** wealthy, by **R** a menial.
3. If **Gi** is birth, or **C** is there—if seen by **K** dealer in arms of all kinds, by **B** king, by **G** educated, by **S** adventurous, by **M** weaver, by **R** pieless.
4. If **Cr** is birth, or **C** is there—if seen by **K** fond of waging war, by **C** poet, by **G** professor, by **S** king, by **M** earning bread by the use of arms, by **R** bad sight or sore eyes.
5. If **Lo** is birth, or **C** is there—aspected by **K** king, by **B** astronomer, by **G** wealthy, by **S** a ruler, by **M** a barber, by **R** a chief.
6. If **V** is birth, or **C** is there—aspected by **B** a leader, by **G** commander of an army, by **S** skillful; by **R**, **M**, or **K** one that lives by courting the favour of adulterous women.
7. If **L** is birth, or **C** is there—seen by **B** a king, by **G** goldsmith, by **S** merchant, by **M**, **K** or **R** unsuccessful in doing his own work and often defeated by the intrigues of his enemies.
8. If **So** is birth, or **C** is there—seen by **B** father of twins, by **G** cringing, by **S** washerman, by **R** defective organs, by **M** poor, by **K** a ruler.
9. If **So** is birth or **C** is there—seen by **B** leader of his men, by **G** king, by **S** protector of many people, by **R**, **M**, or **K** stubborn or showy fellow.
10. Birth **Cs**, or **C** there—seen by **B** king of kings, by **G** a kink, by **S** educated, by **M** wealthy, by **R** poor, by **K** a ruler.
11. Birth **As**, or **C** there—aspected by **B** a ruler, by **G** statesman, by **S** fond of others wives, by **M**, **R** or **K** mean and adulterous.

12. If P is birth, or C there—aspected by B witty and humorous, by G a king, by S learned, by R, M or K fond of doing sinful acts.

When C occupies her hora, and is aspected by planets similarly occupying Moon's hora, the result will be very good, when C is in Moon's hora and has the aspect of planets occupying the Sun's hora or *vice-versa* the results are bad and the man suffers. This applies to the birth sign also. I shall here give their influences in the Navamsas.

1. If C is in the Navamsa of A or So.—seen by R protector of towns or ruler, by K destroyer of animal life, by B clever in wrestling, by G a ruler, by S wealthy, by M quarrelsome.
2. If C is in the Navamsa of Ta, or L.—aspected by R stubborn, by K whoremonger, by B a good poet, by G holy poet, by S fond of pleasures, by M fond of others wives.
3. If C is in the Navamsa of Gi or V.—seen by R a wrestler, by K a thief, by B a poet, by G a minister, by S professor of music, by M a clever architect.
4. If C is in the Navamsa of Cr.—seen by R slender built, by K greedy, by B a hermit, by G a minister, by S living as a pimp or on the good will of women, by M fond of work.
5. If C is in the Navamsa of Lo.—aspected by R revengeful, by K courted by kings, by B finds hidden treasures, by G strict commander, by S issueless, by M cruel-hearted.
6. If C is in the Navamsa of P or Sa.—seen by R strong bodied, by K a skillful general, by B witty and humorous, by G minister, by S impotent, by M charitable.

7. If C is in the Navamsa of Cs or As.—seen by R' few issues, by K miserable though rich, by B conceited by G religious, by S fond of cruel-hearted and bad women, by M revengeful.

CHAPTER XII.

Effects of Exaltations.

I have given above the relative influences of the planets in their several combinations, but I shall here introduce the reader to a simple method which will enable him to find the general condition of the horoscope he is consulting.

1. If at the time of birth one planet at least occupies its own house, the person will be an ordinary member of his community, if two are in their houses he will be an influential member, if 3 planets are in their houses he will be its leader, if 4 planets are so placed he will be wealthy, if 5 planets are in their houses he will be very happy, if 6 planets are so placed he will live in a regal state, and if 7 planets are in their houses, he will be a mighty monarch.
2. If one planet is in a friendly house, the person will be a dependent, if two occupy such houses he will be largely helped by friends, if three planets are so placed he will be supported by cousins, if 4 planets are so by all kinsmen, if five planets are so he will lead his countrymen, if 6 planets are so he will be commander of a large army, if 7 are so he will become a king.
3. If one planet is exalted and aspected by friendly planet he becomes a chief or ruler, if an exalted planet is joined by a friendly planet he will be wealthy and respected, if one planet is debilitated or occupies

an unfriendly house he will be poor, if two are so he will be unhappy, if 3 are so he will be miserable, if 4 are so he will be sickly, if 5 are so he will suffer from imprisonment and bondage, if 6 are so he becomes a murderer or executioner, if 7 planets are so placed he will be thoroughly immoral, entirely sinful and irreligious.

4. If evil planets in odd signs occupy R's hora, the person will be happy, wealthy, courageous and famous, if benefics in even signs are in Moon's hora he will be tender-hearted, popular, charming, happy, educated, well behaved and generous with sweet speech.
5. If evil planets in even signs occupy R's hora he will enjoy the results in the former part of 4 to some extent, if benefics occupy C's hora in odd signs he will enjoy the results given in the latter part of 4 to some extent. Otherwise he will be poor and neglected.
6. If C is in the following Drakkanams viz 2 and 3 of Cr, 1 and 2 of So, and 3 of P—the person will be very cruel. If C is in 1 and 3 of A, 2 and 3 of Gi, 2 and 3 of Lo, 2 of V, and 3 of Ss he becomes a great murderer or one fond of killing always. If C is in 2 of A, 2 of Ts, 1 of Cr, 1 and 2 of Lo, 3 of So, and 1 of Ss, he will have incestuous intercourse. If C is in 2 and 3 of Gi, 1 of Lo, 2 of L, and 1 of As the man will be a wanderer without purpose.
7. If the Navamsa of birth falls in A—a thief, in Ts one that spends all his money for sensual enjoyments, in Gi learned, in Cr rich, in Lo a ruler, in V impotent, in L a warrior, in So a carrier of burdens,

in Ss a subordinate, in Cs sinful, in As executioner, in P courageous. In Vargottama Navamsas the person will be leader of the above professions or classes of persons.

8. If K is in his Tm (I shall put hereafter Tm for Thrimsamsam or 30th division of the zodiacal sign) he will be well matched, courageous, liberal, blessed with jewels, adventurous, charming and popular. If M is in his Tm—sickly, widower, cruel, fond of others wives, anxious, dirty, owner of several houses, many servants.

If G is in his Tm.—wealthy, famous, happy, intelligent, popular, respected, healthy, hopeful and fond of enjoyment

If B occupies his Tm.—intelligent, skillful in music, showy, political, eloquent, architect, pundit, adventurous, popular.

If S is in his Tm.—happy, blessed with many children, good wife, healthy, rich, handsome, cruel hearted, extremely fond of women.

If R is in the Tm of K—a warrior, If C lazy, If R is in the Tm of M double-hearted, if C fond of killing, if R is in the Tm of G blessed with admirable qualities, if C rich, if R is in the Tm of B happy, if C intelligent and educated, if R is in the Tm of S handsome, if C respect among all classes.

CHAPTER XIII.

Female Horoscopes.

Throughout the book, the subject has been treated without reference to sex and such effects of planetary combinations as are applicable to both sexes are to be

predicted by consulting their horoscopes, but those which cannot be so dealt with from the peculiarities of their sex and the nature of their occupations, will be referred to here, for the information of the reader. Predictions regarding a woman's complexion, stature and natural grace will have to be made by the position of the Moon and the birth sign. Her family happiness and the nature of her husband will have to be found by consulting the 7th house.

1. Birth or C in even signs with the aspect of benefics, will give all the feminine grace which raises the value of a woman as a housewife. If one of them is in even signs, the woman will be blessed with ordinary modesty, if both of them are in odd signs having evil aspect, she will be thoroughly masculine in her behaviour and will be devoid of feminine grace.
2. If C or birth is in A or So, and occupies Tm of K the girl becomes adulterous before marriage, and if evil planets aspect she becomes so before puberty, if in Tm of B double-hearted, if in Tm of M menial servant, if in Tm of G an excellent wife, if in Tm of S sinful and unchaste.
3. If C or birth is in Ts or L and occupies Tm of K adulterous, if in Tm of B versed in music and fine arts, if in Tm of M she will marry a second time, if in Tm of G good wife, if in Tm of S moral and respected among friends and relations.
4. If C or birth is in Gi or V, and occupies Tm of K clever in dissembling, in Tm of M impotent or barren, in Tm of G chaste, in Tm of B faithful, in Tm of S very licentious.
5. If C or birth is in Cr, and occupies Tm of K adulterous, in Tm of M murders her husband, in Tm of G good

- children and respect, in Tm of B skillful in painting and architecture, in Tm of S very licentious.
6. If C or birth is in Lo, and occupies Tm of K manly and loquacious, in Tm of M unchaste, in Tm of G good queen, in Tm of B masculine, in Tm of S fond of incestuous intercourse.
 7. If C or birth is in Ss or P, and occupies Tm of K fond of men, in Tm of M wants little sexual intercourse, in Tm of G chaste, in Tm of B well informed and philosophical, in Tm of S adulterous.
 8. If C or birth is in Cs or As, and occupies Tm of K slave, in Tm of M fond of vulgar fellows, in Tm of G faithful, in Tm of B adulterous, in Tm of S issueless
 9. If S occupies the Navamsas of M or M is in the Navamsas of S, or both aspect each other, or if Ts or L is birth and its Navamsa is in As, the woman not being satisfied with sexual connection with men, will have recourse to other woman provided with leather bags in the shape of male organs, tied to their waist, and enjoy females with such undignified apparatus.
 10. If the 7th house from C or birth is not with planets, not powerful and not aspected by benefics, she will get a worthless husband, if M or B is in 7 her husband will be impotent, if 7 is a movable sign the husband will be constantly travelling, if it is fixed, the husband will be always at home, if it is a common sign, the husband, will be partly travelling and partly at home, if R is in 7 she will be rejected or divorced, if K is in 7 aspected by malefics, she will become a widow very early in life, if M is in 7 with the aspect of malefics, she will remain unmarried all her life.

11. If evil planets occupy 7 she will become a widow, if there are benefics and malefics in 7 she will neglect the first husband and marry a second, if there is a weak planet in 7 aspected by a good planet, she will herself be neglected by her husband, if K and S mutually occupy each others Navamsas she will be very adulterous, if C, S and K are in 7 the girl commits adultery through her husband's consent or connivance.
12. If birth is in Cs, As, A, or So and is occupied by C and S, aspected by malefics, the woman as well as her mother will become adulterous. If 7th Navamsa is A or So and is aspected by M, the woman's private organs will be diseased, if the 7th house and the 7th Navamsa are good, having the aspect of benefics, she will have healthy private parts and will be agreeable to her husband.
13. If 7 is Cs or As, or the Navamsa falls in these houses, her husband will be old and stubborn, if 7 falls in A or So, or the 7th Navamsa is there, the woman's husband will be licentious, revengeful and intemperate. If Ts or L is 7, or the 7th Navamsa, her husband will be handsome, rich and agreeable. If Gi or V is 7, or the 7th Navamsa, her husband will be skillful, learned and agreeable. If Cr is 7, or 7th Navamsa the husband will be tender-hearted and licentious. If 7 is Ss or P, or 7th Navamsa, the husband will be a gentleman, highly respected and moral. If 7 is Lo, or 7th Navamsa, the husband will be tender hearted and will be engaged in several works.
14. If C and S are in birth she will be revengeful and fond of pleasures. If C and B are there she will

be virtuous, fond of music, skillful and happy. If B and S are there she will be handsome, agreeable, cheerful and well skilled in fine arts. If C, S and G, or C, S and B, or C, G and B occupy, birth, the girl will be happy, chaste, loving, rich and agreeable.

15. If an evil planet is in 8 the girl becomes a widow. If good planets occupy 2 while an evil planet is in 8 the girl dies before her husband.

When C is in V, So, Ts, or Lo, the woman will have few sons.

16. If M is neither exalted nor debilitated, S, C, and B are powerless, and R, K and G are powerful, and the birth sign falls in odd signs, the girl will be imperious, manly, courted by lovers and careless of reputation. If G, S, K and B are powerful and the birth falls in even signs the woman will be famous, learned in many departments of knowledge, religious and god fearing.

CHAPTER XIV.

Death.

1. If 8 is occupied by R death ensues by fire, by C from water, by K from weapons, by B from fever, by G from complicated chronic complaints, by S from thirst, by M from starvation. If the planets are powerful death ensues under favourable circumstances, if they are weak under distressing circumstances.

If 8 is movable, death comes in foreign country, if fixed in his own house, if common while travelling.

2. If there are no planets in 8, death must be predicted by the complaint brought on by the aspecting planet. If R aspects 8, death comes by bilious disease, if C phlegmatic or windy disease, if K by excess of heat, if B by a mixture of all temperaments, if G by phlegm, if S by phlegm and wind, if M by flatulence, and death comes from disease in that organ which is ascribed to the zodiacal sign. Thus if 8 chances to be A, and is aspected by R, death ensues by giddiness or biliousness in the head. If 8 is Cr and C aspects it, death comes by flatulent and phlegmatic complaints in the heart or organs about it.
3. If R is in 10 and K is in 4, or both of them occupy 10, death ensues by falling from a peak, or by striking against a rock. If M is in 4, C is in 7 and K is in 10, the man dies by falling into a well.
If birth falls in the common sign, and R and C occupy it, he dies by drowning.
4. If C is in Cs and M is in Cr, death comes by drowning or dropsy or jalodara. If C is in A or So, and is between two evil planets there will be death by fire or weapons. If C is in V between two evil planets death comes from corruption of the blood. If C is in Cs or As, between two evil planets, death results from bandages, or fire, or a fall from high elevation.
5. If two malefics unaspected by benefics occupy 5 and 9, death results from confinement or bandages. If P or Cr is 8, and its 3rd Drakkanam is rising at the time of birth, or if Cs is 8 and its first Drakkanam is rising, death comes by ropes being fastened round him. If P is birth with R, C in V, with

malefics, and S occupies A the person will be murdered by his wife in his own house, or she will arrange for his death through ill feeling.

6. If R or K is in 4 and M is in 10, the person will be crucified, or torn to pieces by means of a spike. If all evil planets occupy only trienes, he will meet with a similar death. If R is in 4 and K in 10, and aspected by weak C, death comes from a sharp pointed weapon. If R is in 4 and K in 10, and aspected by M, the person will be beaten to death by sticks.
7. If weak C is in 8, K in 10, M in 1 and R in 4, there will be a similar death. If weak C is in 10, K in 9, M in 1 and R in 5 the person will be suffocated to death by smoke, or burnt by fire, or pierced to death by sharp weapons.
8. If K is in 4, R in 7 and M in 10, there will be death by fire, weapons, or through the anger of the king. If M is in 2, C in 4 and K is in 10, the man will die by worms generated in sores on his body.
9. If R is in 10 and K in 4, death results from horsefall, if K is in 7 and M, C, and R are in 1, the man suffers death by machinery *i. e.* on the rack or by any one of the many means human ingenuity has invented for the destruction of its own species. If K is in L, M in A, and C in Cs or As the person will die by being drowned in nightsoil or in a dunghill. If weak C is in 10, R in 7 and K in 4, there will be a similar death.
10. If weak C is seen by powerful K. and M occupies 8, the person will have incurable venereal disease, or piles and will die by surgical operation in the private parts, or by being burnt there, or by the generation of nasty worms.

11. If R is in 7, M in 8, weak C is in 4, the person dies by being eaten by birds or they will eat his body after death uncared for. If R is in 1, K in 5, M in 8 and C is in 9 the man will die by the stroke of lightning, by falling from the top of rocks, by falling on the walls of a house, or by buildings falling on him.
12. If 8 is free and is not aspected by planets and none of the combinations above noticed are present, then death must be predicted by that disease which is attributed to the lord of the 8th, or the lord of the 22nd Drakkanam from the birth.
13. The nature of the place where a person dies may be found by referring to the lord of the Navamsa which is rising at the time of birth. If A, the place of death will be frequented by sheep and goats, if Ts by cattle, if Gi private residence, if Cr watery places, if Lo forests, if V watery places, if L shops, if So pits, if Ss places frequented by horses, if Cs watery places, if As a house, if P watery place. The places of death may also be found by reference to the planets. If R places of worship, if C watery places or bath rooms, if K kitchens and fire rooms, if B places of enjoyment or pleasure rooms, if G cash rooms, if S bedrooms, if M dirty places.

Find the Navamsa of birth, and see how much of the sign remains at the time. This remaining time will be the period during which the person dying remains unconscious. If the sign is aspected by the lord of the house, the time of senselessness will be doubled, if good planets aspect it the time of insensibility will be trebled, if the house is aspected by the lord as well as by benefics the time will be six fold. Take an example. Ts is $4\frac{1}{2}$ ghts. Each Navamsa therefore is $\frac{1}{2}$ ght. We shall say that a

person was born in the first Navamsa. There are 8 Navamsas or 4 ghts. still remaining in Ts. If the sign is aspected by the lord of the house, and by benefics, the person dying will be insensible for 4×6 ghts = 24 ghts. or 9 hrs and 36 minutes before his death. Other worlds than ours are supposed to exist and the terrestrial creatures in their incessant rotations become celestial or *vice versa*. I shall give a few hints which would enable the reader to find out whence he came and whither he will go after death. G is the lord of Devaloka. C and S are lords of Pitru lokas, R and K are lords of Thyriaglokas, and B and M are lords of Narakalokas. Find out who is stronger, whether R or C and the lord of the Drakkanam occupied by the more powerful of the two will determine the world whence the individual has come. If the planet is exalted the person was in a high position before he came here, if the planet is not so strong, he was in the ordinary sphere of life, if the planet is weak or debilitated the person was in a wretched condition. If there are no planets in 6, 7 and 8, determine which of the Drakkanams in 6 and 8 is powerful, and this will indicate the world to which the person goes after death. If there are planets in 6, 7 or 8 he goes to that world which is attributed to the most powerful planet occupying those houses. If G is in 6, 8 or any one of the quadrants and is exalted the person will have Moksham or final bliss. If P is birth, G is in good Navamasas and other planets are powerless, there will be final bliss.

CHAPTER XV.

Lost Horoscopes.

There are some who have lost their horoscopes or whose horoscopes have never been written for them. The

following hints will be very useful for such persons. It is desired that those who have lost their horoscopes or who never had any, should go to an astrologer, with of course suitable presents, and ask him to cast a nativity for them. The astrologer after taking the presents, recording the time, position, place and direction of the parties, should proceed to calculate the horoscope on the following rules. Take the time of question and fix the planets as well as the Lagnam. If the question time falls in the 1st hora, R must be placed in Oottarayanam, if it is in 2nd hora, R must be placed in Dakshinayanam. If the question time falls in 1st Drakkanam, G must be placed in the same sign, if it is in 2nd Drakkanam, G will be in 5, and if it falls in 3rd Drakkanam, G must be placed in the 9th house of the question time. Find out which of the Dwadasamsas is rising at the time of question and fix G there. If the 4th Dwadasamsa is rising, G will be in the 4th house, if the 8th Dwadasamsa is rising, G will be in the 8th house. The man's age is fixed at 120 years, and G moves round the zodiac once in 12 years. He completes the whole period of 120 in 10 circles or revolutions. Ask the person to touch any one of the organs of the body. If he touches feet, ankles or calves the age will be within 12. If he touches knees or buttocks the age will be between 12 and 24, if thighs, private parts, or testicles 24—36, if navel or waist 36—48, if belly 48—60, if chest or breast 60—72, if shoulders or neck 72—84, if lips or upper part of the neck 84—96, if eyes or eyebrows 96—108, if forehead or head 108—120.

If R is in question time, Grishma Rutu, if C Varsharutu, if K Grishmarutu, if B Saradrutu, if G Hemantarutu, if S Vasantharutu, if M Sasirarutu. If there are no pla-

nets in the sign, then the lord of the rising Drakanam determines the Rutu.

If a Rutu comes in an Ayanam in which it does not occur, then have reference to the order of the Rutu and fix a corresponding one in which it falls. Drakkanam determines the Rutu, and if the question time falls in the first half (a sign is divided into 30 equal parts and each Drakkanam gets 10 parts) or five parts, predict the first month, if it is the next five parts, fix the second month of the Rutu. Each sign is divided into 1800 equal divisions, called Lipthas and each Drakkanam gets 600 Lipthas. As one Drakkanam represents 60 days or two months, a month gets 300 Lipthas. Ten Lipthas will be allotted to each day, and this determines the day of the lost horoscope. Another method is thus given.

Find in what Bhaga ($\frac{1}{30}$ th) is R and fix the lunar day with reference to that. Thus if R is in the 10th, then the birth time will be Dasami of the bright half of the Lunar month, and so on for the rest. If the question falls in A, Ts, Gi, Cr, Ss, and Cs, fix the birth time in the day, and if it falls in Lo, V, L, So, As and P, the time of birth will be night. Take the time of question and find out how many Lipthas have been gained over by R, and if the birth was in night, multiply the Lipthas gained over by R by the period of the day, and divide the same by the period of night, the result indicates the time of birth in the night.

If the birth was in day time, multiply the Lipthas passed by R, by the period of night and divide the result by the period of the day, and the time of birth during the day will be known. Some astrologers say that the time of questioning must be the time of birth. There are

several other methods of calculation to find lost horoscopes, and they involve calculations of a difficult nature and a good deal of familiarity with astrological formulas. It is not possible to bring them easily before the reader for his guidance. I have attempted to teach the reader as much of astrology as could be learnt with the least trouble, and if I have succeeded in my object I shall consider myself very well repaid for the trouble I had to take in the preparation of this book.

CHAPTER XVI.

Planetary Periods.

With this chapter I shall close my work. It is very essential, for the reader, to know the particular influences of the Dasas and their sub-periods. I cannot, within the narrow compass of this little book, go minutely into the question, but shall confine myself to the general principles which every reader of astrology ought to know in making his predictions.

1. If R is exalted, in Moolathrikanam, good Navamsas, well aspected, in favourable signs, he gives spices, tigers and lions claws, ivory, skins of wild animals, gold, courage, cruel disposition, travelling, friendship among kings and chiefs, wars, wealth from these sources, inclination to do noble work, fame, invincible courage and resolution to conquer his foes. When R is debilitated, occupies an unfriendly house, or is in bad sub-divisions, aspected by evil planets, he makes the man hate his wife, children, friends, relations, enemies and thus get into constant mess with them, the man also wastes

his money on evil purposes, becomes sinful, quarrel some with his own servants and dependants, diseased in heart, has bowel complaints.

2. If C is exalted, occupies a favourable position and auspicious sub-divisions, aspected by good planets, she gives the person during her period, much respect, different varieties of sugar, jaggery, sweet things, gains from superior castemen, fine flowers, sweet scents, plenty of milk, ghee, curd, clothes, good jolly company, varieties of oil seeds, rich food and happiness from wife and children. If C is weak, aspected by evil planets and occupies unfavourable divisions or houses, she gives to the person, quarrels among kinsmen, female children, drowsiness, patience, evel reputation, religious turn of mind, loss of money and misunderstanding among his own followers and men of power and position who are able to help him.
3. If K is exalted, in Moolathrikonam, lord of favourable division, aspected by benefics and is powerful, he makes the man successful in military operation, courageous, conqueror among his foes, gains, wealth from kings, brothers, sisters, enemies, lands and woollen stuffs, successful in war, famous, undergo hair breadth escapes, travel in different countries, and gives him good vehicles and conveyances. But if unfavourable there will be cuts from weapons, burns from fire, disease from excess of heat, misunderstanding with wife, children, cousins, brothers, sisters, elderly sort of gentlemen, priests, much thirst from fever, biliousness, venereal complaints, licentious inclinations, irreligious or immoral thoughts and quarrels with his wellwishers.

4. If B is powerful, well aspected, exalted and is occupying favourable sub-divisions, he gives gains from religious committees, gambling, friends, elderly gentlemen, respect among educated and intelligent men, gains in gold, brass, bellmetal, horses, lands, popularity, happiness, intelligence, wit and humour, fondness to crack jokes, charitable disposition, patience to serve well under the ruling classes. If unfavourable the following results happen—quarrels, sorrow, misery, confinement, mental worry, imprisonment, diseases of all descriptions arising from various causes.
5. If G is powerful the following may be predicted—good intellectual development, self respect, reasonable courage, humility, attractive appearance, loss to his enemies, philanthropic views, love for noble work, skill in diplomacy, good counsel, encouraging principles of justice, knack to please state officers, gains in gold, horses, children, elephants, clothes, friendship, regard among kings of several countries and great respect among religionists. If unfavourable the following results happen—mental anxiety from verbal contests, disease in the ears, hatred among the irreligious and rascally people, service under undesirable masters, misunderstanding between good friends, loss from cultivation, thefts by different servants, loss of sons, wife and elderly gentlemen, incurring the displeasure of kings or protectors, unjustified blames, mental worry, misery from various sources and quarrels among his own children, especially sons.
6. If S is good—taste for music, dancing and fine arts, sweet scents, luxurious food, splendid horses and

carriages, highly flavoured drinks, rich clothes, excellent women, enjoyment of sensual pleasures, grand furniture, soft beds and inviting cushions, flowers, sandal, betel leaves, high gentlemanly sense, generous disposition, love for friends, relations and family, success in mercantile speculations, finding hidden treasures, agricultural happiness, and wealth from various sources. If S is bad—hated by people of all classes, displeasure of kings, quarrels with executioners and huntsmen, foresters and villainous people, grief from friends, loss of daughters, loss of wife or troubles from such sources.

7. If M is good—gains from mules, donkeys, camels, buffaloes, kites, eagles or such other beasts and birds, connection with old women, leader of his community, respect as a citizen, authority over lots of working classes, gains from inferior grains, loss of father or elderly relations, distrust of the rulers under whom he works. If M is bad—sorrowful, phlegmatic disease, biliousness, giddiness, deep rooted enmity, lazy, dirty, always given to drink and sleep, quarrels among servants, menials, wife and children, injury to limbs or loss of them by disease or cuts, loss from cattle and lands, evil reputation, dirty houses, and there will be unheard of misery from various sources.
8. If T is good—great power, much courage, success among different classes, influential friends, gains from cereals of all descriptions, good children, wife and servants, travelling, adventures, headache, piles, internal disorders, impious thoughts and irreligious tendencies. If T is bad—heart-disease,

fear from enemies, arson, fires and weapons, destruction of friends and relations, losses from thieves, vagabonds, dacoits, thugs and other disturbers of peace, anger of the king, loss of children, wife, parents and grand parents.

9. If Kt is good—undaunted courage, political success, good education, friends, houses and eminent position. If Kt is bad—troubles from relations, cousins, family, thieves, arson, wild beasts, dysentery, gonohrea, cutaneous eruptions, imprisonment and losses from those whom the person has most trusted.

I have treated the subject very generally and I could not help it, as any detailed information would simply swell the bulk of the volume beyond reasonable limits. From the very nature of the subject and the vastness of the terrestrial phenomena it treats of, no book could be exhaustive. But if time and convenience permit me, I shall take the earliest opportunity to bring out a more exhaustive treatise which will contain a good deal of information, which the advanced astrological student will find interesting and instructive. A sublime subject like astrology, could never even for a moment, be uninteresting, and if it was neglected by the majority, they simply did so because none took the trouble to introduce the subject in an inviting and interesting form. I have led the reader through a good deal of information which has been carefully collected from the ancient Sanscrit astrological works. This progress must lead us to consider some of the most successful attempts made by human genius to solve the mysteries of the great Universe. I have dwelt with much that invites great reflection and speculation, and which might be explained by the thoughtful study of

evidence already obtained from various scientific sources, but there is much more which cannot be so explained, and which perchance may continue for many years quite perplexing. I have in fine dealt with a subject which is full of practical interest, but whose true significance and real grandeur, as well as its vast difficulties are but now beginning to be rightly understood. The skill of the ancient Rishis, who found out the results of the planetary influences on the terrestrial phenomena and recorded them in so many formulas, for the guidance of mankind, is unsurpassed by any modern discovery or invention, and before we make up our minds to call them fools, we must make every honest effort to see that that *appellation* may not be fastened on us by future generations. Knowledge is power, and must continue to be so inspite of the clatter of idle mouths.



THE END.

APPENDIX.

ILLUSTRATIVE HOROSCOPES,

No. 1, Living, passed 32 years.

Born at 5 A. M. on 20th January 1861 in the year Roudri on the 9th Solar day of Capricornus.

- In a high position, adoption, two wives, lost one wife, lost two children, intelligent, limited education.

Mars.	Moon.		
			Kethu
Sun Mer- cury. Rahu.	Rasee.		Ju- piter Sa- turn.
Birth Venus			

Sun.			Ju- piter.
			Venus Kethu
Mer- cury Rahu.	Navamsa.		Sa- turn.
Mars.	Birth.		Moon.

No. 2—Living, passed 30 years.

Born 22nd February 1863. In the year Dundubhi, 12th of Solar Month Aquarius. Born 33 minutes after 8 P. M.

Is an Indian Prince, broken education, intelligent, has children, one wife, much wealth and power, bad speaker, adepted, fond of riding, hunting and music, economical, lost one son; has more daughters than sons.

Venus	Moon.	Mars Kethu	
Sun.			
Mer- cury.	Rasee.		
	Rahu.	Ju- piter.	Birth. Sa- turn.

			Moon Venus
Sa- turn.			Mer- cury Kethu
Sun Mars Rahu.	Navamsa.		
Ju- piter.			Birth.

No. 3—Living, passed 53 years.

Born 20th solar month Virgo in the year Vikari, Salivahana Era 1761. Evening 20 minutes after 4 o'clock. Has two connections, broken education, self made man, in good position, childless, imperious, redundant speaker, energetic and active, careless of personal comforts, liberal.

Birth Rahu.	Rasee.		
			Moor Kethu
	Mars. Sa- turn.	Ju- piter.	Sun Mer- cury Venus

Rahu.		Mer- cury.	Sun
	Navamsa.		Moon.
			Venus
	Ju- piter. Sa- turn.		Mars Kethu

No. 4.—Living, passed 34 years.

Born 22nd March 1858, 3 o'clock in the morning on the 11th day in the solar month of Pisces in the year Kalayukthi.

Married twice, no issues, in good position, intelligent, broken education, speculative, indifferent health, close fistcd.

Sun Mer- cury Venus	Ju- piter.		Moon.
Rahu.	Rasee.		Sa- turn.
Birth			Kethu
	Mars.		

		Rahu.	
Moon.	Navamsa.		
	Venus Ju- piter Kethu	Sun Mer- cury Mars.	Birth Sa- turn.

No. 5.—Living, passed 53 years.

Born on 14th of solar month Scorpio in 1761 Salivahana Saka of the year Vikari at 7—18, in the morning.

Has good landed estate and ordinary official position, nearly a dozen living children, intelligent, limited education, liberal, jolly and obliging.

Rahu.	Rasee.		Kethu Moon.
Birth Mars Mercury.	Sun Saturn.	Jupiter.	Venus

	Rahu.	Mercury.	
	Navamsa.		Moon Birth.
Jupiter Saturn.			
	Sun.	Kethu Mars.	Venus

No. 6.—Living, passed 43 years.

Born on 18th of solar month Aries of the year Soumya, Saka 1772, 58½ ghatikas after Sun rise. A high judicial officer, well educated and informed, issueless, two wives, talkative, fair looking and enthusiastic.

Saturn.	Birth Sun Mercury.	Venus	
Mars Kethu	Rasee.		Moon Jupiter.
			Rahu.

No. 7.—Living, passed 60 years.

Born on the 14th, Monday of the bright half of the Lunar month Aswija in the year Nandana—A high legal officer, well educated, intelligent, 3 children born and died early so now issueless, jolly, writer of some works, liberal and obliging, pieless, many connections.

Moon Jupiter.		Mars.	Birth.
	Rasee.		Rahu.
Kethu			
		Venus	Sun Saturn Mer- cury.

No. 8.—Living, passed 51 years.

Born on 21st Solar day in the month of Aquarius in the year Plava (1841) about 15 minutes to 1 o'clock on that night.

Has taken the English degree of Barrister-at-law, many issues died only one surviving, intelligent, liberal, holds a high official position, dark complexion, bad health, checkered life, frank and obliging.

Mars Mer- cury.			
Sun.	Rasee.		Kethu
Rahu Venus			
Birth Saturn Jupiter.	Moon.		

No 9.—Died 27th August, 1891,

Lived more than 75 years.

Born on 6th Solar day in the month of Cancer in the year Dathu Saka 1739. About $15\frac{3}{4}$ ghatikas after Sunrise—held a decent official position, saved a fair sum, had a beautiful wife who died 23 years before his death, closefisted, short tempered, good health, and industrious all through this long life, self respect, independent, had 7 children of whom 4 died during his life. Died during the last period of Saturn in Jupiter's sub-period. Acquainted with 8 languages.

	Moon.	Rahu.	Mer- cury.
	Rasee.		Sun Venus
Sa- turn.			Mars.
	Kethu	Birth Jupi- ter.	

Mer- cury.	Mars.		
Kethu			Sun Venus Rahu Saturn
Jupi- ter.			
	Moon.	Birth.	

No. 10.—Died in 1871 in his 72nd year.

Born on 6th lunar day of the dark half of the Adhika Sravanam in the year Kalayukthi, Saka, 1720. Self made, earned lacs of rupees, spent in good purposes, had 14 children by one wife, of whom 7 died during his life, wife died 8 years before his death, poet, intelligent,

high official, independent and very bold, adventurer, founder of charitable institutions.

	Moon.	Ju- piter Rahu.	Birth Sa- turn Venus
Mars.	Rasee.		Sun
			Mer- cury.
	Kethu		

No. 11.—Died in his 38th year.

Born on the 12th day of the Solar month of Taurus in the year Parividavi (1853) about 19 ghatikas after Sunrise.

Two wives, issueless, astrologer of some fame, charitable, well respected among the higher circles, paralysis 4 years before his death, good earning.

	Mer- cury Sa- turn.	Sun.	Venus Rahu.
	Rasee.		Mars. Moon.
Kethu		Ju- piter.	Birth.

No 12.—Died in his 81st year.

Born on the 2nd day of the Solar month of Virgo in the year
Durmati Shaka Salivahana 1783.

Thin tall, dark man, short sighted, tasteful, friendly high education, familiar with several subjects, three children, constant failures, perserving loving and obliging.

		Kethu
Moon.	Rasee.	Mars Jupi- ter Saturn
Birth Rahu.		Sun Mer- cury.

Kethu	Birth Mer- cury.		
Navamsa.			
	Mars Venus	Ju- piter. Sa- turn.	Moon. Rahu.

No. 13.—Died in 1677 in her 27th year.

Born 12th day of the bright half of the lunar month Bhadrada
da in the year Sadharana (1850) 19½ ghatikas after Sunrise.

Fair looking, strong woman, well connected, two children, good marriage, passionate, step mother, intelligent and obedient wife, economical.

Sa- turn.			
		Rahu.	
Moon Kethu	Rasee.		
Birth.	Venus	Sun Mars Jupiter Mer.	

Venus	Ju- piter.		Mer- cury
			Kethu
Sun Sa- turn. Rahu.	Navamsa.		Mars.
Birth.			Moon.

No. 14.—Died in 1891 in his 27th year.

Born on the 26th Solar day in the month of Leo in the year 1864
kthakshi Saka Salivahana 1786, 48½ ghatikas after Sunrise.

Born in poverty, obedient, dark, ordinary education, unmarried,
brothers and sisters, incestuous connection, long illness before death.

	Kethu	Mars.	Birth.
	Rasee,		
			Sun.
Moon	Jupi- ter.	Rahu.	Mer- cury Saturn Venus

Venus	Mer- cury Rahu.	Moon Mars.	
	Navamsa.		Jupi- ter
			Sa- turn.
	Sun.	Kethu	

