

STRI JATAKA

FEMALE HOROSCOPY

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CHAPTER I

3.0 General Observations

Humanity is divided into 3 main divisions, viz., masculine, feminine and eunuch. There are any number of sub-divisions among them and the phenomena of potency or vitality among the above three classes are remarkable. There are men with perfect masculine development, but almost without powers of erection or penetration. There are some women who have hardly any sexual excitements and desire for copulation. They evade or reject sexual offers and applications. On the other hand, there are Napumsakas or eunuchs who have strong sexual excitements, and desires, but without suitable organs for such functions. Again there are men and women, who have tremendous sexual energy and who are not satisfied with ordinary sexual embraces and

seek gratification even in unnatural ways. Some men and women have no inclination for sexual congress. There are some who have the development of the masculine and feminine organs in a mild form, and there are a who have these two organs in good perfection, so much so that as females they have regular menses and at the same time as males, they have enjoyment with other females. Cases, where such beings having fully developed male and female organs in one and the same person, have been brought to notice both by medical practitioners and also by the general public at different times.

But, whether such Ardha Nariswaras both man and woman together developed in one and the same body, have ever become pregnant and brought forth issues, has not been recorded. There are some more peculiar phenomena among human beings, which deserve special mention here. While we were about 16 years old, a man was introduced to us by our elder paternal uncle Venkatesayya who was Sheristedar at Chickballapur near Bangalore as Obalachari, who had been Obamma before. The facts were these. He was born as a girl in a poor but respectable Brahmin family, and was married in his 9th year to a Brahmin youth of twenty. Till then the development of all organs were strictly feminine, otherwise

there could not have been a marriage of a girl to a young man. But from her 12th year, the male organ began to develop and the feminine organ began to close up. At 16 Obalamma became Obalachari with all the full development of male organs and signs and as the phenomenon was strange, a few elders joined together in a meeting; examined Obalamma, found in her no trace of feminine sexual organ, but a fully developed masculine organ; the marriage was cancelled and Obalachari married a girl and had several children from her.

One of his sons became an Amildar in the Mysore service, and there are now some grand children of Obalachari formerly Obalamma. We could not believe such a story but not only our uncle vouched for the truth of this, but Obalachari himself confirmed the same. Our uncle had gone to the marriage of Obalamma first and then again to his marriage when he became Obalachari. The history written by an Androgyne and published by the Medico Legal Journal confirms such instances. Only the other day a bull was brought to us by some of these Gangareddi players which had the full development of the male and the female organs with one half-sized leg sticking above the female organ. The fellow is making a lot of money by exhibiting this Cow-bull in different villages. When the females had no seat in the American Senate 50 years ago, a senator was challenged as a woman not fit to sit in the Assembly, although he was living with a wife.

The question of his sex came up before the Senate and the medical examinations confirmed his dual sexuality. The doctors said that he had regular menses and he had also masculine organ by which he was enjoying a woman. He also had his lovers. In some cases the sexual organs are well developed and pronounced; in other cases they are illformed or imperfectly developed. All astrological writers are agreed in attaching great importance to the phenomena of menses in a female and elaborate rules have been framed by the ancient writers on astrology to examine the characteristics, morality, spirituality, progress, issues and prosperity of the girl from the time and the combination of planets when she attains her puberty. Certain events, which are common to males and females, have to be predicted by the Lagna and Chandra at the time of their birth.

CHAPTER II

4.0 Female Peculiarities

There are certain other events which are peculiar to females and which have to be predicted by the Arthava Lagna or the sign that rises at the time of the first appearance of the menses. There are two Lagnas both for men and women, viz., the rising sign or Janma Lagna at the time of birth and Janma Rasi or the sign occupied by the Moon. The odd signs are called cruel and the even signs are called mild. From the birth Lagna must be ascertained the complexion, beauty and

genera appearance of the woman and the 8th house from Lagna must be consulted for her marital life and widowhood. From the 7th house from Lagna her sexual passions, her husband's character, her fortune and her general happiness have to be found out. The 5th house from Lagna has to be examined to find out her pregnancy, her issues, conceptions and abortions.

If the birth or Chandra falls in even signs she will have feminine characteristics. If they have beneficial aspects or conjunctions, the female will be beautiful, will have ornaments, and will be respected. If the Lagna and Chandra fall in odd signs, she will be masculine in appearance and temper, bad character sorrowful; if these two, Lagna and Chandra, are combined with or aspected by cruel planets, her character will be bad and sinful. In judging of these results, the astrologer has great difficulties and has to use much discretion in predicting the results. Take some illustrations; Kataka is Lagna with Kuja there and aspected by Sani. Lagna is even and the girl ought to be good, but the presence of Kuja in debilitation with the aspect of Sani will make her a whore and of bad character.

There are some women, bad in morality but otherwise respectful and agreeable in behaviour. There are some others who are moral gems, but disrespectful and quarrelsome in behaviour. In the above case say Chandra is also in Kanya an even sign and is aspected by Guru or Sukra. Say Makara is Lagna and Kuja and Sani are there. Makara is an even sign with Kuja in exaltation and Sani in his own house. Now do the planets here give the same results as they do in Kataka? Kataka as Lagna with Kuja and Guru, with Sani and Ravi, with Sukra and Sani, with Kuja and Sukra, with Rahu and Ravi; with Ketu and Chandra will and must produce certainly different results. Suppose Mesha as Lagna with Sani and Kuja, Sani and Rahu, Sani and Guru, Sani and Chandra, and Sani and Sukra they will produce characteristics of a different kind and the student should be very careful in his predictions.

Take Kataka as Lagna with Guru in it. He will be in exaltation, and if he has no evil aspects he will produce a woman of great majesty, excellent character, virtuous behaviour and generous disposition. Suppose Makara is Lagna. Here both Kataka and Makara are even signs and in both we have Guru the most beneficial among the planets. But in Makara, Guru is debilitated and as such the woman cannot be one of exceptional character. There is great difference in the signs themselves. Kataka is a beneficial sign and when the Moon is full, it will be quite auspicious. But when the Moon is weak as in Amavasya, the sign will not be so powerful. Makara is an evil sign by nature and Guru there is bad both because Makara is an evil sign and also because Guru is in debilitation.

Suppose Thula becomes Lagna with Sani in it and Mesha becomes Lagna with Sani in it. The difference in the character and behaviour of the girl will be very great. Say a female is adulterous and objectionable but will have the knack to treat her husband with apparent love and consideration and thus give no room for

complaint as a wife, then he thinks he is happy. But if the woman is adulterous and takes a defiant stand to her husband, admits her lovers in his presence and causes him great discomfort and pain, the case is different. There is some difference between the two women, although morally both are bad. Take a woman, not given to much adultery, but attached to one bad man, and tries to poison or kill her husband. Her character is certainly reprehensible and she cannot be classed with the other two. Therefore, in judging of planetary influences, great discretion must be used. Odd signs are cruel, Nararasis or masculine. Even signs are mild, feminine or Strirasis. When both Chandra and Lagna fall in odd signs and evil planets occupy or aspect them; the nature of the woman will be thoroughly bad. Even among cruel or odd signs there is, and there must be great difference in producing the evil effects. Mesha, Mithuna, Simha, Thula, Dhanus and Kumbha are odd and cruel signs, but they are owned by malefic and benefic planets. Mesha is ruled by Kuja, Mithuna by Budha, Simha by Ravi, Thula by Sukra; Dhanus by Guru, and Kumbha by Sani. When the Lagna of a girl falls in any one of them or Chandra occupies any one of these, her characteristics will differ.

5.0 CHAPTER III

Combinations for Prostitutes

The characteristics of girls all over the world are characterised by a surprising and wonderful variety and these are accounted for by the permutations and combinations of rasis, constellations, planets and the various states ascribed to these in different places. Take Aries. Kuja in its first degree is not the same as when he is in the second. Ravi in the first degree of Mesha is not the same as Ravi in the 10th or 30th degree of that sign. Similarly every planet in every sign has changes in nature. These wonderful varieties of planets in degrees, bhavas, and signs account for the endless variety we find in the bad or good nature of the people born under their influences. Vrishabha is an even sign and one owned by Sukra. If Chandra is there she will be a good girl. Suppose she is born when the Moon is in the 1st, 3rd, 10th or 30th degree of Vrishabha. Common sense tells us that the Moon is not in Paramochha or in deep exaltation in the 1st, 10th or 30th degree, but he is in deep exaltation in the 3rd degree. In the 30th degree the Moon will be in Peedavastha or in a state of humiliation as he is in the last part of that rasi.

Therefore, students in astrology have heavy responsibilities in the art of prediction whose success depends upon a very correct grasp of all these minute points. The mathematical portion of astrology becomes an absolute necessity, when the planets have to be taken in their various divisions and degrees they occupy. These delicate demarcations should be carefully studied and specially remembered in predicting the fortunes of girls, their personal appearance, modesty, dignity and other

characteristics. We shall now take the readers to Thrimsamsas whose influences are minutely marked by writers in astrology on female horoscopy. Take Lagna or Chandra and find out who is the most powerful of the two. Having done so, find out where the Lagna and Chandra is in the Thrimsamsa. For ready reference, we will give here how to find out the Thrimsamsas. Thrimsamsa means 1/30th of a sign or one degree. Each sign, as our readers know, contains 30 degrees. In odd signs the Thrimsamsas are distributed thus.

Kuja 5 degrees
Sani 5 do.
Guru 8 do.
Budha 7 do.
Sukra 5 do.

Total 30 do.

Here the first five degrees are governed by Kuja; the next five degrees by Sani; the next eight degrees by Guru; the next seven degrees by Budha; and the last five degrees by Sukra. In the even signs the reverse holds good. Thus in an even sign:

Sukra 5 degrees
Budha 7 do.
Guru 8 do.
Sani 5 do.
Kuja 5 do.

Total 30 do.

The first five degrees are governed by Sukra; next seven by Budha; next eight by Guru; next five by Sani; and the last five by Kuja.

Ravi and Chandra have no lordships in Thrimsamsa. If the Lagna or Chandra falls in Mesha or Vrischika, and Kuja Thrimsamsa falls, the girl will become a prostitute before her puberty. The girl will have sexual connections with men before she attains her age of maturity. If she is born in Sukra Thrimsamsa, she will become adulterous. In these two cases, the girl becomes wicked but with this difference. In the first case, the combination is more cruel and she will have sexual connection before she attains her age. This is considered more sinful than adultery after puberty. In the second case, she will become adulterous after she attains her age. In the first there is double sin and in the second there is a single sin. If she is born in Budha Thrimsamsa, she becomes a very cunning woman.

The word used is Mayavi or one who is clever and cunning. She will be able to conceal her evil actions by clever subterfuges. If the birth falls in Guru Thrimsamsa, the girl will become virtuous, modest, dignified and respectful. If she

is born in Sani Thrimsamsa, she becomes a servant or a dependent. Service itself is not evil except it is beggarly and may lead to sinful temptations. Many servant women are chaste while many rich women are shameless. If Lagna or Chandra falls in a Kanya or Mithuna and Kuja Thrimsamsa rises at the time, the woman becomes cunning and dissimilating; if Sukra Thrimsamsa rises, she becomes a whore; if Budha Thrimsamsa rises, the woman will be possessed of excellent qualities; if Guru Thrimsamsa rises, the girl becomes virtuous, graceful and loving; if Sani Thrimsamsa rises, she will become impotent, that is, she does not like sexual operations. If Chandra or birth falls in Vrishabha and Thula, if Kuja Thrimsamsa rises, she becomes a bad character; if Sukra Thrimsamsa rises, she becomes a good and learned woman; if Budha Thrimsamsa rises, the girl becomes skilful and professor of music; if Guru Thrimsamsa rises, her nature will be noble, generous and virtuous; if Sani Thrimsamsa rises, she marries another after her first marriage.

If Chandra or Lagna falls in Kataka, and Kuja Thrimsamsa rises, she will have a free adulterous course; if Sukra Thrimsamsa rises, she becomes immoral; if Budha Thrimsamsa rises, she becomes learned in arts and sciences; if Guru Thrimsamsa rises, she will be blessed with admirable qualities; if Sani Thrimsamsa rises, she will kill her husband. If Chandra or Lagna falls in Simha and Kuja Thrimsamsa rises, she will have masculine qualities or becomes very talkative; if Sukra Thrimsamsa rises, she becomes adulterous; if Budha Thrimsamsa rises, she becomes masculine in temperament; if Guru Thrimsamsa rises, she becomes a queen or the wife of a ruler; if Sani Thrimsamsa rises, she will give up her caste and go to other castes. If Lagna or Chandra falls in Dhanus or Meena, and Kuja Thrimsamsa rises, she becomes a good lady; if Sukra Thrimsamsa rises, she becomes adulterous; if Budha Thrimsamsa rises, she becomes a clever artist; if Guru Thrimsamsa rises, she will be blessed with all good qualities; if Sani Thrimsamsa rises, she will have little sexual desires. Budha and Sani are impotent planets or eunuchs.

If Chandra or Lagna falls in Makara or Kumbha and Kuja Thrimsamsa rises, she becomes a servant; if Sukra Thrimsamsa rises, she becomes a wicked woman; if Guru Thrimsamsa rises, she becomes a loving wife; if Sani Thrimsamsa rises, she becomes fond of low class men.

6.0 CHAPTER IV

Precautions in Predictions

The readers' attention is drawn to certain facts in making predictions about the character of women. There are many delicacies which should be particularly noted. In the above paras the expression used is "If Chandra or Lagna" falls in so and so. Chandra and Lagna may fall in one and the same sign or each may fall in a different house. Now let us take first Chandra in Vrishabha. He is exalted there,

and the sign itself is a beneficial and mild one owned by a benefic planet Sukra. A woman born when Kuja Thrimsamsa rises in Vrishabha becomes a bad one.

If Mesha has Lagna or Chandra in it and Kuja Thrimsamsa rises, the woman will have sexual connection before her marriage. Chandra in Mesha is not as good as he is in Vrishabha. Mesha is a masculine sign and its lord Kuja is an evil planet. Take Lagna or Chandra in Vrischika. Chandra here is in debilitation and if Kuja Thrimsamsa rises, the girl will have connection before marriage. Then what is the difference between Kuja Thrimsamsa rising when Chandra is in Mesha, Vrishabha or Vrischika? In these three cases the girl becomes adulterous. Astrology lays down this result. But the astrologer must make some difference even in such cases of adultery. A woman sleeps with a rich and agreeable sort of man, she yields her embraces to an ordinary man under passion before marriage, she will commit adultery with a street beggar out of violent passion.

In all these cases, the girl is guilty of immoral actions. But even then there is some difference. A woman going wrong after marriage and before marriage, after puberty, and before puberty, with a rich man and a poor beggar cannot and will not have the same sins or same happiness. The impulses will not be the same and the measure of pleasure and profit will considerably differ. Suppose Sani is also in Mesha with Chandra, and both occupy the Kuja Thrimsamsa. The girl will commit adultery with a dirty and sorrowful loafer in the street. Suppose Chandra is in Kataka with Guru there and both are in Kuja Thrimsamsa. The result predicted there is that the girl will have plenty of lovers. But when Guru is there, she will have respectable and gentlemanly lovers, if she commits adultery at all. But suppose Kuja is there in his own Thrimsamsa. She will become a prostitute with a street loafer. Immoral and sinful prostitution is there, but there are various grades in it and all prostitutions cannot be ranked on the same level. A woman may err once in her life, she may secretly repeat her sins occasionally and she may be a shameless wretch of the first water in the open market.

Now the results of planetary positions in the rasis and navamsas will be given. If Sukra and Sani occupy each other's navamsas in any rasi, if they aspect each other in the navamsas or if Lagna falls in Vrishabha or Thula and the rising navamsa is Kumbha, the girl becomes extremely passionate and not being satisfied by masculine embraces, will seek sexual gratification from women who put on leather male organs and engage her in such sinful embraces. Varieties of sins, both heinous and light, have been recorded from time immemorial. If Sukra occupies Kuja navamsa in any rasi or Kuja combines in Sukra navamsa, the woman becomes a self-willed whore. If Ravi and Chandra occupy the 7th from Lagna, the woman commits adultery with the consent of her husband. If Kuja navamsa rises in the 7th bhava and has the aspect of Sani, the woman will have a diseased sexual organ.

If a beneficial navamsa rises in the 7th bhava or has beneficial conjunction, she will have a fine sexual organ and beautiful buttocks and will be loved by her husband.

If the 7th falls in Makara or Kumbha or those navamsas rise in the 7th bhava her husband will be an old and stubborn fellow. If the 7th falls in Mesha or Vrischika, or these navamsas rise in that bhava, her husband will be immoral and short-tempered. If Vrishabha or Thula falls in the 7th or those navamsas rise at the time of birth, the woman will be handsome and blessed with amiable qualities. If the 7th happens to be Kanya or Mithuna or those navamsas rise at birth, the husband will be learned and intellectual. If Kataka or that navamsa rises at birth, the husband will be immoral and sympathetic. If Dhanus or Meena rises at birth or that navamsa, the husband will be blessed with good behaviour and will be highly moral and virtuous. If the 7th navamsa rises in Simha or Simha becomes 7th house, the husband will become engaged in various commercial concerns and will be immoral.

7.0 CHAPTER V

Sources of Strength and Weakness

In all these cases predictions should be based on a careful analysis of the various sources of strength and weakness of the planets. If Mesha rises as the 7th navamsa and is occupied by Guru, or if it rises with Sani in it or Kuja or any other planet, the results will vary with the nature of the planet. Mesha navamsa may rise as the 7th in Thula Lagna and Vrischika navamsa will rise as the 7th in Vrishabha Lagna. In other Lagnas, Mesha and Vrischika will not rise as the 7th navamsa. If Lagna falls in any sign, there must be some sign which occupies the house and some navamsa must rise as the 7th. Out of the 7th house and the 7th navamsa, find out which is stronger and ascribe the results to it. But in doing so, there will be a tinge of the 7th house as navamsa, which is weaker. Suppose Kataka falls as the 7th and is occupied by Kuja and Kataka navamsa rises with Guru in it. Here it will be seen, that between the 7th house and the 7th navamsa, the navamsa is stronger, and the rasi is weaker. The results for the 7th navamsa should be predicted in preference to 7th rasi. In all these cases great patience; laborious calculations, high diligence, and excellent analysing power should be brought to bear on the subject, in order to arrive at correct results. Haste and want of patient labour will bring the man and this noble science to ruin and disgrace.

I shall now try and give some mixed results. If a weak evil planet occupies the 7th house from Lagna, the woman will have no issues. If evil planets occupy the 7th house, she becomes a widow. If evil and good planets occupy the 7th, she will neglect the first husband and marry a second one. If Mesha, Vrischika, Makara or Kumbha becomes Lagna combined by Chandra and Sukra, the girl becomes adulterous along with her mother. If there are no planets in the 7th from Lagna or Chandra, and the house is not powerful and has no beneficial conjunctions or aspects, the husband becomes a mean and hateful fellow. If the 7th from Lagna or

Chandra is occupied by Sani or Budha, the husband will become impotent or without sexual potency. If the 7th falls in a moveable sign, the husband will have much travelling. By implications, if the 7th falls in a fixed sign, the husband will remain at home; if the 7th falls in a double-bodied or Dwiswabhava Rasi, then the husband will have some travelling and some rest. If the Sun is found in the 7th unaspect by benefics, the girl will be rejected by the husband. If Mars is in the 7th with the aspect of evil planets, she will become a widow soon after marriage. If Sani occupies the 7th with evil aspects, the woman will be unmarried. If Chandra and Sukra are in the birth, the woman becomes mean, jealous and fond of happiness. If Budha and Chandra occupy Lagna, she will be well skilled in music and arts, will have good children, will be happy and prosperous. If Sukra and Budha occupy Lagna, she will be agreeable, prosperous, well skilled in music and fine arts. The highest pleasure for man in this world is to have an obedient, modest, loving, virtuous, handsome, agreeable and sympathetic wife and children. Good health is the most precious gift of Heaven for man as well as for woman.

Domestic happiness, peace of mind, prosperity dignity and fair name cannot be conceived on a higher basis. Heavenly pleasure will be on earth with such family members. Where the characteristics are quite the reverse, the man or the woman need not seek another Hell.

8.0 CHAPTER VI

Beneficial Aspects and Conjunctions

If beneficial planets, viz., Full Moon, well-associated Mercury, Jupiter and Venus occupy the Lagna, she will have money, good clothes, ornaments, agreeable temper and attractive personality, happiness and prosperity. If evil planets, the Sun, weak Moon, badly associated Mercury, Mars, Rahu, Sani and Ketu occupy the Lagna, she will have the opposite results, viz., disagreeable personality, repulsive manners, poverty, short and unpleasant temper and misery. Full Moon and well-associated Mercury are classed as benefics. But when the Moon is weak like on a New Moon day, and Mercury with Rahu, Sani, Mars and Ketu, he is said to be evil. Here great differences must be made in the results.

Suppose Kanya is Lagna with Budha and Sani and Meena is Lagna with them. The results will be and must be different. In Meena, Budha is debilitated, and with Sani, he will give bad results. In Kanya, he is exalted, and with Sani, he will give better results. Suppose in Kanya they are joined by Guru and so also in Meena, there will be difference in results. If Sukra joins them in Kanya or Meena, the results will be quite different. In astrology, it is no joke to make correct predictions, for, the

astrologer has to remember all such details, analyse them as best as he could, balance the conflicting evidence, combine theory and practice, use common sense and intelligence, study the environments of the parties, consider the local, the political, the social and the religious conditions and then, after summarising all these, draw reasonable conclusions and make predictions with care and caution.

If Lagna is occupied by Chandra, Budha and Sukra or by Budha, Guru and Sukra, she will have excellent character, be happy, learned, intelligent, polite, attractive and command the services of servants. If Chandra and Sukra are in Lagna, she will be irritable, fond of happiness and have many gold ornaments. If Lagna has Budha or Guru and Sukra, she will be skilful in arts, fond of happiness and attractive. If Budha and Chandra are in Lagna, she will be happy and blessed with children. If Guru occupies Lagna, she will be very wealthy and will have sons and grandchildren. If Kanya or Mithuna rises as Lagna and Chandra and Sukra are there, she will be fond of happiness, will have a tendency to quarrel with her husband and will have free movements. The latter means, I suppose, she will be free with other men. Quarrels are not happy signs of domestic felicity. If Budha, Guru and Sukra are powerless, if Sani has middle strength and Ravi, Chandra and Kuja are powerful and the Lagna falls in an odd sign, the girl will be masculine in temperament and behaviour, will be free in her sexual intercourse, and will become a reputed woman. When a woman is free in her sexual matters, I am afraid she will be rightly entitled to become notorious rather than reputed.

Reputation always signifies right conduct and notoriety objectionable behaviour. Good reputation can never be the property of women, free in sexual matters. It is only a shameless woman who indulges in promiscuous intercourse. If Lagna falls in an even sign, the powerful Guru, Budha or Sukra joins with Chandra in any sign, she will have religious wisdom and philosophical knowledge, insight into many sciences and will become famous. If Lagna or Chandra is betwixt powerful evil planets, she will have all her wants supplied by her parents and she will cause extinction of her father-in-law's house. If two planets are in the 6th and there is one malefic and one benefic in Lagna, the girl will become a Vishakanya. If the lunar day is 7th falling on Tuesday and Satabhisha ruling, or if the lunar day is 12th falling on

Sunday, ruled by Kritika, the girl becomes a Vishakanya. If Dwadasi or 12th lunar day, Satabhisha and Sunday join together or if Saptami or 7th lunar day, Visakha and Tuesday combine, the girl becomes a Vishakanya. If Lagna and Chandra fall in moveable signs, aspected by feminine planets and evil planets occupy kendras, the girl will have two husbands.

If Sani and Chandra occupy a moveable sign aspected by Sukra, her husband will be fond of other women, fickle-minded and born of adultery. This means that his mother is immoral and he is not the son of her reputed or registered father. If Sani occupies an even sign and the 7th is occupied or aspected by a benefic, her

husband will be respected by the governing bodies and will be agreeable and happy. If Chandra and Sukra occupy the 7th, the husband will be old.

If the 7th is occupied by evil planets, she will become a widow early in life. If Ravi occupies the 7th aspected by an unfriendly planet, she will be neglected by her husband. If Kuja occupies the 7th and has the aspect of an unfriendly planet, she will become a widow in early life. If Sani occupies the 7th with unfriendly aspect, she becomes a young widow and will live as a widow till old age. If the 7th is occupied by good and evil planets, she will become adulterous. If the 7th is an evil sign and is occupied by Sani and Kuja, she becomes a widow, very early in life. If Kuja with an evil planet joins the 12th or the 8th and Lagna is occupied by Rahu, she will become a widow and immoral. If Lagna is occupied by Ravi or Kuja, she becomes poor. If Ravi, Kuja and Rahu occupy Lagna, she becomes a widow and immoral. If these combine with Sukra, she will be fond of her husband. There are extraordinary women who although they become widows at a very early age, preserve their chastity and command the highest respect from all classes of people. They are domestic gems.

If there is an evil planet in the 8th from Lagna and when the subperiod of the lord of the navamsa occupied by that planet occurs after the marriage, her widowhood should be predicted. If the 2nd is occupied by benefics and the 8th by malefics, she will die before her husband. Such a death is coveted by all good women and that state or marital life goes under the name Sumangali. If evil planets occupy the 8th, the woman becomes a widow. If there is a malefic in the 8th and a benefic occupies Kumbha, she dies before her husband. If Lagna has evil and good planets and the second has benefics, her death occurs before her husband. If Lagna falls in Simha, Vrishabha or Vrishchika, she will have few issues. If malefics occupy the 7th and the 9th houses, she will become a Sanyasin or one who renounces the world. If Kanya, Vrishchika, Vrishabha or Simha joins Chandra or if the 6th is occupied by benefics or has their aspects, she will have few children. If Lagna is joined by Sani and Kuja or by Chandra and Sukra, and the 5th is aspected or occupied by malefics, she becomes barren.

If birth falls in Mesha, Vrishchika, Makara or Kumbha and is aspected by evil planets, she becomes barren, If Ravi and Sani occupy the 8th or if any one of them occupies his own house other than Lagna, the woman becomes barren. If Guru and Sukra are similarly situated, she will have dead children. If Kuja joins with such Sukra. and Guru, she will have many abortions. If Kuja occupies the 7th and has the aspect of Sani, she will have abortions. If Sani occupies the 7th possessing the aspect of Kuja, the issues will be sickly. If Rahu and Ravi occupy the 7th, she will have dead children. If Chandra and Budha are in the 7th, she will have female children. If Guru and Sukra occupy the 5th, she will have many sons and daughters, prosperous, with good qualities, faithful and loving to husband and will do many charitable deeds. These results may be predicted for females, at the time of birth, at the time of marriage, at time when marriages are settled, at the time of

query or questions and at the time of puberty. These results of female horoscopy have been selected from the Vriddha Yavana and other important works on female horoscopy. Who are Yavanas and where did they come from? What works have they written and when did they flourish? Vriddha Yavanas are the older ones. Yavanas are later emigration (see my History of Vijayanagar).

8.0 CHAPTER VII

Characteristics of the 12 Rasis

I will now give the description and characteristics of girls born in the 12 different rasis and these are to be taken with considerable modifications. For example, if a girl is born in Mesha without any planet or with Ravi, Chandra, Kuja, Budha, Guru, Sukra, Sani, Rahu or Ketu in all these ten cases the results will be necessarily different. This should be particularly borne in mind. But there will also be the general influences of the Rasi itself which will be strongly or weakly marked according to the strength or weakness of the Rasi itself, its lord and the planets who are there and who aspect it. Kuja in Mesha will be its lord. Ravi in Mesha will have exaltation, Chandra will be in a friendly house. Budha will be emerging from debilitation and in an unfriendly sign. Guru will be in a friendly sign. Sukra will be in an enemy's use. Sani will be debilitated. Rahu will be powerful. Ketu will be weak. Therefore, the results of a girl born in Mesha vary according to the strength and weakness of these planets and rasis. Then again we have double, triple, quadruple, multiple, sextile and separate combinations, each of which has its own strength and weakness. Therefore, when we give the results for Mesha, Vrishabha and so forth, the astrologer must be very careful in making his predictions.

1. A girl, who is born in Mesha, will be truthful, cruel, phlegmatic, quarrelsome and fond of relations.
2. A woman, born in Vrishabha, will be of cultivation, agreeable, polite manners, obey her husband, skilled in arts and fond of relations.
3. One, who is born in Mithuna, will use harsh language, passionate, bad character, cruel temper, windy and phlegmatic complaints and a spendthrift.
4. One, born in Kataka, will have many issues, handsome, wealthy, righteous, fondness for relations, pious, polite, attractive and happy.
5. One, who is born. in Simha; will have anger, phlegmatic, fond of quarrels and charitable.

6. One, who is born in Kanya, will have happiness, politeness, agreeable temper, faithful servants, fond of charitable deeds, virtuous, and skilful in arts.
7. One, who is born in Thula, steadiness, laziness, few friends, proud, heart-burn, avaricious and sinful;
8. One, born in Vrischika, will be handsome delightful, meritorious, virtuous, good Character and truthful.
9. One, born in Dhanus, good mind, masculine deeds, amenable to kindness, cruel, thinking ill of others and unkind.
10. One, born in Makara will be prosperous, truthful, fond of visiting holy places, without enemies, engaged in important work, good reputation, character and many children.
11. One, who is born in Kumbha, powerful from birth, bloody disease, fond of religious men, pure-minded, expensive, fond of merit and grateful.
12. One, born in Meena, will have children and grand children, fond of husband, respected by relations and friends, beautiful eyes and hairs, fond of worship, kindness and respect to elders.

In judging of these characteristics, the reader has to be careful. When the sign is powerful, well occupied, beneficially aspected and when its lord has good conjunctions and aspects then the characteristics sketched above will appear in full. But when the sign is weak and has evil conjunctions and aspects, its lord is not powerful, then the results can only have general traces and not in full. One or two examples will suffice to explain what I mean.

Take Kataka. If it is occupied by Kuja, if its lord Moon is both New Moon and debilitated in Vrischika, then there will be faint traces of the characteristics represented by Kataka. But if Guru is there and Chandra is full and exalted, then all the characteristics given for Cancer will be prominently visible. The task of an astrologer, if he wants to be honest and faithful to this science, is not only taxing but also laborious. Sciences, whatever they may be, are not for lazy fools or ignorant brains. Devotion, intelligence, patience and industry are wanted.

Results to the occupation of Chandra in the different Rasis:

1. When Chandra is in Mesha - fond of work, much skill, handsome person, leader, fond of husband and devoted to elders and Gurus.
2. Chandra in Vrishabha - good temper, tact, education, fond of fine arts, visiting holy places, blessed with children and grandchildren, acquisition of wealth and

devotion to husband.

3. Chandra in Mithuna - well developed, handsome body, good character, profits from various engagements, good intelligence, helpful of others, charming eyes.

4. Chandra in Kataka - sickly, respected among relations, dignified, conquest over enemies, devotion to Gods and priests.

5. Chandra in Simha - leader among her class, good temper, fond of flesh, blessed with ornaments and clothes, engaged in large speculations, good marital life and handsome features.

6. Chandra in Kanya - many cattle, virtue, great wealth, over enemies, patience and righteous conduct.

7. Chandra in Thula - fond of religious rites, sympathetic and loving, virtuous, good children, high social position and little sexual passion.

8. Chandra in Vrischika - concealing sins, steady, skilful work, agreeable. #o elders, great wealth and unsympathetic.

9. Chandra in Dhanus - fond of religious rights, love for charities, sympathy, musical taste, love for fellow creatures, agreeable, attainment in desires, female issues and polite manners.

10. Chandra in Makara - terrible teeth, solar worship, agreeable, varied learning, truthful, handsome body, conquest over passions and enemies, and righteous.

11. Chandra in Kumbha - rounded body, attractive face, charitable, issues, wealth, good actions, reputation and self-respect.

12. Chandra in Meena - many male issues, charitable, good character, controlling passions, skilful in arts, great modesty, careful about reputation and agreeable.

When Chandra is in any particular sign, not aspected or conjoined by good or evil planets and the lord of the sign is powerful as has already been stated, then the characteristics detailed for that sign will be prominently seen. But when Conjunctions and aspects present are conflicting then there will be traces of these results. We say a girl is handsome. In beauty there are any number of varieties and the judgements on beauty also vary according to the tastes of nations, manners, customs, social functions and aesthetic development. Habit also has a great deal to do with our tastes and judgements. The darkest Negro, the Hotentat, the American, the Indian, the aboriginals of India, the European and the Asiatic nations all have their own ideas of beauty.

It will be seen that the thirty degrees of any sign will not exercise the same influences and it stands to ordinary common sense to think so. A man walks thirty miles. The road, the scenery, the nature of the soils, the varied phenomena on the way, the climatic conditions, the presence or absence of watery surfaces, hills, valleys, dales, mountains, vegetation, animals, birds, beasts, reptiles, the human habitations, their varied features, his own physical and mental changes, all these and many more necessarily change his mind, and make him miserable or pleasurable, according to these various influences. Similarly when a planet enters Mesha he will be affected in the 30 degrees with various sources of beneficial and malefic influences. Say the Sun enters Mesha in the 1st degree. We will explain the various influences in our colloquial language. First, he enters a friendly house; second, he enters his sign of exaltation; third, he enters his own Hora; fourth, he enters Kuja

Drekkana; fifth, he enters Kuja Navamsa; sixth, he enters Kuja Dwadasamsa; and seventh, he enters Kuja Thrimsamsa, we shall not go into further minor subdivisions. Here we have to take that Ravi is alone there, unaspected and uncombined and within respectable distances from other planets. Here again he travels in two and quarter stars in each sign which have their own peculiar influences. Aswini extends over $13 \frac{1}{3}$ degrees and it does not exercise the same influence all through those degrees. The tenth degree or the end of the 3rd quarter is his deep exaltation where he is said to give the highest beneficial influence.

Till the 10th degree he is in the ascent and reaches the highest point in the 10th degree. From the 11th degree he is said to be in the descent, and gradually loses his powers. When he reaches the 30th degree he loses his power of exaltation and when he enters the 1st degree of Vrishabha, he comes to an unfriendly territory. From the $13 \frac{1}{3}$ degree to the $26 \frac{2}{3}$ degree of Mesha, he will be in Bharani which is quite different in nature, in its results from those of Aswini. Bharani has Yama as its Deity and has its influence. From the $26 \frac{2}{3}$ degree till he passes the 30th degree or the end of the first quarter of Krittika he travels in a star governed by Agni. Bharani is governed by Yama or the dread judge who punishes all wicked people after their death. These are not easy lessons which could be learnt by casual glances. They require deep, intelligent and patient study.

9.0 CHAPTER VIII

Results of Constellations

We will give the results of the 27 constellations in which a girl is born.

1. Aswini - agreeable, great wealth, inviting looks, good speech, patience, fond of sexual operations, purity, respect of Gods and elders.

2. Bharani - female companions, cruel, quarrelsome, evil heart, poverty, cowardly, dirty clothes.
3. Krittika - anger, fond of quarrels, later renunciation, hatred of people, few relations, phlegmatic, lean body.
4. Rohini - handsome body, purity, active, love to husband, dutiful to parents, good male and female children, wealth.
5. Mrigasira - respect, handsome, agreeable speech, good ornaments, delicious food, fine clothing, fond of wealth, good sons, charitable, clean body.
6. Aridra - irritable temper, bad heart, bilious and phlegmatic, devotion to God, clever in detecting enemies, faults, extravagant, perverted learning.
7. Punarvasu - humility, many servants, fond of virtue, charitable, pleasantness, respect, handsome husband.
8. Pushyami - handsome, great deeds, wealth, good children, respect for Gods and priests, storeyed houses, great happiness, fond of relations.
9. Aslesha - ugly, sorrow, fond of sinful deeds, harsh language, doing objectionable work, pride, dissimulation ungrateful.
10. Makha - respect, joining enemies, great wealth, respect for Gods and Brahmins and royal comforts.
11. Pubba - success over enemies, prosperity, good issues, righteous, just acts, bold, fond of sciences, pleasant speech, meritorious gratitude.
12. Uttara - steady, wealth, principled, clever in managing domestic work, love for good conduct, joyful, healthy.
13. Hasta - beautiful hands, charming eyes and ears, patience, good nature, riches, scientific knowledge, comfortable living.
14. Chitta - fine pictures; nice ornaments, handsome body. If she is born in Chitta on any lunar day excepting the 14th day of dark half of the month, she will become a Vishakanya or poisonous girl. If she is born on any lunar day in the bright half of the lunar month, excepting on the 14th in Chitta, she will become poor and adulterous.
15. Swati - virtuous, issues, wealth, truthful, little travelling, respect, many friends, victory over enemies.

16. Visakha - good speech, delicate and fine body, wealth, fond of visiting shrines, and religious rites and sympathy for relations.

17. Anuradha - good friends, selfless, agreeable and attractive person, social and political powers, good and suitable ornaments, beautiful waist, respect for elders and instructors, godly, respect for husband.

18. Jyeshtha - agreeable, skilful work, sweet speech, feminine friends, great wealth, prosperity, issues, regard for relations, truthful.

19. Moola - little happiness, widowhood, poverty, sickness, enemies, few relations, despised by others, evil deeds and short stature.

20. Poorvashadha - agreeable, leader among relations, good deeds, powerful, determination, truthful, broad eyes, well-formed and handsome body, good regulation.

21. Uttarashadha - pleasant, reputation, good enjoyment, leader, joyful and agreeable to husband.

22. Sravana - very handsome, wise, fond of sastras, great reputation, charitable, truthful, helpful to fellow creatures.

23. Dhanishta - fond of hearing stories, plenty of food and clothes, generous in distribution of various articles, riding on horses and carriages, excellent character, good deeds.

24. Satabhisha - control over passions, loved by females, respect among relations, devotion to God, love to elders, and fond of doing agreeable work.

25. Poorvabhadra - great wealth, love for children, doing charity among good people, good company, education, prosperity, eminent social position.

26. Uttarabhadra - beloved by husband, patient, devoted to husband; agreeable to preceptors, humility, happy, wise and tactful, fond of good deeds.

27. Revati - dignified, very friendly, pure, fond of religious rites, attractive, many cattle, victory over enemies, beautiful.

10.0 CHAPTER IX

Bhava Phala or the Significations of the Planets in the Twelve Houses

Here, the results of the various planets occupying the different Bhavas are sketched out and the astrologer will see how each house and its significations are affected and modified. The balancing of evidence and pronouncing of correct judgement are not such great difficulties to a judge as the balancing of the results of the occupations of the planets in the different houses and making correct predictions for an astrologer. Take Mesha. First there are the influences of the sign. Then we have the Hora, Drekkana, Navamsa, Dwadasamsa, Thrimsamsa, the stellar, and the planetary influences. All these and the influences of combinations, aspects, debilitations, exaltations, retrogression, acceleration, friendly and unfriendly houses, Moolathrikonas and other particulars will have to be taken into consideration. Any brain, however intelligent it may be, reels back at the stupendous labour which lies before it in astrological calculations. It is surprising how educated people, themselves discontented with their heavy incomes, can make up their minds to overlook the dignity of the herculean labour and offer to the really learned astrologers small sums often even less than humble wages of a street cooly. Such, however, is the logic of the learned and they have the audacity to find fault with the astrologers for false predictions. This is something like jeering at an Engineer for not building a tank bund properly, when he is paid ten rupees for a work, which really costs a thousand. What would be his reply readers can answer.

Ravi in 1 - produces hot body, heat diseases, bad temper, leanness, ingratitude, fond of dining at others' places and repulsive complexion.

Ravi in 2 - deprived of corn. and coin, harsh tongue, debility, fond of quarrels, hatred, mischief, friendless.

Ravi in 3 - always happy, healthy body, handsome, nice face, full busts. Three things in a woman add to her beauty: fine teeth, handsome eyes and well formed breasts.

Ravi in 4 - unhappy, sickly body, ugly teeth, repulsive body, hateful and troublesome behaviour.

Ravi in 5 - few issues, leadership, religious observance, stout face and teeth, dutiful. to parents, agreeable conversation and faith in Brahmins and priestly class are indicated.

Ravi in 6 - importance, victory over enemies, clever among females, good conduct, righteous deeds, wealth, generous and handsome.

Ravi in 7 - neglected by husband, unhappiness, terrible to deal with, unsympathetic, phlegmatic diseases, sinful deeds and deformed body.

Ravi in 8 - relations suffering from poverty and sorrows, crooked acts of charity,

suffering from excessive blood passing.

Ravi in 9 - pretending charities, fond of sinful deeds, poverty, many enemies, excessive anger, fine sources of comfort.

Ravi in 10 - crooked charities, unattractive, hatred to wards husband, dark body, fond of walking and travelling.

Ravi in 11 - gains, children and grandchildren. command over passions, great skill in arts, patience, commanding, respect from relations.

Ravi in 12 - expenditure on evil work, rough, extravagance, fond of sinful deeds, cruel, fondness for all articles, irreligious tendencies.

10.1 Results of the Moon in the twelve houses

Chandra in 1 - handsome; when the Moon is on the wane, slender body, sickness, quarrelsome and fond of crooked deeds.

Chandra in 2 - great wealth, polite, principled among females, charitable, devoted to husband, righteous, and respect to good Brahmins.

Chandra in 3 - diseases from excessive phlegm and wind, disagreeable conversation, crooked views, dependency on mean masters, non-regard, for justice, bad conduct, miserliness, ungrateful.

Chandra in 4 - happiness, valuable ornaments, steadiness, following strictly religious codes. great enjoyment, devotion to God and preceptors.

Chandra in 5 - good children, good conduct, great activity, happiness, truth, control over passions, love for husband, handsome.

Chandra in 6 - small heart, bold, rude, fickle-minded, wounds, various kinds of diseases, emaciated body.

Chandra in 7 - skill, love to husband, generosity, prudence, pleasant speech, wealth, attraction and good conduct.

Chandra in 8 - cruel, envious eyes, ill-developed breasts and sexual organ, lack of ornaments, unclean body, anger, wonderful scandals.

Chandra in 9 - pious, good waist, fond of enjoyment, liberal, agreeable, faithful servants, good issues and happy.

Chandra in 10 - gold ornaments, good respect, not fond of sense engagements,

good social position, high rank among relations, charitable, fond of meritorious deeds and truthful.

Chandra in 11 - much gain, agreeable, attractive, prudence and foresight, control over passions, easily pleased, charitable, lawful and healthy.

Chandra in 12 - spend thrift, windy diseases, active habits, humble mind, impatient, unreasonable, poverty.

In all these cases, the planet alone should not be consulted for results. Even here, there are great differences. If Mesha is Lagna and Ravi is there and if Thula is Lagna and Ravi occupies it there will be great difference in results. In one he is exalted and in the other he has debilitation. Similarly, if Chandra occupies Vrishabha as Lagna and Vrischika as Lagna, the results will be different. The digestive organs of a healthy man and his organs, when he is seriously sick, will produce different results.

10.2 Results of Kuja in the twelve houses

Kuja in 1 - red complexion, sorrowful body, disrespect, rejected by husband, poverty.

Kuja in 2 - irreligious, poverty, crooked husband, excessive, expenditure, passionate, anger, many diseases, few hairs.

Kuja in 3 - prosperity, patience, agreeable relations, respect for good men, impotence; health and dignity.

Kuja in 4 - disappointments, steady devotion, unhappiness, widowhood, houseless, rejected by relations and highly irritable.

Kuja in 5 - crooked issues, immodest, bad company, fond of sinful deeds, issueless and few relations.

Kuja in 6 - happy with husband, foeless, great wealth, friendship with good persons, learned, healthy.

Kuja in 7 - early widowhood, bad character, poverty, repulsive body and mischievous tendencies.

Kuja in 8 - many diseases, emaciated body, without guardian, poverty, cuts and scars, repulsive, fond of tormenting others.

Kuja in 9 - impious, unhappy, sickness, poverty, offensive to good people, and fond of flesh and drinking.

Kuja in 10 - crooked works and views, irreligious and fond of unholy work, shameless, ignorance.

Kuja in 11 - large gains, indifferent to possession of articles, good temper, various enjoyments, fond of husband and righteous conduct.

Kuja in 12 -fond of red grains, misdeeds, expenditure on sinful acts, fond of drinking, cruel, always suffering from some complaint and weak constitution.

10.3 Results of Budha in the twelve houses

Budha in 1 - handsome, devoted to husband, righteous, broad eyes, plenty of food and drink, always loving, truthful,

Budha in 2 - wealth, purity, handsome, fond of God and Brahmins, and sacrificial rites, prosperity, and desire to read and hear Puranas or religious works.

Budha in 3 - riches, devoted to God and religious men, children, self-respect, obliging and good social position and authority.

Budha in 4 - happiness, good and pious friends, servants, devotion to God and holy priests, respectable family, and fondness for charitable deeds.

Budha in 5 - few issues, poor eater, ordinary wealth, quarrelsome, objectless or non-profitable travelling, objectionable conduct, poverty and hatred for good people.

Budha in 6 - hating enemies. kind-hearted, long life, active habits, excessive passion, and unwillingness to help others.

Budha in 7 - dignified, skilful in all works, fond of sastras, feasts and religious rites, good reputation, and loving fellow-creatures.

Budha in 8 - ungrateful and forgetting help, unsympathetic, uncharitable, misunderstandings among people, always sickness, timidity.

Budha in 9 - virtuous. charitable, polite, wealth, reputation, strength, great patience, truthful.

Budha in 10 - righteous conduct, devotion to husband, prosperity, wealth, handsome, just and polite.

Budha in 11 - contented, great gains, good temper, virtuous, popular.

Budha in 12 - perverted and ignorant, Indifferent, quarrelsome, disordered,

emaciated body and subject to criticisms from good people.

10.4 Results of Guru in the twelve houses

Guru in 1 - truthful, good enjoyment, dignified speech, good company, beautiful, respect and leadership among females.

Guru in 2 - great wealth, good marital life, agreeable, just, fond of good deeds, good social position, disinterested and without mishaps.

Guru in 3 - want of self-respect, many sins, disgrace, and suffering always from some disease or nervous complaints in the limbs.

Guru in 4 - great happiness. and various foods and drinks, many servants and maids, rich ornaments, fine reputation, handsome features and blessed with virtuous conduct.

Guru in 5 - good and prosperous children, bereft of sinful deeds (this means she will do good), agreeable temperament, fond of religious performances, truthful, respected in all assemblies and gatherings.

Guru in 6 - siding enemies, virtuous, suffering -from various troubles and worries, timid and fearing, engaged in unimportant or trivial works, insincere attentions and politeness.

Guru in 7 - good temperament, meritorious deeds, bright understanding, few enemies, love and regard to husband, desirable reputation.

Guru in 8 - untruthful, houseless, loss of husband. pains in hands and feet, great sorrow, poor meals and many complaints in the body.

Guru in 9 - religious faith, truthfulness, pleasure from building tanks, wells and other charitable works, agreeableness, reputation, love for. holy men, riches, faithful and good servants and gratefulness.

Guru in 10 - works which give reputation, good qualities, amiability, many servants, politeness, loveliness, engaged in virtuous wonderful works.

Guru in 11 - control over passions, unsullied reputation, wealth, fond of skilful works, truthfulness, praised for her amiable qualities.

Guru in 12 - spending money on sinful acts, sickly body, few gains, doing irreligious acts, bad temperament and fond of other religious systems. This means that she will neglect her own religion and faith and join different faiths in antagonism to her normal religion. This is considered to be hateful in the eyes of her co-

religionists.

10.3 Results of Sukra in the twelve houses

Sukra in 1 - agreeable husband., good married life, skilful in work, great wealth, pure body, conquest over enemies, amiable nature.

Sukra in 2 - great wealth, skilful works, dependent, appearances of grandeur, love of charity, good nature, respectable deeds and sweet speech.

Sukra in 3 - poverty. defeated relations, great sorrow, pride and speech in low tones.

Sukra in 4 - great happiness and wealth, jolly tempera ment, love of charitable deeds, control over passions, an ornament to her family.

Sukra in 5 - wealth in coins and kind, many daughters, grand dress, good company, and leader in her family.

Sukra in 6 - meanness, irritable, cruel temperament, con quest over enemies, rejected by children and husband.

Sukra in 7 - greatness through wealth, love of husband, fond of scientific knowledge, general proficiency and cleverness, fond of Brahmins, helping people.

Sukra in 8 - pride, sorrow, want of comforts, unsympathetic, cheating others, ill-selected clothing, un-righteous conduct.

Sukra in 9 - fondness for meritorious work. leader among females, varieties of wealth and clothes, luxurious food contentment. agreeable to husband.

Sukra in 10 - respect and reputation, great wealth, body worthy of respect by good deeds, great power, beauty, truthful.

Sukra in 11 - great gains, fond of scientific knowledge, great influence, many houses and furniture.

Sukra in 12 - expenditure on evil deeds, sorrow, hard bodily organs, deceitful, dissimulative talk, disease, dull.

10.4 Results of Sani in the twelve houses.

Sani in 1 - ugly and deformed body, great discomforts, insignificant, stout bones, teeth and hairs, uninviting eyes, windy complaints, constipation and piles, fiery temperament, stubborn.

Sani in 2 - poverty, insignificant among the females, rejected by others, unsympathetic, cruel temper, unrighteous, irritable, harsh language.

Sani in 3 - great capacity, leader among ladies, grateful, many issues, charitable and protective temperament, friendship among good people.

Sani in 4 - unhappiness, want of intelligence, ungrateful, capricious, poor surroundings, always fond of doing evil deeds and keeping company with undesirable people, questionable morals.

Sani in 5 - want of children, unkind, very proud, prostitute behaviour, friendship with wicked people, perverse views.

Sani in 6 - dull, leader among women, many issues, many jewels and clothes, good character, love for children.

Sani in 7 - widowhood, insignificant, many diseases, fond of drinking, evil company, many sins and un-desirable associates.

Sani in 8 - committing sinful acts, cruel temper, untruthful and unrighteous, thievish habits, deceitful nature, early dangers and 'accidents'.

Sani in 9 - mean acts, extravagant, friendship with misers, uneducated, rough, bereft of polite manners.

Sani in 10 - fond of evil deeds, feminine temper, love for filthy literature, poverty and bad conduct.

Sani in 11 - good issues, great wealth, handsome personality; luxurious food, great gains, bold.

Sani in 12 - bloody complaints, excess of wind and phlegm, diseases from these sources, stupidity, perverse nature, sorrowful and rejected by many. Results have been explained from the constellations, lunar influences, sign peculiarities and influences of planets in the different Bhavas. These are specially applicable to females. In astrology as well as in other sciences right judgement is a great factor and weighing of evidence is important. Great patience and labour are wanted. Chandra enters Mesha twelve times a year. Each month has its own peculiar influence, and the various angles he forms both with reference to himself and also for other planets are factors which have to be taken into consideration in delineating the character of women. So also for other planets.

11.0 CHAPTER X

Rajayogas or Auspicious Combinations

1. If Guru is in Lagna, if Chandra is in 7th or in his own vargas, and Sukra is in 10th, the woman will become the wife of a king or a ruler, even if she is born in a poor family and inferior caste. Here it means that although a girl may be born in humble circumstances and belong to a lower caste than that of the ruler, she will become his wife. Beauty is no doubt a powerful weapon for women to conquer men, but sometimes love is blind, and a woman of ordinary complexion and beauty will be courted by a ruler, under what we may call lucky and other subtle influences. A fair woman sometimes courts and enjoys a dark and repulsive man and a fair man falls in desperate love with a dirty and ugly looking wench. Why and wherefore nobody can satisfactorily explain. Lovers do not see the petty follies they commit.

2. If Guru has all the good sources of Shadvargas and occupies 3, 4, 5, 7, 8, 9, or 10 and has the powerful aspect of Chandra, the woman will be blessed with plenty of wealth and will become the wife of a Raja. Luxuries dependent on the royal position will be with her. Morality has been specially mentioned when they have any. Royal females have greater temptations to fall into immoral channels.

3. If benefics occupy the kendras or if they are in Lagna and if the 7th falls in a Nara Rasi or signs like Mithuna, Kanya, Thula, the first half of Dhanus or Kumbha, occupied by evil planets the girl will have great wealth, will have patient and agreeable temper, and the conquered enemies will serve upon her as servants. This means she will have great political power.

4. If the 11th is occupied by Chandra and the 7th is occupied by Sukra and Budha and possesses the aspect of Guru, she will become the bride of a ruler and will have all the paraphernalia of royalty surrounding her.

5. If Kanya becomes Lagna with Budha in it, and Guru is found located in the 11th, i.e., Kataka, in exaltation, she will become a queen and will command great respect and power. Here two planets, Budha and Guru, are in exaltation and they produce Rajayoga.

6. If Sukra occupies Lagna, Budha is in the 3rd and the powerful Guru possessed of Shadvarga strength is located in the 4th, the girl will marry a king and will have all royal enjoyments.

7. If one of the Sirshodaya Rasis becomes the 7th with the Full-Moon there, and if there are no evil planets in the four kendras the girl will become the wife of a ruler, will have many elephants, horses and conveyances, will be a loving wife to her husband and will be able to conquer all her enemies.

8. If at the time of birth there are three planets who have good Shadvargas, she will

become the wife of a Raja. If four planets are so well situated with good Shadvargas, she will become the wife of a great emperor. If five planets have completely auspicious Shadvargas, she will become the wife of a very great emperor who has command over the three worlds and will travel in Vimanas.

The Sirshodaya Rasis mentioned in No. 7 are Mithuna, Simha, Kanya, Thula, Vrischika and Kumbha. Sovereignty over three worlds-Swarga, Martya and Patala has been casually mentioned in the Puranas, but from the Pandavas downwards we have no historical evidence to show that any king has had jurisdiction over the three worlds. Arjuna went to Swarga and fought there. Vikramaditya went into Indraloka and got his valuable Throne with 35 steps guarded by 32 celestial Nymphs to whom are ascribed 32 beautiful, interesting and highly romantic stories, which form the theme of a separate book, called Dwathrimsat Sala Bhanjika Kathas.

Vimana is derived from the Sanskrit Vi excessive or high and Mana measure of speed and refers to Aeroplanes and all those machines which could travel in the aerial regions (see Verse 48,1st Kanda, Amara). Vyonis means aerial regions and that which can fly there is a Vimana. Those cars which contain Devatas are Vimanas. Vina Pakshina Manamuhamanam Gamanay Asyatih, or that which when flying resembles a winged bird. Swarga is inhabited by Devatas, headed by Indra. Martya is inhabited by human beings who are subjected to Mri - to die or death. Patala is inhabited by the Nagas or serpent like beings headed by Adishesha. Royal power is no doubt very covetable and desirable. When people have got steady heads and pure minds, they can do a great deal of good. But when they have weak or impulsive temperaments they will plunge themselves into the vortex of sexual and sensual pleasures, and become physically as well as morally ruined.

9. If Kumbha becomes Lagna with Poorna Chandra in the fourth or Vrishabha, aspected by Guru, she will become the principal queen of a ruler, will have many children and will have conquest over her enemies. Generally rulers are not very scrupulous about the moral atmosphere. They are often wicked and mischievous.

10. If Budha joins Kanya or Mithuna and aspected by Guru with auspicious Shadvargas and the 4th has the aspect of Sukra, the girl will marry a Maharaja. The Shadvargas are:

1. Lagna or Birth or Ascendant.
2. Hora or half of a Rasi or sign.
3. Drekkana or one-third of a sign.
4. Navamsa or one-ninth division of a Rasi.
5. Dwadasamsa or one-twelfth of a zodiacal sign.
6. Thrimsamsa or one-thirtieth division of a sign.

This corresponds to one degree in the zodiacal circle.

These six divisions constitute Shadvargas and when all are good, the planet is powerful. Other works mention Shodasavargas or 16 divisions and they are:

1. Lagna 09. Panchadasamsa
2. Hora 10. Shodasamsa
3. Drekkana 11. Thrimsamsa.
4. Panchamsa 12. Ekadasamsa
5. Saptamsa 13. Shashtamsa
6. Navamsa 14. Ashtamsa
7. Dwadasamsa 15. Chaturthamsa
8. Trayodasamsa. 16. Shashtiamsa

(See my notes in the Translation of Sarvarthachintamani, 5 to 19. See also A Manual of Hindu Astrology by B. V. Raman).

The arrangement of these Amsas differs considerably and I refer my readers to other standard works for this information.

11. If Kuja occupies 3 or 6 and Sani with auspicious Shadvargas joins 11 and Guru aspects Lagna which should fall in a fixed sign, the woman will become a queen.

12. If Mithuna becomes Lagna with Full-Moon; Sun in the 11th Mesha in exaltation, and Mercury in Meena in the 10th, the woman becomes a highly respected queen, very virtuous and faithful to husband. There are any number of women in the line of queens and aristocrats. Many of them are shielded and protected by their political and financial power. As regards their moral character the less we say about it, the better it would be for them. The street prostitutes often compare with some them favourably and appear much better. Such is the constitution of human society. These Rajayogas give power, money and luxuries afforded by them. But moral and spiritual considerations are different and these have generally fewer chances of access to the royal palaces than the vices, which not only have better access, but are fondled with great care and loved by the aristocrats. Nemesis deals out its iron hand, catches them in its grip and gives them plenty of diseases and a wonderful variety of sorrows. Palaces are nobly built, richly furnished and present very inviting appearances to outlookers, but when one enters into their precincts, the rotten smell of diseases, social scandals, immoral impulses and horrid forms of vicious and unrighteous deeds hail the outsider and make him reflect that his humble home is far better than the gilded compartments, enclosing rotten human beings. In the above Rajayogas the virtuous conduct of the women is specially mentioned so that the holy may be distinguished from the unholy, and the healthy from the rotten.

13. If the Sun, with all the auspicious Shadvargas, occupies the 3rd and Saturn is placed in the 6th, woman becomes the wife of a ruler, will be fond of righteous conduct and will be loving her husband and beloved by him.

14. If the Sun occupies Mesha his sign of exaltation with all the auspicious Shadvargas, aspected or conjoined by benefics and the birth falls in a fixed sign ,

the girl will become a queen and will command many elephants, horses and conveyances.

15. If Lagna falls in Kanya with Budha combined there, Guru in the 11th, Sukra in the 2nd and Poorna Chandra in the 10th, she will be an empress. She will be charitable, generous, blessed with sympathetic speech, virtuous and helpful to the poor and the distressed. She will be a grand woman in every way. She will command the respect of all and will have great reputation as a benevolent and religious lady.

12.0 CHAPTER XI

Other Kinds of Yogas

1. If the lord of the 7th joins Lagna with its lord and is aspected by Sukra.
2. If the lord of 7th occupies the 7th and joins the lord of Lagna and is aspected by Guru and Chandra.
3. If the lord of 7th joins exaltation, and the lord of Lagna occupies Lagna.
4. If the lord of Lagna occupies deep exaltation and if the lord of 7th aspects 7th and benefics occupy Kendras.
5. If the lord of 7th joins exaltation, in his own houses, Moolatrikonas and auspicious Shadvargas.

In all these cases a combination arises called Saubhagya Yoga or a favourable, lucky and long marital happy state. Saubhagya and Nirbhagya are opposite terms used in the Sanskrit literature. The first means happy, fortunate and favourable conditions in life, good married career, children and delightful existence. Nirbhagya means, unlucky, poor, marriage miseries, unhealthy issues and sorrowful surroundings. These are peculiar to womankind.

12.0 Sahacharya Yogas

1. If the lord of 7th occupies 6th or if the lords of 6th and 7th are combined in 12 or if they are in one Navamsa or in one constellation.
2. If the lord of 7th joins Lagna, if the lord of 6th combines in 12 or 7, and have mutual aspects, or, are combined in one Navamsa.
3. If the lord of 7th is Chandra and joins the last Navamsa and is aspected by the lord of the 6th.
4. If the lord of 7th combines in 1, 4, 7, 10 or Kendras, and is found in the Navamsa of the lord of 6th with its lord, and has the aspects of the lord of the 12th.

In all these four combinations, a special yoga called the Sahacharya arises and the results are - the woman will be virtuous, modest,

righteous in conduct, beloved by all people and commanding respect even from Gods. A modest and virtuous woman is a precious gem and one who marries such a woman or who is born to such a woman may reap the highest blessings. No gem can adorn a man or woman, more than their love, morality and chastity. The present combinations of planets are driving out such human beings, year after year into the background.

Material civilisation accounts much for this state. Earn money by any means is the motto.

12.1 Vydavyayoga or Widowhood

For a respectable, loving, chaste and modest woman, nothing can be more dreadful than the loss of her lawful lord, and this is specially held in great fear among the higher caste Hindu women. For an adulterous, unsympathetic, immoral and quarrelsome girl, nothing can give her greater pleasure than the death of her husband at an early age. This event gives her greater liberty and licence for her immoral behaviour and independent conduct and she will be only too glad to do what she likes. Widowhood, therefore, is an event, which is looked at from various mentalities. I give here the most formidable combinations for the widowhood. We know there are some angelic and modest women who love their husbands more than a Deity and we also know there are some who treat their husbands with the greatest contempt. There are some dirty women, who conspire with their lovers, and poison and kill their husbands. There are some godly women, who cannot brook the idea of widowhood, and even kill themselves before their husbands. Human Psychology is a great puzzle.

1. If the lords of 7 and 8 join and occupy the 8th, aspected by evil planets, there will be widow hood.
2. If Rahu joins 7th, if the lord of 7th has conjunction with Ravi and has the aspect of the lord of the 8th, widowhood will befall.
3. If the lord of 7 combines with Sani, is aspected by Kuja, Chandra and Rahu are in the 8th, there will be widowhood.
4. If Kuja is in 8th, in combination with the lord of 8th, and Lagna falls in an evil Navamsa, widowhood Will befall on her.
5. If Rahu combines with Sani and Kuja and joins 7th or 8th house, early widowhood is indicated.
6. If the lords of 7 and 8 join together and fall in the 12th, and the 7th has evil aspect there will be widowhood very early in life.
7. If the lord of 7th is unfavourable and Kuja and Sani are in the 7th or 8th, she becomes a widow very early in life.

In all such cases beneficial aspects relieve the rigours while malefics enhance the evil.

8. If the 7th is betwixt two or more evil planets, as also its lord, without beneficial aspects or conjunctions, widowhood is threatened.
9. If the lord of the Navamsa, bhava is in, or its lord is debilitated, eclipsed, in combustion or between evil planets and unfavourable Shadvargas, she will become a widow.
10. If a planet occupies a debilitated sign and it happens to be a cruel one, and if its lord is in an inauspicious position without beneficial aspects or conjunctions, the girl becomes a widow.

There are a variety of wonderful types of widows and a little explanation here will not fail to be interesting to our masculine and feminine readers. Strijataka or Female Horoscopy is an absorbingly interesting subject. Humanity cannot have existence and continuance, if males and females, as at present created, do not mix and reproduce their species. The productivity of mankind presents strange contrasts. Peace and prosperity lead to luxury and sexual excesses. The latter produce enervation. Enervation produces impotency and weak children. To remove these undesirables, famines, plagues, pestilences, wars and other forms of destructive agencies are let loose by Nature. Some marry for love, others for money, yet others for titles and estates.

From a girl who becomes a widow on the day of marriage or soon after that function to a woman, who lives a Sumangali life, all through her long life and becomes a widow for a few minutes or a few hours, the gulf is very wide and the states of life to which they will be subjected will be curious, romantic, interesting and instructive. A poor girl marries a poor man and he dies and she lives to a long term of widowhood. A girl marries an ordinary man, and lives with him for some years agreeably, then she becomes a widow and may have to live on reduced circumstances. A wicked girl marries an old but rich man and becomes a widow after the marriage. She leads quite a comfortable and jolly life with a large estate for her pleasurable expenses. A woman voluntarily becomes a widow by despatching her legal lord to an early grave. Some do not like scandals.

Others take delight only in the midst of scandals. Some remain maidens, though they are greatly dangerous to society. The proverb, old maids are most dangerous, is well founded on facts. Sexual passions are imperious sensations and they seek satisfaction under the most honourable as well as under the most dishonourable conditions. Some lay down their lives for the sake of chastity and honour, while others cut the throats of others for the sake of their bestial sexual gratifications. The History of Prostitution written by the American Company of medical men, from the earliest times, is a curious narration of how men and women have behaved and what disgraceful excesses they have committed in the name of love and sexual passions. Strict moral discipline and good early surroundings from the earliest times of children will have some good effect on their subsequent conduct. Platonic love is a mental hallucination that has no practical existence with many.

13.0 CHAPTER XII

Puberty and Menses

For a male, the Janma Lagna is sufficient for all purposes and there is no particular time at which any event like puberty or menses in a woman, can happen to him. Among the generality of womankind, they are considered fit for sexual enjoyments only after they attain puberty. There are, of course, some wicked and crooked girls, who resort to sexual indulgences even before they have menses, but these cases arise more from morbid sexuality, than the real desires of physical promptings. These are trained in the dens of iniquity, decoyed into evil habits by dirty maids or old prostitutes and some of them are also spoiled early in life by the constant evil company of unprincipled boys even before they attain the proper age of majority.

For a woman, have to take into consideration three important Lagnas; viz., Janma Lagna or the ascendant at birth, the Lagna for the first appearance of the menses in her and Lagna or the sign in which she had the first sexual contact with the man, be he her husband or lover or raper. All the astrological writers in Sanskrit have attached the greatest importance to the appearance of the first Menses in a girl, so much so that not only have they explained the influences of the constellations, signs, planets, lunar and solar days, special occasions and appearances of phenomena, eclipses and omens, but they have also elaborately explained about the direction the place, the cloth, the time, the number of drops of menstrual fluid which has come out, and also about weekdays, Yogas, Karanas and other peculiarities connected with the appearance of the first Menses.

One would be surprised to see such a vast elaborate literature about a natural event like the menses in a girl, if they had not by their Divya Drishti or Divine Vision seen the subtle influences of all these on the future destinies of herself, her husband, her children and all that pertains to her career and prospects in life. This one point should effectually seal the mouths of all those ill-informed and superficially read critics that the noble science of Astrology had never been borrowed from any foreign nation, that all these ideas explained here are completely indigenous and that 4 lacs of Sutras sprang up from the comprehensive brains of the Maharshis and that India, as a whole, had never the misfortune to borrow her scientific ideas and researches from the surrounding nations who have always been in a hopeless condition of intellectual poverty; but who were ever greedy to borrow from, but never had the means to lend to the Indian scholars. Have they any references to such events in their astrological publications? Have they suggested any remedies for averting, softening or modifying the planetary influences indicating the evil results from the past births? Can their hillocks be compared to the grand Himalayan ranges? Can any other river in the world claim

rivalry with the purities of the Ganges floods? So many details and with surprising minuteness about the appearance of the first Menses have been given. That I would earnestly request the readers to pay particular attention to them and apply them all practically to the time given for the menses, so that they may be able to draw proper inferences and make correct future predictions about the girl and all her prospects in life. I challenge, if any astrological publications in England, Continental countries or America have given any references to these details or even to this subject of the appearance of the first. menses. If only we are willing to collect all the stanzas bearing on this particular subject of menses, they will at least come up to 13,000 verses. The dabbling and shallow brained critics cannot commit a more grotesque blunder than to say that the great grandfather of a child is the offspring of that infant. Sane men take a hearty laugh over these idiosyncrasies and let these egotists to dance in their own hallucinations. I shall now come to the subject proper. Puberty or Menses is a physical change in the constitution of a girl, where a reddish fluid called shonitha is suddenly expelled from the sexual organ, and changing the whole of her future life according as it appears on an auspicious or inauspicious time. The details are very interesting and instructive and throw a flood of light on the subtle influences, which mark that event and which have such a direct influence on the future destiny of the girl.

Puberty in Sanskrit is called Ruthu or phenomenon which will have regular monthly appearances. When Chandra is not in upachayas, viz., 3, 6, 10 and 11 and when the Lagna is powerfully aspected by Kuja the appearance of first Menses should be predicted. Such combinations may occur when the girl is young, when is old, when she suffers from various diseases which cause irregular menses or stop them altogether. But there are special combinations with which menses appear and also disappear. I shall not expand on this subject, any further here. It will be explained in its proper place (see my notes on Brihat Jataka).

13.1 Effects of Tithies or Lunar Days

If the first Menses occurs on.

1. Padyami - Issueless.
2. Dviteeya - Little happiness.
3. Thriteeya - All wealth and prosperity.
4. Chaturthi - Sinful and wicked.
5. Panchami - Sons and daughters, happiness and , good enjoyment.
6. Shashti - Unpleasant words and cruel mind.
7. Saptami - Riches, cattle, ornaments, happiness.
8. Ashtami - Bold and reckless.
9. Navami - Troubled by sorrows and anxieties.
10. Dasami - Happy and a leader.
11. Ekadasi - Pure and clean.
12. Dwadasi - Fond of spreading scandals about others.
13. Trayodasi - Joyful and happy.
14. Chaturdasi - Fond of sinful acts.

15. Poornima - Well-developed and strong body.

30. Amavasya - Poor enjoyment, little comforts.

13.2 Inauspicious times for the appearance of the First Menses

1. Amavasya or the New-Moon day.

2. Rikta Tithies.

3. The 1st, 6th, 8th and 12th lunar days in both halves of the lunar months.

4. The first half of the Parigha yoga.

5. Vyathipatha and Vyadhriti.

6. The two twilights.

All these considered to be unfavourable for the appearance of the first Menses in a girl.

13.3 Results of Weekdays

Sunday - She will suffer from many diseases.

Monday - Virtuous and good.

Tuesday - Suffering from sorrows.

Wednesday - Good married life and enjoyment.

Thursday - Virtuous and polite.

Friday - Obedient and loving life.

Saturday - Vicious and bad-tempered.

13.4 Auspicious Constellations

Hasta, Chitta, Swati, Visakha, Anooradha, Uttara , Uttarashadha, Uttarabhadra, Sravana, Moola, Revati, Dhanishta, Satabhisha, Aswini, Pushyami, Rohini and Mrigasira. These 17 stars are considered good for the appearance of the first Menses.

13.5 Evil Constellations

Pubba, Poorvashadha, Poorvabhadra, Bharani, Aslesha. If the first Menses appears in these stars the girl should not chew betel leaves, should have no oil baths, wear no flowers, use no yellow or red powders, Haridra and Kunkuma, and should not see the face of the husband for the special periods mentioned for each of those stars.

Proper remedies ordained by Sastras to avert these evil influences should at once be adopted in interest of the girl's future.

If she attains age in Aridra and Makha she becomes sorrowful. She becomes adulterous, if she attains puberty in Punarvasu and Jyeshta. If the girl attains puberty in Bharani, 10 months; if in Krittika, Aslesha and Jyeshta, 4 months; if in Pubba, Poorvashadha, Poorvabhadra, 8 months; if in Aridra, 6 months; if in Makha, 12 months; and if in Punarvasu, 5 months should be allowed to pass before

nuptials could be celebrated and she must not see during these months the face of her husband and should avoid using leaves, flowers and other luxuries.

13.5 Remarks for Serious Reflection

The safety of human society entirely depends upon the sexual purity, the times of enjoyment, and the health of the parties concerned. Among many of the animals, there are instinctive impulses in masculine and feminine creatures which restrict the sexual enjoyments and they preserve good health, because they have a gift of nature, the great and unerring instinct which guides the animals in all these operations. Nature is not partial to them. As a compensative gift to mankind, nature has been graciously pleased to implant in man a wonderful power, the great intelligence and for its protection, reasoning powers and practical knowledge.

Great as man is, with his intellectual powers and lofty comprehension, he often

degrades and debases himself, lower than the lowest of brutes. The colossal and appalling venereal complaints prevailing in the most enlightened and civilised centres are unmistakable monuments, showing the amount of moral filth which surrounds the lofty intellects of human beings and drags them to the level of brutes and sometimes even to lower levels than brutes in their social and sexual transactions. Their horrible sexual ideas can have no comparison or parallels in the animal world, whom man has the barefaced audacity to call as senseless beasts. There is no question that the animals are far below the mark of intelligence, which humanity possesses to its credit when properly directed.

But abuse of intelligence is his motto and excessive and untimely sexual indulgences are his beneficial practices. Astrology shows his weakness in these matters and warns him to be careful in his sexual transactions. In the flush of passions he forgets his intelligence and reason, rushes on the mad career of sexual excesses, falls into the folds of hopeless diseases, racks his brain to discover and invent remedies to remove these complaints, suffers all excruciating pains from his own body, grows degenerate in health and mind, produces unhealthy and syphilitic issues and corrupts society in so many ways that an enumeration of all the evil effects of these sexual irregularities is not possible in such short treatises. None of the other departments of knowledge can help humanity in the selection of marriage couples, how the couple should cohabit, and when and what should be their future conduct in the way of these sexual matters on which depend the whole prosperity of the nation, the strength of the armies, the vitality of all industries, and the progress and health of the future generations.

A girl attains her age. The husband or some other man enjoys her sexually. There will be discharges of electrical, ethereal and other subtle forces, and when they are

bad and unfavourable, the result will be death, danger, sorrows or diseases. Go to an electric generating and distributing station. Suppose the off officers concerned had not put the warning notices on different knobs or other machinery, which are dangerous and a touch of which will kill a person at once, or send him to nervous prostration. The man goes in utter ignorance of the dangerous effects of the electric power and touches any one of these dangerous instruments. What would be the result? He may die straight, or may be afflicted with some nervous destruction which would incapacitate him for future work and enjoyment of normal health. Will he not be ruined by his rash act, touching a knob although done in the most innocent mood? The nut may have a very fine external appearance.

Man is a bundle of Electrical energy and other various subtle agencies. Some of them are very deadly in their effects, so much so that as a breath of some poisonous gases will kill a human being instantly so also will these unfavourable electric and ethereal currents cause destruction to the parties concerned. I will give an illustration which proved quite correct. A rich gentleman in Madras wanted me to see the marital agreement of his son with the daughter of his wife's brother. The female horoscope stood thus. The girl was 12 years and the boy about 20 years in the B.A. class possessing a fine specimen of developed athletic body. I warned both the parents not to have the marriage. They neglected my advice and through the influence of the boy's mother, the betrothal was celebrated. Then came the nuptial day and it passed off well. From that night,

2 - Kuja, Ketu

3 - Sani

7 - sukra, Ravi, Budha

8 - Lagna, Rahu

9 - Chandra

10 - Guru

the boy went on losing blood and in a month he was on his death-bed. He expressed his great anxiety to see me and I saw him. When I questioned him he frankly told me that he had only two connections on that fatal night, felt a sort of electric shock through his organ, and fell sick. The case was hopeless and the poor boy was sacrificed for relational and financial considerations. The girl is now a widow.

The human body is a strange and mysterious combination of various forces or energies, some of which are demonstrable and others are invisible, but all the same real. How do the temperaments change for good or bad? After some years of love and friendship people begin to quarrel and even try to kill each other. Sometimes the electric, magnetic and ethereal currents suddenly change from causes, some of which are known and many of which lie concealed behind the mysterious folds of nature. If the first appearance of menses changes the whole course of a girl's career, then all the causes, which produced that result, will have to be examined,

their influences must be ascertained, their intensities should be properly gauged and all reasonable attempts should be made to remove them, and secure happiness. Therefore, this chapter of a girl's history should receive the best attention of all sensible men and women and no amount of time and labour spent upon an examination of these details should be considered as wasted. The labour involved in the examination of these details should be considered as the most beneficial which a man could render to the service of humanity in the upliftment of mankind, in their health and prosperity.

13.6 Results of Months

1. Chaitra - Widowhood.
2. Vaisakha - Blessed with wealth, children and good character,
3. Jyeshtha - Suffering from diseases.
4. Ashadha - Abortion and dead children.
5. Sravana - Wealth and enjoyment.
6. Bhadrapada - Bad sexual organ.
7. Asweeja - Devotion and religious.
8. Karteeka - Short life.
9. Margasira - Many children.
10. Pushya - Immoral.
11. Magha - Children, happiness, agreeable.
12. Phalgunā - Virtuous and faithful.

Pakshaphala, or the Results of the two Halves of Lunar Months Bright half - Wealth, cleanliness, joyful and good enjoyments. Dark half - Bodily disease, fond of sexual pleasures, talking ill of others, irreligious.

13.7 Special Influences of Constellations

1. Aswini - Wealth, happy, good issues, fond of enjoyment, steady, leader among the community, respectful.
2. Bharani - Immoral, causing abortions, dependent on others, barren by excessive indulgences.
3. Krittika - Quarrelsome, adulterous, barren, causing abortions, dependent, dead children.
4. Rohini - Good conduct, nine children, respect able, loving husband, woman of principles, worshipping Gods.
5. Mrigasira - Agreeable conduct, love for charitable deeds, patient and enduring fatigue, virtuous, fond of husband, blessed with good children.
6. Aridra - Immoral, bad sexual organ, miserable, dead children, unsympathetic, evil temper, lazy, bad, irreligious,
7. Punarvasu - Faithful to husband, many issues, delight from possessing good children, religious.
8. Pushyami - Love to husband, good issues, many kinds of enjoyments, agreeable,

attractive, clever, charitable

9. Aslesha - Fond of other persons, servile, irritable, unsympathetic, disagreeable, liar, un-desirable issues.

10. Makha - Generous and noble, sickly, fond of music, attraction to paternal home, respectful.

11. Pubba - Fond of embraces from others, humble, bad conduct, sorrowful, dirty, cruel-hearted, revengeful.

12. Uttara - Many children, fond of meritorious deeds, beloved by all without any hateful feelings, respected by friends, virtuous, fond of maternal home.

13. Hasta - Loving, good enjoyments, children, agreeable life, highly respected, liberal, charitable.

14. Chitta - Skilful in arts and works, enjoyment in life, clever in mercantile transactions, very passionate, polite manners, smooth behaviour.

15. Swati - Rich, healthy, skilled in arts and mechanics, children and grandchildren, virtuous and faithful.

16. Visakha - Fond of low deeds, bad temper, addicted to drinks, agreeable to many, issueless, dirty habits, angry.

17. Anooradha - Respected by the relations of the husband, adorned by excellent personal character, fair and loving children, healthy sexual organ, attractive and sympathetic.

18. Jyeshtha - Fond of sinful acts, sorrowful, quarrel some, immoral, cruel-hearted, troublesome and bad children.

19. Moola - Wealth, children, good character, helpful to others in their sorrows, keeping up to principles of her own religion.

20. Poorvashadha - Secret sinful acts, bad children, fond of torturing others, sorrowful and melancholy.

21. Uttarashadha - Discerning and tactful, fond of charities, righteous conduct, wealthy and happy.

22. Sravana - Children and grandchildren, wealth and landed properties, virtuous, enjoying delights according to times, respected and honoured.

23. Dhanishta - Wealth and lands, good enjoyable life, surrounded by children and grand children, virtuous, keeping to religious tenets.

24. Satabhisha - Many issues, wealth, religious, enjoying pleasures according to times, honoured by people and relations.

25. Poorvabhadra - Imprisonment, hated by relations, always fond of evil deeds, skilful in miscellaneous work.

26. Uttarabhadra - Commanding general respect, blessed with children, dignified, affable, fond of husband, respected by relations, charitable disposition.

27. Revati - Determination, doing charities, blessed with children and riches, happy, religious faith.

I have named the general results produced by the constellations, when the first Menses appears and when it rules on the day and at the time. Great caution and discretion should be used in the delineation of characteristics. Take some examples. Aswini rules at the time of Sani there in that star, Sani is debilitated in

Mesha and when he occupies the star, he produces evils, and his conjunction with Chandra becomes malicious, producing sorrow, worries, immorality and social scandals. Take Ravi there. Ravi produces altogether different results. The influences of the star and the planet are mutual and undergo changes consequently. Ravi is exalted in Mesha and with Chandra the chemical changes in the body and the mind of the girl will be different from what they would be when Moon joins with Sani in debilitation.

Therefore, the student must be very careful in predicting the results. Take a traveller in a forest road. The time, the fatigue, the health of the person, his powers of endurance, the distance he has travelled, the state of the scenery all round and all along the atmospherical conditions, his dullness or intelligence to the aesthetic impressions and the fullness or emptiness of his stomach, the pleasurable or the painful mission he has before him and other surroundings have to be taken into account, before we can say how he feels and how he works. Similarly with reference to planets, houses, stars, aspects, conjunctions, yogas, karanas, lunar and solar days, weekdays and so many other forms of visible and invisible agencies, in these combinations must be considered.

Astrology is meant for the whole world in all its complicated phenomena and therefore, as it comprehends all the phenomena in nature, the intellect that is engaged in its pursuit, must be very comprehensive, keen, piercing capacious enough to hold all its complicated principles and possess an excellent analysing and logical judgement which will be able to weigh the conflicting evidence, and draw correct inferences which would forecast the future in all its details, with accuracy and to the points. The ladies who read this book must study the principles, get good practice and see how beautifully they tally with their innermost promptings of body, mind and spirit. Some of their secret sins may so well be concealed that they may never see the light of the day in the ordinary course. They may deceive others in the world by their cautious and careful behaviour, but they can never deceive their consciences which reflect all their virtues and vices as in a clear mirror. Thus they will have a certain index to their true character by the application of the astrological principles and they will see how wonderfully they tally with facts. I have already mentioned in the above paras about some of the inauspicious times. Now I will give them in full, collecting the information from eminent works like Kalamrita, Narada Samhita, Jyotir Nibandha, Jyotisha Ratnamala, Muhurtha-Marthanda, Muhurtha-Darpana and other authoritative works on the subject.

13.8 Inauspicious Times for the First Appearance of Menses in a Girl

1. Sunrise and Sunset twilights.
2. Times of eclipses.
3. Full-moon and New-moon days.
4. The 8th and 14th days of the dark-half of the lunar month.

5. Sankramanas or solar entries into the 12 zodiacal signs.
6. Vyatipatha, Vyaghata and Parigha yoga.
7. 4th, 6th, 8th, 9th, 12th and 14th of lunar days.
8. Bhadrava Karana.
9. Thyajyas or rejected times.
10. Avamsa or Tridinasrik or the weekday in which three lunar days combine or touch.
11. Thridyasrik or the lunar day in which three weekdays combine.
12. Evil constellations like Bharani, Krittika, Aridra, Aslesha, Jyeshtha, etc.
13. When the Sun moves in the evil stars.
14. The time when the Moon stands in the 8th house from the Janma Rasi of her husband.
15. When the Nidhana Tara rules.
16. When Vajra, Vishkambha, Vyaghata, Shoola and Atigandas prevail.
17. During night and Vydhruti.
18. In constellations which are occupied by the evil planets, viz., Ravi, Kuja, Sani, Rahu and Ketu.
19. When the evil planets are found in the 7th house from her Lagna.
20. When abnormal phenomena happen such as comets, meteors, solar spots, changes in the Sun's rays.
21. When the family is plunged into death pollution and sorrows.
22. During the death times of parents, brothers, sisters and closer relations.
23. When the people are vacating their homes for plague, famines and other epidemics.
24. When fires break out in the house or in the neighbourhood.
25. When halos round the Sun and the Moon are seen.

13.8 Results of Yogas

1. If the first Menses appear in Vishkambha - Disease in sexual organs.
2. Ganda - Barrenness.
3. Shoola - Adultery and issueless.
4. Vyaghata - Committing suicide.
5. Vijra - Free movements in immorality, unchecked license.
6. Patha - Will kill her husband, children will die and she will be issueless.
7. Vydhruti - Will kill her husband.

The rest of the yogas are favourable as per their names. For an explanation of Yogas and Karanas, see my work Shukla and Pramoduta.

13.9 Results of Karanas

1. Bhava - Issueless or a widow.

2. Balava - Will have children.
3. Koulava - Passionate and joyful.
4. Thythula - Good temperament.
5. Garaja - Loss of children.
6. Vanik - Similar result.
7. Bhadra - Barren. Loss of children is certainly different from barrenness.
8. Sakuni - widowhood.
9. Chatushpath - Widowhood.
10. Naga - Fond of sexual operations.
11. Kimsthughna - Widowhood.

13.10.0 Influences of Time.

1. Morning - Happy and prosperous.
2. Before noon - Visiting sacred shrines and holy rivers.
3. Midday or noon - Children, wealth.
4. Afternoon - Adulterous.
5. Evening - Many husbands and lords.
6. Twilight in the evening and morning - A dancing woman, prostitute.
7. Before midnight - Long life.
8. Midnight - Widowhood.
9. Towards the close of night - Unfortunate.
10. If the girl attains puberty between these periods named above she will be unfortunate and poor.

13.11.0 Results of the Zodiacal Signs

When the girl attains her age, it must fall in some Lagna or sign. The results will be foretold here:

1. Mesha - Adulterous.
2. Vrishabha - Happy and prosperous.
3. Mithuna - Children.
4. Kataka - Very adulterous.
5. Simha - Good and happy children.
6. Kanya - Fortunate and wealth.
7. Thula - Happy and prosperous.
8. Vrischika - Immoral.
9. Dhanus - First half adulterous, second half virtuous.
10. Makara - Shameless and immodest.
11. Kumbha - Wealthy, happy and lands
12. Meena - Many children.

In all these cases the same precautions have to be noted. A girl attains age when Mesha rises as Lagna. Suppose Sani and Kuja are there, she will become a _

regular prostitute. The planets by their conjunction in Mesha have added their evil influences to the evils of Mesha and will make the girl a terrible whore. Suppose there is Full-Moon and Jupiter unaspecting or uncombined by evil planets, they soften the influence of the sign Mesha and though the girl will have an inclination to commit adultery, she will do not so for various considerations and reasons. Therefore in predicting the influences of Rasis the influences of planets should also be taken into careful consideration. Kataka makes her immoral, Kuja adds greater facilities for the sinful work. Guru there averts the evil.

13.12.0 The Influence of Places on the Appearance of the First Menses

If the time of puberty falls in Mesha, Simha or Kanya, the menses appeared outside the town; in Vrishabha in Places where cattle are kept or in cattlesheds; in Dhanus in the house; in Thula in the same village or in another house; in Meena; Kumbha, Makara or Kataka, near watery surfaces such as tanks, rivers, ponds, lakes; in Mithuna when the girl was naked; and in Vrischika the girl attains her age in the midst of the forest or wilderness or in grooves of trees. The question time of menses may also be taken into consideration and all these details can also be correctly predicted by the astrologer.

Menses; as a compound, is composed of so many physical and mental characteristics, that all the causes which produced that compound will have their individual influences and effects, and an analysis of all these becomes necessary to find out what results may be reaped from it as a whole and from the individual causes. All these are chemical in nature and astrology is a huge chemistry. As in other departments of knowledge differences of opinion on some facts are often found in astrology. How they have arisen are matters on which we as Alpatmas or with narrowed vision, are not in a position to explain. Whether the Maharshis found out the planetary influences by deductive methods, or by long and laborious observations or by developing their intellectual powers and mental vision by the practice of severe yoga, are points on which we can only make guesses but we cannot say definitely that they have done so and so.

They say that the Sun in 10th house is good, Jupiter in the 2nd gives wealth, that Saturn in the 1st produces nervous complaints, that Ketu in the 2nd produces short temper, that Mercury in the 5th gives high order of intelligence, that Venus in the 7th causes great sexual passions and so forth. How did they know it and what reasons or knowledge enabled them to say so? These are difficult questions to answer. From the most perfect astronomical instruments we have now, not one scientist is able to say why wheat has been ascribed to the Sun, rice to the Moon, dall to Mars, Bengal-gram to Jupiter and so forth. Are they able to say why these different planets govern the different organs of the body, different temperaments,

different professions, different branches of arts and sciences, etc.

I make a challenge to them and they must ignobly say that they cannot give me a proper answer or they must seek shelter under their usual mean and shameless, bulwark of calling all these productions arising from superstition and ignorance. They will not have the nobility to say that they have not studied this branch of knowledge and that they are therefore unable to speak on a subject in which they are utterly ignorant. Can superstition and ignorance produce a huge literature of 4 lacs of sutras or 16 lacs of stanzas, and go into the minute details of human conduct, characteristics and its future and past experiences. If they can do so, then those superstitions and ignorances must indeed be very grand and colossal in themselves. Why talk nonsense, when you are yourself, ignorant, and prejudiced? It is indeed a grand phenomenon which changes the whole nature and career of the girl.

Whatever may be the subtle causes which produce the phenomenon of Menses; the event shows great physical and mental changes. The spiritual changes are natural consequences of mental alterations. The minuteness with which they have gone into the details of the appearance of the first Menses in a girl are indeed very surprising. They must either be prodigal fictions of great brains or facts which have been carefully ascertained by their expanded and Divine Vision. I leave the readers to draw their own inferences on the facts I have adduced and the arguments I have given. A handful of experience is worth ten cart-loads of theories. The modern scientists are quite unfit to pronounce opinions on subjects in which they are ignorant.

14.0 CHAPTER XIII

Results to be Predicted from the Directions of the Questioner

If the man questions the astrologer and stands to his East, the girl will have 7 children, three drops of menstrual fluid and she has worn an old cloth at the time of first Menses. If he is in South-East, predict that the girl will have one issue, seven drops of menstrual fluid, and the cloth she wore was black or blue. If the questioner is in the South, 8 children, four drops of menstrual fluid and red cloth should be predicted. If he stands in South-West, 4 children, two drops of menstrual fluid and white cloth should be predicted. If in the West predict 6 issues, four drops and dirty cloth. If in the North-West predict 2 children, three drops and rose-colored cloth. If in the North, predict 9 children, one drop and varied coloured cloth. If in the North-East say she will have 10 children, one drop and cloth prepared from fibres or silk. If a girl attains her age in the constellations Moola, Sravana or Dhanishta, she will have five issues. If she gets menses in Mrigasira, Uttara, Uttarashadha, Uttarabhadra, Chitta, Hasta and Satabhisha, she will bear 10 children. If she attains puberty in Visakha Swati, Anooradha or Aswini, she will

have 8 children. If she has menses in Rohini predict 7 children and in Revati 9 children.

14.1 Remedies for Evils

Give rice for weekday evid, ghee for Nakshatra or constellation, fruits for yogas and cloth for Karanas. These should be given by the girl to holy men, after she bathes on the fourth day of the menses, with religious faith and accompanied by the Sastraic Mantras and suitable cash presents. When she follows this procedure the evil indicated by the above planetary influences will be greatly minimised. Some of the principal remedies mentioned here are for ready reference. These must be selected according to the local customs and those ordained by the Vedic persons and astrological experts in those places and suitable to the religion professed by the girl, her husband and her parents. Remedies are Pujas to Vighneswara, unyahavachana, Rudrabhisheka, Navagraharadhana, Homas to suitable Deities, Nakshatrasanti, visiting holy shrines and baths in sacred rivers; ponds and lakes, Surya Namaskaras, feeding of holy Brahmins and services to family Deities.

The girl or her husband should not see each other till the periods mentioned for the evil stars in it are over. Then when she gets again menses in an auspicious star, she and he may look each other. If by chance or accident they look each other before the time, remedial measures should be undertaken immediately for their future welfare and prosperity. If they do not do so, then they will suffer, for their negligence. The commentators and other writers on this subject observe thus. If a poisonous cobra bites a person, sensible men should take immediate measures by anis.

Mantras and Medicines to give him relief and save his precious life. If not the poison works its own mischief. Similarly when a girl has her first Menses appearing in evil times, those concerned in her welfare should at once take suitable remedies, before the poison of the evil influences takes root and kills her, her husband or both. The danger here is double.

This is more dangerous than the bites of the most poisonous reptiles. Here the person bitten, if neglected, will die himself, or herself, but in the cases of girls discharging their menstrual fluids, and through them subtle electric and ethereal currents, the dangers will spread over a larger area and if the stars, signs, Yogas, Karanas and planets are all bad, then the girl brings ruin and destruction not only on herself but also on her husband, her children and even on her parents and parents-in-law. Such cases are unfortunately large and people should not allow such poisons to work ruin unchecked by them. In certain constellations, particular number of months are prohibited for sexual union and nuptials. I say the temperature of an iron ball is 200 degrees centigrade. Will I be superstitious or wrong when I tell a man, as having the correct knowledge of the heat of the iron ball, not to touch it for some time till the heat subsides and does not prove

dangerous? Not only the sexual organs, but the whole body of a human being, go on sending continuously electric, magnetic, ethereal and other subtle forms of sparks or energies.

By a careful knowledge of these various forces, working for and against a person's interest Maharishis have laid down a large number of rules by a careful observance of which he will be able to conserve his energy, overcome the obstacles and make sure of success in his undertakings. The conservation of the right kind of physical, mental and spiritual energies and forces is at the bottom of all Hindu Sastras, and the terrestrial, celestial and electrical and other forces should not be dissipated to the great prejudice of the persons concerned in any acts. Please examine all our Sastras, rituals, and methods prescribed and sanctioned by the Vedas and then say, after due performances and experiences; whether they are senseless or you are stupid, not to understand and analyse them.

Ill-founded opinions are highly prejudicial and lead to dangerous results. I have offered remarks which should set every man a right thinking. The minuteness into which the Maharishis have descended and described, as if they have all the causes and results before their mental vision, speak wonderfully for their comprehensive powers, and show clearly that they were not drawing on their imaginations but were describing the actualities enacted before their eyes. Can a huge literature of four hundred thousand sutras spring upon the basis of clear falsehood? Can the greatest Intellects in the world be guilty of propagating such vast literature when they were not satisfied about their truth? This is not a theoretical philosophy, to be indulged in wild mental excesses or simple flights of imagination. A girl, who attains her age in Mesha, in Bharani, and with Sani there, must prove a terrible whore, and it will be so. This is a practical and demonstrable science. Take a woman with Kuja and Sani in Lagna without beneficial aspects and see if ever she remains virtuous. Her passions are excitable and she will yield to them. All evidence is either simple or complicated. In simple matters, the facts are easily grasped or demonstrated, but in complicated cases, where the evidence is confusing and confounded, even the best judges find it difficult to probe into truth. Contradictions confuse them.

Human nature is so varied in temperaments that no safe inferences can be drawn from the same premises. A kills B. The causes for this may be many. There is always a tug-of-war between knowledge and ignorance, between prejudice and truth, and between pride and faith. A knows about a fact. B does not know it. Where is the common ground for them to meet? One has seen a phenomenon, the other has not. What is the authority of the latter to deny about an event which the former has seen and known? Exceptions to natural laws are admitted. When and how they come, are not known. Judgements are not uniform or sound. The best judges are often faulty. Therefore, it would be silly on the part of the so-called scientists to deny truths in a science in which they have not even the elementary knowledge. It may be argued that some of the statements made in the Indian Sciences are found in India, and not in many European or other Asiatic countries, and that the Science of Astrology cannot be called a science, since it cannot be applied to the whole world. They cannot commit a greater blunder than holding

such crooked views.

All the details about the girls attaining puberty are applicable to the whole world, and not to any particular sections of communities or countries. In India, as well as in Europe, there are very large number of girls who remain unmarried till about 16 to 30 years, and some in Europe and America remain as old maids and are generally dangerous to society, as they are not only corrupt in themselves but draw towards them a large number of innocent girls and spoil them in various ways. But provision is made for all these cases in the Astrological works, whose sutras have only to be read carefully to find out the principles to apply to such cases. As regards religious remedies mentioned in them, they may be so adjusted as to suit the local conditions and customs prevalent there. Prayers, though different in different religious systems, have the same aim or goal like medicines prescribed. In different countries vary in effecting cures for the same diseases or same classes of complaints:

14.2 Results of Clothes on First Menses

White clothing - Will be happy and healthy.

Strong cloth - Virtuous.

Silk and fibre - Will become a queen or fortunate lady.

New cloth - Happy and polite.

Torn cloth - Poverty and unhappiness.

Red cloth - Disease.

Black cloth - Widowhood.

Dirty cloth - Poverty and sorrow.

14.3 Results of the number of Drops of Menstrual Fluid

One drop - Gives wealth.

Two drops - Good enjoyment in life.

Three drops - Disease.

Many drops - Poverty and sorrows.

14.4 Results of Planets in the Constellations at First Menses

1. If Kuja joins the constellation, she will have dead children.
2. If Budha and Sukra combine in the star, she becomes childless or barren.
3. If Guru joins the star, she becomes pious and religious.
4. If Ravi joins, loss of husband.
5. If Rahu joins, she becomes adulterous.
6. If Sani combines, she becomes a servant.
7. If there are no planets, she will have long and happy married life.

If at the time of first Menses, Chandra, Budha, Guru and Sukra are found in Kendras (1-4-7-10); Trikonas (5-9), and 2nd house, she will have wealth, happiness, enjoyment and prosperity. If evil planets are located in 3 - 6 -11, they produce the same happy results as above described. If Chandra occupies the 8th, there will be danger to husband. If Ravi joins 7th, widowhood happens, if Chandra joins 7, she will have wealth and children, if Kuja is found in 7, she becomes adulterous, if Budha is there, she gets barren, if Guru is found there, she becomes poor, if Sukra is there, she will have foreign travels, if Sani is in 7th, she will suffer from diseases, if Rahu is there, she becomes adulterous and Ketu in 7 denotes hatred of relations and friends.

14.5 Purifications after Menses

On the first day, the impurity will be intense and she is compared to a Chandala, on the second day, she will have the pollution of injuring a holy Brahmin, on the third day she will be compared to a washer-woman and on the 4th day she will be compared to a Sudra woman. Sristam Guna Karma Vibhagasa. Meaning, I have created four castes - Brahma, Kshatriya, Vysya and Sudra, according to their gunas - Satwika, Rajasa and Tamasa and Karma - the work they do. The above injunction in the menses refers to the girls of the highest castes. But among the lower orders, 3 days are observed and they hardly do any domestic work or touch any sacred objects. After she bathes on the 4th day, she will not be permitted to touch any holy objects nor can she prepare and serve meals. But she can and must have sexual union with her husband if the flow has ceased. On 5th day, she should take a clean bath and can attend to all domestic work and also touch the holy objects. If she gets menses again within 18 days of the first appearances of menses, she has simply to take a bath and get into the house as usual. If she gets menses on the 19th day; she must remain one day in pollution. After 20 days she will and must be in pollution for 3 days as usual.

15.0 CHAPTER XIV

Results of Planetary Positions at the Time of Menses

From the Lagna or the sign at which the first Menses appear in the girl:

15.1 Ravi

If Ravi joins the Menses Lagna the results will be: Complaints from excessive heat,

bad conduct, leanness in body, ungrateful, fond of taking food in others' houses, repulsive or faded bodily appearance.

Ravi in 2 - Poverty and want, harsh speech, weakness, quarrelsome.

Ravi in 3 - Always happy, handsome body, good health, high intelligence.

Ravi in 4 - Unhappiness, diseased body, disagreeable appearance, hated by relations and the husband.

Ravi in 5 - Few issues, faithful to parents, agreeable speech, piercing intellect, fickle-minded.

Ravi in 6 - Conquest over enemies, learned, wealthy, righteous conduct.

Ravi in 7 - Rejected by husband, unhappy, fear, ugly.

Ravi in 8 - Poverty sorrows, suffering from blood complaints, unpleasant flow of menstrual fluid.

Ravi in 9 - Many diseases, quarrelsome, creating feuds, great courage

Ravi in 10 - Not fond of husband, constant travelling.

Ravi in 11 - Gains, children and grandchildren control over passions, happiness.

Ravi in 12 - Great expenditure, fond of cruel deeds, irreligious.

In these results the positions of Ravi, his conjunctions, aspects exaltations, debilitations, friendly and unfriendly houses should be taken into account before predictions are made.

15.2 Chandra in the Twelve Bhavas

Chandra in 1 - If the girl attains her age when the Moon is waxing, she will be handsome, happy and prosperous. In the dark-half-lean body, disease, mean.

Chandra in 2 - Leader among women, fond of charitable deeds, righteous, devotion to holy Brahmins.

Chandra in 3 - Windy and phlegmatic diseases, fond of talking to others, bad conduct, unsympathetic.

Chandra in 4 - Happiness, luxurious meals, steady character, fond of excessive enjoyment, devotion to holy men and God.

Chandra in 5 - Good children excellent character, doing good deeds, truthful, happiness, love to husband.

Chandra in 6 - Little wealth, great hatred, unpolite, fickle-minded, wounds and diseases.

Chandra in 7 - Skilful, love to husband, meritorious work, wisdom and prudence.

Chandra in 8 - Ungrateful and bad temper, devoid of ornaments and jewels, revengeful, wonderful scandals.

Chandra in 9 - Meritorious, excessive enjoyments, blessed with issues, happiness.

Chandra in 10 - Many gold ornaments, charitable and liberal, fond of righteous deeds.

Chandra in 11 - Great gains, command over passions, charities, good health.

Chandra in 12 - Windy complaints, quarrelling with females. Poverty and misery.

15.3 Kuja in the Twelve Bhavas

Kuja in 1 - Bilious temperament, wounds, pains and miseries.

Kuja in 2 - Irreligious, losses from landed properties, mean and unprincipled husband, passionate, revengeful, eye-complaints.

Kuja in 3 - Happiness, good enjoyments, patience, fondness for relations and good and holy people, greatness and social respect.

Kuja in 4 - Disappointments, unhappiness, widowhood, hated by relations, little profits from landed properties.

Kuja in 5 - Bad children, shameless conduct, bad company, sinful deeds, loss of children or no children.

Kuja in 6 - Enjoyment and delight from the husband, great wealth, good health, respectable learning, fond of idols and holy personages.

Kuja in 7 - Early widowhood, bad conduct and immoral habits.

Kuja in 8 - Diseased body, sorrows, evil thoughts and disagreeable.

Kuja in 9 - Unrighteous, hatred, fond of cruel deeds.

Kuja in 10 - Evil nature, irreligious and want of intelligence.

Kuja in 11 - Gains in articles, agreeable temperament, love and regard for husband.

Kuja in 12 - Fond of rough and red rice, constant complaints, dullness, weak, blood discharges.

15.4 Budha in the Twelve Bhavas

Budha in 1 - Handsome, faithful to husband, righteous, generous, broad and attractive eyes, rich and tasteful meals, truthful.

Budha in 2 - Riches, comforts, devotion and worship to holy Brahmins and God, fond of hearing Puranas or religious works.

Budha in 3 - Many brothers, personal respect, helpful to people, riches; mercantile tact; if evil planets join him, destruction to brothers.

Budha in 4 - Happiness, friends, respectable family, progress in education, beauty, accumulating many articles.

Budha in 5 - Few children, little wealth, quarrels, hatred towards pious people.

Budha in 6 - Hatred, quarrels, many enemies, diseases, female quarrels.

Budha in 7 - Good deeds, religious rites; agreeableness among all people, love and pleasure from husband.

Budha in 8 - Unsympathetic, ungenerous, timid nature, diseases in the body, sorrows from paternal side.

Budha in 9 - Fond of religious observances, meritorious, polite and affable, wealth, reputation, ability, truthful.

Budha in 10 - Good deeds, beauty, regard and love to husband, moral, politeness; bath in holy rivers.

Budha in 11 - Contented mind, loved by elder brothers; if evil planets are there,

destruction to them.

Budha in 12 - Quarrels, pride, showy, hated by good and holy people.

15.5 Guru in the Twelve Bhavas

Guru in 1 - Majestic speech, enjoyment, handsome, good nature.

Guru in 2 - Riches, sweet speech, truthful, righteous.

Guru in 3 - Clever in transactions, despised, dullness.

Guru in 4 - Happiness, rich and luxurious meals, many servants, ornaments, high respects, excellent qualities, houses and landed properties.

Guru in 5 - Good children. agreeable temper, religious rites, excellent thoughts, truthful, respect among assemblies.

Guru in 6 - Enemies; righteous, many worries and trouble, timid nature, suffering losses.

Guru in 7 - Good nature, meritorious, great wisdom.

Guru in 8 - Diseases at home, widowhood, colic pains, great hatred, sorrow, diseased body.

Guru in 9 - Religious faith, reverence to God, faithful, constructing charitable wells, tanks and canals, joyful, dependents, generous nature.

Guru in 10 - Reputation, good character, grateful, politeness, attractive; meritorious deeds, wonderful works.

Guru in 11 - Truthful, wealth, command over passions.

Guru in 12 - Little gains, bad nature, disease.

15.6 Sukra in the Twelve Bhavas

Sukra in 1 - Loving husband, enjoyment, cleverness in work, pure body, good nature.

Sukra in 2 - Great wealth, dependent, good tempera ment.

Sukra in 3 - Poverty, sorrow, loss of husband, losses.

Sukra in 4 - Plenty of conveyances and articles, wealth, increase in family, happiness, fashionable.

Sukra in 5 - Female issues, few males, fond of music, intelligent.

Sukra in 6 - Anger, hatred of children and husband , travelling.

Sukra in 7 - Well-known, love to husband, enterprising, if evil planets are there, she will be adulterous.

Sukra in 8 - Pride, sorrow, unkind, quarrels with females.

Sukra in 9 - Learned among females, ornaments, cloths, jewels, personal adornments, happy temperament, many sources of wealth.

Sukra in 10 - Reputation, worshipping Gods, beauty and good nature.

Sukra in 11 - Great power and command, fond of studying sciences, gains.

Sukra in 12 - Selling body for money, sorrow, dissimulation and unhappy.

15.7 Sani in the Twelve Bhavas

Sani in 1 - Ugly body, insignificant, eye complaints.

Sani in 2 - Female diseases, penury, cruel temperament.

Sani in 3 - Great ability, gratefulness, helpful to many, protecting holy people.

Sani in 4 - Chronic complaints, unsteady, evil company.

Sani in 5 - Evil to children, fond of others' children, dull, given to wandering.

Sani in 6 - Destruction to enemies, good ornaments and clothing.

Sani in 7 - Widowhood, disease, bad company. quarrels, wandering in villages and towns.

Sani in 8 - Evil deeds, thievish, bad nature.

Sani in 9 - Irreligious. sorrow from mother and father.

Sani in 10 - Objectionable conduct. fond of drinking.

Sani in 11 - Handsome, many varieties of enjoyments.

Sani in 12 - Windy complaints, worthless behaviour, crooked nature, sorrowful, speaking ill of others.

15.8 Rahu and Ketu in the Twelve Houses

Rahu and Ketu in 3, 5 and 11 from the Lagna when the girl attains first puberty produce kind heart, charitable disposition, prayers to God and holy saints and she will attain to Gowri Loka.

In the rest of the houses, viz., 1, 2, 4, 6, 7, 8, 9, 10 and 12 the results will be reverse of those which have been mentioned above. She will suffer from Bhootas, Pretas, Pisachas and other evil spirits. There are 56 varieties of Devils or evil spirits mentioned in the Sanskrit Sciences and each has a nature and characteristics of its own. All these or incantations which extend over 9 crores, some of them may be mentioned here for ready reference Bhoota, Preta, Pisacha, Sakini, Dhakini, Jalini, Mohini, Kamini, Malini, Bhetala, Rakshasa, Prarabdha, etc. The females are more apt to be troubled by these evil spirits than the males. They are said to relish much the drops of menstrual fluid and the urine which flows during menses period and they will be waiting to catch their prey in lonely, dilapidated and neglected watery surfaces. They are said to have easy access to unclean females when they are nude or ill covered over their bodies. Pisachas are of two kinds. Those from the world called Pisachaloka where they flourish in large numbers and are created by God as Pisacha and those human beings who become devils and evil spirits after their death as the result of their evil Karma, fondness, for worldly objects and from various revengeful feelings, greed and avarice.

They are subtle in form and some of them are Kama. Rupas or those which have the power of assuming any form, animal, bird, reptile or human as they like. They can change these forms at their sweet will and pleasure, some of them are very

troublesome and cannot easily be exercised by ordinary mantras. Some of the European scientists are opening their eyes to the existence of these Pisachalokas and admit that there are many spirit worlds, about which they have yet to explore and investigate and that their present scientific knowledge is still in an infantile stage, about these matters. Saptakoti Mahamantras or seven crores of good mantras and Navakoti Kshudra Mantras or nine crores of evil ones are completely sealed letters to them and they have yet to sit at the feet of Indian Mantrics and learn the mysteries of Mantras.

16.0 CHAPTER XV Special Rules

In all the horoscopes, belonging to males or females - Lagna plays an important part and if Lagna, its lord, the combinations in it and the aspects it has are all good, powerful and beneficial, the person, male or female, will be well formed, developed and attractive, will live long in good position and comforts, will command many servants, great wealth, landed and house properties, will be educated and intelligent and will be a man of great financial resources. If on the other hand it has combinations and aspects quite the reverse of the above, the results will be quite unfavourable. He will be defective in limbs, ugly or ill-developed, unattractive, poor and distressed, neglected by relations and friends, will be ignorant and will be neglected by his society and community. For other events in life other Bhavas and houses have to be consulted.

There is a large section of astrological writers, who have treated elaborately on the appearances of first Menses in a girl, and who seem to attach even greater importance to this phenomenon than to the birth time. I have, therefore, treated this subject exhaustively in the previous paragraphs. A few points, however, may be noted here. For personal appearances, character, general health, position and happiness, Lagna as well as Chandra Lagna should be consulted for a female; for the husband his appearance, position and behaviour, the 7th from Lagna should be consulted. For conception, pregnancy, delivery, married life, prosperity, jewels, ornaments and for the prosperity and adversity of children, the 5th from Chandra or Lagna or from both has to be examined. For the longevity of the husband; for the married state and widowhood the 8th house should be consulted.

There are few sections of females, who remain without marriage, who are not threatened with widowhood, and who have no domestic surroundings to cause them anxiety. These exceptions are also treated in the astrological works and we draw the attention of our readers to carefully study the problems connected with female horoscopy, analyse all the facts in the light of instructions from the Gurus or elderly persons, utilise the recorded experiences of the past ages and masters in this subject, use their own experience and intelligence and then after studying the conditions of life in each country, community and family about their customs and manners, pronounce such judgements, as will prove correct and unerring. Women all over the world are rapidly progressing on various lines and in curious

manners. We have now no marriages, half-marriages, quarter marriages, civil contracts, marriages for getting one child, companionate marriages, Hostel and School marriages, marriages on railways, buses, ships and aeroplanes, on trees, on rocks and so on that it is difficult to enumerate all of them. Modesty and sacred marriages are receding before the fury of material civilisation. The women, as well as men, are not very particular about the permanent bonds. They imitate Nature and she points to birds and beasts. Once in the Medico-Legal Journal a cultured woman observed thus: "In the Intellectual and Political Republic I have a right to select any man, at any time, in any place, and under any circumstance, and join sexually with him or with anybody else; as often as I please and reject him or them whenever I like."

This is a bold statement and a challenge to society on the part of a woman. But times are treading in such directions, and the ancient ideas of modesty, chastity and womanly virtues may be wrecked on the growing rocks of modern civilisation and materialistic comforts. Whatever the forms of marriages there may or may not be, one thing is certain, that the women and men are joining in sexual contacts, and the menses results explained before in this treatise due to planetary, zodiacal and constellational influences, will happen to them both individually and also collectively. Fire burns all the same whether you touch it with the faith and belief, that it is a deity or simply a physical phenomenon.

Take a venereal woman. It is immaterial whether you have her for sexual purposes as a wife, as a concubine or as simply a woman for that single occasion. Will she not give you her property of disease after you enjoy her? The name and form are immaterial, but the fact is material, and the venereal complaint is demonstrable, as you get it positively. I have known several women and men sending to hell, their sexual co-operators, in quick succession. They may not become widows and widowers, but they will suffer all the same from their venereal vagaries, and their subsequent consequences. Take a boy's horoscope: If he has Venus, Mars and Saturn, Rahu or Ketu, in Lagna or 4th or 7th or 6th, even the purest girl who has the misfortune to unite with him sexually will fall a prey to venereal complaints and pay heavy penalties for such indiscretions. Similarly for females.

The subject is very interesting and instructive and I have done my best to present it in as inviting a manner as possible. This interesting and instructive work Strijataka or the Female Horoscopy, has been completed by me on Thursday, 28th May 1931 at 4 p.m., in my residence Hunsamaranahalli, Bangalore District, S. India, on the Dwadasi of the bright-half of the lunar month Jyeshtha, in the cyclic year Prajotpatti, in Salivahana Saka 1858, in my 75th year, through the grace and mercy of the Almighty, who has been graciously pleased to grant me full vigour and vitality to my brain, to achieve this translation without any break or hitch. The following are the combinations of planets in Rasi and Navamsa Diagrams at the time.

English, 28th May, 1931
Kaliyuga - 5033
Samvat or Vikramasaka - 1989.

17.0 Rasi chart: (from Mesha)

- 1 - Budha, Sukra
- 2 - Ravi
- 3 - Guru
- 5 - Kuja
- 6 - Lagna, Ketu
- 7 - Chandra
- 9 - Sani
- 12 - Rahu

17.1 Navamsa chart:

- 1 - Ravi, Kuja
- 3 - Guru, Ketu
- 5 - Lagna, Sukra
- 6 - Budha
- 7 - Chandra
- 9 - Sani, Rahu

Solar month Taurus or Vrishabha, date 15th. Completion time 24 ghatis after sunrise. Constellation - Chitta ruled at the time with the balance of Kuja Dasa for 2 years, 3 months and 21 days. I have made it a point to give the time of completion of all my works as _ my own age so that my readers will be able to judge the merits of my works and find out what measures of success will attend on these publications 'and how long I will be able to live through my works, as an author. God's glory is shown through the planetary combinations. Eminent authors live after their physical death. Others die long before they are actually dead.

19.0 Zodiacal Signs

- 1. Mesha - Aries
- 2. Vrishabha - Taurus
- 3. Mithuna - Gemini
- 4. Kataka - Cancer
- 5. Simha - Leo
- 6. Kanya - Virgo
- 7. Thula - Libra
- 8. Vrischika - Scorpio
- 9. Dhanus - Sagittarius

10. Makara - Capricorn
11. Kumbha - Aquarius
12. Meena - Pisces

19.1 Planets

1. Surya, Bhanu, Auditya - Sun - Sola
2. Chandra, Soma, Indu - Moon - Luna
3. Kuja, Bhouma, Mangala - Mars
4. Budha, Vit, Gna, Soumya - Mercury
5. Guru, Jiva, Vachaspathy - Jupiter
6. Sukra, Sita, Bhrigu - Venus
7. Sani, Manda, Ravija - Saturn
8. Rahu, Thama, Agu - Dragon's Head
9. Ketu, Sikhi, Dwaja - Dragon's Tail

According to Hindu Astronomy there are two Ayanas.

1. Uttarayana - Composing the six months from Makara to Mithuna.
2. Dakshinayana - Composing the six months commencing from Kataka and extending to Dhanus.

In the Uttarayana, the Sun takes the Northern course, reaches the Northernmost point in Meena and comes to due East in the end of Mithuna. In the Dakshinayana, he takes the Southern course, reaches the Southernmost point in the end of Thula and comes to due East in Makara. Kataka and Makara are called the equinoctial points or the equinoxes.

19.3 The Hindu Lunar Months are 12

1. Chitra - March and April.
2. Vaisakha - April and May.
3. Jyeshtha - May and June.
4. Ashadha - June and July.
5. Sravana - July and August.
6. Bhadrapada - August and September.
7. Aswija - September and October.
8. Kartika - October and November.
9. Margasira - November and December.
10. Pushya - December and January.
11. Magha - January and February.
12. Phalguna - February and March.

These lunar months are named so because on the Full-Moon day or Pournima of each month, the constellation of such a name occurs thus: Chitta falls on the Pournima of Chaitra, Visakha falls on the Pournima of Vaisakha, Jyeshtha falls on the Pournima of Jyeshtha, Poorvashadha occurs on the Pournima of Ashadha. Sravana falls on the Pournima of Sravana. Poorvabhadra in Bhadrapada. Aswini in Aswija. Krittika in Kartika. Mrigasira in Margasira. Pushya in Pushya. Makha in Magha. Pubba or Poorvaphalguni in Phalgun.

19.4 There are six Rithus or Seasons

1. Vasantha - Contains Chaitra and Vaisakha - Spring.
2. Grishma - Includes Jyeshtha and Ashadha - Windy.
3. Varsha - Incorporates Sravana and Bhadrapada - Rainy.
4. Saradrutu - Aswija and Krittika - Winter.
5. Hemanta - Margasira and Pushya - Cold.
6. Sisira - Magha and Phalgun - Dropping of leaves.

19.5 Planetary States

Deepta or Uchcha - Exaltation.

Swocha - Deep exaltation.

Swakshetra - Own house - Swastha.

Mitrakshetra - Friendly house - Mudita.

Satrukshetra - Unfriendly house - Deena.

Neecha - Debilitation - Khala.

Vakra - Retrogression - Bali.

Asta - Combustion - Vaikalya.

Atichara - Acceleration - Bheeta.

Santa - Occupying favourable divisions.

Peedya - Occupying the last degree of a sign.

Kendras or quadrants - 1st, 4th, 7th and 10th houses.

Thrikonas - Trines - 1st, 5th and 9th.

As the first is included in Kendra 5th and 9th are generally taken by the word Thrikona.

Upachayas - 3rd, 6th, 10th and 11th houses.

Sama - Neutral.

1. Lagna - Birth, ascendant, body.
2. Dhana, Netra, Vak - Second house represents eyes, wealth, speech.
3. Sahaja, Bhratru - Third house indicates brothers courage, ornaments, ears.
4. Matru, Vidya, Bhoomi, Sukha - Fourth house denotes mother, happiness, education, lands.
5. Prajnya, Putra, Pitru - Fifth house shows intelligence, children, father.
6. Satru, Roga, Runa - Sixth house indicates enemies, diseases and debts.
7. Kalatra, Kama, Bhoga - Seventh house denotes wife, passion, enjoyment.
8. Marana, Mrityu, Arishta, Ayu - Eighth house explains about death, accidents, misfortunes and longevity.
9. Bhagya, Tapa, Pitru - Ninth house signifies wealth, piety and father.
10. Karma, Rajya, Jeevanopaya, Prakhyati, Agnya - Tenth house shows actions, political powers, means of livelihood, reputation and command.
11. Labha, Bhagini, Mitra - Eleventh house denotes gains, elder sisters, brothers and friends.
12. Vyaya, Nashta, Papa - Twelfth house refers to losses, expenditure and sins.

Each Bhava or signification refers to a large number of human events and transactions and as all the twelve Bhavas comprehend the whole worldly phenomena, it is not possible to refer to them all here.

To get a wider information, reference should be made to larger works treating on these subjects.

The Sun - Denotes soul, reputation, political power, father and paternal relations.

The Moon - Shows mother, mind, pearls, milk.

Mars - Denotes courage; adventures, fires, brothers, lands.

Mercury - Explains about maternal aunts and uncles, intelligence.

Jupiter - Denotes children, education, gold, religiousness, self-respect.

Venus - Shows wife, sexual desires, sense; pleasures, silver, gems.

Saturn - Sorrows, miseries, old age, servants.

Rahu - Denotes darkness, poison, paternal, grand father and uncles.

Ketu - Indicates maternal grandfather and uncles, worries and final emancipation.

19.6 Periods and Sub-periods of Planets

There are various methods of calculating periods and sub-periods of planets but all of them cannot be detailed here. The easiest and the most familiar is given below for the benefit of our readers.

Take the 27 constellations and 9 planets and divide them. We get 3 constellations for each planet. There are 120 shares in the planetary company and the shares as given below are allotted to the planets.

Sun 6 years
Moon 10 do.
Mars 7 do.
Rahu 18 do.
Jupiter 16 do.
Saturn 19 do.
Mercury 17 do.
Ketu 7 do.
Venus 20 do.

Grand Total 120 years

These shares are permanent and hold the same proportion in all periods, sub-periods and other minor divisions. The shares are constant and unalterable and the student will have no difficulty in allotting years, months, days.

No. Chief Star	Star Compared	Longitude A.D. 560 Deg. M.	Latitude Deg. M.	Dir.
1. Krittika	Tauri, Alcyone	39 58	4 1	N
2. Rohini	Tauri, Aldabaran	49 45	5 30	S
3. Mrigasira	Orionis	63 43	13 25	N
4. Aridra	Orionis	68 43	16 4	S
5. Punarvasu	Gemini Pollux	93 14	6 39	N
6. Pushya	Cancri	108 42	0 4	N
7. Aslesha	Hydrae	112 20	11 8	S
8. Makha	Leonis, Regulas	129 49	0 27	N
9. Phalguni Poorva	Leonis	141 15	14 19	N

10. Phalguni Uttara	Leonis	151 37	12 17	N
11. Hasta	Corvi	173 27	12 10	S
12. Chitta	Virginis, Spica	183 49	2 2	S
13. Swati	Bootis Arcturus	184 12	30 57	N
14. Visakha	Librae	211 0	1 48	S
15. Anuradha	Scorpionis	222 34	1 57	S
16. Jyeshtha	Scorpionis Artitares	229 44	4 31	S
17. Moola	Scorpionis	244 33	13 44	S
18. Ashadha Poorva	Sagittarii	255 32	6 25	S
19. Ashadha Uttara	Sagittarii	262 21	3 24	S
20. Abhijit	Lyrae, Vega	265 15	61 46	N
21. Sravana	Aquila, Altair	281 41	29 19	N
22. Sravishta or Dhanishta	Delphini	296 19	31 57	N
23. Satabhisha	Aquarii	321 33	0 23	S
24. Bhadrapada Poorva	Pegasi	333 21	19 25	N
25. Bhadrapada Uttara	Pegasi and Andremadae	349 8	25 41	N
26. Revati	Piscium	359 50	0 13	S
27. Aswini	Arietis	13 56	8 28	N
28. Bharani	35 Arietisa, Mus	26 54	11 17	N

Oja or Besa Rasis - Odd signs like 3-5-7, etc.

Yugma or Sama - Even signs like 2-4-6, etc.

Chara Rasis - Movable signs; Mesha; Kataka, Thula and Makara.

Sthira Rasis - Fixed signs, Vrishabha, Simha, Vrischika and Kumbha.
 Dwiswabhava Rasis - Common or double bodied signs, Mithuna, Kanya, Dhanus and Meena.
 Dasa - Major period.
 Bhukti or Vidasa - Minor or sub-period.
 Antara - Still minor.
 Antarantara - More minute.
 Sookshma - Minor still.
 Prana - The minutest period.
 Gochara - The daily movements of planets.
 Graha - Planet.
 Pancha Mahabhootas - the Five Great Compounds
 Akasa - Space or Ether.
 Vayu - Wind.
 Agni - Fire.
 Apu - Water.
 Prithvi - Earth.
 Brahma - Creative energy.
 Vishnu - Protective force.
 Maheswara - Destructive energy.
 Saraswathi - Goddess of learning.
 Lakshmi - Goddess of money.
 Parvathi - Goddess of political power.

19.7 Shadvargas

Lagna - Thirty degrees or a sign of the zodiac.
 Hora - Fifteen degrees or half of a sign.
 Drekkana - Ten degrees or one-third of a sign.
 Navamsa - Three and one-third degrees or one-ninth of a sign.
 Dwadasamsa - Two and a half degrees or one-twelfth of a sign.
 Thrimsasmsa - One degree or one-thirtieth of a sign.
 Friends - Guru, Kuja, Chandra and Ravi.
 Bosom friends - Sani, Budha and Sukra.
 Enemies - Sani and Ravi, Sukra and Kuja, Sukra and Guru, Budha and Chandra.
 Moolathrikonas - The following are the Moolathrikonas for the planets:

Sun-Leo. Mars-Aries.
 Moon-Taurus. Mercury-Virgo.
 Jupiter-Sagittarius. Venus-Libra.
 Saturn-Aquarius.

The following are the houses of the planets: Sun-Leo, Moon-Cancer, Mercury-Virgo and Gemini, Jupiter-Sagittarius and Pisces, Mars-Aries and Scorpio, Saturn-Aquarius and Capricorn.

19.8 Kalapurusha-Time Personified.

The following zodiacal signs form the different limbs of Kalapurusha:

Aries - head - Varangam.
Taurus - face - Ananam.
Gemini - the upper chest - Aru.
Cancer - the heart - Hrit.
Leo - the stomach - Kroda.
Virgo - the hips - Vaso Brita.
Libra - lower stomach - Vasti.
Scorpio - sex-organs - Vyanjana.
Sagittarius - thighs - Ura.
Capricorn - knees - Januyugalam.
Aquarius - buttocks - Junghe.
Pisces - feet - Anghri Dwayam.

All these details have been given by me for the benefit of my readers, both Indian and Foreign, so that they may find no difficulty in understanding the Sanskrit terms in their nearest equivalents. In the course of my works, I have deliberately used both English and Sanskrit terms; and these explanations of the technicalities will be found simply invaluable.