

HAST SAMUDRIKA SHASTRA

THE INDIAN SCIENCE OF HAND READING

By
K. C. SEN, M.A., Ph.D.

Foreword by **K. G. Saiyidain**

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FOREWORD

By

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I have been asked by my old friend and school fellow, Mr. K. C. Sen, to write a foreword to his book on Palmistry. I have consented to do so after weeks of hesitation and diffidence because I regard myself as entirely unqualified to write on a subject about which I know next to nothing. Ultimately, courtesy has overcome commendable discretion and here I am doing something which I can imagine myself advising my friends, under similar circumstances not to do! Only once before have I allowed myself to be placed in a similar awkward position and that was some years ago in Kashmir when my friend, Pandit Brijlal Nehru (then Accountant General in the State) persuaded me, against my better judgment, to write an introduction to his collection of poems in English. Only, I have even less title to speak about Palmistry than I had about English Poetry! I hope this frank confession will disarm likely critics who would be quite in order if they raised their fine, supercilious eyebrows at this unwarranted act on my part.

And yet it will be wrong to imagine that I or for that matter, any one else—can be quite indifferent to this fascinating field of speculation. I do know of some people who reject outright anything to do with Palmistry which they regard as so much 'bunkum.' This attitude is just as irrational as the credulous attitude which accepts as gospel truth anything that the street vendor of Palmistry may offer. A scientific attitude of mind should be ready to examine critically and without prejudice any data or evidence that comes its way and it should maintain a state of suspended judgment till the truth or otherwise of a theory or a position is duly established. Personally, I hold this position though, from the little that I have read about it or the few contacts that I have had with palmists, I am inclined to think that there is a good deal in this ancient Art. (I do not know whether it can be given the status of a 'science' as some of its advocates claim for it.) I have read some accounts of the wonderful predictions made by Cheiro and seen the testimonials given to him by eminent persons whose veracity cannot very well be doubted. I have also had some experience of predictions made to me and about

me by certain personal friends who had studied Palmistry as a fascinating hobby and not as a commercial 'stunt.' I might perhaps share a couple of these predictions with the readers of this book. It was the end of December 1937 and I was then Principal of the Training College at Aligarh where I had been living for over ten years. I met a friend of mine at a Conference and he offered to read my hand which I let him do in a light-hearted spirit. He said many pleasing things (which one usually expects from friends and, if one is sensible, one does not take them seriously) and then towards the end he remarked, "In about six months from now you will be leaving Aligarh and taking up another kind of administrative post elsewhere which will give you a broader scope for work." I said (or possibly only thought to myself) that it was impossible as I had no intention of going elsewhere and had settled down at Aligarh (so far as I knew) for good. In May 1938 I received an invitation from the Kashmir Government to take over the Directorship of Education in the State and next month I had joined the post! My friend, reading the news in the papers, wired to me saying "Congratulations on the fulfilment of my prophecy!" The other incident occurred some years later when, during a visit to Delhi, I came across another friend who had also taken palmistry as a hobby. I said to him casually that I had been asked to join a deputation which was going abroad shortly for a Conference. He looked at my hand and said 'No,' there is no such indication in your hand for the next few months.' I was rather amused and said, "My hand may have failed to catch up with my programme but I have actually received the invitation to go." He said, "I do not know whether or not you will go but I can only tell you about the indications as I find them in your hand."

... As it happened, quite unexpectedly, the scheme fell through and I did not go! But that is not the end of the story. About a year later I ran into him again and instead of shaking me by the hand he started, with the absent mindedness of an artist, to look at the lines and said, "Now, I notice that you are due to go abroad shortly with some delegation." I had not been out of India for many, many years and there was apparently no likelihood of my doing so in the near future. Within six months, however, the Unesco was established and I went to its preparatory Conference in London (and later) to the Paris Conference, this confirming his prediction. It made me feel that both the negative and the positive predictions could not be mere coincidences . . . I must also say, in fairness, that, in the case of this very friend I have seen certain prophecies not coming true which seems to indicate that it is idle to claim for this branch of knowledge the exactitude of a science. I am too much of an 'activist' and a believer in the freedom of the human will to accept the position that the line of the hand or the bumps in the head or the con-

figuration of the face determine a man's *fate*, that everything is written, with fatal precision and detail, in a man's Kismet which unfolds itself relentlessly, irrespective of what he may do or not do himself. But I can imagine a deep under current of unity linking up our mind and body, our intellect and our physique so that they are all influenced by our life current as it flows along its course. I cannot pretend that this statement offers a very lucid or convincing explanation but did I not start with saying that I should not be writing this foreword?

Mr. Sen has devoted a life time of study to this subject and has read deeply and extensively into it. In this book, he does not offer anything like an original contribution of his own but brings together the fruit of earnest and devoted work and those, who are interested in this fascinating subject, hovering on the border of the mysterious and the unknown, will find the book to be a fairly full and adequate guide. They will be thankful to him for placing at their disposal, in this compilation, what would otherwise need a small Library of specialized books beyond the reach of most students.

One word more! I would entreat readers not to pay any attention to the unduly flattering things said about my hand—a fact which makes me feel particularly awkward in writing this Foreword. The author has offered in this book many good readings of character. Is it not possible that, in this particular instance, he may have been led astray?

(K. G. SAIYIDAIN)

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INTRODUCTION

In the dawn of the world's history Aryan sages in India discovered that it was possible to know the latent abilities and motive powers, the faults and virtues of man from the marks and signs to be found all over his body. To this science they gave the name *Samudrika Shastra*. It is practised to this day in India; and scholars and experts in this ancient land may still be encountered, interpreting and forecasting human nature and destiny by scrutinizing the forehead, face, hands, chest and feet. It is a striking fact that the marks on the human hands resemble those found on the soles of the feet. It will be recalled that Lord Krishna, the Divine Avatar and Teacher of India, bore marks and signs on the soles of his feet, as the Science of Hand-reading (or *Hasta Samudrika Shastra*), developed by the savants of ancient India, is at special pains to point out. Palmistry, among the ancient Hindus, was regarded as a branch of the comprehensive lore of *Samudrika*.

Western scholars today accept without question that India is indeed the home and birth-place of scientific palmistry or hand-reading. Cheiro, the renowned English author and palmist, declares: "The intellectual power which was to make such observations speaks for itself; and yet it is to such a people that we trace the origin of the study under consideration. With the spread of the Hindu teachings into other lands do we trace the spread of the knowledge of palmistry. The Hindu *Vedas* are the oldest scriptures that have been found; and, according to some authorities, they have been the foundation of even the Greek schools of learning."

How and when the ideas and doctrines of palmistry spread out of India, and came to be practised in other countries is not known. The fact remains, nevertheless, that this science was studied and practised in all the civilized countries of the Ancient World, including China, Tibet, Persia and Egypt. It flourished in Greece, where it found favour with those who are now honoured in various fields of human learning, such as Aristotle, Pliny, Paracelsus, Albertus Magnus, and the emperor Augustus.

Then came a period of neglect all the world over due to the jealousy of the early Christian Fathers over the sway of this old-world science. For in mediæval Europe it was denounced as sorcery and witchcraft, and no honourable and educated person dared to study and practise it. It inevitably fell into the hands of gypsies and such other ignorant people, who brought it into disrepute. Despite numerous attempts at revival, it did not regain its former life and influence; not even in India, the lands of its origin, where it was confined to a few leading Brahmin families, who closely guarded their ancient lore. For

this reason many treasures in Sanskrit, at the present day, lie buried and hidden, thanks to the selfish traditions of the Brahmins. Every attempt to rescue them from oblivion and irretrievable loss has failed; their guardians cannot be persuaded with money or any other human means to part with their treasures. It is well known that a Brahmin *guru* or teacher does not impart instruction to anybody, except to carefully chosen disciples, whom he binds with a solemn oath not to reveal the teachings indiscriminately to any other fellow human being.

Neglected by the people who gave it birth, maligned, misunderstood, and suppressed by European nations, hand reading has persisted down the ages, in spite of unscrupulous charlatans; so much so that in the nineteenth century European savants took to it seriously and proved that it was a genuine science worthy of the attention of seekers of the highest kind of knowledge. If palmistry today has an honoured place among recognized sciences, it is owing to the good work of outstanding practitioners, like D'Arpentigny, Desbarrolles, Cheiro, Benham, Mrs. St. Hill, Mrs. Robinson, Count St. Germain, and Mr. Noel Jaquin. These outstanding palmists have made it what it is today, and to them we owe an immense debt of gratitude.

It is surprising that palmistry as an exact science has not developed in India to the extent it has in Europe and America. This is mainly due to the fact that its exponents here, Brahmin priests, do not keep abreast of modern research, and adhere to antiquated rules and techniques, preserved in *Slokas* and *Sutras* hoary with age. These have to be interpreted and illustrated in the light of twentieth-century findings, when they will undoubtedly make valuable contributions to the science.

European scholars, we agree, are singularly proficient in reading character, mental and physical tendencies, possibilities of a career, and the loves, joys and sorrows of man. They are able to read correctly and forecast the future of one's children, brothers, sisters and parents. But there are invaluable rules and methods, peculiar to and characteristic of Indian palmistry, that have been altogether bypassed and ignored by them, for example, the unusual marks and signs, such as those of the fish, trident, canopy, conch, flag, balance, and various types of triangles and squares. Their importance and significance in life have not been adequately recognized and stressed. In order to make palmistry a complete and comprehensive science, it is imperative to explain and include these aspects and mysteries of human existence.

Is another book on palmistry at all necessary, when standard works in great numbers—by famous palmists, ancient and modern—are available? For my part, after exhausting the English literature on the subject, I had to turn to the Sanskrit and Hindi texts found in this country. And my impression is that

the Indian system appears to be in a better position to interpret many complex and baffling aspects than any other system in the world. As an instance, I may refer to the signs of greatness and eminence, fully treated of in our *Hasta Samudrika*, but completely overlooked by western palmistry. With this in mind, I feel that a book that combines both Eastern and Western methods of hand-reading would complete and round off our knowledge of this subject and meet a long-felt need.

I have freely consulted the standard works, such as: *Brihad Sanghita*, *Samudrika Chintamani*, *Brihad Samudrika Shastra*, *Hasta Sanjivani*, and *Hindu Palmistry* by P. Srinivas Mahadev Pathak. These have been illustrated with readings of the hands of well-known figures in world history. As far as possible, I have followed the Western style of treatment; but where necessary, I have not hesitated to point out clearly in what way Indian palmists differ and diverge. Throughout this work, I have verified the theory of palmistry by actual Indian hand-readings. It is my experience that certain signs and marks regarding marriage, love affairs, friendships, divorce and widowhood described by European writers, are absent from Indian hands. I rarely came across the mark of divorce on the hands of a Hindu. Friendship between a man and a woman is unusual in India; it is therefore not surprising that such marks are few and far between.

The Hindu school of palmistry calls the main lines by different names. For instance, the line of Heart is called the *Ayu Rekha* or *Line of Life*, the line of Head the *Matri Rekha* or *Mother Line*. The indications of the lines given by Hindu writers nevertheless resemble in broad principles the interpretation of Western authors. If employed sensibly, a hand-reader familiar with the methods of both schools will prove far more successful than one equipped with those of one school alone. Personally speaking, I find that the two systems are not necessarily opposed, but complementary.

In my earlier studies I found it difficult to understand why in the absence of clearly defined lines of Fate and Sun a person could be rich and at the same time occupy a high and enviable position in society. According to Cheiro and St. Germain, the shape and type of the hand have to be borne in mind in order to determine the social position of the subject, and the lines alone are not as important as it has been thought so far. Thus, very wealthy persons had the Fate and Sun lines dimly marked simply because they set no store by their fortune, so that the lines indicating riches and success appear dim and indistinct. Dissatisfied with this reading, I had recourse to the Hindu school, and learnt that marks such as those of a Temple, Flag, Canopy, Fish, etc., have also to be taken into account. Their significance is revealed in Sanskrit verses or *slokas*. I could not at first identify them in practice. Hindu pundits were not of much use, either. It is only after long years of close study and

work that I have been able to locate and identify them on human hands.

In this connection I should like to cite an interesting experience of mine. In 1934 I was asked to read the palm of a young man of 22, a law graduate and the son of an ex-minister of an Indian state. He was on the threshold of life, and he was worried about his chances of admission into the Indian police service. I noted that the lines of Fate and Sun were conspicuously absent. Hence I could not predict success at his examination. My position was decidedly awkward. If I said he would do well, I should have been false to myself; and if I foretold failure, the young man would be upset and discouraged. So I said that he had a fair chance, but much depended on his own efforts. Actually I felt that his chances were slender, and that the odds were heavily against success. Later on, I learnt that he had come out quite successful. On referring to my Hindu textbooks, I discovered that on his hand was the mark of a temple, indicative of good social position and wealth.

In Benham's *Laws of Scientific Hand-Reading* you will see the imprint of the hands of William Jennings Bryan, a candidate for the Presidency of the U.S.A. I must say that a first glance, through a magnifying glass, did not warrant the reading that Bryan would amass a fantastic fortune and climb very high socially. A closer study, however, revealed the mark of a temple on his wrist, signifying great wealth and high status. This mark I have seen on the hands of scores of wealthy and famous persons, for example, Rabindranath Tagore, the great Indian poet.

The Hindu school again, mentions the sign of the Conch. When it is present, it denotes a millionaire. I have seen on the hands of a Hindu gentleman who in ten years could make a million and attain a high place in society.

On another occasion, I had the chance of examining the hands of the wife of a friend who was Postmaster-General of a postal circle in India. The lines of her hand were not clearly defined or bold enough to foretell high social status. The line of Health was unfavourable, with hints of asthma. Despite these indications, I was informed that she had six children—two sons and four daughters—a devoted and wealthy husband, well placed and affluent. According to the readings of the Western school, it would have been difficult to foresee that, at an early date in her life, she would obtain all that an Indian woman dreams of.

It is in cases like this that the Hindu school comes to our help. A palmist, trained on Eastern lines, would have spotted immediately the beautifully formed mark of Fish on her hand. This symbol connotes high social position, wealth, children, a long-lived and loving husband and successful and honourable careers for the sons and daughters.

According to the Hindu school, if the little finger of Mercury is evenly set on the palm and stands above the first or nail phalange of the third finger, it is a mark of good fortune; its

possessor attracts money like a magnet. On the other hand, if low-set, it means that he will continuously be struggling against monetary difficulties.

People with lines of children on the Marriage line, on the Mount of Mercury, have, sometimes been found to be childless. The Hindu school points to other places on the palm where children should be read. The one at the base of the thumb is reliable at all times. A well-defined island or *Yav* points to plentiful posterity, a generous number of sons and grandsons. If the *Yav* is well-outlined, the sons will bring honour to their parents.

According to the Hindu school, a hand heavily creased with lines portends a miserable and worried life, lacking mental peace. A heavily lined palm is by no means indicative of poverty, as some palmists are inclined to think. For poverty is indicated by a hand crude in form, with ugly, thick, candle-shaped fingers, from which lines are almost absent. On the hands of peasants, unskilled labourers, and semi-skilled artisans, I have generally found merely the three main lines of Head, Heart, and Life, deficient in good quality and shape.

In this book I briefly and lucidly present the Hindu viewpoint, after dilating on the theories of the Western school. In the later chapters I have illustrated the principles of the Indian system.

Is palmistry of any practical use? Mr. Noel Jaquin in *The Hand Speaks* says: "My whole aim and object is to prove, or rather enable you to prove for yourself, that the human hand betrays both intimate psychological processes, and also the presence of disease in active and semi-active states. I have been very impressed, as I am sure you will be, by the evidence of a parallel psychological defect existing as the sequence of a physiological defect, or being complementary to it in the physiological sphere." He goes on to say: "The hand gives a perfect picture of the whole, with its relative strengths and interactions. It gives that much-needed individual picture."

Thus, we see that the hand can reveal our mental, moral and physical tendencies and the intimate relation between the hand and the sub-conscious mind through which we come into contact with the Infinite intelligence that shapes our destiny. This explains why the lines and signs undergo a change in a mysterious way due to the working of the mind, which acts under the direction of the will and, what Hindu philosophers refer to as *Buddhi*, the discriminative faculty.

We are therefore of the opinion that the conscientious study of palmistry can prove useful to physicians in the treatment of patients; to parents concerned about the future of their children; to teachers planning programmes of instruction; and to men and women who contemplate matrimony.

Speaking as one who has been associated with educational systems for over a quarter of a century, I have always felt that

it would be really advantageous if the hands of little children could be read periodically by a teacher-palmist attached to the school. Would this be a move in the right direction? I think it would. The powers that be do of course carry out psychological and intelligence tests, but not in all institutions, and certainly not on a nation-wide, systematic way. No one so far has had the vision to see the usefulness of scientific palmistry in keeping a regular record of the students, with a detailed analysis of the latent tendencies as revealed by the marks on their hands. As the result of reading the hands of my pupils, I have been able to obtain a better insight into their natures and characters, which was of material assistance to me as a teacher and guide. I should strongly call the attention of Indian leaders to the importance of palmistry in the field of education as a definite means of drawing the best out of students.

Hence I advocate with conviction that Indian Universities should introduce palmistry as a subject of study. This would tend to popularize it, so that subsequently it could be made a compulsory subject to be taught, with Child Psychology, to pupil-teachers in Normal Schools and University Training Colleges. This may sound novel and startling, but it is a fact that in Ancient India the guru was at once priest, teacher, and palmist or astrologer.

Trained teacher-palmists would be able to maintain a record and "analysis" of the marks on the palms of their pupils; which would help them to understand them, and solve the problem of "the difficult child".

It might be objected that the study of hand-reading is likely to foster superstition among the students. This, in my opinion, is only likely where the science is wrongly used.

Writers on palmistry stress the fact that hand-reading enables them to forecast well in advance the state of health of a person, as well as the state of mind that might be responsible for it. These warnings could be used to avert much suffering.

In India, among the Hindus, parents become extremely anxious about the future lot of their daughters, as soon as they attain puberty. The marriage of children here seems to be the concern of the parent more than of the child. From this solicitude has arisen the custom among caste Hindus to compare the horoscopes of the husband-and-wife to-be, to see what the stars foretell. As a professional palmist, I must say that seldom have I read "domestic bliss," the reason being, probably, that few people are happily mated. For, in numberless cases, marriage is neither a union of hearts nor a union of mentally compatible persons. In this direction palmistry can render valuable assistance by providing a pair on the brink of marriage with a clear breakdown of their nature, health and tendencies and facts about the future as revealed by the imprints of their hands. Thus, the suitability of the match can be forecast with almost cent-per-cent certainty.

There is yet another aspect of hand-reading about which opinion is likely to be divided, namely, the nature of free-will, and the extent to which human beings enjoy it. Man is the architect of his destiny, according to some. The fatalists, on the other hand, pin their faith to predestination, and insist that what is pre-destined by God will surely come to pass. For them it is natural to accept whatever a palmist or astrologer can predict about a newly-born child. If their belief is true, it is difficult to account for the deepening and fading away of marks, as the years roll by. It has been noticed that some lines react strongly to a change in life, and become changed beyond recognition, or altogether disappear. For example, a change in the mental condition of a person has often been found to make the shadowy lines of Fate and Sun on his hand deeper, or fainter. This would mean that our present life and conduct is the result of what we bring with us when we come into this world.

In this connection let me quote the great Indian law-giver, Manu. "Success in all worldly affairs," he says, "depends upon the laws of destiny controlled by the actions of mortals in their previous lives and the conduct of the individual; the decrees of destiny are a mystery. We must therefore have recourse to means which depend upon man."

These words convey an important truth. In human affairs free-will and predestination play their parts. By predestination I understand the conditions under which a person is born and the sort of body he is equipped with by nature or God. The accident of birth has played in the past, and continues to play, a great part in the career of every human being. Some of us are born to riches, with everything in our favour. Others are born poor, with a never-do-well battle to be fought. At the same time we know that man has surmounted adversity. Physical limitations hold him back, but by dint of sheer will power, he moves ever forward and upward. We infer from this that under the influence of a strong will the lines of the palm undergo changes corresponding to the altered life of the person. How and under what laws such changes are wrought on the hand it is not possible to say. It may, perhaps, be hazarded that God stimulates the sub-conscious mind in connection with the coming change, and because of the intimate connection between the hand and the mind, imprints are made or modified on the palm.

Is it possible for an astrologer or palmist to forecast an event, seeing that the element of free-will is likely to cause changes in the markings on the hand? Palmist authorities answer variously. Desbarrolles, the Frenchman, declared that it is not possible to read the occurrence of events marked on the hands more than five years in advance. But actually palmists have been able to predict events relating to accidents, bereavements, and other fatalities as also happiness and suc-

cess (suggested by hand-marks), which did come to pass at the specified time. In many cases, the warning against dangers and "don'ts" were carelessly unheeded.

On the other hand, palmists have been able to notice the dimming line of Life growing deeper, while a broken one rejoins. If they had foretold death, which the masters do not permit, their forecast would not have come true. I myself could predict several years in advance the shape of things to come. But there were cases in which my predictions did not turn out to be accurate, presumably either because of my own imperfect reading, or uncontrollable changes in the lines due to the use of will power.

If the view of the Greek philosophers that Fate is above Zeus, the Father of the Gods, is held, we would have to believe that even incarnations of the Deity, like Shri Rama and Shri Krishna fall under the law of *Karma*. Mysterious are the decrees of destiny, as Manu has exclaimed. This being so, the presence, appearance or disappearance, deepening or fading of the lines and signs will for ever remain a closed book, and no explanation will ever be possible. Further, it will also remain a mystery whether the hand-marks connoting distinction, riches, and success are present at the outset, or whether they develop as their possessors carve out destinies for themselves. An answer could only be given if detailed records had been taken and preserved. But this much can be said: the mark of eminence and success has invariably been present at the time of the hand-reading.

To me it does not seem quite accurate that palmists and astrologers are in a position to foresee the entire course of human existence. This kind of fore-knowledge would be divine; hence our science can by no means claim infallibility. A palmist should know his limitations. As for myself, I must state that I have been successful to a large extent in forecasting the salient events of a life. But I could never be definite as to the exact span of a life—not that there are no clear rules governing correct conclusions in this matter but that is the one thing above all else that Providence appears to have jealously hidden from the ken of man. After the event, a reasonable explanation of the fated dissolution of a human body is afforded by the palmist by referring to the fact that of all the lines on the human hand the line of Health is the most changeable. It varies with the life we are leading. Hence, at the time of death, it takes on a malignant, dangerous form presaging dissolution.

The fixing of time on the hand with reference to events is extremely difficult. Different methods have been advocated. A good student of this book, however, should have no difficulty. For this reason the predictive aspect of hand-reading cannot be carelessly brushed aside. If it were, the science would lose much of its charm; as men in all walks of life, prince as well

as pauper and celebrities like Annie Besant, Vivekananda, Lady Curzon and Napoleon have consulted palmists and astrologers. For foreknowledge is an obsession (almost) with everyone, even though it may turn out ill.

This book is divided into three parts. The first deals with Cheirognomy; the second with Cheiromancy; and the third with Practical Palmistry. In the last section I have tried to give short, clear readings of famous hands in order to illustrate unusual marks and signs like the Trident, Fish, Temple, Conch, Flag, Triangles, and others referred to by the Hindu school of hand-reading.

Besides, I have also included a pithy reading of some of the characteristics of hands that came under my observation. These will enable students to grasp the principles of hand-reading as explained here, as well as my system of fixing time from the hand, without a clear knowledge of which the study and practice of palmistry becomes uninteresting and, to a great extent, valueless.

CHAPTER I

CHEIROGNOMY OR THE SHAPE OF THE HANDS AND FINGERS .*

Of all the living things on earth man is the most complex; and of his limbs the hands are the most wonderful. The hands have been able to make the most wonderful machines; but he himself could never invent a better and more useful thing than his own hand. Close examination of the shape, signs, marks and lines on the hand can reveal nature, health and mental tendencies and destiny, as has been established by modern writers. For the hand is the humble servant of the brain, and there is an intimate connection between its centres and the hand.

A great diversity is found in the shapes of hands, which have been classified under the following headings: square, spatulate, conic, mixed, philosophic, psychic, and elementary. These classes are marked off from one another by the shape of the palm and the fingers and the knots on the joints. For practical purposes this grouping does not yield reliable conclusions, as no type is found "pure" or "exact". At times it is misleading and likely to confuse students. "Very rarely, if ever," says Noel Jacquin, the British palmist, "is there found a subject possessing hands that entirely conform to any one of these types. Man is a complex animal, often a tangled mass of apparent contradictions. The hand, therefore, often betrays this complex combination of varying traits."

For the proper divination of character and disposition, Cheirognomy is unequalled among occult sciences. The shape of the hand and fingers is largely hereditary, but the lines and signs on the palm are not transmitted through parents. In real life we come across hands that are broad, short, large or small, long and narrow, soft and flabby and hard.

Large hands belong to people who are fond of extremely detailed work and are inclined to go into the minutest details of business. They have small handwriting, and pay close attention to the rules of etiquette, and are easily offended by even the slightest lapses of courtesy.

A *broad* hand indicates a more balanced type of mind with broad vision, commonsense, and love of activity not usually encountered in any other type.

Small hands belong to people who write a large hand, and are complacent by nature, broadminded and readily satisfied. "They prefer to carry out large ideas," says Cheiro, "and as a rule make plans far too large for their power of execu-

tion. They love to manage large concerns and govern communities."

Long and narrow hands characterize "dreamers." They are not thorough-going and practical in their methods. They sometimes prove to be jacks of all trades and masters of none. It has also been observed that thinness and length of the hand makes a person self-centred. He feels out of place, isolated from the mass of mankind, is shy and retiring by disposition.

The possessors of *soft hands* are generally poetically minded, imaginative and highly strung. They are governed by their senses. Hence a soft hand is more frequently a woman's hand. If it is flabby, the above characteristics are magnified to danger point. It then becomes the hand of the slothful, the pleasure-lover, the utterly selfish and heartless, and naturally, the common thief and traitor. Its possessor has a tongue and a brain ever active in evil ways. It is the hand of the anarchist.

Hard-handed people are practical as a rule, lacking strong imagination. They are frank and open, undemonstrative, hard-working, firm and reliable, and remarkably courageous.

With the passage of time the hands become drier and less supple. Hence we have to reckon with the age of the subject when we examine the consistency of the hand.

An *extremely hard hand* indicates lack of intelligence, brutality, and great indifference to others as well as to one's self.

The above is a summary of what Western palmists have said about the hand in general. I have not described at length what they teach about its shape. For information on this point I can but refer the reader to the standard authors on palmistry.

(II) The Palm

A *thin, hard, skinny and narrow palm* connotes timidity, meanness, poor intellect, absence of passive or active energy, and a nervous, worrying toubled nature.

A *very thick palm, full and soft* shows sensuality, gross sensual instincts, excessive confidence and selfishness.

A *thick palm* with hardness of hand and short fingers indicates a primitive hand. This is the hand of an unskilled labourer, who is not expected to improve his lot. If this is accompanied by a bad-looking thumb, it is the hand of a brutal criminal.

A *firm and elastic palm* is indicative of quickness of intellect, equanimity of mind and energy.

A *very hollow palm* signifies misfortune. As Cheiro says: "Such people have even more disappointments than fall as a rule to the lot of mortals." This hollowness inclines more to one line or portion of the hand than to another. If it is in-

clined to the line of life, it foretells domestic troubles. If it leans towards the line of fate, it predicts misfortune in business, money, and worldly affairs. If inclined towards the line of head, some brain trouble is to be feared. When under the line of heart, it indicates that there will be disappointment in affections.

According to Hindu palmists, the signs of good and praiseworthy hands are ten in number, and are as follows: warm to touch; coloured like the sky before dawn; if the fingers are joined together, without leaving an opening, no light would pass through; bright hands, as if they are oiled; full and thick; medium-sized; copper-coloured nails; long-fingered; wide; no sweat, *i.e.*, always dry.

The hands of a rich man have long fingers and good-looking palms. If the hands of a woman appear as charming as a lotus-flower, she is fortunate, and will lead a happy life. Women with thin, skinny hands with protruding veins, with a network of wrinkles, lines and signs are not destined to be happy.

According to Hindu palmists, a palm which is evenly balanced, with round hollows, presages wealth. A raised, full palm shows that the subject is charitable. A clearly hollow palm means that the person will lose his patrimony. A palm with a distinct hollow is a sign of poverty. Varahamihira says that such a palm betrays a tendency to be hard-hearted and pitiless.

When the mounts on a hand are normally developed, it is not possible for a palm to have hollows. The truth is that a palm which is evenly balanced is likely to have a round type of hollow; and this is regarded as a favourable sign. Benham supports this view in *Laws of Scientific Hand-reading*. The centre of the palm is called the Plain of Mars. When this area is unusually hollow, a person lacks drive, dash and push. He is of an easy-going disposition, and in worldly struggles he is easily discouraged. The Indian palmists regard the hollow as a mark of indigence. A heavily lined palm signifies misery and troubles in life, sometimes a short life. If there are very few lines (see the hands of unskilled labourers), this is a sign of poverty.

(III) Colour of the Palm

A red or pink-coloured palm is a sign of fortune. If the colour is yellow, the subject is inclined to sexual irregularities, illicit generally. A yellow palm points to a bilious condition, which is the cause of irritability. White and black palms indicate poverty. Blue signifies the habitual use of intoxicants.

CHAPTER II

FINGERS

(a) *Long Fingers and Their Indications.* Fingers are either long or short. Long-fingered persons are mostly found in the upper strata of society and engaged in intellectual callings, such as law, surgery, accountancy, electrical engineering, etc. They love detail and accuracy even in trivial affairs. They are apt to worry over trifles, and are easily ruffled by adverse circumstances. If the hand is bad, the person is deceitful and

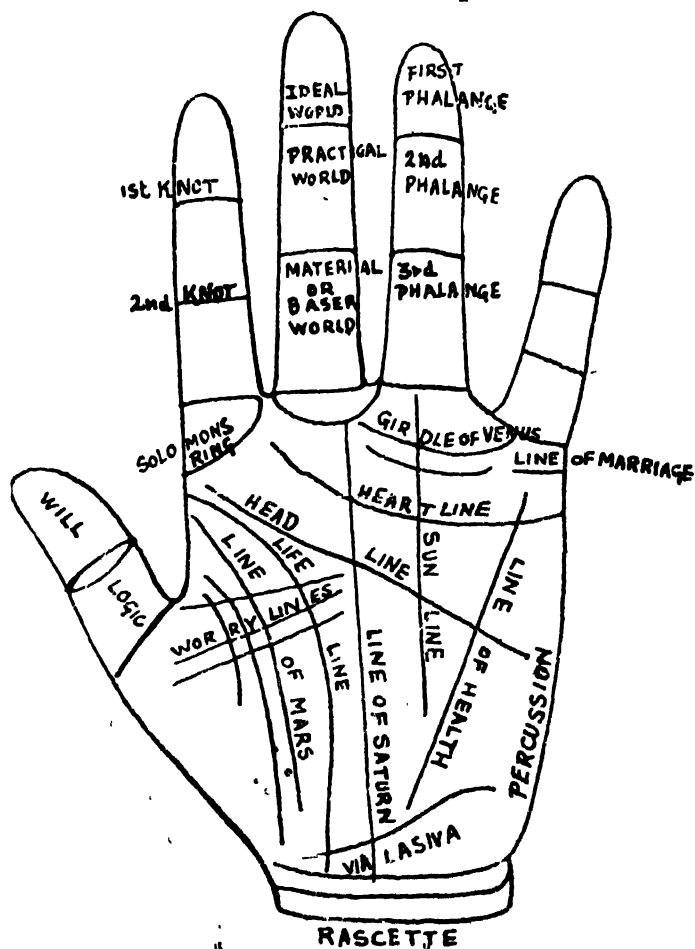


FIG. 1.

MAP OF THE HAND ACCORDING TO WESTERN SCHOOL

cowardly. Long fingers signify sensitiveness and culture. They are prevalent in members of professions requiring brainwork, but not in those earning their livelihood by means of handicrafts. If the fingers are very long, they show virtues and vices of an extreme character.

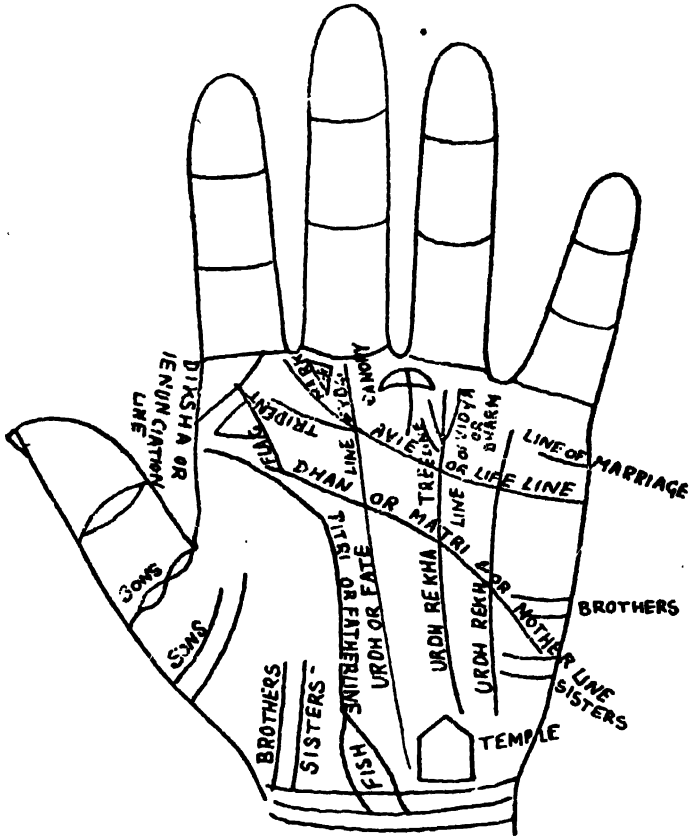


FIG. 2.

MAP OF THE HAND ACCORDING TO HINDU SCHOOL

(b) *Short Fingers.* Short fingered persons are quick to act, quick to grasp essential points and possess quick minds. They are organizers; but, unless aided by long-fingered persons, they are apt to overlook details. They take things for granted, and do not look at matters closely. They are hasty in their manner and assert their rights in a bluff, down-right manner. Short fingers have been considered as signs of a lack of culture and good breeding, and generally occur in families

engaged in handicrafts. Thick and short fingers indicate selfishness and sometimes cruelty, if found on the hands of others than labourers.

(c) *Knotty Fingers.* For an accurate reading the actual formation of the fingers should be carefully examined. There are two recognizable types: knotted and smooth. People with knotty fingers are throughout and have analytical minds. The main points to study in fingers with knots are: symmetry, order and punctuality. These characteristics combine to make a successful, clever mechanic, architect, devoted and conscientious scientist, and a just judge, who is not likely to be swayed by his emotions. It is regarded as a sign of commonsense. If the fingers are heavily knotted, they make a person unimaginative, incapable of appreciating the beauties of poetry, art, music, and literature. Such fingers are found in businessmen, absorbed in their affairs, with their higher impulses dulled and blunted. These characteristics are enhanced, if the fingers are long and knotted. Knots on short fingers tend to control their quickness and impulses, and render them rational and amenable to reason. The fingers have sometimes only one joint developed or knotted. The first joint is one that indicates order in ideas; the second knot, order in material things; the third, order in domestic matters. Each knot has a significance of its own, so that the fingers with the first knot developed are those of a philosopher, possessing abundant intellectual power. This is the sign of an author. If the second knot is duly developed, we have the hands of a person who uses his mind to evolve systems. This is present in the hands of merchants, book-keepers, farmers, mechanics, and school-masters of the ordinary type. The characteristics of finger knots should be read together with other characteristics like the variety in tips of the first phalange, etc.

(d) *Smooth Fingers.* While knots in fingers denote powers of reflection and orderly ideas and actions, smooth fingers are found on the hands of persons who are impulsive, unsuccessful, hasty, thoughtless and ignorant of real facts. Their first thought is generally the right one. Their guesses may be correct, but they meet with failure if they start reasoning. Note that any isolated observation will always be valueless whenever an exact conclusion is required. Therefore attention is drawn to the many relationships that exist between these types of fingers and this or that line or sign.

I do not propose to describe in detail all the aspects of Cheirognomy treated by certain standard writers. In this connection I would recommend Benham's *Laws of Scientific Hand-reading*.

Fingers, classified according to the tips, are of four kinds: pointed, conical, square, spatulate. Very rarely have all the fingers been found to have the same kind of tips. In such a case,

the rules applying to each type should be borne in mind while forming an estimate of the nature of a person's character.

(e) *Pointed Fingers.* The rarest and finest hand of all is the hand with pointed or psychic fingers, a well-shaped thumb, and flexible fingers. Pointed fingers refer to hands of people belonging to the ornamental rather than to the useful section of society. They are poets, dreamers, and philosophers who dream wonderful dreams of social regeneration, but are devoid of the ability to do anything constructive. They find themselves in this world, but do not feel themselves of this world. Such fingers must have been those of rabid fanatics, early Christian martyrs, monks, and mediaeval idealists and visionaries. Pointed fingers connote intense self-absorption and renunciation. In India avatars like Lord Krishna have been shown as possessing long, smooth-pointed fingers. If these signs are exaggerated, they are unfavourable and bring misfortune. There is a lack of practical application. For a poor man to marry a woman with pointed fingers would spell certain disaster. His household would be neglected, and his children unattended.

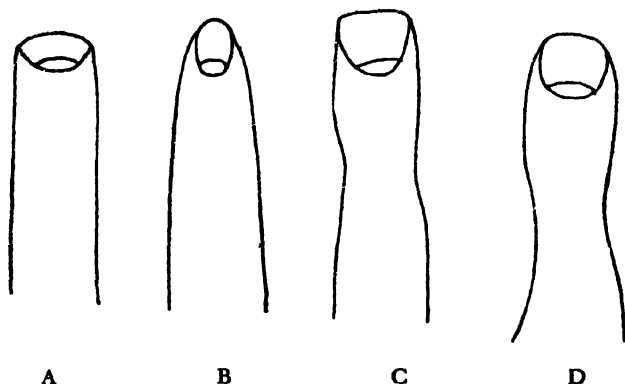


FIG. 3.

- A. Finger with square tip and smooth joint.
- B. Pointed tip and smooth joint.
- C. Spatulate tip with knots.
- D. Waist-like thumb.

(f) *Conic Fingers.* Here the fingers instead of gradually coming to a point without knots, from the first to the third phalange, keep even in thickness up to the third and then assume a semi-pointed cone or tip. They are thicker than the pointed fingers, and so is the palm that accompanies them. These persons, with conical fingers, will be driven by impulse and instinct more than by reason, and the degree of strength as indicated by the thumb will make them industrious or otherwise. To this class of hands belong all those restless people who cannot remain in one place or job for a long time. They are of excitable tem-

peraments, sensitive, lovable, but inconstant in their affections. If conical fingers are found on the hands of a woman, the hand, according to St. Germain is one that is "par-excellence". The owners of such fingers and hands are attracted by all beautiful things in art and nature. But he or she, as the case may be, is a plaything of moods, and this fitfulness is the cause of failure in married life. If the fingers are unusually conical and the hand bad on the whole, lethargy, sensuality and incapacity to concentrate are indicated. This makes for an unbalanced, futile life. On the hands of rogues, thieves, vagabonds, crooks, the fingers are conical with the little finger of Mercury extremely long and dominant. Such persons have never been known to be straightforward, honest characters,

(g) *Square Tips*. People with square finger-tips have their first phalange square, not only on its upper face, but on all four sides. The palm with the characteristic square tips is of medium thickness and slightly hollow and firm. The thumb is large and well-formed, and the first knot is also in evidence. Marked characteristics of this hand are regularity, order, perseverance, and foresight. It is the hand of a thorough businessman, more practical than thoughtful, the hand of a mechanical, practical person strictly adhering to usage and laws ruled by reason rather than by emotion, and of a truthful disposition. He is not prepared to sacrifice respectability, is generous, but knows where to place his charity. In short, square-fingered hands are the sign of clever, capable persons, who succeed. If the fingers are knotted, they incline to study and reason. Tip joints, if developed, will incline one to organization, invention and, in case of absence of development of the lower joint, they may not be able to complete their inventions. Square tips also predict proficiency in sport.

(h) *Spatulate Tips*. Spatulate fingers are found on the hands of persons who are energetic and active. They are common in the U.S.A. and Great Britain. Possessors of such hands are dynamic, self-confident and lovers of outdoor life. Such hands indicate a tendency to indulge in mechanical crafts and agriculture as well.

Ancient feudal lords and warriors had this type of fingers. Christian reformers and modern "progressives" and reactionaries are characterized by such finger-tips.

(i) *Mixed Types*. In actual life, it is very rare to find any one on whose hands the fingers are uniformly of one type. Most hands are made up of mixed types. The most usual combination is that where the first and fourth fingers are pointed or conic and the third and second square or spatulate. Such people will have some of the characteristics belonging to each type. The palmist consequently has to discriminate when reading a hand by examining closely each finger-tip.

✓ There are able artists on whose hands a well-developed Mount of Venus, with conical or pointed first and fourth, and spatulate second and third fingers have been observed. The pointed or conic type indicates artistic vision, love of colour, a good ear for music, or the feeling for rhythm. If the little finger is pointed or conical, the possessor has the ability to make impressive speeches. The presence of square or spatulate tips on the second and third fingers gives its possessor the ability to realize his ideals and instincts. Short fingers, relative to the palm and nails, makes a person a capable organizer, one who will not rest until he has finished a job thoroughly. People with such signs have been found to be severe taskmasters, especially if the line of head is straight and turns up towards the Mount of Mercury at the end.

If the hands are heavily knotted and have pointed fingers, the possessors incline to be of a grasping nature. They are disposed to be wasteful, as far as their own self is concerned, but in case of their fellows, they are niggardly. Their house-members are shabbily treated. These people are also extremely self-centred.

Composers of music have the first and fourth fingers pointed, and the second and third fingers spatulated. The first joint should be developed, and the Mount of Venus prominent. Hands with spatulated and knotted fingers are inclined to be of a mechanical, inventive turn of mind. People with pointed first and fourth fingers and square second and third are likely to be poets, provided smoothness of the fingers is evident.

Authors have their top joints developed irrespective of the shape of the hands and fingers.

The presence of pads on the inner portion of the finger tips are definite signs of a nature which is sensitively alive to all that is beautiful and harmonious. If this sign is very prominent, a sort of personal attraction or mesmeric power is indicated.

The pads referred to just now, if found on the hands of a doctor, nurse, or veterinary surgeon, are invaluable. Hence, it has been seen that with these marks a firm hand, short fingers, and a slightly curved little finger a clever surgeon or vet is predicted. If there are transverse lines on the inner portion of the second phalange of the thumb, there is present a strong power of attraction.

It is important for the student to note which finger dominates in a hand, as well as the dominant phalange in that finger, as each finger has three phalanges. The degree of strength or otherwise of the finger should be judged by the strength or weakness of the mount situated below it; for, if it is overlooked, a correct judgment of the nature and character of the possessor of the hand will not be possible. For example: if, on the hand, the first finger, *i.e.*, the finger of Jupiter, is unusually long with a strong and developed Jupiter mount as

compared with other fingers, we should conclude that the finger in question is the dominant one, and the subject would be a Jupiterian in temper, nature and character. In such cases, the finger is either nearly equal to the second or larger than the third one. Having decided this point, one should next compare the length of the dominant finger with the others, and note the abnormal development of length of the phalanges of other fingers as well. He may then conclude in what way the dominant characteristics are modified by these signs. It must be borne in mind that comparative thickness, width, flatness and length of phalanges should be noted, considered and judged. An unusual thickness of a phalange is equivalent to an uncommon length, but refers to greater strength of character and will-power. A finger divided into three phalanges is read thus: the first (nailed) denotes idealistic or mental tendencies; the middle one, the reasoning and business capacity; and the third, material or animal characteristics.

The Jupiter Finger and Its Phalanges. The first or index finger is known as the finger of Jupiter. This denotes by its length, width and development the degree of personal pride and self-respect that is possessed. If it is longer or equal to the second, this is a sign of an 'unusually ambitious person who desires to rule and dominate the world. This was a mark present on Napoleon's hand. If it is long, it indicates a tendency to rule, and is generally present in the hands of statesmen and clergymen. If the hand is bad in other respects, it means great vanity. If the finger is long, with a pointed tip, there is present religious exaltation and superstition. If of the usual length, but with a square tip, there is a tendency towards a constant quest for truth; but, if the tip is spatulated, then the person will be attracted to new creeds. If the first phalange is long, then a person has the intuitive faculty. If the second is long, it indicates ambition and love of domination. If the third is long, an autocratic, tyrannical spirit is indicated.

If the first phalange of the index finger is short in proportion to the first phalange of the other fingers, it signifies that the individual is naturally disposed to disregard religious duties and obligations, and has a poor opinion of them. The reasonable and the natural side will appeal to him first, and he is not likely to be swept away by religious impulses, except under uncommon circumstances. A long first phalange can alone give that sense and strength of religious fervour which impels one to surmount mean and worldly circumstances.

A well-proportioned first phalange of Jupiter, if pointed and combined with a clear, well-marked line of head, endows a person with a talent for languages and a desire and ability to acquire foreign languages with the greatest of ease. A very pointed first phalange indicates superstition and mysticism, and is met with in India among the Vaishnava devotees of Shri Krishna. It is curious to note that the hands of racing men,

who have faith in lucky or unlucky omens, have this mark in a prominent form.

A comparatively long and large second phalange of the finger of Jupiter coupled with a strong thumb and no adverse sign on the hand to contradict it will enable its possessor to attain that status which he has always been coveting. The Mount of Jupiter under this finger is the mount indicative of sociability, position, ambition, love of power, religion, and love of nature.

When the third phalange of the finger dominates and is coupled with a high mount of Jupiter, the subject will be excessively haughty. If the first phalange is also large, it indicates the religious intolerance of the Inquisitors, Bloody Mary and Aurangzeb.

The Saturn Finger. The second finger is called the finger of Saturn and denotes the degree of reasoning ability, intelligence, and seriousness of the subject. It is called the finger of balance. If it is long and twisted, murderous instincts are indicated. It is rarely long and pointed. If it were so, the person would be selfish. Generally, the tip of this finger has been found squarish or spatulated. This indicates love of animals, and understanding of art, literature, and music. If the first phalange is long, a person is inclined to be sad and superstitious, and may sometimes have a tendency to commit suicide. This sign, coupled with a long first phalange of the first finger, denotes a nature having a firm belief in the doctrine of predestination, and may go to produce a noble type willing to sacrifice his all for the sake of a lost cause.

On the other hand, if this phalange is short, it indicates a septis with regard to the supernatural, and one who is not carried away by religious emotion. He will have a longing to cling to life, and is not anxious to spoil his chances of improving his lot, even if this can be done at the cost of others. Religious considerations will occupy a secondary place with him, when his own personal comfort and pleasure are concerned.

The second phalange of Saturn, if comparatively long, denotes a love of agriculture and mechanical occupations, and also a fondness for outdoor life. Farmers, gardeners, game-keepers, land agents, mechanics, will have this phalange strongly developed. Saturn rules the earth, and all that is in it. Miners belong to the Saturnian type, and generally have this second phalange powerfully developed.

A person whose dominant phalange is the third one is of the earth, earthy. Unless he possesses a good finger of Jupiter and other favourable signs on the palm, he will never be able to be better than a mere clod of earth.

The Finger of Apollo, or the Ring Finger. The finger of Apollo is very important and useful in gauging the tempera-

ment, abilities and inclinations of a subject. Apollo rules art, music, painting, sculpture, literature, public life, and dramatic talents of a high order. But we shall be mistaken if we were to wholly rely on the Apollo finger to find out whether the subject can be a successful actor, painter, or musician, as many other factors have to be examined closely. This finger indicates the artistic flair, a desire for wealth and honour, and sometimes a vain love of ostentation in dress, jewellery, or riches. When it is unusually long, reaching nearly to the nail of the second finger, and sometimes equalling it in length, a certain amount of rashness and gambling tendency are signified. The subject is apt to indulge in speculation. If possessed of a weak will, he will risk everything, even life, for the sake of chance.

If this finger is pointed at the tip when other fingers are not of this type, the person is frivolous. If it is square at the tip, the person will pursue art for the sake of the money he can make out of it. If spatulated, a certain dramatic talent of a high order is indicated.

If the first phalange is long, the person has artistic inspiration. If the second is prominent and long, he is industrious. With a long and broad third phalange, one is very likely to turn artistic talent to money. Such a person is vain and given to ostentation.

If the finger is as long as the first, the person is moved by an intense passion for fame and wealth.

When the third finger is dominant, he is a true Apollonian, ruled by a sunny nature. If the finger is as long as the second, optimism will characterize the subject, impelling him to diverse kinds of speculation. But signs and marks of strong will and wary disposition, if present will keep him from becoming a foolhardy gambler. Examine the thumb and the lines of head and heart for these signs.

The Finger of Mercury. The fourth finger is the finger of management, and imparts strength to utilize abilities indicated by the head line. No person ever rose to distinction without a long Mercury finger. With it, even a fool would achieve success. That is why ancient Indian sages remarked that if the little finger rises above the first joint of the Apollo finger, it is a mark of good fortune.

The temperament can be found out by noting the formation and shape of the Mercury finger. The longer the little finger, the longer the subject takes to forgive and forget. A short finger of Mercury indicates a short temper; but such a person is apt to forget quickly the cause of offence.

A subject with a long first phalange of the little finger has generally the gift of fluent speech and the power of swaying his audience. If the tip is pointed, he will have a keen sense of the ridiculous, and will possess a power of mimicry. If the fingers are supple, the line of head clear and deep, and the

first knot of the long little finger is well-developed and long, it signifies perseverance, industry, and commercial ability. This sign is present on the hands of successful businessmen and merchants.

A long third phalange is the sign of shrewdness. On a bad hand cunning and untruthfulness are indicated. If the line of head slopes to the mount of the Moon, it denotes a dishonest, untruthful, cunning and deceitful nature.

If the little finger is nearly as long as the third, it is the mark of a savant and philosopher. But, if the hand is bad, a deceiver and cheat are indicated. Although rarely found, if the little finger is as long as the second, this is indicative of the fact that the subject possesses immense powers of self-denial and sacrifice, enabling him to overcome all obstacles.

A curved little finger has been found in the hands of hospital nurses, and means that she is suited by nature for the profession of her choice.

If the finger of Mercury is set low on the hand, it is a sure sign that the person will have to struggle against monetary circumstances all his life. This is a certain indication of lack of push and dash in the subject. If coupled with absence of self-confidence, shown by the head line and weakness of will by the thumb, it presents a huge stumbling block to a successful career. But, if strength of will and self-confidence are in evidence, it is a magnificent mark; for it assures that the person is unselfish and gives him a nature that would scorn to use people and circumstances for his own personal advantage. This mark is present on the hands of humanitarians and saints rather than on those who live chiefly on the material plane.

Fingers on a Line. In certain hands you will find the palm arched at the top. This should not be regarded as an unfavourable sign, as it is encountered within a certain kind of thin, long-fingered hand. The bad or unfavourable sign is when the slope is all on one side. When the fingers of Mercury or Apollo are set much lower than the other two, there is not much power and capacity for carrying out one's ideas. There is always a hard struggle, even when a clear head line is found. But, if, on the other hand, the slope is reversed, the subject will be incapable of fair dealing and unable to realize high ideals despite the presence of an excellent heart line and the mount of Jupiter. On the hand of great persons, the fingers have been found set on a line, and this gives an evenly balanced nature and capacity to deal with affairs of life in a successful manner.

Some More Important Observations Regarding Fingers. For the benefit of the student it should be pointed out that the fingers should be straight to express ability and capability indicated by the lines and mounts of the hand. A twist of the fingers should be distinguished from straightness; the effect of illness should also be studied. It should be clearly borne in

mind that fingers to be good should be flat or squared, rather than broad on the inside and round like a candle. All the three phalanges should be examined and differences in shape and formation observed. For people with candle-like fingers are devoid of capacity because of impressionability, self-deception, and disorderliness of mind and nature.

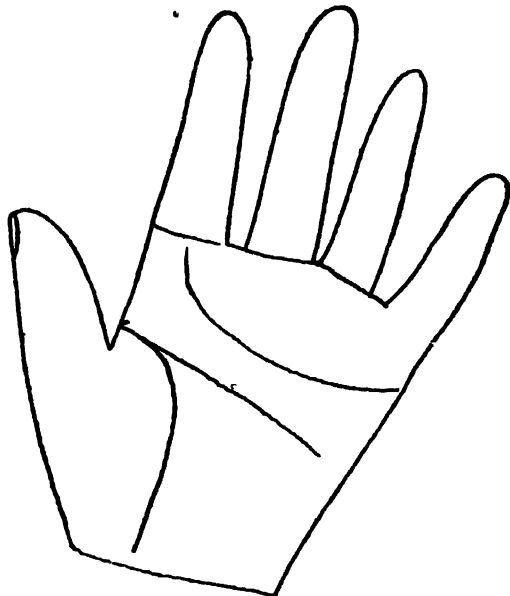


FIG. 4

1. Wide space between the base of fingers and the Line of Heart indicates general talents.
2. Fingers evenly set on the palm.

The fingers should always be more noticeable than the palm of the hand. They should be long and large in proportion. If this is the case, the character is more influenced by ability rather than by emotions and ideals. The result is that excellent acts would follow, and there would be no chance of their being only dreamed of and never realized.

If the fingers turn up at the tips, they indicate avarice and tenacity. If they turn back, the person is tenacious also. If they curl up towards the palm; it means that he is grasping by nature, not only as far as money is concerned, but also in other matters.

Larger upper phalanges of the fingers denote constructive ability. This is a sign found on the hands of clever carpenters, dressmakers, tailors, sculptors, etc.

Hollowed lower phalanges of the fingers are symptomatic of shyness. This will vary in the two hands according to whether the subject has mastered it or not,

Thick lower phalanges indicate greed and love of eating. If thick and wide, a heavy eater is foreshadowed. Good cooks can always be detected by the thickness of the lower phalanges.

If, on opening the palm uppermost, with the fingers held close together, small spaces are observed at the base of the third phalanges, they are signs which show that a person is capable of living on poor and hard fare, if necessary. To this class belong explorers, mountaineers, and big game hunters.

Space between the Fingers. When the hand is thrown open naturally, palm uppermost, if there is a large space between thumb and the first finger, a person is large-hearted; between the first and second fingers, an independent thinker; between the second and third, original and eccentric; between the third and fourth, independent in action and self-reliant.

Observations by Ancient Hindu Writers. According to ancient Hindu writers, there are four fingers and one thumb, and, if their number is more, this is considered an unfavourable sign, denoting poverty, troubles, and short life (in some cases).

Fourteen types of fingers with their indications are described. Straight fingers indicate a fortunate person. Straight and long indicate long life. Thick and round indicate poverty. Fingers bent outwards indicate soldiers. Short and flat fingers indicate servants and labourers. Dry fingers indicate poverty and are unfavourable and bad. Fingers with hair on the back, unevenly made fingers, crooked fingers, very short fingers, very thin fingers, fingers spread wide apart are indicative of poverty. Fingers on the hands of a woman, if crooked, are considered a sign of childlessness and widowhood.

A Few More Observations Regarding Individual Fingers: If the Mercury finger touches the upper or nailed joint of the third finger, the subject will rise above the other members of his family, and by dint of his own ability grow wealthy. Sometimes there are gaps between the fingers, when they are held close together. The absence of these gaps is a mark that the subject will be wealthy; but their presence indicates that the person will remain poor. If there are gaps between the third and fourth fingers, he will be successful in middle life. If between the second and first, he will be comfortable in youth. If the fingers are entirely closed, it is a mark of wealth.

Hindu teachers have described very clearly signs found on the toes of men and women.

Small Toes on the Feet of Men. If the first small toe next to the big toe is long, square and more beautiful than the latter, the man enjoys a good life. If it is short, there is trouble. If it is equal in length, it is neither good nor bad. If the second toe is longer than the first toe, then the man is apt to lose his wife. If it is equal to the first, it is a sign of luck. If the third toe is long, then he is given to study. If it is shorter than the second, he is an adulterer. If the first is thick and the fourth long, he is happy and wealthy. If the fourth is short, thick and wide

like a rod, the man is likely to lose his parents in boyhood. If the second is abnormally long, the man is not honoured and his work unappreciated. If the toes are short and widely spaced, the person is a domestic servant. If they are equal in length and placed together, they are looked upon as good. Indications of the toes resemble in some measure those of the fingers of the hand.

Toes of Women. If the toes of women are soft, round, fairly raised, and closely set together, they are looked upon as good. If very thin, the indications are unfavourable. If short, she will be short-lived. If the toes are crooked and broken, the woman is of a deceiving nature. If flat, then she is a servant; if wide apart, she will kill many masters and go to another. If, when a woman walks, a cloud of dust is raised in consequence, she will ruin three families. If the first toe of a woman is longer than the big toe, she is self-willed, licentious, and will never be able to live happily with her husband and sooner or later will leave him. If the second toe is longer than the big toe, the woman is unusually unfortunate, and source of worry to others. One should not marry such a woman. If the third toe of a woman is short, she is inclined to be quarrelsome; when this toe does not touch the ground while walking, she loses or kills two husbands and goes in for a third. When the fourth toe does not touch the ground while walking, a woman becomes a widow and remarries. If the second toe does not touch the earth while walking, after losing three husbands she will marry a fourth. If the third and fourth are short, the woman will have no husband at all.

CHAPTER III

FINGER NAILS

St. Germain, the well-known French palmist, says: "The modern physician, be he allopath, homeopath, or eclectic, has long ago admitted that the colour, consistency, and heat of the palm, as well as the form and thickness of the nail, are elements he cannot afford to neglect when forming a diagnosis of any patient's state of health." Besides, nails throw a flood of light on the temper possessed by a person. It goes without saying that a good temper is the most important feature in a person's character. This may refer to four factors: anger, cheerfulness, self-confidence and vindictiveness. While discussing nails, we shall see what has been learnt about these characteristics from an examination of the nails.

Nails and Health. As far as the science of cheirognomy is concerned, the size of the nail can be judged as extending from its beginning to the tip of the finger. Nails may be classified as long, short, broad and narrow.

Long Nails. Long nails denote weak physical nature. People with long nails are likely to suffer from chest and lung troubles, especially if the nails are thin, curved, or, worse still, fluted or ribbed.

Long, thick and curved nails are a sign of cruel nature and loose morals.

When this kind of nail is shorter, it is indicative of throat troubles, such as laryngitis, asthma and bronchial troubles.

Long nails, white at the top, and bluish in colour indicate faulty circulation as a result of ill health or nervous weakness. Such sign will appear on the hands of women when between the ages of fourteen and twenty-one, forty-two and forty-seven.

Short Nails. Short nails indicate a tendency to heart disease. Short, thin and flat at the base with little or no moons, they are infallible signs of weak action of the heart. Large moons, if present, indicate good circulation. Short and triangular-shaped nails, besides being flat and thin, denote a tendency to paralysis.

Short nails, flat and inclined to curve out at the edges, also foretell paralysis.

Nails with spots denote a highly-strung nervous temperament. White spots are a sign of general delicacy. Thin nails of small size show lack of energy and ill health. If narrow and long with curves, spinal trouble is imminent.

Nails to be perfect should be transparent, pink, polished, not brittle, and of normal length. The possessor is a person of

good spirits, refinement, healthy, natural tastes, and plenty of tact.

When a deep furrow is found across the nail, it is a mark that a severe illness has impaired the nervous system. The date and time of this illness and strain can be found as follows: if found at the base, one month; if seen about the centre, four to five months; if on the edge or outer edge, nine months. Fluted nails indicate a weakness of the nervous system.

Marks on the Nails. Black spots show grief, sorrow, and sadness. A starshaped white mark shows a useless worship of things and people, unrequited love, or deception. A white mark on the thumb nail shows attachment. A black spot denotes crime. A white spot on the nail of the Jupiter finger shows gain, and a black spot denotes loss. A white spot on the nail of the middle finger foretells a journey, and a black spot denotes impending ruin. A white spot on the nail of the third finger indicates honour and wealth, but a black spot dishonour. A white spot on the nail of the fourth finger indicates success in science and business ventures; but a black spot indicates failure. If one has yellow marks on the nails, this is taken as a sign of premature death.

✓ *Disposition and Nails.* Longnailed people are less critical and more impressionable than those with short nails. They have a more equable temper, and a gentler disposition. They have more resignation, idealism and a taste for literature, poetry, painting, and the fine arts. They are inclined to be visionaries.

Short-nailed persons, on the other hand, are critical, and are apt to analyse everything they come across. They are logical-minded, and rely on facts. Their brain is more active. They are good debaters, and have a livelier sense of humour than those with long nails. Their temper is, however, quick and sharp. When the nails are broader than they are long, they indicate a quarrelsome nature, tending to meddle in other people's affairs.

If a person bites his nails habitually, he is of a nervous and worrying temperament.

Nails and Temper. Self-control and cheerfulness can be read from the mounts.

Anger as Indicated by Nails. Anger, flaring up from passion, is shown by the size and shape of the nails. The wider and shorter the nails, the more anger is felt; the longer and larger the nails, the less anger is felt.

The colour of the nails denotes that anger which is derived from the nerves. The pinker the nails, the more; the whiter, the less. This can be improved, if cured, as it is the result of bad digestion or nerves. A good colour indicates health.

Cheerfulness. If the mount of Mercury is prominent, it gives a person cheerfulness and hope. He does not easily become discouraged and despondent. This should be read in conjunction with the characteristics of the nails.

Self-control. The upper mount of Mars under Mercury, situated between the lines of Heart and Head, if well-developed and flat, endows its possessor with self-control and a spirit of resignation and resistance of evil. The student is advised to examine this part of the hand to estimate the degree of self-control. It may be stated that the harder and higher the mount, the greater the control of temper; the longer and softer, the less. The phalanges of the thumb and their shape should also be examined.

Vindictiveness. Long-nailed people are quiet-tempered. They require much provocation to rouse them to passion; and, if they are, their feelings generally find expression in sarcasm or quiet revenge.

CHAPTER IV

THE THUMB AND ITS SECRETS

The Chinese and Hindus have always been believers in the astrological aspect of hand-reading. The Chinese have a system of reading and divination by a study of the impression left by the ball of the thumb pressed on a lump of soft wax. No two thumbs are absolutely alike and, in the same way, no two hands can be found whose shape and lines are identical. "The higher animal," says D'Arpentigny, "is revealed in the hand, but the man is in the thumb."

The importance of the thumb in relation to the science of hand-reading has been accepted on all hands. A thumb may be of any one of the following varieties: stiff, or firm-jointed; flexible or supple; composite; small; large; low-set; high set. These are types classified according to shape. A further classification is also possible when the first two phalanges and their shape are considered.

Stiff thumb. There are people who possess a thumb, which bends back only slightly. This connotes strong will, caution and wariness, secretiveness, steadiness and slow advance towards the objective. The possessor of such a type has rich commonsense and self-control. In war he is strong and irresistible; in love, firm and dogged, but not given to display. If the thumb is extremely stiff and will not bend back at all, a grasping and avaricious nature is denoted.

Supple thumb. This bends back easily and shows extravagance in everything, money matters, ideas, plans and adaptability to all circumstances. The possessor of such a thumb is a born spendthrift, quite at home in every kind of social setting.

Composite type. This is a combination of the preceding two. The top joint is rather thick, showing will-power and determination. It bends back a bit. These people can be resolute as well as impulsive. They are likely to feel awkward sometimes, as they are "impulsively determined" (Jaquin).

Small thumb. A thumb may be small, denoting weak character and emotion, lack of drive and determination. The possessor is guided by his heart and sentiments, and is easily influenced. He is romantic and is passionately fond of fiction. He appreciates the beautiful and sentimental. The thumb of the French king, Louis XVI, belonged to this type; it will be recalled that he was beheaded in the Revolution.

Large thumb. These have been found on the hands of men of outstanding character, who were ruled by the head rather than the heart. Count St. Germain says that Galileo, Descartes, Newton, Leibnitz and Voltaire had large thumbs. The thumbs of Napoleon and Gladstone were large.

Low-set thumb. This is one with a wide gap from the base of the Jupiter finger to the inner root of the thumb. It denotes great general talent and adaptability. But it is not usual for such a subject to possess great literary powers. He has the capacity to adapt the books of others to his own requirements. He is an ideal compiler. When a low-set thumb leaves a large space between itself and the finger of Jupiter, it denotes a nature abounding in humane qualities, such as generosity, independent thought, love of liberty for all, sympathy for all. Thus the low-set thumb is a "philanthropic", humane thumb. It is generally long and large; and, if it is so, it indicates great qualities associated with eminent, strong character. It is rare.

High-set thumb. A monkey's thumb is placed high at the side of the paw; also the thumb of an idiot. Thus we reason that the higher the thumb is placed on the side of the hand, the lower the grade of intelligence and the less the adaptability of the subject. The smaller the thumb and the nearer it approaches to the monkey thumb, the nearer the approach of the subject to the qualities of the monkey. Monkeys may be bright and shrewd, but wholly lack "character" (Benham). Mrs. Robinson in *The Graven Palm* says that high-set thumbs have as a rule been found on the hands of novelists, journalists, and writers. In my opinion, high-set thumbs must have been extremely large and well-shaped, in such cases, as, otherwise, there would not have been literary ability and intelligence on the part of their possessors.

Phalanges. The first phalange denotes a great fund of will-power, self-reliance, domineering spirit. The second shows logic, reasoning ability, judgment. The third is the mount of Venus, which indicates the passionate nature of the subject.

When reading a hand, it is necessary to ascertain whether a subject has more will than reasoning power or *vice versa*. In a well-balanced and excellent character, the two are evenly balanced. Both must be large and well-developed, if the subject is to be a leader of men, and possess enough force to make his way in life.

First phalange. The first phalange, if broad and larger than the second, denotes strength of will. If shorter it shows weakness of will, and if very short, it indicates carelessness and indifference. If long, but with square tips, it indicates love of justice and strong will. In a soft hand, this sign loses its force. If it is of medium length and size, but is broad, it indicates an obstinate character; but with a square tip, the possessor of sound judgment is indicated.

If very long, broad, and thick, furious impulses and uncontrollable temper are denoted. This sign has been seen on the hands of murderers, highwaymen, and cruel parents. These indications may be modified by the lines and signs on the palm. But they have been generally found correct as prognostications of misfortune. Such people should be shunned. Sometimes these

types of thumbs assume the shape of clubs, and are known as clubbed thumbs. This is far more dangerous than any described hitherto. The strength of the first phalange of the thumb should be gauged by a close examination of the breadth, thickness and size of the tips: square, spatulated, conical, or pointed.

Second phalange. The student should note carefully the fact that this phalange of the thumb is generally longer than the first. In very rare hands, the two are found equal; in which case, reason and will are found to be evenly balanced.

When the first phalange is narrow, flat, and inclined to be pointed, and very small as compared with the second phalange, a weak will is denoted. Such people are nervous by nature.

If both the phalanges are small, narrow, and thin, and the upper one inclined to be conical or pointed at the tip, and to slope down to greater width at the joint, the subject is obstinate.

If the thumb is of a conical shape at the tip, with the first phalange long as compared with a narrow second phalange, the subject is inclined to be diplomatic and tactful.

A full and clumsy second phalange indicates that the subject has poor logical and intellectual powers. It denotes a lower type of brain.

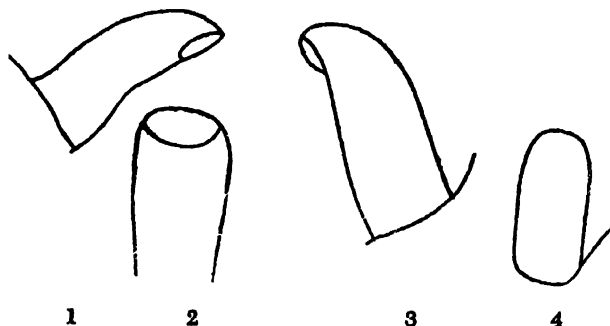


FIG. 5.
THUMB AND ITS SHAPES

1. Supple thumb. 2. Clubbed thumb. 3. Stiff jointed thumb.
4. Elementary thumb.

Sometimes a wasp shaped phalange is seen. It is a sign of a brilliantly intellectual and tactful person, quick, sharp, and deep. This subject does everything in a diplomatic way, and knows how to approach people in the right manner, and to gain his ends by suitable means.

When the second phalange is long and the first one short, it is a sign of a good conversationalist as well as a thinker with excellent reasoning ability. He is, however, incapable of realizing his ideals. If the second phalange is short and the first long, a person who acts without proper forethought is denoted.

Such a type is prone to judge a situation incorrectly and take risks, act impulsively, and later repent.

Some observations by ancient Hindu writers. A thumb is considered to be good, if it is placed high, fully developed, and round in shape. On the other hand, if it is short, flat, and crooked, it tends to bring misfortune and unhappiness. If a woman has a wide thumb, it indicates widowhood. If a man has such a thumb, he faces trouble, and lives a celibate life. A straight, round, conical, and soft-looking thumb is considered good.

If the forepart of the thumb touches the second phalange of the first finger, it is a sign of a person who is an expert in engineering and the industrial arts, and learned in the sciences, philosophy, and literature. He is also a stalwart, physically.

If the upper part of the thumb is wide and the lower thin, it denotes troubles in life. If the upper part is thin and the lower wide, the subject is quarrelsome. If the second part of the thumb is full, it denotes a widely travelled person. If the big toe of the feet of a woman is red, she is not held in esteem by her husband. If the thumb of a woman is somewhat round in shape, she is the wife of a rich person. If her big toe is round in shape she is constant in her affections.

CHAPTER V

THE MOUNTS

Mr. Noel Jaquin says: "Mounts are muscular pads. The student must be careful to observe their correct positions, which should be beneath each finger. These mounts bear a design similar in type to the finger tips, and it is only possible to observe their exact position by noting the position of the apex, which is the core of centre of the ridge pattern. The finger tips all bear apexes; all the skin's ridges running in a definite pattern to a central point, which may be of circular formation or triangular, and the mounts of the hand bear the same type of marking. Therefore, if any of these apexes on the mounts of the hand are misplaced it indicates that the influence of the misplaced mount is weakened or overshadowed, by the indications of the mount to which the misplacement is drawn."

This indicates what a mount is, and its strength or otherwise should be judged by its height, flatness, or thickness. High and prominent mounts are strong; flat, ordinary mounts with a marked depression are weak.

Now a word about what these mounts show in the hand.

Mrs. Katherine St. Hill, an authority on the subject, writes: "The mounts represent the senses, the natural impulses and emotions present in the character of a person; and the force and intellectual quality of the ideas must be gathered from the head line and the method of forcing and carrying them out from the finger" (*Book of the Hand*).

She compares the fingers to a machine, head and heart lines to an engine, more or less perfect, according to the way in which it is made, and the mounts to the forces of fire or electricity, *i.e.*, the motive force behind the machine. When the forces are too strong, they wreck the machine and engine. The senses get too strong for the intellect to govern and ruin fate, when mounts on the hand are high, the lines poor, and the fingers weak. Character, in short, depends on the strength of the mounts, head and heart lines and the thumb. Mounts, in other words, represent the senses, passions and feelings, the natural likes and dislikes of the subject. Strong mounts without will-power and commonsense obstruct the success of a person, and it is useless to expect any good work from him. It has been seen that people possessed of an excellent head line and a good Mercury finger have failed to achieve anything in the world, because of the presence of over-developed emotions of various kinds in their character. As a matter of fact, they are passive by nature, and they have become mere dreamers, wasting energy in the gratification of the senses. When the mounts

are hard, fairly prominent and flat, good work can be expected; when weak, a kind of depression will be noticed. When the mounts dominate the head and heart lines, the emotions interfere with the intellect and affectionate disposition of the individual, and evil consequences follow. They should not encroach upon the centre of the hand, for this points to the presence of more harmful qualities.

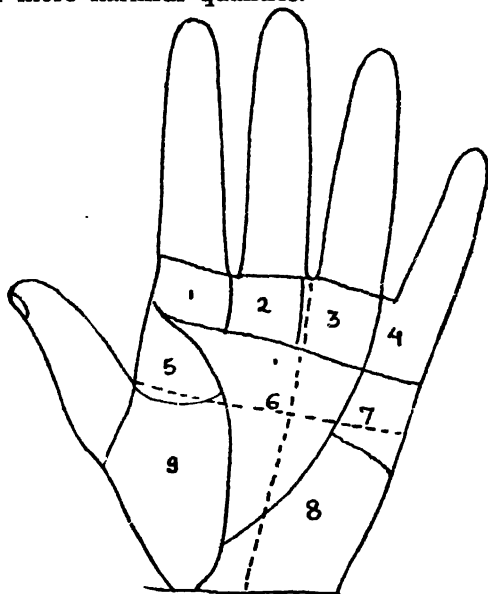


Fig. 6.
MOUNTS & ZONES ON THE HAND

1. Mount of Jupiter or Society.
2. Mount of Saturn with its finger functioning as balance to the Character.
3. Mount of Apollo or Art.
4. Mount of Mercury, hope, cheerfulness or victory.
5. Mount of lower Mars of aggression & pedagogic instincts & talents.
6. Plain of Mars, the field of struggles and action.
7. Mount of upper Mars, of resistance, resignation and courage.
8. Mount of Moon or imagination.
9. Mount of Venus or love, music or family. Its development denotes a materialistic tone of mind.

Zones.

1. Emotional or intellectual or ideal Zone represented by Nos. 1, 2, 3, 4 and fingers.
2. Business or practical Zone of being sensible represented by No. 5, upper half of 6 and 7 as shown by dotted line.
3. Zone of instincts represented by lower half of Nos. 6, 8, 9.
4. Zone of imagination and sub-Conscious Nos. 3, 4, 7, 8 as shown by the dotted vertical line from between 2nd & 3rd fingers down ward.
5. Spiritual and religious Zone denoted by Nos. 1, 2, 8 and long nail. Phalange of Jupiter and Saturn fingers.

6. Zone of materialistic or wordly tendencies, tendencies denoted by Nos. 1, 5, 6, 9 as shown by the vertical line.

Height and Elasticity of the Mount. This should be studied, for upon these two factors rests the force of the subject's senses and emotions.

The strength or weakness of the mount should be read with the finger under which it is located as in the case of the mount of Jupiter, Saturn, the Sun, and Mercury, and in accordance with the height, elasticity, and toughness of the mount, as also the position of the apex. The student should also note the inclination of the mounts to one another and the straightness of the lines in order to judge their strength and weakness.

The Mount of Jupiter. Mrs. St. Hill calls the mount of Jupiter the mount of society and, according to her, "it represents on the hand the instinct of gregariousness, our liking for our kind, society and its relation to ourselves. It also takes in our position in that society, our desires with regard to our fellow creatures." It also denotes ambition, love of rule, and honest pride, religious belief, and a certain amount of self-assertiveness, together with a fondness for looking important in the eyes of others, and a disinclination to make new acquaintances. The possessor of such a well-developed and shaped mount is as a rule healthy, handsome, and popular. He is also anxious to marry early.

Normal Development and Its Indications. When the mount of Jupiter is normally developed, it endows the subject with all those qualities of head and heart for which the mount stands. Such a person will not be vulgar and ostentatious. He will attempt to get all the best things of life. If the index finger is normal and the marks on the hand are not unfavourable, he will occupy a good position in life. He will be of a loving nature, and will go all out to advance the members of his family, and would not be moved by unkind and ungenerous thoughts for others. A Jupiterian is a born leader of men. honourable, dignified, religious, ambitious, and a magnetic personality. He is likely to become a clergyman, statesman, politician, diplomatist, school master, or lecturer. When the mount of Jupiter is abnormally developed and the finger is long, the subject will be vain, selfish, conceited and tyrannical. He will be gluttonous, and, if the mount is developed, inclined to drink to excess. He will have poor health, from dyspepsia, consequent on over-eating and rush of blood to the brain, a disordered stomach, vertigo, apoplexy, gout, and sometimes lung troubles.

If the mount is under-developed and the space under the first finger covered by criss-cross lines, the better qualities of Jupiter are not in evidence. The subject will not have the qualities indicated by this mount. He will lack ambition and will not take steps to improve his lot in life. There will neither be sense of self-respect nor honourable pride, and he may stagnate in his career. There will be elements of laziness, irreligious-

ness, and he will be averse to undertake anything on his own responsibility. He will feel nervous, shy, and awkward in the presence of strangers, and in the social field he will not command respect and recognition. These defects are likely to be modified, if the hand is ruled by the well-shaped long finger of Jupiter.

Inclination and Displacement of the Mount. If the mount of Jupiter is displaced and inclined towards the side of the hand, it denotes pride of race, and, if inclined towards its finger, pride of family, and, if situated in the centre of the mount, personal pride. If the mount is displaced towards Saturn, it loses most of its qualities, and is influenced by the latter mount, and inclines its subject to be more thoughtful and calculating. His nature is made more serious and morbid.

It should never be forgotten that a pure Jupiterian type is not met with in life. Hence it is not possible for us to recognize him by his appearance. But a person with a predominant Jupiter mount and a long Jupiter finger is likely to be of medium height, very strongly built and inclined to be fleshy. He possesses a clear smooth skin, pinkish in colour and healthy-looking, eyes large and expressive of honesty and kindly spirit with upper lips thick as if somewhat swollen. He possesses a straight and well-shaped nose, a large mouth with red full lips. His walk is stately and dignified. A Jupiterian perspires freely, and in most cases has been found to develop baldness by the time he reaches the age of 42. Because of his physical strength you will find considerable hair on his body. He is a natural leader of men and possesses a clear musical voice for giving commands or addresses. His magnetic, attractive personality and confidence in his strength enable him to secure and lead without difficulty.

For further information on the subject of mounts, look up Benham's *Laws of Scientific Hand-Reading*.

Mount of Saturn. The mount of Saturn lies under the second finger. When normally and well developed, it gives a sense of fitness and balance to other emotions, and makes for seriousness. The mount and finger of Saturn are like the balance-wheel of a person's character. It connotes prudence, earnestness, caution, a zest for mathematical and calculative studies, an interest and inclination to take part in all pursuits which have something to do with land like farming, agriculture, mining, and other rural undertakings. Saturnians are said to find intense pleasure in country life. Of a determined nature, strong-willed, thrifty, and argumentative, they represent the type who renounce the world, and are solitaries, especially when Saturn is strongly developed, with the mount of Jupiter pronounced, in addition, to a long Jupiterian finger. Saturn delays marriage, and Saturnians avoid marrying early. In some cases they do not marry at all. A true Saturnian is a born

thinker, and has generally a prominent knot of the fingers, which are long and knotted.

A strong mount of Saturn should be judged by noting if the mount is developed, and if all the fingers incline to the second finger.

If the mount is excessively developed, the subject has a distrustful nature, and is discontented with his affairs. He is superstitious, greedy, and obstinate. He takes offence on the slightest provocation; it becomes difficult to appease him when his emotions are roused. If the line of head is long and straight, he is of an unforgiving nature. He is sometimes found to be too proud to approach anybody for even a small favour. Fanatics, ascetics and revolutionaries in human society have Saturn excessively developed, so that it ends to cut them off from the mass of human beings, with whom they do not like to associate. It should be noted that this mount is seldom abnormally developed, and, when such is the case, it denotes dangers, and the subject is liable to become insane.

When Saturn is utterly absent, it is a bad sign. For it would tend to make a person imprudent, reckless and frivolous. He is alarmed by trifles, and laughs away serious matters. He will suffer from fear, "a passive state of continual fear both of danger and of the consequence of any form of action."

Health Tendencies. A Saturnian is a purely bilious type. Owing to structural defects of the liver, his blood is poisoned by bile. Hence the skin has been found yellowish in hue. This tint shades his nails, palms, lines and mounts. He suffers from nervousness, rheumatism, hæmorrhoids, and varicose veins. His lower limbs stand in danger of paralysis.

Displacement of the Mount. When the mount of Saturn is displaced towards Jupiter, it is a sign of self-esteem; and all the qualities denoted by Saturn exercise an influence on the Jupiterian qualities and modify them. If it is inclined towards Apollo, the sunny nature of the subject is tinged with seriousness and love of solitude. He begins to be a pessimist. The artistic side of the Sun mount is made grave and sombre. Besides, it also tends to make a subject happy when alone.

If Saturn is inclined to the line of Heart, it denotes an element of callousness, contempt and indifference.

Now a word about his appearance. A true Saturnian has been described as being a tall, thin person with a skin tinged yellow. His chin protrudes, and he has a low-hanging lip. He loses hair, when quite young, and becomes bald. Benham says that his face is long, commonly called hatchet shaped from its thinness; his cheekbones are high and prominent, with the saffron-coloured skin drawn tightly over them. The cheeks are sunken, with the skin flabby and wrinkled. The eye-brows are thick and stiff, growing together over the nose and turning up at the outer ends. The eyes are deep-set, and extremely black, with a sad, subdued expression, which changes only when

flashes of anger, suspicion, or eagerness stir his mind. His ears are large. His nose is long, straight and thin. The nostrils do not dilate as he breathes but are rigid and stiff.

In conclusion, it may be said that a Saturnian is usually an unlucky person, as he looks at the darker side of life and cannot appreciate the joy of living felt by a Venusian or Apollonian. He thinks and feels that this world is full of sorrow and misery. In judging a Saturnian, we must be careful and should not think that good Saturnians are not found in this world. "Some of the grandest of men," says Benham, "noble, high-minded, and successful, belong to this type. Abraham Lincoln was one." Saturnians may be as eminent as Lincoln, president of the United States of America, but they may also become burglars.

The Mount of Apollo. The third mount is that of Apollo, found lying under the third or ring finger. Hindu writers call it the *Vidya Sthana* or the place of education and scholarship. Like the Jupiter mount it is considered good. The only mounts which exercise bad influence on character and incline one to criminality and vice are those of Saturn and Mercury. The rest may make a nature coarse occasionally, but do not denote inherent badness. The strength or otherwise of the mount should be judged by the length and shape of the third finger, as also its degree of development and the signs present on it.

Health, vigour, love of the beautiful, genial temper, spontaneity, versatility, brilliancy, and artistic temperament are denoted by this mount when it is normally developed. Subjects with Apollo dominant are the ones that make others believe that life is worth living. If this element of brightness had been absent from life, it would have been very difficult for man to keep healthy and vigorous. All Apollonians are not artists or actors, but they are certainly the ones that love beauty in dress, home, business surroundings and every walk of life in which they are found. They enjoy life by force of their spontaneous nature, and help those around them to share their enjoyment. If the finger of Apollo is long along its finger phalange, the mount finely developed with the apex in the centre and accompanied by a straight line of the Sun with stars on it, the subject stands a chance of becoming highly successful in business, as his magnetic personality, versatile and brilliant nature attract people to his side; and he is fitted to choose such articles as will meet the demands of the public, and he will make money thereby. Thus, it may safely be concluded that success, wealth, and fame are likely to be won by the subject through his talent in the arts, through eloquence, amiability, physical beauty, generosity, and inventive genius. Moreover, he is warm-hearted, but not lucky in his marriage as his ideal is not easily realized. He is not sensual. People with Apollo normally developed are sympathetic, lovable creatures, and have an element of pride, and, when they feel they are right, they do not brook contra-

diction. They are generally said to have a broad view of religion. Not dull themselves, they cannot tolerate it in others. They are sensitive, and form romantic attachments, which turn out to be unhappy, owing to their excessive idealization. They have originality. But there is no trace of vulgarity about them and their movements. Though desirous of praise, they are quick to detect flattery. They are the people with intense likes and dislikes, and are attracted to think of beauty instinctively, and hence a warning note should be sounded, in their case, that beauty is only skin deep. They are poetical, romantic and given to occultism. Apollo people are considered extremely clever. They have a strong inclination to take up the profession of an actor, musician, composer, or author. If the fingers predominate in length over the palm, then the subject will be interested in intellectual pursuits, and may make his mark in poetry, architecture, drawing, painting, and the arts. He will become an outstanding man in business, if material tendencies rule him.

If Apollo is excessively developed, the subject is vain and hankers after flattery. He has a false view of his talents, and an unfortunate inclination to be extravagant in his expenditure. Besides, there is an element of curiosity, frivolity, and envy in his character, and, if a woman flatterer comes his way, he is led to his doom. If such is the mount on the hand of a person, his fingers have been generally found to be twisted with spatulate tips, with a long phalange of the thumb indicating obstinacy, and a short second phalange denoting lack of the reasoning faculty. A little exercise of intelligence and reasoning will enable the student to judge what kind of person has an over-developed mount. If this mount is deficient, the subject will lack many fine qualities.

Health Tendencies. If the mount of the Sun is displaced towards Saturn, the seriousness of that mount is moderated, and it is believed that a love of children is found. If it is inclined to Mercury, the Mercurian tendencies and aptitudes are influenced by the qualities denoted by the mount of the Sun. Mrs. St. Hill says that a love of animals is the result of this inclination.

Appearance of an Apollonian. The true Apollonian type is very seldom found in life. He is handsome and manly, with a stature ranging between the Jupiterian and the Saturnian. He is not fleshy like the Jupiterian nor lean and lanky like the Saturnian, but is shapely, muscular, and athletic. There is a suppleness and lightness in his gait. He is fortunate to possess a clear complexion, white skin, rosy cheeks, and an attractive look because of robust health. He has a thick growth of hair, and when he grows a beard, it is thick and full. He has firm round cheeks, with beautiful large eyes, frank and honest. The nose is straight and finely chiselled, with dilated nostrils, fluttering with emotion. On the whole, you will find this type

of person very attractive, and this explains why he fares so well in business. He has a full chest, which has a tendency to expand under inspiration. His voice is musical. The whole body is gracefully and finely built. Just as the mount of Saturn has the line of fate ascending to it from the wrist, and denotes when normally developed 'a sign of an element of fatality in life against which human power reinforced by intuition and logic is often impotent; similarly, the mount of Sun has a line ascending to it, which is called the line of success or capability, and which, if finely traced on the palm indicates a fortunate career with fame and wealth as the reward. This line, if straight and faultless, strengthens the mount of the Sun and makes for the success of the subject.

Mount of Mercury. The mount lying at the base of the fourth finger is called the mount of Mercury. It has been termed the mount of cheerfulness and hope. The ancient Hindu writers call it the *Jayasthana* or the place of victory. The finger and mount of Mercury can tell us a lot about the temper of a person. This mount should be examined carefully to judge whether the good or bad side dominates. If the mount is good, it is a sign of outstanding success; on the other hand, if it is bad, it tends to make a person the worst of cheats and liars.

If normally developed, it tends to endow its subject with eloquence, shrewdness, commercial aptitude, a taste for exact sciences like physics and mathematics, and an ability to win success by studying them, inventive genius, quickness of perception, thought and action, and a fondness for travel and the occult sciences. These qualities point to the fact that a Mercurian can easily be a philosopher, physician, orator, inventor, lawyer, savant, astrologer, palmist, astronomer, historian, businessman, and all those who work hard and study deeply. Besides, a Mercurian is a fluent speaker, and makes use of his wit, gaiety, and tact in society. He easily becomes a leader, socially, and is seen surrounded by those who are intellectually disposed, interesting, or are something of a genius. He is a mimic. He is a favourite of little ones. In dancing, games, and sport, he is quite at home.

Because of his ability to judge human nature and character, shrewdness, tact, mental elasticity, love of travel, study, and industry, a Mercurian makes a successful doctor with a lucrative practice, more especially when there is a mark of "medical stigmata," i.e., a number of vertical lines on the mount; and a long mercury finger. He also makes his mark in the business world; and Benham says that the Jewish race is strongly Mercurian in character and tendencies.

People, born under the influence of Mercury, are generally oved. They look young and fresh far into old age, for they do not allow themselves to be burdened with care and worry.

If this mount is abnormally developed, it denotes deceit,

treachery, a thieving disposition and show of ignorance. Thus a bad Mercurian becomes a liar, thief and criminal. A businessman and merchant with this mark cheats his customers with ease and uses his glib tongue. An astrologer or palmist will practise occultism for the money he can make from it. Besides, he can also be a bank wrecker and a burglar. These people generally have long twisted fingers easily bending backward. Their palm is soft and obstinacy in their nature is indicated by a long phalange of the thumb.

If the mount is deficient, the subject is not at all inclined towards the exact sciences, or any kind of business where calculation enters. All the qualities indicated in this mount are absent from his nature and character; and the person is handicapped by an absence of all those traits which enable people to attain success.

Displacement of the Mount. If the mount leans towards Sun and is normally developed, it is a favourable sign to have, for it augurs eloquence and a flair for scientific study. If it leans towards the percussion or outward part of the hand, it denotes talents for business, dash, and drive. If towards the heart line, the person is endowed with courage to face emergencies.

Health Tendencies and Appearance of a Mercurian. A Mercurian suffers from nervous troubles, and fluted nails indicate this disorder. He is also bilious like the Saturnian, but this disorder is cured as soon as his nervous system becomes normal. He is liable to stomach trouble and bowel affections. He is healthy on the whole. His own mental outlook keeps him fit. A Mercurian of pure type is small in stature. In appearance he is smart and has a forceful expression of countenance. The shape of the face is generally oval. The forehead is high and the hair inclined to be curly on the ends. The eyebrows are not thick, but regular in outline, tending sometimes to meet over the nose as in those ruled by Saturn. But this is rare. The eyes have a restless and sharp look. They would see through you and would give the impression that you are being judged. The Mercurian is slightly of a nervous and bilious type. You may see a trace of yellow in the whites of his eyes. He has a large chest with shapely shoulders containing big lungs. The limbs are graceful. You are impressed by the well-knit body and graceful, smart appearance of a Mercurian. This in brief is a picture of the good type of Mercurian. But there is a criminal type as well. The fellow who represents this type is quick and short, small in stature, with restless eyes rather furtive, and crooked fingers bending inwards. With a grilled mount, bad heart line, narrow quadrangle, and high stiff thumb, he can become a bank robber, pickpocket, and dishonest gambler.

The Mount of Mars. The mount of Mars is double. One i.e., the upper mount, has its location just below the mount of

Mercury and above the upper mount of the Moon, while another mount has its place at the base of the mount of Jupiter, and is known as the lower. There is also the plain of Mars, located in the centre of the palm. A well-developed upper mount of Mars endows a person with self-control, courage, generosity, spirit of resignation and endurance, an utter disregard of difficulties, and a firm determination to carry out desired objectives, despite opposition. A subject ruled by Mars is a born fighter; but it should not be concluded that a Martian is always a soldier. You may meet him in every walk of life, distinguished by his aggressive and defensive qualities. In all hands, Mars has a development, and a deficiency thereof will stand in the way of success. The upper mount denotes resistance and the lower one aggression.

When the lower mount is developed, it endows one with a spirit of aggression, drive and dash to make his way in life, and courage to face enemies and difficulties. This is characteristic of a soldier.

When the upper and lower mounts are excessively developed, they denote violence, insolence, and blood-thirstiness. A person becomes a materialist, sensualist, a boor. He is, occasionally, hot-headed and impulsive.

When these mounts are deficient and depressed, timidity, want of push, a hesitant frame of mind, lack of energy, aggression and self-possession are denoted. His success is barred.

Mars, normally developed, inclines a person to the army, surgery, police, and engineering professions, where fire and risk are involved. Mars is connected with life-saving as also with the taking of life. An explorer must have Mars well-developed.

Appearance of the Mars Type. The Martian is strongly built, muscular. He walks erect and looks as if he is always on the defensive. His head is said to be small and bullet-shaped. The back of the neck is inclined to be broad. The face is round. The skin is thick and red, often presenting a mottled appearance. The eyes are large and bold, with the whites red-tinged, indicating copious blood supply. The mouth is large and firm, with small and strong teeth. The brows grow thick over the eyes. The nose is long and straight. The legs are strong and feet broad. To a true Martian the coming conflict creates no fear of danger. An army of genuine Martians would not know anything except victory or death. The health of a Martian is robust, and he is a heavy eater. He is also amorous and strongly attracted to the opposite sex.

Displacement of the Mount. If the upper mount of Mars is displaced towards the plain of Mars, a person has a great love of danger, and if the lower mount is inclined to Venus, and the upper mount is displaced towards Mercury, there is great fortitude and serenity; if towards the Sun, there is poverty of spirit and meekness.

Mount of the Moon. The mount of the Moon lies under the upper mount of Mars and extends to the wrist. A strongly developed mount of the Moon makes the outer edge of the palm look rounder and higher. This indicates imagination and creative ability. A combination of a long, deep line of the head, signifying intellectual ability, a high mount of the Moon indicating creative and imaginative ability, and the long straight finger of Mercury, is the sign of a genius.

When normally developed, fuller at the wrist than at its upper part near the mount of Mars, it denotes a healthy imagination, love of poetry and of pure mystery. The subject is pure of heart. This development of the palm tends to keep humanity from becoming earthy. With this sign, a person has the trick of expressing himself well, and can enjoy the pleasures of the imagination. In the hands of linguists, musicians, composers, fiction or romance writers, this mount is strong.

If depressed or absent, there is a deficiency of creative, original talent. The subject is one who cannot picture anything and is decidedly dull.

When it is excessively developed, a person is apt to become flighty, imaginative to a dangerous degree, and sometimes has a tendency towards insanity. He is also superstitious, and subject to frequent headaches.

Health Defects. The health difficulties of Moon subjects are many. For lunarians have poor circulation, thin blood, white colour, and flabby muscles, a swollen paunch, and suffer from the disorders of the intestinal tract, such as inflammation of the bowels, appendicitis and peritonitis. The grills and criss-cross lines on the upper third, middle third, lower third portions of the mount denote bowel trouble, gout and rheumatism, kidney, bladder and (if female) gynaecological troubles.

A Moon subject is generally tall in stature, with a round face, slightly built but flabby and loose-jointed. His complexion is white and he is exposed to weakness of the heart, kidney trouble, and often dropsy. His head is round, the forehead low. The eyebrows often grow together over the nose. The nose is short and small, often turning up at the end, and sometimes showing the nostrils very plainly. The mouth is small, with large teeth. The chin is heavy, hanging in flabby folds. The ears are small and set close to his head. The feet are flat and large.

Displacement of the Mount. If the mount is displaced towards Mars, it denotes active imagination and inventiveness; if towards the wrist, passive imagination and day-dreaming; and, if towards the percussion side of the hand, a suspicious mind.

Mount of Venus. The mount of Venus lies at the base of the thumb, and is encircled by the line of life. Mrs. St. Hill

says that this mount gives the natural affection of humankind, the love of mother for her child and of the husband for his wife, the two strongest emotions in the human soul. It would not be incorrect to call this the mount of love. There is another sign on the hand, indicative of love. It is the line which, according to the same writer, embodies the affection of disinterested friendship, seen in the acts of self-sacrifice. It is not necessarily directed towards persons, but is equally manifested towards causes and one's own country. It is the foundation of patriotism and of a sense of duty. But the love of the heart line does not rule the world; generally, it is the victim. The development of the mount of Venus denotes the degree of warm-hearted love, generosity, sympathy and strong animal forces. Its development should be carefully examined by the palmist, for a wrong judgment is likely to attribute base desires to many subjects who are otherwise filled with magnificent human qualities. When normally developed, it denotes pure affection, tenderness, charity, sympathy, and a passion for the beautiful and simple, innocent pleasures. There is also present a fondness for dancing and music. Count St. Germain calls it essentially the woman's mount, just as the mount of Jupiter is the man's mount. Subjects with normally developed mounts of Venus are generally very lovable characters. They are kind-hearted, generous, and friendly to everyone they come across. They are averse to quarrelling, discord, and strife of tongues. They are sweet-tempered, and possessed as they are of a bright and sunny disposition themselves, they feel happy, when they succeed in making others happy. They indulge in all kinds of amusements, but, even when these are not available, they can feel happy. Very good dancers have been found to have a strong mount of Venus with pointed or conic fingers of Jupiter and Mercury. An aptitude for cookery is denoted when the thick third phalanges of all the fingers are coupled with a prominent Venus. When the mount is over-developed, it denotes sensuality, lasciviousness, vanity, wicked coquetry, heartless selfishness, and excessive love of pleasure. When such is the case, the palmist should examine carefully the line of head indicative of self-control and judgment and look for a strong thumb indicating determination, for these are the signs that the subject will be kept in the straight and narrow path. It is also necessary to examine the quadrangle, i.e., the space between the heart and head lines, which should not be large; otherwise, the subject will be loose in morals. People with such a sign are likely to abandon their position in society when swayed by an intense passion. Women, with over-development of this mount, are inclined to be sensual, and are usually sterile.

When the mount is hard as well as flat, and depressed and narrowed by the line of life, it connotes lack of the normal sexual instinct, cold heartedness, and want of the conventional virtues of sympathy, love, and warm-heartedness. With such a

sign, people do not produce children. To judge the strength or otherwise of this mount, one should bear in mind marks such as criss-cross lines or grills. The Venusian is attractive and beautiful. There is a grace in his movements and his body is well-proportioned. His manner is easy. You will recognize him by his medium height, white skin, fine, soft and velvety in texture, oval or round face, finely made with nothing to mar its beauty. His face is effeminate. When he smiles, his round cheeks often show dimples. According to Benham, you cannot miss Venusian marks on the faces of young people, which consist of "three vertical wrinkles over the bridge of the nose between the eyes." The Venusian has abundant, long, fine and silky hair. He does not naturally like a Jupiterian become bald. The eyes being round or almond-shaped are sympathetic and, under the influence of the passions they become voluptuous. The Venusian is definitely healthy, and the diseases from which he suffers cannot be located on the mount of Venus. He is subject to disorders of the nerves. Low types, governed by this mount, are victims of ailments, which will be foreshadowed by black dots or brown patches on the mount or the back of the hand.

Displacement of the Mount. If the mount of Venus is inclined towards the outline of the hand, it denotes purity of character; if towards the Moon, a love of luxury and sensuality. If it is dispelled towards the life line, there will be want of dignity and modesty.

Combination of Mounts and Their Indications. On all hands the mounts are present in one shape and strength or another. One should see how far each is outstanding, and what its indications are, and what they denote when read in combination. This method of reading enables one to judge what profession or occupation the subject is destined for.

For example, when there is a combination of the mounts of Jupiter and Mercury, we can be sure that there will be love of the exact sciences, and a successful physician is indicated. The mounts of Jupiter and Mars, when prominent, denote self-confidence, bravery, and talent as a military leader. When the mounts of the Sun, Jupiter and Saturn are strong, one may infer there would be excellent luck through life, and wealth and reputation will attend him. The mounts of Saturn and Mercury, well-developed with good marks and lines, denote love of science especially medicine. But, if the hand is bad, the lines weak and unfavourable, it is indicative of a cheating disposition. The subject is a thief or charlatan. With Saturn and the Moon strong and dominant, a person is a thief or charlatan. If on the other hand you find the Moon and Venus dominant, the line of the head weak, the thumb small and supple, the subject will be a prey to his animal passions. Again a combination of Apollo and Venus with Jupiter and Saturn weak

will not help the subject, as they will incline him to sensual gratification. Different mounts incline human beings to different arts and sciences. An intelligent study of the mounts, fingers, and thumb will enable the palmist to read the nature, tastes, aptitudes, talents, and mental shortcomings of his subject.

CHAPTER VI

CHEIROMANCY

There is an astral fluid, which is believed to radiate from

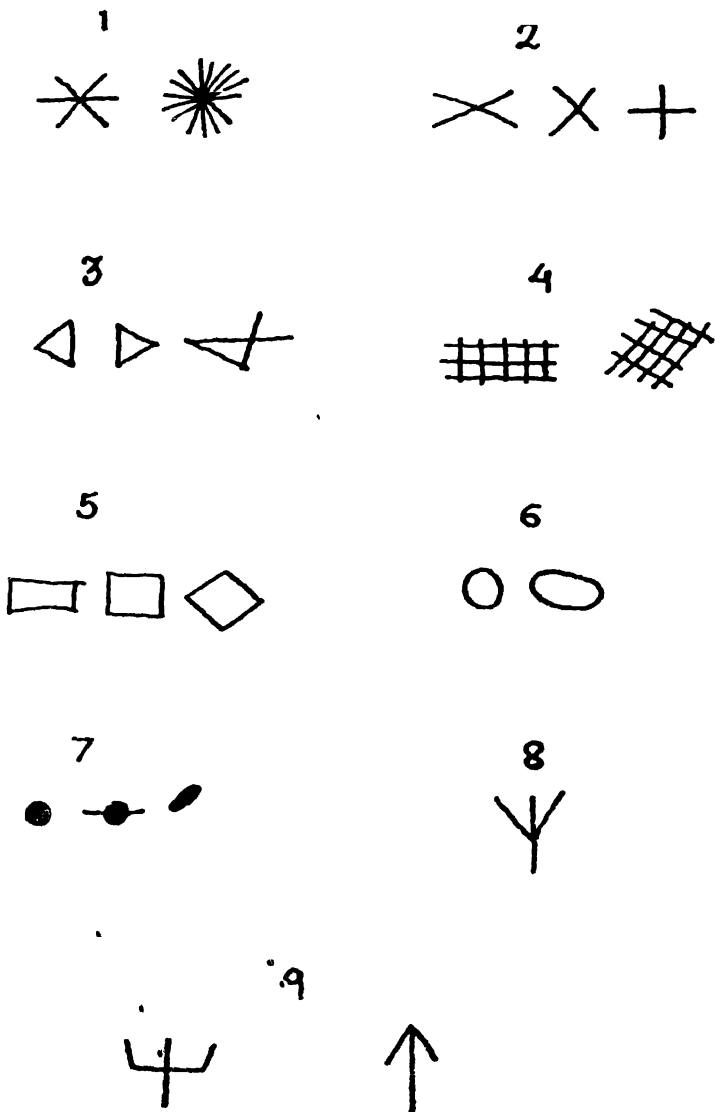


FIG. 7

MARKS AND SIGNS ACCORDING TO WESTERN SCHOOL
 1. Star. 2. Cross. 3. Triangle. 4. Grill. 5. Square. 6. Circle.
 7. Spot. 8. Trident. 9. Tripod and Spearhead.

the seven great planets that shine on us, forming part of the solar system. This vital fluid is absorbed by each human being, according to his or her capacity. Its ceaseless passage through the hand leaves traces and marks which can be read in accordance with the laws of palmistry.

It has been advanced that lines and signs have no real significance, inasmuch as they are produced by the hand's motions. If this were true, labourers and artisans, who have to open and close their hands frequently would have a maze of lines on the inside of their hands, compared with those of the professional and leisured classes. A queen would not have far more lines and signs on her palm than the lady-in-waiting or a sempstress, who overworks her hands.

The principles of palmistry are logical and true. Our subconscious mind is said to have something to do with changes that occur in the lines and signs of the hands in accordance with a change of occupation or character. Consequent in a change in our circumstances, and sometimes under the stress of a strong will, one would expect a corresponding change of lines and signs.

This point leads one to question the doctrine of predestination. According to the great lawgiver Manu: "Success in all worldly affairs depends on the laws of destiny controlled by the actions of mortals in their previous lives and the conduct of the individual. The decrees of destiny are a mystery. We must therefore have recourse to means which depend on man."

Again the same sage says: "The soul of man is its own witness, the soul is its own refuge, never despise your soul, the sovereign witness of mankind." Further on he says: "The spirit enthroned in the heart is a strict judge, an inflexible avenger, the Yama, the judge of the dead."

Thus we learn that the laws governing success in worldly affairs are mysterious, and are controlled by the actions of our previous life and our present conduct. In other words, the marks, lines and signs found on the hands of all persons at the time of birth, and after, are there in accordance with their Karma evolved in former existences. The same facts account for a particular shape and the build of the hand found in an individual. That is why no two hands are alike. When the lines and signs grow deeper or fade away, it is the result of our present actions. It is a mystery, how these lines change. The fact of the matter is that the soul is a strict judge and witness. It is this soul that, in accordance with a change in our circumstances and ideals, stimulates the mind within us to move the nervous system and cause changes to appear in the lines on the hand. Thus our life is the outcome of our past and present actions—facts which can be clearly read from the hands.

THE CHEIROMANCY OF THE HAND

The Principal and Minor Lines and Signs. We now give a

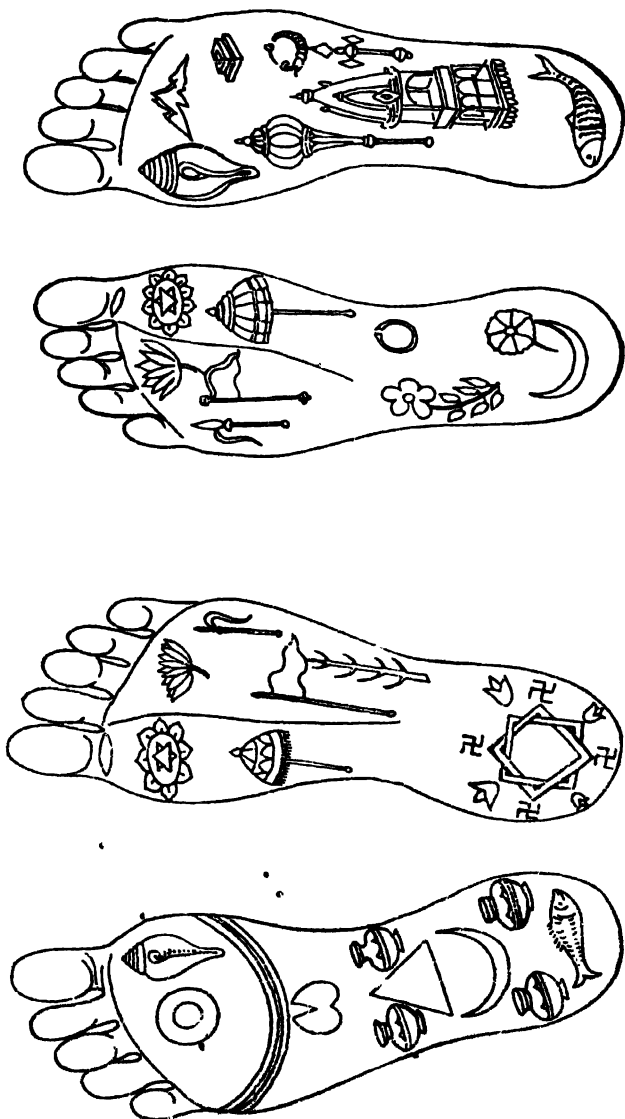
list of these lines as generally found in hands, adding others mentioned in leading works on palmistry:

The line of Life or Vital.

The line of Heart or Mensal.

The line of Head or Cerebral.

The line of Fate, luck, or Saturn.



Marks on the soles of feet of Shri Radhika.

FIG. 8

Marks and Signs on the soles of feet of Lord Krishna, the Avatar.

The line of the Sun, Apollo, or brilliancy,
 The first bracelet of the Rascette.
 The second bracelet of the Rascette.

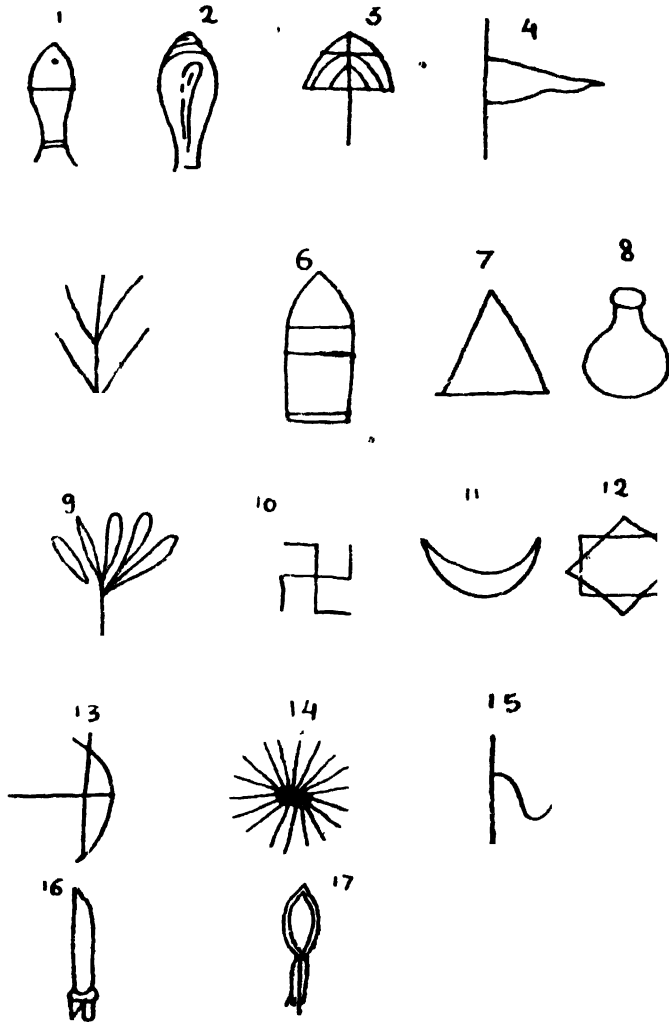


FIG. 9.

MARKS AND SIGNS ACCORDING TO HINDU SCHOOL

Fish. Conch. Canopy. Flag. Tree. Temple. Triangle. Pitcher. Lotus.
 Swastika. Moon. Ashtkon or eight sided figure.
 Bow. Sun. Spear. Sword. Spear head.

In the second list may be given the following lines:

The line of the liver, hepatica, or health.

The girdle of Venus.

The line of marriage.

The line of the Moon, or intuition.

The third bracelet of the Rascette.

The Via Lasciva.

There are other lines, found on some hands, classified as follows:

Lines found on the mounts.

Lines of influence coming from the mount of Venus, or from the side of the line of Life are called by some authors the lines of worry.

Other lines which may be called chance lines, having no special location.

Lines found on the thumb and fingers.

Signs. Besides the lines given above there are found the following signs marked by themselves in the palm, fingers, or thumb. These are: spots or dots, square, island, star, cross, triangle, grills, circle, the trident, the ring of Solomon, the ring of Saturn, the mystic cross.

We have so far given lines, signs and marks which have been dealt with by Western palmists, and it would be interesting to learn now from ancient Indian writers.

The four main lines mentioned are:

The line rising from the wrist and encircling the mount of Venus and ending between the thumb and the Jupiter finger is called the *Pitri-Rekha* or *Gotra* or *Mitra*, i.e., Father or Family line. The Westerners know this as the Life line.

The second line called in Western palmistry the Head line is called *Dhun* or Wealth, i.e., *Matri* or Mother line.

The third line called the line of Heart is called the line of Life or *Jivan* and *Shilgun*.

If these three lines are faultless and unbroken, a person is fated to enjoy wealth, longevity, and a happy family life. If otherwise, the result is different. There are three ascending lines, which are found terminating under the first, third, and fourth fingers. These lines, if strong and faultless, give wealth and happiness to the subject. Besides these three lines, there is one more ascending line, which, starting from the wrist, goes to the base of the second finger. This line gives success in governmental activities. Thus, there are seven lines. There is another line which starts from the base of the third finger, and runs down the palm. It is called the *Vidya Rekha*, or the line of knowledge or scholarship. This line denotes knowledge and charity.

If there are a number of lines running on the palm, it is indicated that life would be miserable, the disposition of the subject anxious. If only eight lines (referred to above) are

present, the life of the subject will be happy. If otherwise, he will meet with many misfortunes. A hand with only three lines denotes poverty. Thus, besides the three basic lines, there are five ascending lines corresponding to those mentioned by Western palmists:

The line terminating on the mount of Jupiter, called the line of Jupiter.

The line ending under the base of the second finger, called *Bhagya Rekha*, or the fate line.

The *Arogya* or health line, ending under the fourth finger.

The line ending under the third finger, called *Dhan* or *Vidya* or *Dharam Rekha*.

The line of knowledge, starting from the base of the third finger and running down.

Besides these, the following are also mentioned:

Lines of children found on the mount of Venus and lower Mars running parallel to *Pitri Rekha* or the Life line.

Marks and Signs. The following are the marks and signs mentioned only by Hindu palmists; they are completely ignored by European and American palmists. They have been seen on famous hands, and I have given examples in later pages of this book.

Yav.

Fish and its tail.

Conch.

Trident, *tripatrakar a kamala rekha*.

Lotus flower (*padma*).

Canopy.

Circle.

Shell.

Triangle, big and small.

Serpent.

Pot or pitcher.

Kuthar Rekha.

Balance.

Chained rascettes.

The moon and sun.

Temple.

Tree.

Flag.

Bow lines.

Swastika.

Diksha line, or the line of renunciation.

RIGHT AND LEFT HANDS

Both the hands should be carefully examined, and the lines and signs noted. "The left," according to a saying, "is the hand we are born with; the right is the hand we make." Thus the left indicates hereditary tendencies, possibilities, family characteristics, race tendencies, particularly in the matter of health. Indications of approaching illness, worries, sudden and unforeseen dangers, coming marriage, impending dishonour, future fame can be found on the left hand.

The ideas and emotions before they are translated into action, fears fancied or real, and troubles which influence our life in any way can also be read from the left hand. Moreover, unenterprising, lazy people have signs and marks on the left hand. These are not found on the right, because of their lack of practice. Mrs. St. Hill rightly says that the Life line on the left hand will show the length of life shown by the subject's parents or ancestry, while the right will give us the actual length that nature, short, of course, of untoward accidents intends the subject to live. According to *Vedic* philosophy our present life is the result of our *karma* or actions in the past life, and, it is not strange, therefore, if it is believed that the left hand contains lines, marks, and signs which are in accordance with our actions in previous births or incarnations. Hence these marks and signs are changeless as a rule; and from them we can detect all the changes in ideas, opinions, and general outlook of life. Thus, a change of religion may be read from the left, and a change of position from the right. I have found lines of Fate and the Sun and other good marks more clearly marked on the hands of persons born in rich families with big balances in the bank or in land, or house property.

The right hand of self-made people has better marks, lines, and signs, because such people use their wills to go ahead, and make use of opportunities and circumstances and their fellow-men. These people are fired with ambition. They have well-balanced hands with strong thumbs, long and straight fingers of Mercury and Jupiter, with flat plain of Mars. Moreover, the right hand shows the occupation of the owner, and a change in social position will be more conveniently read from the right than from the left. Indications of marriages of men are to be read from the left and that of women from the right.

In India, it is well known that the right hand of man and left hand of woman should read. No Indian palmist would disregard this point. The Western writers do not support this view. On the other hand, they advocate the examination of

both the hands of women and draw conclusions on the strength of the indications on the right hand. The view of the sages of India that the left hand of a woman should be read is based on the evidence of facts which cannot be easily confuted. The left hand of men, born in rich families, who do not have to worry for their livelihood, and who lead a life of luxury and independence because of their wealth and high social status in nicely marked with lines and signs. If there is no difference between the markings of the right and left hands, they do not rise above the position in which they are born. Women all the world over are generally dependent in their childhood and youth on their parents, and after marriage on their husbands. Therefore, the Indian palmists attach great importance to their left hand, which, if clearly and finely marked, indicates a fortunate career. But they also state that, in order to find out the fortune of the husband the lines on the right hand of a woman should be read. The right hand of those women who pursue an independent career should be considered more reliable than the left. Besides, the left hands of children aged less than fourteen years, of men who are left-handers and of those who are effeminate in nature should be read. But for his education and knowledge, the kind of position he is to occupy, and the children he will beget, the right hand should be examined.

In conclusion, the student should examine both the hands carefully, and arrive at conclusions in the light of observations made in previous paragraphs. My experience of reading thousands of Indian hands points to the fact that the right hand of men and women tells a great deal about the material prospects and should be scrutinized carefully, after comparing it with the left and noting the differences.

CHAPTER VIII

PRINCIPLES GOVERNING THE LINES

At the time of line-reading, one should note the nature of

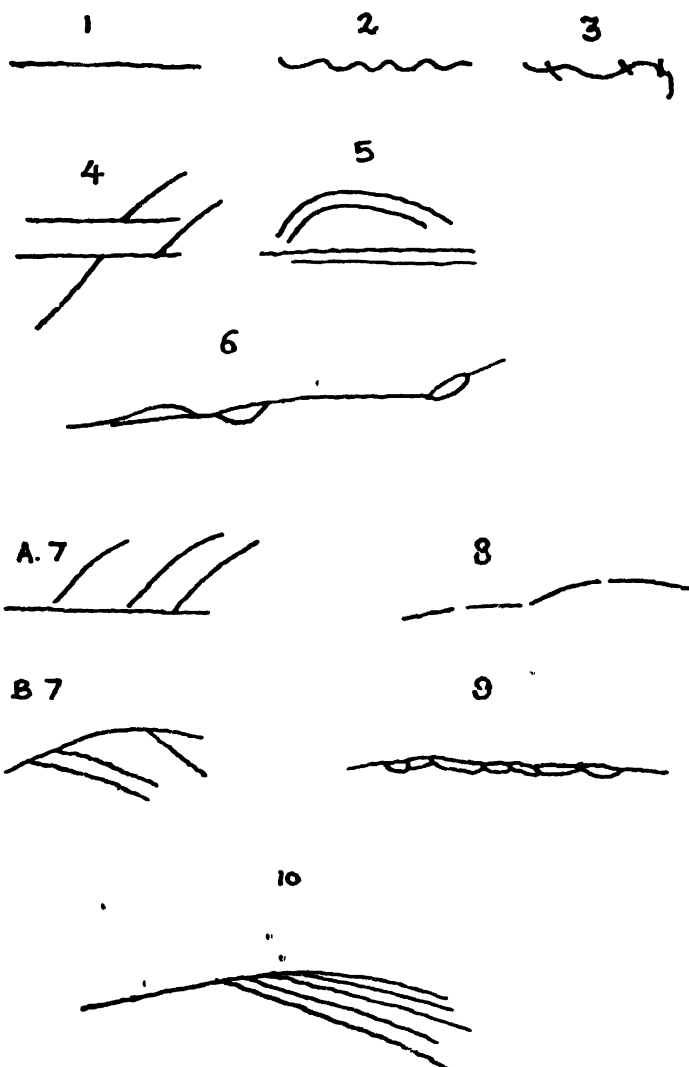


FIG. 10.

Straight line. Wavy line. Spots on lines. Forks. Sister lines.
 Islanded lines. Upward going lines. Broken lines. Downward going lines.
 Chained line. Tasselled line.

the lines themselves, and see if they are clear, deep, even, and perfect. Defects should be noted. The colour is also important. The lines to be favourable should be clearly defined, deep, evenly traced, straight, and pink. They should not be broken, islanded, chained, wavy, crooked, broad and shallow. It should also be noted how far the lines are undefective. Those better and stronger than others yield better results, and are more important. The nature of people with clear-cut, straight, and deep lines is not vacillating. There is a steadiness of purpose in their life, and their temper is even. They have a strength of character, which enables them to surmount difficulties. Broad, shallow, unevenly and badly coloured and traced lines denote weakness, lack of courage and failure of purpose and aim in life. For the depth and evenness of lines indicate a good constitution, vigour of body and mind, energy and concentrative faculties.

One fact is very important and should not be lost sight of. It is the number of lines found in the palm. Mrs. St. Hill says: "The fewer lines that are visible in a hand, the better. Other lines tend to confuse the main issues, to show obstacles in the way of success, to obstruct the line of thought necessary to complete the objects to be attained, and are signs of troubles and delay caused by circumstances or by lack of health." Further on she observes: "There is great concentration on the main issues of life when there are few lines. The presence of great numbers of them shows that the brain is used in too many directions; and, if the lines are both thin and numerous, it shows weakness of brain, confused thoughts, and in excess a tendency to hysteria." Besides, all vertical lines that go up the palm from the wrist are good and favourable, whereas those that cross the palm and are horizontal are harmful. The exceptions to this rule are the two main lines of Head and Heart. Again, we should note that, when the lines meet each other, they should cross and pass on. It is not at all good for the lines to stop against each other. Lines should be considered as representing facts of life and virtues, not qualities which can be practised by all.

Colour of the Lines. The paleness of the lines indicates weakness of health, want of energy, and decision. In a *sloka* (verse), fourteen kinds of lines with their indications have been mentioned in the Hindu books on palmistry. They are given below, and a careful study of the same would show that between the teaching of the Western and Eastern schools of hand-reading, there is hardly any difference.

Well-coloured and bright, narrow lines indicate a wealthy person.

Redness indicates hopefulness of disposition and an active, robust temperament.

Yellowishness denotes excess of bile in the blood and a nature that has an element of pride, reserve, and selfishness.

Darkness of lines is a sign of haughty, 'revengeful, and unforgiving nature.

Dry and poorly coloured and traced lines are unfavourable.

Deep lines indicate a fortunate and charitable person.

A thin line indicates the acquisition of wealth.

Sumilka or *moolsahit* denotes good fortune.

Broken lines denote, failure of vitality and loss of wealth.

Small and branched lines give a hint of troubles on the way.

Unevenly traced lines denote loss of money.

The lines that leave their position and place in the hand are not good and favourable.

Small lines are unfavourable.

The line that is clear, bright, and beautiful, of proper length, deep and round to look at is favourable and fruitful.

Defects of Lines. A close examination of lines may indicate the unevenness of some. This type is deep in certain parts, becoming thin afterwards, sometimes growing broader and shallower, and then assuming its depth and clearness. It is this unevenness that characterizes and distinguishes it from others. The line should be read, and periods unfavourable or otherwise located according to the degree of clearness and depth.

Next we pass to lines which split up. These splits are sometimes very fine, and should be examined with a magnifying glass. Sometimes, these fine branches have a downward course, and in other cases they seem to go up.

These splits spoil the beauty and strength of the main line, and in cases where the line after the split is clear and well-traced, its strength and indications are not spoiled. The wider they branch off from the line and the deeper and clearer they are traced on the palm, the more significant they prove to be. If they are seen going down, they should be regarded as unfavourable, tending to reduce the strength of the line. Rising lines increase the strength of the line, and, if they are seen running to any particular mount or part of the hand, they show that the increased efforts or energy will be in that particular direction. The student should note that such lines running to the mounts denote that the subject will be influenced by the qualities of the mounts and would have a chance of meeting people ruled by the mount in question.

The next defective line is the islanded. This is an unfavourable sign. The student should note that, if a split after opening away from the line travels for some distance and, bending towards the main line joins it, it will be found to make a sort of loop which is called an island. These islands are small as well as big. This sign tends to weaken the lines and its good indications.

Breaks in the lines are frequently seen and always denote a defective condition and its failure. Uncertainty, lack of decision, and want of force are also indicated. Unless supported by

a sister line or enclosed in a square, they are serious and foretell danger. One of the worst forms of break that is seen is when the end of the line after the break turns back and starts to run towards the source. This sign, if found on the life line, has been interpreted by palmists as indicative of a certain death. This danger can be averted if this sign is surrounded by a square.

When the line ends in a tassel, it denotes its weakness and destruction, more particularly at the end of the Life line, in which case it is a mark showing that the vital forces of the body would be dissipated and the nervous system exhausted.

When the line ends in a fork, it is also considered a sign of weakness, but it is not as bad as a tassel or fan. When the fork is composed of two lines, it is only a split.

A chained formation in any line denotes its weakness. If it is seen in the line of Heart, it indicates that affections are weak and changeable. The organic weakness of heart is also denoted. A chained line of head shows that the subject lacks concentrative ability, weakness of intellect, and lack of fixity of ideas. In short, this kind of formation of the line should be interpreted as a sign of weakness, and is an unfavourable mark to have.

The dot is a mark which is not frequently encountered on the palm. But it should be noted carefully and the student should find its strength, depth, and size. The colour of the dot should be discovered, and conclusions as to disturbance and disorder indicated arrived at.

There are little hair lines seen running by the side of the main line, sometimes joining it, sometimes falling from it. They are called capillary lines. They indicate the same weakness, as is shown by a chained formation.

CHAPTER IX

SIGNS AND THEIR INDICATIONS

Spots or Dots. A spot is generally the sign of temporary illness. A bright red dot if found on the line of the Head shows that the head would receive a shock or injury from a blow or fall. A blue or black dot is indicative of a nervous illness. If a bright red dot is seen on the line of the liver, it is generally considered to show fever, and, if found on the Life line, it denotes a disease resembling fever. Yellow spots on the Life, Head, and Heart lines show biliousness and foretell an irritable temper.

Square. The square is an interesting sign. It is called the mark of preservation. It shows that the subject would be protected from whatever danger is threatened. If found on any mount, a person is protected from the operation or the excess of qualities denoted by it. The presence of square around breaks in the line of Fate saves him from a heavy financial disaster, or loss of position and failure in a worldly sense. But, if this square is found under the mount of Saturn close to the Fate line, it only indicates that the subject would have a lucky escape from an accident. If the line of Head has this mark enclosing any portion of it, the student should conclude that a danger to the brain would be averted.

The line of Heart enclosed by a square denotes heavy troubles in connection with a person dearly loved. But the heart break would be avoided, and if unfortunately this sign is present under Saturn, some heavy misfortune would befall the beloved one.

When the line of Life breaks, and a square encloses it, the subject will escape death. On the mount of Venus it shows that the subject will have a lucky escape from dangers brought on by the tumult of his carnal desires.

When square lines outside the Life line and touching it are present, they mean imprisonment or retirement from the world.

Island. The island is an unfavourable sign, and affects the lines or place of the hand, where seen. It denotes hereditary weaknesses, and on the line of Heart it shows inherited heart disease. If seen on the centre of the line of Head, it shows that the subject has inherited mental weakness, and stands in danger of suffering from a weakness of the brain or an illness affecting it. On the line of Heart under the mount of the Sun, it has been found to foretell a weakness of the heart or disease of the eye. On the line of Fate it shows that there would be loss in worldly affairs, and the subject would be anxious about

what would happen to him in his future life. Besides, it shows that a person would fall into a trap and be cheated, due to the influence of a person whose fate is unrighteously connected with that of the subject. This island has been interpreted to mean in the case of a woman an illicit connection with a man. An island at the close of the Fate line is a terrible sign of loss and misfortune in old age.

On the line of the Sun an island foretells that the subject would lose his name and position through a scandal. He will fall into the danger of being ruined financially or morally during the period the line is marred by the island.

The student should note that any line running into an island on any portion of the palm is a bad sign, and spoils its rich and favourable possibilities. An island on the line of Health is a mark of serious illness. One should note the exact position of the sign. On the upper portion of the line, its presence accompanied by small round nails, indicates throat and bronchial troubles; with long nails a delicacy of the lungs and chest; with short nails, a bad circulation and weakness of the heart. Lower down the line on the mount of the Moon, it denotes that there will be bladder and kidney troubles.

An island high on the Life line in its early passage on the palm denotes that the upper part of the body, *i.e.*, lungs and bronchial tubes, would be affected particularly if the nails are filbert; lower down, weakness of the digestive system; still lower down, kidneys, bladder and excretory organs.

When a line forming an island on the mount of Venus, and, crossing on to the Marriage line is found, it foretells misfortune and disgrace to the marriage. If the same kind of line attacks the line of Heart, some evil influence will bring disgrace and trouble to the person loved. When it cuts across the line of Head, the subject will use his mental power and ability to do something disgraceful, and, when it runs and bars the Fate line, some bad influence will spoil the position, success and fate of the subject at the date at which the lines join and cut across each other. The presence of an island on any mount reduces and spoils the qualities of the mount on which it is found.

Star. The star is a sign of great importance and relates to events over which we have very little control. It shows our success or failure and is indicative of death, heavy trouble, and misfortune. When a star appears on the mount of Jupiter, the place where it is found should be located. When it is on the highest point of the mount with lines of Fate, Head and Sun beautifully and deeply traced, it is a sign which promises a life of honour, power, and position. The subject will attain to the greatest heights of human greatness; and for the attainment of position and power there are very few marks which can equal it.

If the star is off the mount and on the side towards the back of the hand, it is the mark of an ambitious person, who

himself will not rise to greatness, but will have a chance to come into contact with famous people. In exceptional cases when other marks and lines are very good this sign promises distinction or power to the subject. If the star is found on the left hand, and is also seen on the right it indicates that the person has been born in a very rich family, and, before he dies, will rise to a higher rank and status in life.

If the star is accompanied by a mark of the cross on the right hand, the person marries into a very rich family, and attains a high social position. When a line from the Life line is joined to a star on the mount of Jupiter, it is a mark that the subject will achieve distinction by his intellectual ability and this will come to him as a surprise. This mark I found on the hand of a judicial officer who at the age of twenty-five beat the university record at the LL.B. examination. Besides, this is also a sign of unusual and unexpected elevation to a higher position in life. This mark was seen on the hand of a Raja who at the age of fifteen received this title in an unexpected way.

When the star is found on the centre of the mount of Saturn, it is a mark of a terrible fatality. It gives fame and distinction. It is a sign found on the hands of the great martyrs and prophets like the Lord Jesus Christ. When off the mount, it shows that the subject will contact people who attain everlasting fame after meeting a terrible fate.

Star and the Mount of the Sun. When a star is found on the mount of the Sun, it denotes a brilliant position and great wealth, but very little happiness. Sometimes this position is attained at a very advanced age, when the subject cannot enjoy it on account of weak health. Besides, such people do not attain contentment, which, as Lord Buddha says, is the highest form of wealth a person can hope to have. When it is off the mount, it brings the subject into touch with very rich people, but himself does not become wealthy. When it is connected with the line of the Sun, and is in the centre of the mount, it is a mark of great fame and distinction in the field of art. Such a mark was found on the hand of the French actress, Madame Sarah Bernhardt. When the star is in the centre of Mercury, and the finger of Mercury is straight and long, the line of Head deeply trated and straight, brilliant success in a scientific or business career is promised.

When the star is on the upper mount of Mars, the subject will become famous by an exercise of the qualities of fortitude, patience, and exceptional will power. Its presence on the lower mount of Mars is a mark of fame and success as a soldier.

On a strong mount of the Moon with a strong thumb and good line of Head, the star shows fame and success in literary and artistic occupations demanding an exercise of imaginative powers. This is a mark found on the hands of famous poets and novelists and other masters of the arts. On the hand, if

line of Head is weak, the thumb weak, the subject has little control over his imagination which runs riot and leads one to insanity. Some writers on palmistry call it a sign of drowning and death by suicide.

The star, if found on the centre of the mount of Venus, denotes that a person is endowed with an animal magnetism which draws the opposite sex to his side, and gives him success in the affairs of love. No jealousies or oppositions will deprive him of the spoils of conquest.

When this star is on the side of the mount, the subject will carry on enormous business and affairs with people successfully in the field of love. A clear star on the second phalange of the thumb is a sign of wealth. Two or three stars on the back of the first phalange of the finger of Saturn denote a skill and ability in the management of horses possessed by the subject. This sign is seen on the hands of famous horsemen. If the line of Fate has a star on it, it denotes that the destiny of the person would be blasted. With this sign, rich persons are reduced to poverty. The date should be read on the Fate lines.

When a star is found on the Life line, it denotes that an accident would befall the subject. But with a line of Mars supporting the Life line, a proverbial escape is indicated.

If there is a star on the point where the line of Health crosses the line of Head on the palm of a woman, it indicates the weakness of internal sexual organs. Women with such a sign have been found to suffer from uterine diseases and on hundreds of hands it has been seen to show childlessness.

Note carefully that no single sign, however excellent, should be read without reference to other signs, marks and lines on the hands. For instance, a star on the mount of Jupiter with a poor line of Head, Fate, and the Sun becomes meaningless and unimportant.

The Cross. A cross is not generally a good sign to have. If clearly marked and traced, it foretells some danger and disaster. There are very few cases on the palm, where it is favourable and good.

If there is a beautiful, clearly traced cross not formed by an intersection of the main and long lines on the mount of Jupiter, it shows that the person will make a lucky and happy marriage. If this sign is found near the line of vitality, the marriage will come off at about the age of 16, if on the centre of the mount in middle age, if higher up, in the closing years of life.

A cross on the mount of Saturn touching the Fate line foretells troubles, accidents, and death. If this sign is present separately and above the line, it indicates death by crucifixion. On the mount of the sun, a cross indicates that the subject will fail to achieve fame and acquire wealth. But if the line of

Fate is strong and the line of the Sun rises boldly above it, there would be a few chances of success in his undertakings.

A cross on the mount of Mercury has been found to indicate a cheat, a thief, one disposed to crooked ways and double dealing.

A cross on the mount of Mars under Mercury shows that enemies would oppose the subject in a dangerous manner; and, on the lower mount of Mars under Jupiter, it foretells troubles and even death consequent on violent quarrels and affairs.

If a cross is found on the mount of the Moon, it foreshadows death by drowning and a deadly influence due to the imagination. People with such a mark are drawn to water, and they are advised not to go deep into a pool. If a line of Voyage has a cross attached to it, it indicates a drowning tragedy.

If there is a heavy mark of the cross on the mount of Venus, it denotes that affection would influence the subject in a fatal way. Such a person lives only once, and is foredoomed to failure. The presence of a small cross near the Life line denotes quarrels with relatives.

When a cross lies between the line of Fate and line of Life, an opposition to the career by the near relatives is denoted. But if this cross lies between the Fate line and the mount of the Moon, it is a sign that the subject will meet disappointment on journeys.

When found above, and not touching the line of Head, it foreshadows a wound or accident to the head. By the side of the line of the Sun, a disappointment in position or an impediment in one's career and its success is indicated.

If it attacks the line of Fate, loss of money is sure; if near the line of Heart, the death of a loved one is denoted.

The Circle. The circle is a rare sign, and it is only on the mount of the Sun that it is favourable and fortunate. If it is seen on any other mount, it denotes that the success of the subject would be interfered with. On the mount of the Moon, it indicates a danger from drowning. On the line of the Heart, a circle indicates a loss of sight. Its presence on any other important line denotes that the subject would be involved in misfortunes from which it would be difficult to free himself.

The Grill. The grill is generally found on the mounts of the hand and denotes that the success of the subject will be hampered by the weakening of the qualities of the mount on which it is present.

On the mount of Jupiter it indicates that the subject is proud, egotistical, self-willed. On the mount of Saturn, if found, it denotes that the subject will have too many aims in view, and his efforts will be wasted. He is very selfish and of a melancholic nature.

On the mount of the Sun, it shows that the person will be vain, foolish, and will have a great desire to make a name.

On the mount of Mercury its indications are that a person is unprincipled, with instability of temperament. If seen on the mount of the Moon, it foreshadows a restless, discontented, person with an unsettled mind. Its presence on the mount of Venus is a sign which denotes that the affections are unstable with no constancy in them. The subject is of a capriciously passionate nature.

The Triangle. The triangle is often seen on the palm in a clear-cut form. If it is formed by a mere crossing of lines, it should not be considered a triangle.

On the mount of Jupiter, if found, it is a fortunate mark to have; for it indicates that its possessor would have an uncommon skill and talents to manage and handle men. This also is a sign of outstanding ability and diplomacy. This is a sign often seen on the hands of political and religious leaders.

On the mount of Saturn, it denotes that the subject will be endowed with a talent and tendency for mysticism. This is mark of great seers possessing high occult powers. Besides, an unusual ability in scientific work is also indicated. It is the sign of the *yogi*, and was found on the hand of Swami Vivekananda.

On the mount of the Sun, it promises success provided there is present on the palm a good line of Head. Its presence on this mount shows that the subject will not lose his head by an accession to celebrity.

On the mount of Mercury, it denotes success in a scientific or business career.

On the mount of Mars, it endows its subject with great presence of mind and calmness in emergencies. On the mount of Luna, imaginative ideas are scientifically applied. On the mount of Venus it indicates that the subject will exercise great self-control, and will not himself be a slave to passion.

The tripod or spearhead has been called an excellent sign of success on any mount on which it is found.

The Trident. It is a rare sign. When it is seen on the mount of Jupiter, it foretells success in ambitious pursuits and attainment of aspirations. On the mount of the Sun it has been found to indicate power through wealth, and celebrity in public life or literature.

The Ring of Solomon. The ring of Solomon is found, though rarely, at the base of the finger of Jupiter, and is supposed to give great occult power. If a subject with this sign is not inclined to occultism, it is a mark which denotes that the subject would have rich commonsense and clear judgment in worldly affairs coupled with imaginative and intellectual talents of a high order. Cheiro in his *Language of the Hand* says: "When a love of the occult is denoted, it shows more the power of the master, the adept, than the mere love of the mystic as is denoted by the mystic cross."

The Ring of Saturn. The ring of Saturn encircles the Saturn finger, and gives a love of mysticism. There are writers who do not consider it a good sign to possess.

The Mystic Cross. Cheiro, the famous British palmist, refers to this curious mark, which is usually found in the centre of the quadrangle at either its upper or lower extremities. It may be formed by the line to Fate and a line from the Head to the Heart, or it may be as a distinct mark without any connection with any other main line.

It is a sign of mysticism, occultism, and superstition. In order to judge the indications of the three qualities, the position of the mystic cross on the palm should be noted. If it is found close to the mount of Jupiter, the subject would be more inclined to know how his ambitions in his career will be realized, and he will not be drawn to study the occult for its sake.

When the cross touches the Fate line, the entire career and destiny will be ruled by a pursuit of occultism, especially when it is found under the mount of Saturn. This sign was found on the hand of Cheiro the palmist. Besides, this sign indicates keen intuitive powers to know people one meets.

Curious, Rare, and Unusual Signs, Mentioned in Books on Hindu Palmistry. In a *sloka* of the Hindu *Shastra* on palmistry, it is said that it is an incontrovertible fact that God determines age, actions, or *karmas*, wealth, knowledge and education and death of human beings. All these facts are to be read from the lines and signs of their hands.

Urdo Rekhas. Vertical lines, like the lines of Fate, Sun and Jupiter; the fish line; the sign of the temple; the *Hal Rekha* or plough line: these are the recognized *Urdo Rekhas*. Westerners have treated at length of the indications of the line of Fate, Sun, Mercury, and other signs; but they have not touched on the marks and signs which have been considered as very important by our sages. I have seen lines of Fate and even the Sun faintly traced on the hands of some persons; but I found them very successful. This prosperity can be explained by the presence of one of those rare signs and marks to which so much importance has been attached by our Hindu authorities.

The latter regard three horizontal lines, i.e., the line of Age (Heart), the line of Head, called *Matri* or *Dhan Rekha*; and the line of Life called *Pitri Rekha* as very important. Besides these three lines they refer to four vertical lines running from the wrist to the base of the four fingers of the palm. There is also another line which runs from the base of the third finger downwards. It is called the line of Knowledge and is a sign of honour. These lines though considered important by them do not explain the facts of life and as such they have described marks and signs which have not been dealt with by Westerners. In this section I shall make an attempt to give indications of such as I have been able to see on the hands I have inspected

and to locate them on the imprints of famous hands given in standard works. I hope these signs and marks will be identified on hands all over the world, together with the indications as given by me.

It is a fact accepted by Hindu schools that our feet have the same marks as those on the palms. The marks and signs supposed to be seen on the feet of Lord Krishna are given in these pages.

Yav (See figure). *Yav* is an important sign, found in the centre and base of the thumb, the rascette, joints of the fingers and the line at its start, as shown in the figure. If this sign is clearly found in the centre of the thumb, it denotes that the subject will be a distinguished scholar and will become rich and bring credit to his family and race. It is a sign of a happy existence. If this mark is found on the right hand, it indicates that the person was born in the dark half of the moon, during the day time; if on the left hand, the birth must have taken place during the bright half at night. If this mark is on both the hands and, if it is crossed by a line, the time of birth cannot be definitely told.

If this sign is found at the base of the thumb, it should be interpreted to mean that the subject will have a son. If this sign is on the left hand only, the person will have a son by adoption.

If this sign is found at the base of all the fingers, it denotes that the person will be licentious, and in some cases will meet death by drowning. When this sign is found on the Fate line at its start, it denotes the loss of one's parents at an early age.

If this sign is found in the centre of the Fate line it indicates that the subject will be tempted by the opposite sex. If it is found on the lower part of the *Matri Rekha* or Head line, it shows that there would be a promiscuous mingling of sexes of different classes of society. If the line of Heart or *Ayu Rekha* has a sign of *Yav* at the end on the mount of Jupiter, it shows that the subject will meet his death at a holy place.

The Fish. The sign of the fish is a fortunate mark. It has been seen on the hands of men and women of the world. It is one of the four marks and lines indicative of the degree of material prosperity one is expected to enjoy in life. When it is present on the hand, the mount of Jupiter has invariably been found to be strong. From the astrological standpoint, it is a point worth noting that the planet Jupiter is the lord of that sign of the Zodiac known as Pisces. This sign in the hands of men indicates that they will be masters of hundreds and they will be religious, charitable, and good by nature. They will occupy posts of authority, and there is a chance of their achieving fame in the field of scholarship. They will also command respect and honour in society. When seen on a woman's hand, there are few marks which can beat it in indicating a fortunate existence from all points of view. She will have everything in

life, wealth, positions, sons, and a husband who would have a great regard for her, and who would not, unless very adverse and unfavourable signs are present on the hand, outlive her. The student should locate this sign above the wrist. If the fish has its face pointed to the side of the fingers, it denotes that the subject will continue to enjoy happiness and prosperity all through his life. If otherwise, the benefits will come late in life.

The Conch. This is a rare mark. It is found on the hands of millionaires and famous people. It is supposed to have been present on the palm of Lord Krishna, and denotes greatness, scholarship, purity of life, and a spirit of renunciation of the world.

The Trident and Triple Forked Kamla Rekha. This sign may be seen on the hands of all successful people in all walks of life. I have located it on the handprints of great people, like Gladstone, Edwin Arnold, Bernard Shaw, Mrs. Beasant, Swami Vivekananda. You will hardly find a person rich successful and prosperous, whose hands do not have this mark. It is regarded by Western palmists as the sign of extreme good luck. In a *sloka* we learn that with this sign on the mount of Jupiter a person is immensely wealthy so that he owns a large number of mansions and palaces where there is a place for accommodating motor-cars, horses, elephants. He leads a life of great magnificence, ease and comfort. This is a sign, which has been interpreted to confer millions on a human being, and with this sign I have found people leaping into affluence from a lowly position. It is also a symbol of greatness, wealth and goodness, if the other lines are good.

Its position on the hand is on the mount of Jupiter conjoined with the line of Heart, as also the line of the Sun or *Vidya Rekha* on the mount of the Sun.

There is also one more formation of this trident, and it is formed by the line of Fate passing through the point of bifurcation of the line of Heart, one fork of which is seen running to the Jupiter mount and the other to a place between the first and second fingers. This is a magnificent mark to have, and denotes great good fortune. It is the mark of a person who is highly sexed and has personal magnetism shown by the forked Heart line. But his love is idealistic, and there is an element of romance connected with it. These three human emotions of sex, love and romance when under the direction of a vigorous and marked personality, denoted by the line of fate passing through the point of the fork to the Saturn mount, drive a person to great heights of achievement. In the character of such persons elements of constructive and creative imagination are found. There is a balance and poise in their nature, and the result is that a genius in the field of activity denoted by the hand is produced. This mark has invariably been found on all successful and famous hands.

Sign of Padma or the Lotus. The sign of the lotus is a rare sign, and has the same indications as given above in the case of the triple-forked *Kamla rekha*. Avatars, like Lord Krishna or Shri Rama, had this mark on the soles of their feet and hands. Four signs—plough, lotus, pitcher (*makar*), conch—are indicative of greatness. The absence of all these foreshadows obscurity and poverty.

Canopy. The sign of the canopy is a rare mark, and if it is found on the hand of a person it denotes that he is the best of men and lord of all. This mark again was supposed to have been seen on the sole of the feet of Shri Krishna. I saw this sign on the imprint of the hands of Sir C. P. Ramaswami Iyer, Gladstone and Rabindranath Tagore.

The Circle. The mark of the circle is seen on the tips of the fingers and thumb and their indications are as follows: if there is one circle, a person is clever; if there are two, he is good-looking; if three, luxurious. If four, poverty is indicated. The possessor of five is learned; of six, clever among the scholars; of seven, a hermit and recluse; of eight, a poor man; of nine, a king; and of ten, a government servant.

The Shell. The sign of the shell, like that of the circle, is seen on the tips of the fingers and thumb. One denotes a raja; two, a wealthy man; three, a *yogi*, with great spiritual powers; four, a poor man; five, wealth; six, a *yogi*; seven, poverty; eight, riches; nine, *yogi*; ten, definitely a poor man. Read these on both hands.

The Triangle. If there is a small triangle on the line of Life (Heart), it denotes that men through their exertions and efforts, will acquire landed property, agricultural as well as house. They will lay out gardens. When a big triangle is formed by the lines of Health and Head, it denotes that the subject will be famous. He will master the occult and secret sciences and cognate branches of knowledge. He will be influential, and possess a keen intellect. (See Figure.)

If the triangle is formed by the lines of Health, Head and Fate, it is indicative of the fact that the subject possesses natural powers of foretelling the future. He is a master of sciences and performs deeds of other worldliness.

A triangle on the line of Head (*Matri Rekha*) denotes inheritance of property and money from the side of the mother's family. If seen on the line of Life or *Pitri Rekha* it indicates a rich inheritance from the father's side. If the line of Fate has a triangle, it is indicative of accession to money from an unforeseen source. If there is a mark of the triangle on the *ras-cette*, it indicates accession to wealth belonging to others and also honour.

The Flag. The sign of the flag is found on the hands of great men and indicates virtues of renunciation and purity and strength of character. It also shows that the person will be rich and enjoy the blessings of material prosperity and own all sorts

of conveyances. This sign I have found on the hands of successful people. The attention of the student is drawn to this sign found on the imprints of hands of men like Gladstone, Arnold, Mark Twain and others.

The Line of the Bow. The line of the bow is a rare sign, and will be found on the hands of princes and kings. On the hand of a millionaire, this mark was made by the two lines of Head and denoted a rich man, although the lines of Fate and Sun were shadowing it. (See figure.)

The Line of the Tree. The line of the tree is a very important sign. It is seen on the hands of all successful people. It is a principle of hand-reading that a branched line, especially when the branches tend to shoot up, is a line of promise and fruit. Therefore, if the line of Fate, Sun, Jupiter, Life and Heart are full of ascending branches, they would be considered lines of the tree as understood by Hindu palmists. These lines may be seen on the hands of distinguished persons, like Gladstone, Vivekananda, Mrs. Besant, and others. On the hands of lesser men and women they denote that the subjects would acquire wealth, occupy high posts of power under Government, lead a life of happiness, and in the case of scholars, command honour among learned people, and be a source of help to thousands of people who come into contact with them. This was one of the signs on the feet of Lord Krishna, and must have also been present on his palm.

The Serpent. The sign of the serpent is an unfavourable sign. It denotes opposition from enemies.

Kuthar Rekha (Sword). If a *kuthar rekha* is seen on the mount of the Sun, it is a sign of trouble in life.

The Balance. The sign of a balance has sometimes been seen on the hands of a shopkeeper.

The Temple. The mark of a temple or *shivalaya* is a rare sign and will be found on the hands of great, rich personages occupying very high positions in society. I have been able to locate it. It is a mark which may be seen on the hands of royalties, prophets and saints. Again, this mark was on the sole of the feet of Shri Krishna. It has been located on the imprints of the hands of Tagore, Bryan and others. A branch line from the *pitri rekha* or Life line ascending to the mount of the Sun denotes that the man will attain to the top of his profession and be honoured.

The Mark of the Sun and Moon. If the mark of the Sun and Moon is found on the palm, it denotes an honoured person. The sign of the moon indicates gentleness of disposition. Besides, these signs show that he will command appreciation at the hands of those he serves.

Chained Rascettes. If all the three rascettes are chained, the indication is that life will be hard and money will be earned by hard labour.

Swastika. The swastika is a favourable sign to have.

Diksha Rekha (Line of Renunciation). This line is found under the finger of Jupiter. Vivekananda and Gandhiji had this line clearly marked on their palms. The clearer and longer the line, the better the indications. Sometimes a half *diksha rekha* is seen and refers to the fact that the person will be disinclined to work for his material advancement.

Hanwant (Kapi Rekha). If the lines of Fate, Life, Head, Sun have the marks of triangles at the upper end, they are called *kapi* or *hanwant rekhas*. This kind of line indicates that the person will have a clear vision of the goddess Durga, Kali or Saraswati. A triangle between Saturn and the Sun indicates that the person will be a lord of *yoga*, and will be one with God. This mark was present on the palm of Swami Vivekananda and Gandhiji.

Black Dot. If the black dot is in the centre of the palm, it denotes constant acquisition of wealth, and if it is on the sole of the foot, it is a sign of love of rule and accession to government positions.

It has been stated that if the marks of the fish, crocodile, *kumala* or lotus, conch or *shankh* are found on the hands, they indicate that the subject would be master of hundreds of rupees. If any one of the signs is present in the palm, the indications will be fulfilled.

There are many other marks mentioned by ancient writers, but I have given only those which I have been able to verify and locate on the palms I have actually read.

I give below the marks and lines of famous hands in accordance with the teachings of our sages.

Marks and Signs on the Hands of Men and Women. The hand should be well-shaped, with long, flat fingers, with a good span, neither thin nor thick. They should all be set in a line on the palm, with the finger of Mercury long enough to rise above the joint of the first phalange of the ring or third finger. The fingers should, when joined together, leave no opening or hole between them.

The palm should be well-coloured and evenly balanced, with the centre round, with no deep hollow, and broad.

The thumb should be well-shaped, indicating strength of will and healthy reasoning powers. It should have a sign of *yau*.

The three horizontal lines of *Ayu*, i.e., heart, *Dhan* or *Matri*, i.e., head, and *pitri* or *gotra*, or the line of Life should be clear, evenly traced, deep, without break, and pink-coloured. Four *urdh rekhas*, or vertical lines ascending from the rascettes to the four fingers of Jupiter, Saturn, Sun and Mercury, if present, indicate an uncommonly fortunate existence. But all these are rare. Besides, a line rising from the Life line to the mount of the Sun, indicates that the person will rise to eminence in his calling. All these seven lines should have branches, and make what the

Hindu palmists call *Briksh Rekha*, or the line of the tree. This point should be noted, as one of the utmost importance.

The line of Heart should have three forks or a lotus sign attached to it on the mount of Jupiter. The line of the Sun should have a triple fork on the mount of the Sun.

The following are rare signs. It is a mark of fortune, if two or more are seen on the hand. In great persons, several are seen, but it requires practice to locate and recognize them:

On the hands of kings, princes, and wealthy people you will find the following marks: the conch, fish, bow, lotus, tree, circle, canopy, and temple. On the hands of saints and great men are found the marks of the temple, flag, square, conch, circle, lotus, swastika, and *Diksha Rekha* in one form or the other. Even one or more is enough to make for greatness. On the hands of people who are generous, truthful, learned, devotees, peaceful, fortunate, inclined to go on pilgrimages and journeys, fond of residing at holy places, and inclined towards renunciation, you will find the marks of the triangle, fish, conch, flag.

In the *Puranas*, it is written that all the marks and signs given above were present on the hands of the incarnations of Shri Krishna, Shri Rama and the God Vishnu.

As already stated, the marks mentioned above are rare, but when even one or two are seen, the indications are certain.

On the hands of common men, you will not encounter them.

The hand should not be heavily lined, otherwise it will be a mark of trouble. Wavy, broken and defective lines and signs denote failures and ill-health.

CHAPTER X

TIME ON THE HAND

How to Reckon Dates and Time on the Hand: I now propose, before proceeding with the study of major and minor lines to give for the edification of the student the systems followed to find out in the hand, with great accuracy, the time and dates and recurrence of important events in one's life both past and present. Count St. Germaine says that no palmist can have the pretension to read from the hand the day or the month when the events would take place. He, however, thinks that sudden calamities are often shown on the hand. He further goes on to say that the calculations made on the lines have been found accurate and reliable within a period of, say, two years. Further on, St. Germaine observes that "there will be notable divergen-

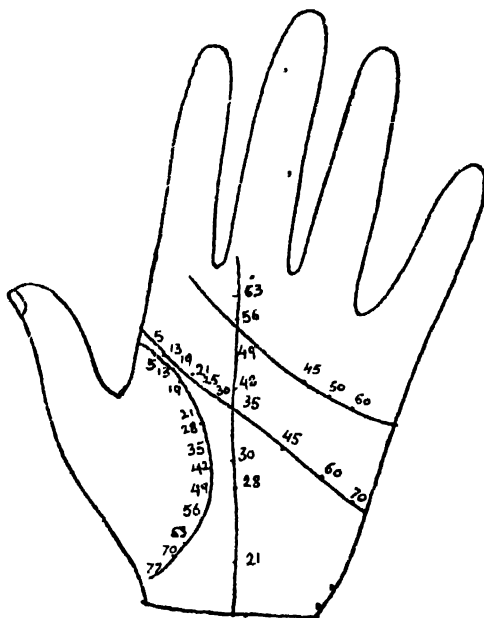


FIG. 11

TIME ON THE HAND

ces in the various types of hand as to measurement herein given. A hand with a long, slender palm will have the figures on the lines thrown much farther apart than will be the case in a short broad palm. But experience will quickly allow the student to make proper allowances for these differences to give him a sure

look, that will divide the lines of Life and Fate into properly-sized sections without any other compasses than the pair we all possess in our eyes."

These observations of the author are quite correct, and the student after a prolonged practice will evolve a system of his own. If he follows any of the systems treated of in books on palmistry in a blind and formal manner he will fail. My own experience tells me that no particular system mentioned in any work of note can be guaranteed to be a hundred per cent correct. I am giving a hand with the ages marked on it in the positions found by myself to be generally correct.

I have found the principles of reckoning dates mentioned by Mrs. Robinson in her book, *The Graven Palm*, reasonable and weighty. I cannot do better than quote for the guidance of the student.

"In fortelling near events," says Mrs. Robinson, "it is very common to antedate them two or three years, and, when foretelling an event which is many years ahead, it is a very frequent error to place the date of the event a year or two later than it will really occur. One of the surest ways of avoiding these mistakes is to start reading the life from the very commencement, endeavouring to tell each consecutive year correctly, and allowing for the dates in the future the same spaces, comparatively speaking, which you will feel sure, from your correct reading of the past, will be needed on that particular hand." Further on she says: "The student will find that, as a rule, dates in the right hand are marked higher upon the line of life than those on the left."

(I shall now describe my way of reading time on the hand, which I have seldom found to fail.)

As already stated, the student should start reading the life from the very beginning and endeavouring to fix important years correctly. The lines of Life, Head and Heart are to be read from the side of the thumb downwards, as shown in the figure. Lines of the Sun, Fate and Health are to be read from the wrist upward. The student is advised to draw a vertical line from the place between the first and second fingers to the line of Life below. The point of contact should be considered as the twenty-first year. The years preceding this point and following it should be located in an intelligent manner. The line of Life should have the years marked as shown in the figure, but the reader would have to exercise his intelligence to arrive at the correct date. Practice alone would bring about the desired result. The dates and time to be found on the various lines are shown in the figure, and the student is advised not to follow this method blindly, otherwise he will fail to arrive at the correct result. In fixing the time of events on the hand, the student will do well to note that if the mount of Jupiter is well-developed and strong, the subject will rise to a high position by the time he attains the age of forty-two. He should

find out if in this year there is any branch ascending from the line of Life, Fate, or the Sun. Such a person would go on making progress as he advances in years. Similarly, if Mercury is strong and dominant, the thirty-second year would be a favourable year, and would bring about changes in health and fate at the age indicated. When Saturn is favourable, the line of Fate is strong and well-marked. After the thirty-fifth year there would be signs of advancement, and his destiny would commence from the thirty-sixth year. On the hands with Saturn unfavourable and the Saturnian line faintly traced, life is full of struggles. But when this line of Fate is seen clearly marked, and this would generally be after the thirty-sixth year, the subject will begin to lead a prosperous life. Subjects with the Sun unfavourably developed would have an unpropitious mark on the line of Heart at the age of forty-five, indicating heart or eye trouble. People with strong mounts of Jupiter, Mercury, and the Sun, with lines clearly and deeply traced, start their career at a comparatively early age.

Cheiro has given a method to calculate memorable years by the date of birth, according to the English calendar. The method is simple. Suppose the date of birth of the person is 8th October, 1908. The important years, marking crises, would be obtained by adding figures nine to the date as follows: 8, 17, 26, 35, 44, 53, 62, 71.

If the date is the tenth, the calculation would be 1, 10, 19, 28, 37, 46, 55, and 64.

When the date goes beyond 9, the dates are to be reduced by adding the figures and arriving at a single number. Take the fifteenth. The calculation would be 6, 15, 24, 33, 42, 51 and 60.

Another method which I have found very useful and illuminating is to find out the destiny number in the following way.

Suppose a person is born on 28th October, 1897. He will be ruled by Mars and his destiny number will be 9. It will be an important number in his life.

Put down the birth date in figures thus: $28-10-1897=10+10+7=27=9$. The destiny numbers are as follows:

Sun 1, Moon 2, Jupiter 3, Uranus 4, Mercury 5, Venus 6, Neptune 7, Saturn 8, Mars 9.

If the destiny number as shown above is 9, it will accord well with its harmonics 3 and 6, and any year the total of the figures of which comes to 3, 6 or 9 would be a memorable year. In the case of the above date, I know that the years 1914, 1920, 1923, 1926, 1929, and so on were years memorable in the life of the person. If the figures of the years are added they will come to 3, 6 or 9. Destiny numbers 4, 2, 8 are also harmonics, and a date of birth like the following 11-4-1922 would have the years, 1937-1939-1943 and 1946 memorable and eventful. The destiny numbers 3, 6, 9 do not harmonize with 2, 4, 8,

and any year which totals to a figure inimical to its destiny number would be unfavourable. The student should find out if the events marked on the hand are favourable or unfavourable, and then verify them from the date of birth and the destiny number. My own method is to fix time in accordance with the principles described above. The date mentally fixed has been verified by the destiny number, and I have with very few exceptions, found this method fairly accurate.

I shall now pass on to describe another method which I have been using with advantage. This method of calculating time for events on the hand has been mentioned in the famous work on Hindu palmistry known as *Hast Sanjivani*. This is here given with a view both to enable the student to use it, and to stimulate further research.

There are three phalanges in each finger and thumb totaling to 15 in one hand. Each phalange represents one year and one hand would thus tell events of 15 years. In the case of a man, we should start with the nail phalange of the little finger of the right hand and place the first year of life on it, and count the years on the phalanges of the fingers and thumb right up to 15. Then take up the right hand, and repeat the same. The 30th year would be placed on the third phalange of the thumb of the left hand, i.e., the mount of Venus. Then pass on to the right hand again and calculate fifteen years more, up to the forty-fifth year. In the left hand, another fifteen years would take you up to the sixtieth year.

In this way, you can find the position of any year about which you would like to know. In order to find out if the year thus located will be favourable or otherwise, or to know the kind of events that will happen, you should examine the phalanges carefully and note the presence of ascending or vertical lines, circle, Jo or Yav. If such signs are present, the subject will have children born to him and would acquire wealth and attain a position. But, if this phalange is marked with criss-cross lines, star, deep dots or any other unfavourable sign, there would happen events foreboding trouble and worry. In the case of a woman, begin from the left hand, and go to the right to fix the years.

Let me illustrate it by an example. A man inquires what sort of a year his forty-second will be. Calculating according to the method described above, we place this year on the right hand on the third phalange of the Jupiter finger. If there are vertical lines present, and they are not crossed by horizontal lines, the year will bring good luck and success to the subject. We should find out if the lines, marks, and signs on the palm tell the same tale. If not, we should not say that the year would be favourable, but should modify our conclusions. Suppose the palm indicates that there will be an unusual rise of fortune at the age of forty-two, but the phalange tells that there will be obstacles, the conclusion in that case will be that success will

come, but after stout oppositions, and not to the same extent as promised by the lines on the palm.

Besides this, *Hast Sanjivani* has also described how to calculate the month in which the event is to take place. The Western writers do not believe that a palmist, however able, can name by an examination of the hand, the month in which an event is to happen. I have myself found it hard to arrive at any correct result, and as such I do not propose to describe the method.

The methods I have described in this chapter should be studied carefully by the student, who should exercise his discrimination in evolving a method of his own. If he does so, he will attain a very fair measure of success as a hand reader.

THE LINE OF LIFE

One of the most important lines on the hand is the line of Life or vitality, which is found girdling the largest mount of the hand, namely the mount of Venus, as shown in the figure. (See illustrations 12 and 13). The mount of Venus has on it the great Palmer arch, which is regarded as being closely connected with the heart, stomach, and other vital organs of the body. On account of this fact, it is reasonable to conclude that the Life line indicates the length of the owner's life as intended by nature and his health, good or bad, during the period. Dates and years of events can be read from it, and we can verify most of the events from the signs and marks recorded elsewhere. At the outset it must be stated that a long line of Life does not necessarily indicate a long existence. Cases have been

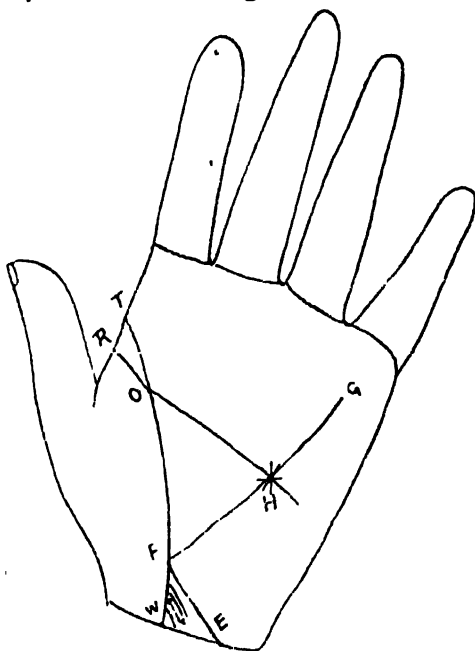


FIG. 12.

LINE OF LIFE AND ITS VARIATIONS

R O and T O indicating forked life line at the start.

Life line R O W, Health line F C joining Head line with a star showing delicacy of sexual system in a woman.

3. F E. Fork of Life line at the end.

4. W. Tasselled Life line showing decline of vitality.

found where people with a long line of Life died prematurely. In such cases, marks of death were found on other parts of the hand. There is another line on the hand which must be read along with this line, and that is the line of Health. The fact of the matter is that our life depends upon our health; and those who overdraw on the bank of health and waste their vital forces come to an early end. The line of Health is the most capricious of lines and it goes on changing with the years, becoming deeper or fading out, or at other times assuming malignant forms portending death. Considered from the standpoint of health, the Life line represents the stomach and the vital organs. When quite well-traced, deep, long, even, and well-coloured without any breaks or irregularities of any kind, it denotes a robust constitution, strong vitality, and freedom from illness. The digestion of such persons is good, and they keep fit throughout their life, and enjoy the supreme benefit of almost perfect health.

So much for health; but there is another aspect from which this line should be considered. This is the psychological point of view, and this is important, so far as this line indicates the degree of vital forces that move the body and create in man the qualities of emotional responsiveness, sympathy, kindness, and warm-heartedness. People with a full mount of Venus encircled by a line of Life have been found to possess a strength of animal instinct and a passionate disposition; while those with a flat, depressed and narrow mount girdled by a line have been found to be cold-hearted and unresponsive. The student would have to bear this fact in mind while making an estimate of the character and nature of the person before him in order to find out how far he would succeed in life.

The Life line in the right hand would indicate the coming events regarding health, career, etc.; and the left one would indicate the strength of the constitution, hereditary tendencies of life and health, the length of life of the family and of the parents. Therefore the student is advised to examine the lines of Life, Health, Fate, Head and thumb; and, if he finds them to be satisfactory in form and condition, he can safely tell the subject that he can expect to live to a ripe old age.

The Character of the Line of Life. Shortness of the Life line denotes shortness of existence. The line to be normal should be evenly traced, deep, well-coloured, and without defects of any kind. The breadth of the Life line denotes abundant robust animal strength, while its depth relates to people who have more nerve or will power. Under the strain of ill health, it is the deeper line that enables the subject to pull through and live on; whereas one possessed of a broader line is liable to collapse and does not possess the same power of resistance. Very broad lines denote muscular strength rather than strength of will. If the line is pale and broad, it denotes a weak character, with weakness of vitality. When thick and

red, it indicates violence and brutality of nature. A variant thickness in its course makes the nature fickle. If it is seen to be thin and fading out at any point with a deep dark spot, death is likely to occur. If chained it denotes a tendency to ill health and a delicacy of constitution, If seen coming out in a great circle into the palm of the hand, and reaching or ending close to a rascette or the mount of the Moon, a long life can be anticipated. A break in its course is an unfavourable sign, and indicates a loss of vital forces, and, in many cases, death, unless this break is supported by a sister line or is enclosed in a square. But the break should be verified from both the hands. If the line is laddered and broken up, a period of continued ill health is indicated.

Now as to the indications of its start. If it commences high up from under the mount of Jupiter, it is a mark that great success and honours will be achieved. The subject will be ambitious, and a person of great self-control. On the other

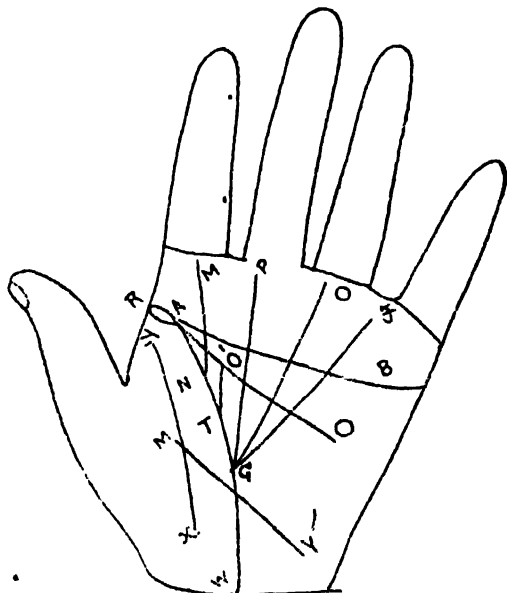


FIG. 13.
LINE OF LIFE

1. R island at the start of Life line showing illegitimate birth.
 2. N M branch from Life line to Jupiter.
 3. G P branch to Saturn.
 4. C O branch to Sun.
 5. G F branch to Mercury.
 6. T O' branch from Life line stopped by Head line showing mental miscalculation and mistake:
- Line of Heart A B, Life line A W, line of Head A O starting and joining at A X Y line of Mars and from it M Y' to moon.

hand, if this line starts lower down from the mount of Mars, it is indicative of a lack of self-control and a quarrelsome disposition, and irritability. These facts are important to have a proper judgment and estimate of the psychological make-up of the subject to gauge his success in the future.

If the Life line narrow down the mount of Venus and is accompanied by a star on the conjunction of the lines of Head and Health, it indicates, on the hand of a woman, that she will be childless, and, if she happens to have one, that she will undergo great sufferings. (See GH. fig. 12) When the line, running for some distance on the palm leaves its place and course, and runs lower to the mount of the Moon, it denotes serious diseases of the genitalia of women.

If the line bends onwards towards the opposite side of the palm, that person will end his days in a far-off land.

The Line of Life in Connection with the Other Principal Lines. If the lines of Life and Head are clearly connected at the start and run on to some distance, it denotes that the subject would lead life in a wise, cautious and sensible way. But this mark gives a sensitive and nervous disposition, especially when everything affecting the self is concerned.

Separated from the line of Head, especially when a wide space between is filled with a network of little lines, and the colour is red, rashness, foolhardiness amounting to folly, is denoted. It also sometimes makes a person rough and brusque in his behaviour.

If the space between the two lines at the start is small or medium, the subject is energetic and possesses a go-ahead spirit. There is a lack of the element of caution, prudence, in his mentality. But it is a magnificent sign to possess, for such persons pursue a public career, for they are more free to carry out their plans and ideals. But the impulsiveness of temperament must be held in check to ensure success in undertakings.

If the space between the two lines is very wide, it is a sure sign of over-confidence, foolhardiness, rashness, impulsiveness, and unreasonableness in everything undertaken.

When the lines of Life, Head and Heart are all joined together at the commencement, it is a very unfortunate sign indicating that the subject will be involved in danger and catastrophes occasioned by his utter foolishness and defective temperament. So far as affections are concerned they are unfortunate and they are inspired by an all consuming affection for the wrong persons, or support the cause of an undeserving individual, and will not swerve an inch from the path, for they feel that it is their solemn duty to stick to the course, and the result is misfortune and tragedy. Besides, such people are not endowed with keen perception and fail to understand the real state of affairs. (See Figure 13).

When the line of life lies close to the thumb, especially if the line of Liver and Head are joined by a star, it denotes steri-

lity in a woman. As it restricts the mount of Venus, it is a sign of weak vitality. Such people have feeble passion and love affairs, and rarely beget children.

When the line of Life in its course joins the line of Fate and from there runs together in one line, it denotes that the subject after the date indicated by the point of contact, will live on fate, and, if a branch line of the broken life line joins the Fate line, it indicates that there was great danger to life which was averted owing to good luck.

Branches, Forks, and Islands at the Beginning and End of the Life Line: When the line of Life has a clear and simple fork at the start and the hand is good, it denotes that the subject is just, and there is steadfastness in his conduct. But, if the hand is not good, this sign denotes vanity, indecision and fantasy. If the fork starts from the side of the hand, it has been considered a mark of inconstancy. If the line of Life is forked in the centre of its course, it is a sign of diminishing vital forces of the body. If the line of Life is forked, and a branch of it runs to the mount of the Moon, on a firm and good hand, it denotes restlessness and a desire to undertake journeys, but in a soft and flabby hand with a sloping and weak line of Head, it indicates a restlessness, which may be satisfied in riotous living, intemperance, or vice of some kind. I have seen hands with this sign, and the possessors were found to be addicted to intoxicating drugs. In some cases, inheritances have been destroyed and careers ruined.

If the line is forked at the end, the subject overworks in old age, and is ultimately reduced to poverty.

If the line is forked and one branch goes to the mount of the Moon, life will end in poverty away from the land of one's birth. It is also indicative of bladder troubles and diabetes.

If the line is tasselled at the end, it is a sign of poverty and poor health in old age. If the tassel runs to the mount of the Moon, the subject may become insane.

A clear island at the start of the life line denotes illegitimacy, and there is a mystery connected with the person's birth. (See Figure 13).

Branches of the Life Line. All the lines that rise from the line of Life are considered favourable and good. They denote increased power, gains, and successes.

If the line after its rise ascends to the mount of Jupiter, it denotes that the subject will rise in position or step higher at the date it leaves the line of Life. The mount of Jupiter, when connected with lines to the Life line, produces in man a strong desire and ambition to better his lot in life, and if these lines are uncrossed, clear and strong, the aspirations of the subject will, without doubt, be realized, provided marks and signs of the kind are good. In early life upto the age of 21, these lines indicate scholastic success in one's school or college career, and,

in some cases, when they have been seen before the fourteenth, or fifteenth year, successes and material advancement of the father were denoted.

If this branch is seen on the hands of a woman with other lines favourable, and the hand evenly balanced and beautiful, it denotes a lucky marriage, and her accession to fortune by marriage to a wealthy man. If a star is seen joined to the branch on Jupiter, the success in life whether in the form of marriage or otherwise will be sudden and unexpected. Women with such a sign have suddenly leaped to fortune. If this sign is on the hand of a man, he attains sudden and unexpected elevation to success. These signs I saw on the hands of a poor but beautiful girl and a law student. The former married happily and well; and the latter beat the university record at the LL. B. examination.

But if this branch running to Jupiter is on the hands of a woman with a weak line of Head rising from the inside of the Life line and the mount of Mars, it denotes that the subject will have a little self-control, and will use her mind to rule in a way that will make the life of the man she marries troubled and difficult, so much so that he will curse the day when their hands were joined in wedlock. If this sign is accompanied by the small toe next to a big toe longer than the latter, they will not be able to get on amicably together, as this sign makes the woman's temperament self-willed, and unsuited for a married life. This also prefigures divorce or widowhood.

If the branch starting from the line of Life runs to the mount of Saturn, it should, if the line of Fate is absent, be regarded as the line of Fate. But, if there is a separate line of Fate present, it should be regarded as a second line of Fate, generally running parallel to the line of Fate. This sign has been seen on the hands of famous and successful people of the world. This branch denotes that from the date it leaves the line of Life, the subject will begin to enjoy success in his career, and there will be increased gains. The habit of hard work and the feeling of self-confidence will be engendered, which will make his career successful. The student should read two successful years from this sign, one on the Life line and the other on the principal line of Fate from the point exactly opposite the point of the Life line from where the branch shoots up. Sometimes accidental lines are seen falling from the mount of Saturn to the line below, and the student should learn to distinguish them from the branches of the line of Life. The rule is that the line at its start is always clear and thick, while at the end it is thin and fading.

If the line ascends to the mount of the Sun, it denotes success of an exceptional and exalted order. It is a sign of greatness and eminence. With this sign present, I have seen subjects rising from poverty to wealth, obscurity to popularity and fame. It always indicates that the person will reach the

top rung of his profession. On all successful hands it has been distinctly seen. It was present on the hands of Gladstone, Lord Kitchener, Lord Russel, the Chief Justice of England, Swami Vivekananda, Dr. Besant and Dr. Joshi, the well-known surgeon of Delhi. (See illustration I 3, G.O.).

If the line runs to the mount of Mercury, the success will be in the direction of science or business, and the reader should examine the fingers and their tips to estimate the capacity possessed by the subject to carry out his projects.

If this branch is stopped by the line of Head, attempts made for a rise will be defeated, and come to nothing because of the follies and mistakes of the subject. Little lines rising but not crossing to any mount mean the wasting of vital forces in useless undertakings. This sign is generally accompanied by a weak thumb and an unanimated line of Head.

Signs on the Line. Dots, crosses, stars, and islands, if seen on this line should be considered unfavourable and foreboding evil in life. A square is a sign of preservation, and should be considered favourable.

I have dealt with this important line of the hand from the standpoint of the Western school of hand-reading, and for the edification of the student I shall now give as clearly as I can what Hindu writers teach us.

Hindu Palmists on the Line of Life. The line of Life has been called by Hindu palmists *Pitri* (father) *Rekha* (line), or *Kula* (family) line. If the fact is borne in mind that we inherit vitality from our ancestors, the name Vital Line given to it by Western writers is justified, and there seems to be hardly any difference between the teachings of Eastern and Western schools of palmistry. Besides, like the Western palmists. Indian writers too give this line the first place in order of importance. The fact of the matter is that this line is the most important in the hand, as on it can be read the chief events of the career of a person. Hindu teachers have classified it under eleven different heads, as mentioned in *Samudrik Tatak Sudhakar*.

Sangod Line. The first kind is called the *Sangod* line. This is unbroken, good, and clearly and evenly traced from beginning to end, thick, round in shape, forming a semi-circle girdling the Venus mount. It is not connected, touched or crossed by any other line. The indications of such a kind of line are that the possessor enjoys happiness because of his parents. He is descended from a high family, and bears a dignified *gotra* or surname. He is long-lived, healthy with a strong constitution, wealthy, honoured, happy, and his work and efforts in life will command universal appreciation. He is generally born in the dark half of the lunar period of the month. He is born, though rarely, in the bright half also. This description agrees with the indications of an unbroken line of life given by Western writers.

Vigud Dehi Line. The second kind of line is called Vigud Dehi line. If this line is circular and round, but descends straight down the palm, is beautiful, and clearly and evenly traced and thick, it denotes the subject to be good and fortunate. He is born in the bright half period of the Moon.

Gauri Line. The third line is called the Gauri line. If this Pitri Rekha appears to be inclined and turned up in its course towards the second line, i.e., Matri or Dhan (Head) line, and runs down its course in faultless form, it denotes that the person will be fortunate, wealthy, inclined to luxury, and that his birth takes place at the close of the dark half or in the beginning of the bright half period of the Moon. If there is a dark spot or *til* near the line, the birth will take place in the dark half.

Rama Rekha Line. If the Pitri Rekha in girdling the Venus mount appears to be cramped in its lower course, it is called Rama Rekha, and is favourable and good. The student should in reading through these indications bear in mind that the Hindu writers have not treated these lines in a detailed way.

Pargud Rekha Line. If the first kind of line, i.e., Sangod Rekha, on reaching the rascettes becomes associated with some lines at its termination, it is called Pargud Rekha and denotes that the subject will be fortunate and enjoy all kinds of happiness. He is said to be born in the dark half and, if accompanied by a mole, in the bright-half period of the Moon.

Nigud Rekha Line. If at the time of commencement between the first finger and the thumb, it is connected with other lines, it is called Nigud Rekha. It indicates that the person will be fortunate and possess property, and beget children. He will be healthy, and his birth will take place in the dark half period, even if a mole be there.

Lakshmi Rekha Line. If the line has characteristics of both the Sangud and Vigud, i.e., in half its course from start to the middle, it is round in shape, and from that place onwards, it descends straight and long, it is called the Ati Lakshmi Rekha, and denotes that the possessor will be rich and his birth generally takes place in the dark half. Some teachers are of the opinion that it takes place in the bright half of the moon.

Sukh Bhogda Rekha Line. If the Gotra Rekha in its start and termination is associated with lines, it is called Sukh Bhogda Rekha. Such a line indicates that the subject will be wealthy and enjoy worldly happiness and his birth will take place in the dark half period of the moon.

Kubudhi Karni Rekha Line. If the Gotra Rekha is broken at some points it is called Kubudhi Karni Rekha. It denotes that the life of the person will be troubled. Being possessed of a crooked mind and intellect, he will do bad deeds, and all his actions will end in smoke. He will be disgraced, and his birth generally takes place in the bright half.

Sarv Sukh Nasha Rekha Line. If the Gotra Rekha is visible only in its middle course, and is seen in a dim state

early in its course and place of termination, it is considered to be responsible for the destruction of all kind of joys. This shows that the possessor will be full of troubles, and despite all efforts he will not enjoy normal happiness. He is born in the bright half.

Gaj Rekha Line. If the *Gotra Rekha* is at any place associated with a mole, it is called *Gaj Rekha*, and denotes all kinds of happiness, and his birth falls in the bright half of the Moon.

In a sloka Hindu palmists say that if a subject has the first kind of line in a faultless form with no unfavourable signs present on it, it indicates that he will have the backing and support of his father, who will see to all his comforts; and, if this is associated with a good *Matri Rekha* (Head line) and the third Life line (Heart line), the possessor will have wealth and a long life.

They say, further, that if this line of *Gotra* (Life line) and *Dhan Rekha* (Head line) are connected, he is said to build new houses, and if they have no connection at all, he is said to dispose of the houses he possesses.

From the above description of this important line, it must have become clear that in the main aspects there is hardly any difference between the teachings of the two schools. Both the schools describe a faultless, deeply, evenly, and clearly traced unbroken line, as indicative of a fortunate existence. The teachings of the Western school are however detailed.

Now we turn to another point. It is possible to know the length of life from the line of Life. Western palmists are unanimous in saying that the whole hand and marks, lines and signs thereon should be examined before calculating the length of life of the subject. They draw our attention to that important line, the line of Health and marks on the lines of Heart and Head and the mounts. The fact of the matter is that no one individual sign is sufficient to tell one's life span.

The teachers of the Eastern school state that longevity is judged by three main lines, i.e., lines of Life (Heart), *Dhan* (Head), and *Gotra* (Life). The details given by them are intricate and have not been verified and illustrated so that it will not help the student to know the details. On the other hand confusion is likely to be caused.

CHAPTER XII

THE LINE OF MARS. THE RASCETTES OR BRACELETS

It is a fact many times verified that the line of Mars, often called the sister to the line of Life and three bracelets are necessary adjuncts of the Life line and the line of Health.

Line of Mars. The line of Mars is called the inner line of Life and should be read with reference to the shape, size, and type of the hand on which it is found. This line denotes everything which relates to the vitality or the martial tendencies of the subject. This sign has been found on the hands of all those people who fought their way up in life, struggled against adverse circumstances, surmounted difficulties and faced accidents and escaped them. Cheiro found it on the hands of Gladstone and Kitcheners; and Napoleon had this sign prominently marked on his hand. Aristotle was familiar with it, and found it on the hands of several Greek generals. It undoubtedly signifies abounding vitality, and the student while examining the hand should carefully judge the way in which the overflow of vitality will be used. On a broad powerful hand with well-defined fingers and a thumb indicative of a strong will and a reasonable use of the logical faculty, it will mean robustness and vitality essential for building up a great career.

The first thing that I would impress upon the student is the fact that this line does not rise from the line of life and has no connection whatever with it at its starting point. To be favourable, it should lie away from and parallel to the Life line which it strengthens. Its place very near the life line has been interpreted to denote a quarrelsome nature, love of litigation and irritability of temperament that brings one into conflict with one's neighbours, family members and others who happen to come into contact with oneself. If this line is found on narrow thin hands, these indications are very much in evidence.

As already stated, on a broad hand indicating prudence, good judgment, and strength of will, a commanding position is likely to be attained, and the subject has the capacity to bear down all opposition.

If it runs only for a limited space parallel to the line of Life, it denotes that the influence is limited to the space of time upon the portion of the line of Life it duplicates.

Its great depth, breadth and red colour shows that the subject is of a violent nature, sensual disposition, and possessed of a masterful spirit.

If this line of Mars has a branch shooting to the mount of the Moon, it indicates a craving for intoxicating drugs and an inclination towards intemperance of every kind due to excessive animal heat and energy.

Three Bracelets. The bracelets are those lines on the wrist shown in Figure 1. There are some authors who do not attach much importance to these lines. They regard only the upper one as important. On the hand of a woman, if the first bracelet is high up the wrist and strongly convex in shape, it denotes weakness of the generative functions and danger is indicated at the time of childbirth. If a person has all the three bracelets perfectly formed, it is a sign of a lucky, successful and prosperous existence. Ordinarily not more than two bracelets are seen on the hand. If it is chained, life will be spent in struggle and toil. It is also believed that the three bracelets indicate health, wealth and happiness. The lucky possessors of a fourth will be very healthy. It is highly uncommon to have more than three bracelets.

Count St. Germaine says that one bracelet clearly marked and unbroken denotes a life of 23 to 28 years. If two such bracelets a life of 46 to 56 years is promised. And if three, 69 to 84 years of life.

If the bracelets are well-defined, well-coloured, and clear, health, wealth, happiness, and good luck are expected.

If the first bracelet is chained, the subject will have to work very hard all his life, but will win success in the end.

If the bracelets are badly formed, the subject will be a spendthrift and will waste his energies in luxuries of all kinds, but this sign alone should not be interpreted in this light, unless confirmed elsewhere on the hand.

Lines springing from the wrist and going up to the mount of the Moon denote travel and journeying.

A cross on the rascette is a sign of a difficult life ending in a peaceful manner.

If there is an angle at the centre of the bracelet, money will be obtained by inheritance and positions of honour will come to the subject in old age.

Oriental Palmists on Bracelets. Hindu palmists have described two kinds of bracelets, one of a common type as shown in the the Figure, called *Yav Mala*, i.e., a line having some kind of islands.

Indications of the First Type. If there are three or two bracelets or one bracelet, they are (1) favourable and good, (2) good with medium benefits, and (3) indicative of a life of poverty and privation respectively. Sometimes when these lines are four in number or even three, and are seen arching round the

wrists, and are clear on the back side of the hand, the indications are that the life would be happy. Three lines on the hands of a ruling prince and two on that of a woman are regarded as good and propitious.

The indications of the *Yav Mala* line as shown in the Figure are: if two such lines are seen, the subject will be either a prince or a minister. He will be wealthy and wise. If there are three such lines visible on the back portion of the hand, they denote a person holding a position of power higher than a *raja*.

CHAPTER XIII

THE LINE OF HEALTH

The Line of Health. (See Fig. 14).

There is one other line that needs treatment in connection with the line of Life. It is important and indicates a great deal regarding the health of the subject. Health, undoubtedly, is the first wealth, and all possible care should be exercised to protect it.

A great difference of opinion exists regarding the part of the hand on which the line of Health commences. Cheiro on the basis of his observation and practical experience says that it takes its rise at the base of the face of the mount of Mercury and draws across the hand and attacks the line of Life, when the germs of disease grow in the system. They attain their climax when the Health line touches the line of Life. According to him, the line of Life relates to the promised length of life from heredity and natural causes, and the line of Health denotes the effect of the kind of life the subject has led. The conjunction of these two lines if equally strong denotes the date of death. On the other hand, some other authors of whom St. Germaine is the most distinguished, say that its farthest starting point is close to the bracelets in the vicinity of the line of Life and its extreme termination is on the mount of Mercury.

All writers are unanimous in stating that its absence is considered a great boon, and is a sure sign of steady health, strong constitution, a healthy state of the nervous system, and as a result, financial success.

Character of the Line. If the line of Health is not joined with the line of Life, with well-formed bracelets, it denotes a long life, and a constitution with a great reserve of resistance to disease. When the mount of the Moon is developed and the line of Health is clearly traced on the palm, it denotes many voyages.

If the line of Health is strongly coloured and red, with dark spots on the line of Head, a feverish disposition is denoted. If it is poor, irregular, wavy, broken and in pieces it indicates indigestion. When it is thick and heavy, a great delicacy and many illnesses are indicated. When the line of Life is chained, these indications are more certain.

When the line of Health is irregular, twisted, yellowish in colour, the subject will suffer from billiousness and liver complaints.

When the line of Health is seen heavily marked and traced from the line of Head downwards towards the line of Life, it denotes that the nervous system has been overstrained and the

subject stands in need of taking proper care of his health. I have never found this mark to fail.

Red spots on the line of Health indicate rheumatic fever. The line of Health to be connected with the line of Heart and found stopped by it indicates heart disease.

The line of Head islanded, the line of Health heavily marked when joining the Heart and Head lines foreshadows brain fever.

When the line of Health or any branch from it touches the line of Life, it foreshadows a severe illness and danger of death at the date where the two lines meet. (See Fig. 14, DT).

The warning of an approaching end, if needed, is very likely to help the subject in escaping worst results.

The line of Health with a loop or island in it near but above the line of Head, indicates trouble with the nose and throat and a disposition to catarrh. (See Fig. 14, K).

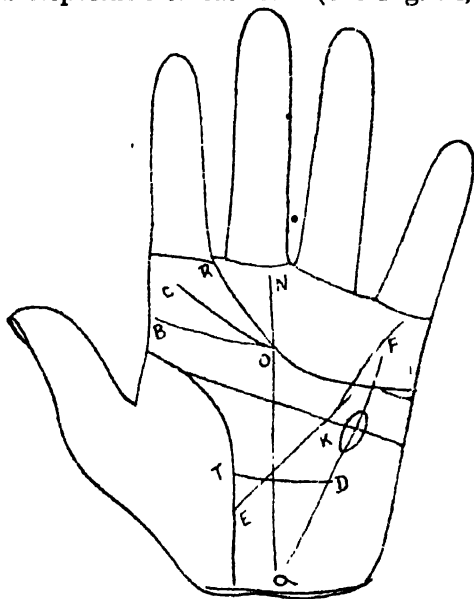


FIG. 14.
LINE OF HEALTH

1. Line of Health islanded K.
2. E F Health line touching life line
3. T D branch from Health line touching Life line.
4. Line of Heart triple forked to Jupiter.
5. Trident made with forks C O, R O, and fate line N O Q. This is a magnificent Sign
6. Fork at the end of line of Heart.

The line of Health with a loop or island below and above the line of Head as shown in the Figure is a sure mark of deli-

cacy and danger from the chest and lungs especially when the nails are long, almond-shaped, narrow and fluted. This sign means neuritis, and general inflammation of the nerves.

The line of Health, when absent and the hands hard with pointed tipped fingers, is a sign of an active disposition, and when the mount of Mercury is well-developed, it denotes a large amount of vivacity.

The line of Health indicates heart disease when it is irregular in its course, with red or bluish spots on the line.

If the lines of Head and Health form a big clear cross in both hands, it is a mark of a talent for occult sciences.

If the line of Head slopes down to the mount of the Moon where it forms a cross with the line of Health, it should be considered a mark of an over-heated imagination.

If a triangle is formed with the lines of Head, Health and Fate, it denotes a gift for intuition, a taste for the sciences and clairvoyance.

If there is a branch running from the line of Health to the line of Sun, it is sign of change in one's business and a talent for commerce.

If a star is seen on the line of Health, it is a sign of sterility.

Blindness is indicated, when there is a star close to the line, in the triangle or a cross high up on the line with a circle on the line of Head.

The subject will become bankrupt if his line of Health is islanded, the line of Fate crossed by small lines, and the line of the Sun, either absent or poorly traced.

Hindu writers do not make mention of a line of Health. They refer to an ascending line from the wrist upward towards the mount of Mercury. This, according to them, indicates a prominent business career and accumulation of wealth.

Before we pass on to the treatment of other lines in the hand, it would help the student if the signs and marks of healthy hand are stated.

Indications of a Healthy Hand. A healthy hand is one which is well-formed without excessive development of any part. The palm should be firm and elastic. The skin should be clear, inclined to be dry rather than damp. The nails should be large, bright, copper-coloured, elastic but not brittle. Half moons should be slightly marked on the nails. The mounts and fingers should be very firm, for flabbiness and depression in the muscles militate against good health. The colour of the palm should be even all over. It is always a sign of luck to have very few lines on the hand. The principal four lines, i.e., Head, Heart, Life and Fate should be clearly, deeply and evenly traced on the palm, and they should lie in their normal places. The fewer the lines, the less the subject is troubled either physi-

cally or mentally. Criss-cross lines, dots, and marks on line-mounts and other places indicate various kinds of illness and disease according to their positions and shape on the palm. If these are absent, the subject will have uniformly good health throughout his Life.

An Unhealthy Hand and Its Indications. If the hand is unhealthy, its outline is abnormal. The fingers are crooked, the palm is fleshy, the skin is soft or damp. The nails are brittle or very hard, and bluish white. The half moons are white in colour. There is a whiteness of the ridges, with bluishness and spots on the nails. There are depressions in the wrong places. The temperature of the hand is either too hot or too cold. There are abnormal lines or a large number of small lines covering the palm. The mounts are marked with grills, islands and other unfavourable signs. Besides, blue or black dents or dots are seen on the lines. The lines are faint and seem to disappear gradually, or in places they are rubbed out. Depth of a line is a sign of vitality in the hand. Therefore it is an unfavourable and bad sign, when lines on the hand begin to grow dim, as vitality and life itself fades out. It is a fact that, with improvement in health, there is a marked improvement in the depth and shape of the lines. When the lines fade out in both hands, it is a sure sign of the approaching end.

CHAPTER XIV

THE LINE OF HEART

The line of Heart runs its normal course on the bases of the mounts of four creative planets, viz. Jupiter, Saturn, Sun and Mercury. It represents the creative instincts, the life impulse, emotions and important traits of character, which go to make the human personality. A close study of this line will tell us the nature of sexual tendencies and urge as also the sociableness of the subject. "This line is the line of affection," says Mrs. St. Hill, "of the highest form of love, of duty and conscientiousness. The mount of Venus is the symbol of the more ordinary emotions. The sentiment of love which is common to mankind, to all beings for each other, devotion of spouses, of parents for their children, of the other for those who care and protect them. The other side of attachment, the side of self-sacrifice, unselfishness or devotion to friendship, to causes, country, is shown by the line of Heart. Both the signs must be considered together. As, for instance, a low mount of Venus indicative of a cold disposition, may be compensated by a long, deep line of Heart indicating unselfish conscientiousness. A short line may be compensated by a full mount, giving in many cases the warm emotions that will overcome the desire of the subject to absorb himself only in his own concerns and to think only of his own good."

To make an estimate of the personality of the subject we must examine the line of Heart along with the mount of Venus. The line of Heart indicates the nature of sexual tendencies and feeling of love of the subject, and the mount of Venus also denotes the same traits of character. The line of Head and thumb denote the amount of will power and self-control, and a well-marked girdle of Venus the nature of emotional responsiveness and sensitivity.

On the basis of my practical experience of having read the hands of persons in every walk of life, I have come to the conclusion that the line of Heart is indicative of what makes a human personality, that which draws sexes towards each other; and it is this aspect of life upon which rests the fabric of society; with it is connected that institution which is called marriage, the lines of which are found on the mount of Mercury, running parallel to the line of Heart.

Hindu palmists call this line *Shil Gun Rekha*, i.e., the line of character. That this line tells us important facts about the character of a person has been proved beyond doubt, and we shall refer to this point when giving the main indications of this line. The reason why the ancients called it the line of Life

is that in its course through the palm, it is influenced by the four creative planets, including the Sun which is the centre of our solar system, and is the source of all energy and life. Without the Sun, all life on this earth is unthinkable, and would cease. In numerology the Sun is represented by one, and the all-pervading creative energy, the first cause of this universe is represented by zero and from this springs the Sun god, the life-giver of earthly beings. It is not therefore a matter of surprise that the line of Heart has been named by the Hindus as the line of Life. In support of this view we may quote Mr. Noel Jaquin, the famous English author of the book, *Man's Revealing Hand*: "The sheen and lustre in the Tapestry of Life is given by the Golden thread of Sex. Sex is the whole impulse of life; it is the driving, dynamic, creative force that animates the whole world. It is fundamentally the unconscious

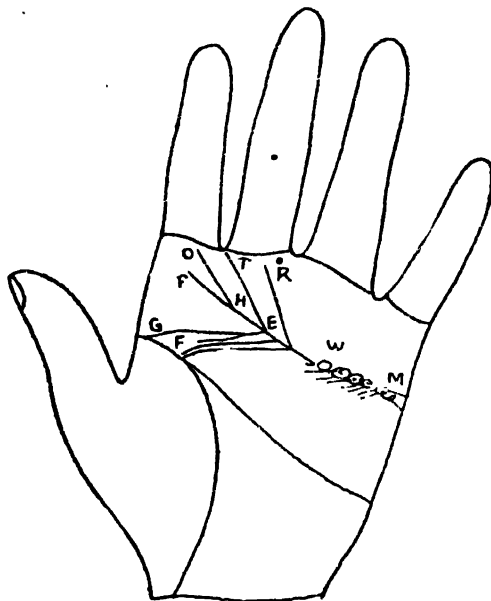


FIG. 15
LINE OF HEART AND ITS VARIATIONS
Starting Points

1. O H M from top of Jupiter.
2. P H M from centre of Jupiter.
3. T E M from between first and second fingers.
4. R M from Saturn.
5. G E M curving on lower Jupiter.
6. F E M branches from line of Heart curving on Head line.
7. W M chained line of Heart with hair lines falling from and running into it.

source of all creative effort, and however poetically this matter is treated, the reality of its vital importance cannot be exaggerated.

Character in Line: The line of Heart to be perfect must be narrow, deep, of good colour, finely traced, not wavy. It should be long and should not go beyond the apex of Jupiter. If it does, the subject is moved by too much enthusiasm for some object or cause. The great master of the science, Desbarolles says that if it should encircle the mount to the Percussion of the hand, it denotes that the subject would be in danger of killing himself through failure in his devotion to the object of his affections. These indications are accentuated, if a person has a weak thumb, high Moon and sloping Head line. The length and the straightness of the line denotes patriotic and philanthropic feelings, the strength of which should be judged by the size of the mounts and other signs present on the hand. The depth of the line shows the amount of feeling possessed by the subject. A short line indicates a selfish and undutiful disposition. If the line be deep, the subject will care very much for few people and this also from a selfish standpoint. Such people are likely to prove good husbands and wives provided they have a good thumb and mount of Venus. But they are not likely to be good friends. If the line by its thickness, depth and strength looks stronger than the line of Head, the desire for love will outweigh every other consideration and with a good Head line, the subject would be unselfish in his affections.

Starting Points. The line of Heart rises from any one of the following important positions: the middle of the mount of Jupiter; from the top of the Jupiter mount immediately under the first finger; between the first and second fingers; or from the mount of Saturn.

When it rises from the centre of the mount of Jupiter, the subject has an idealistic type of affection in which there is firmness, strength and reliability and he would have fewer love affairs in his life than the one whose line rises from Saturn (see figure 15. P M.). When it rises from the top of the Jupiter mount, from the finger itself, or from the outside of the mount it denotes that all foregoing qualities are in excess and the subject is a blind enthusiast and it hurts him to think that the object of his love has faults. People with this sign have been great sufferers in the world of love, especially when they fail to meet one capable of the same kind of feelings. There are cases of course where this idealistic love has been returned. Cheiro cites the case of Mr. E. Gladstone who had this sign in his hand and was blessed with such idealistic affection (see Figure, 15 OM).

When the line of heart rises very low on the mount of Jupiter it indicates that there is no strong sexual passion as in the Heart line from Saturn, but an intense depth of friendship for man and woman alike.

When the line of Heart rises between the first and second fingers, it is a good sign, for it denotes the calm and deep temperament that loves equably. This is a mark of wonderful and unflinching love. This is the love that endures even though the beloved has failings, which are all generously forgiven. The passions of the person are more subdued and calmer. Besides, subjects with this sign are not sentimental. They look at the affairs of love from a practical standpoint. They do not act foolishly and are sensible, although quite strong in affection (see T.M. Figure 15).

A line from the mount of Saturn, more especially when the hand is soft and flabby, indicates more sensuality than affection. Such a person is selfish in his desires, and loves only for the pleasure from sexual relations. Saturnian persons are cynics and mentally aloof, undemonstrative and pitiless. Cheiro calls them love's hypocrites, and they are found both among men and women. Men with this sign have been found to be passionate, selfish and terribly insistent in their efforts to gain the object of their love. There is nothing in the world which they would not do, and they would sweep away everything that would obstruct their path of conquest, but it is a pity they will not display even little of tenderness or affection. If found on the hands of a woman, it makes her an adventuress and she would stimulate love with surprising persistence so that the so-called object of her affection would be deceived. These Saturnian hypocrites in love are amazingly depraved in nature.

When this line rises very high on the mount, often from the very finger of Saturn, all the above indications are found in a more intensified form, and whether people around them are happy or otherwise they do not worry in the least. A jealous disposition is denoted by a line of Heart which is extremely long, more particularly when it is accompanied by a sloping line of Head running to the mount of Moon. This is a very unlucky sign to have.

When the line of Heart is seen curving downward at the base of the mount of Jupiter (Fig. 15, GM), it indicates that the person would be greatly disappointed in his affections and friendship. Cases have been seen when with this sign, the subjects have met with a terrible fate, even in some cases to the extent of coming to a sad end. Generally such people become sincerely devoted to the wrong persons, who cannot return their love and for whom they go on entertaining a wrong love. But the student should remember that the possessors of this type of Heart line are capable of loving most sincerely and are endowed with the most affectionate nature. They are not at all proud and have been known to decide to marry one far inferior to them in social rank and wealth.

A chained line of Heart or one with little lines running into it or coming out of it in a downward direction denotes a flirtatious nature and it is only very rare when such give proof of a lasting affection (See W, Figure 15).

When a line of Heart with a chained formation emerging from the mount of Saturn is broad, it certainly indicates that the subject would be moved by the feeling of contempt for the opposite sex. Persons with this sign have been known to be merciless towards their opposite sex while feeling not the least affection, to deal unthinkable hard treatment to their so-called object of love. This is certainly a sign of depravity of heart.

A line of Heart, pale and broad, indicates indifference of disposition.

When the line of Heart is seen displaced towards the line of Head so that the space between the two is narrowed, it is indicated that the affections would rule the subject and would outweigh all other considerations. On the other hand, if the line of Head rises up and the line of Heart lies very high on the hand it is a sign that the affairs of love and affection are ruled by calculating and cold tendencies of the subjects.

When either the line of Heart or a big branch coming out of it curves down on the base of the mount of Jupiter, sometimes touching the line of Head and reaching the lower mount of Mars situated within the line of Life, it is a sure sign of an unfortunate disappointment in affairs of love, and it has been very seldom seen that such persons enjoy domestic happiness, which owing to their kind and loving nature they so richly deserve. Their domestic relations are under the malignant influence of the planet Mars.

When the lines of Head and Heart are seen in one straight line across the hand from side to side, it shows that the subject is possessed of self-concentration. This is an abnormal mark and it makes one an extremist in all matters to which he applies his intellect and heart.

It has been seen that such people are not only dangerous to the people they love, but dangerous to themselves also. You cannot afford to play with their feelings, for they would stop at nothing to carry out what is in their mind. They are blind to danger and consequently meet with untold sufferings and accidents, and it is not at all surprising that their end might come any time through obstinacy and lack of practical wisdom and good sense.

A forked line of Heart on Jupiter is a sign of fortune especially when one branch is seen running to a place between the first and second fingers. Such people are not only materially prosperous, but also gifted with a well-balanced, kind, and happy disposition in all affairs of love.

When there are three forks forming a trident on Jupiter, it is considered by all writers of the East and the West to be a sign of great good fortune. This sign resembles the triple forked line of *Padma* or Lotus which is a mark of fortunate existence.

The thinness of the line of Heart indicates that one's nature is cold and heartless.

The absence of the line is a rarity. But the line of Heart is sometimes found missing, and when such is the case, the subject is heartless and is not moved by those noble feelings which distinguish man from brute. Such people with an excessive development of the mount of Venus can be brutally sensual.

A broken line of Heart indicates that the subject would lose a loved one and may not be able to recover from the loss. Such a person, with a straight and clear line of Head and a faultless line of Life, may live on, but internally his heart would be broken and love would not brighten up his life again.

A forkless and branchless line of Heart is bad. If it is not forked on the mount of Jupiter, it should be considered to indicate poverty and if it has no branches on the percussion where it ends, it shows childlessness.

A double line of Heart with other good indications on the hand means that the subject would be a devotee.

It is not a good sign to have the lines of Heart, Head and Life united at the commencement. When this is the case it denotes that some blind passion would pursue the subject and bring him to a sad end. Such a person, besides, disregards all dangers and has been found to run very grave risks even of life itself.

Downward branches from the line of Heart towards the line of Head without touching it indicate that the subject would be attracted to the opposite sex.

If a line rises from the line of Heart and takes a downward course, cuts the line of Fate and touches the line of Head, it is a sign of the loss of a loved one. I have found it in most cases to indicate the death of the marriage partner, and in some cases illness of a severe character bordering on death. In two cases it indicated that the subjects had a terrible sorrow when their daughters lost their husbands. Some palmists on the basis of their experience say that this sign indicates that the person would meet with disappointment in love and because of a woman come to grief.

When the line of Heart is found sinking towards the line of Head so that the space between the two becomes narrow, it denotes asthmatic tendencies, more especially when the line of Health is weakly traced.

When the lines of Head and Heart are branchless and lie very far apart from each other, it is a mark which shows that the life is deprived of affection.

When the line of Heart has an island and the line of Fate is also islanded, it denotes that the love of the subject is adulterous and will stop at nothing.

Some More Observations. Mr. Noel Jaquin, the celebrated British author, refers to two types of sexual tendencies betrayed by the formation of the Heart line, the spiritual or mental and

the physical type of sexuality, explained by him thus: "A highly sexed mental type of individual would find great satisfaction in the mere presence of the beloved, the gentle touch of a hand and in the sensuous caressing of the beloved body, whereas the definitely physical types would find little or no satisfaction in this mentally contemplative procedure, they would be inclined in fact to regard it probably as a waste of time. The coarser physical urges would demand coarser or more physical expressions."

The mental or spiritual type is denoted by a straight line of Heart rising from the mount of Jupiter. There is idealism in love, when such a line is accompanied by a girdle of Venus, pointed fingers, sloping line of a Head, a weak, supple thumb and a crowd of chance lines running all over the palm, the indications are not favourable. The subject is moved by romantic ideas and imaginative tendencies and is apt to be unhappy and disappointed in his love affairs on account of a shifting disposition. He can, however, be happier, if he has a more practical and sensible mental outlook on these affairs of the heart.

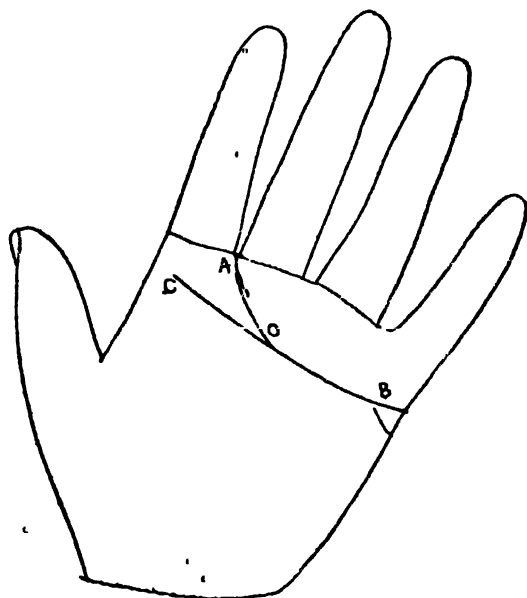


FIG. 16.

LINE OF HEART

1. A O B, line of Heart seen with a deep curve indicates physical or masculine type of sexuality.
2. C O B, line of Heart indicates on account of its straightness spiritual or mental type of sensuality.
3. Forks A O, C O of the Heart line show bisexual tendencies.

A straight line of Heart, weak supple thumb and thin pointed fingers and sloping Head line indicate a tendency to homosexuality and masturbation. The student should not conclude that straightness of line denotes only the emotional tendencies referred to above. On the other hand, I have found subjects with a straight line of Heart forked on the mount of Jupiter, strong thumb and clear, straight or slightly sloping line of Head pure hearted and unselfish in disposition. They possess strength of character and an idealistic quality which enables them to be constant in their affections and avoid having loose and illicit sexual relations.

If the line of Heart rises from a place between the first and second fingers or from the mount of Saturn and sweeps to the edge of the palm making a deep curve, it denotes a masculine or physical type of sexuality, making the subject warm-hearted, full of generosity and sympathy. This sign if coupled with a sloping line of Head and a girdle of Venus, weak thumb and pointed or conic fingers indicating emotionalism, tends to make the subject lose self-control and act foolishly and allow himself or herself to be carried away by the strength of his or her passions and become sexually promiscuous. This tendency will sometimes be held in check by the healthy influence of the mount of Jupiter when the line of Heart rises between the first and second fingers, for the subject would not bear to see himself dishonoured, and a sense of self-esteem and pride denoted by the Jupiter mount would bridle his strong sexual urge.

If the line of Heart is forked at the start, one fork running between the first and second fingers and the other to the mount of Jupiter, it denotes bi-sexual tendencies and as already stated this is the best kind of heart line one can have.

A person would possess enough general talents if there is good space between the roots of fingers and the line of Heart.

The Line of Heart as Interpreted by the Hindu School. The teachers of the Hindu school of palmistry call the line of Heart, the line of life and character. An examination of it reveals to us facts of human existence, the date and time of birth and the traits of character. It is said to be of sixteen kinds, the names of which need not be mentioned, as it has not been possible to illustrate and identify them from the signs and marks found on the hand.

In estimating the length of human existence they keep in view three main lines of the hand, the line of Vitality called by them *Pitri Rekha*, the line of Head called *Matri* or *Dhan Rekha* and the line of Heart called the *Ayu Rekha* or line of Life. According to them this line rises from the percussion under the finger of Mercury and runs to the base of the first finger, and if unbroken and faultless, uncrossed and well-coloured and deeply traced, denotes that the person would live to a long age of 100 years, and according to some 120 years.

If such a line ends on the base of the second finger, it denotes 60 years and if it is short and covers only the mount of Mercury only 20 to 30 years.

Another method of calculating the length of life has been stated thus: Imagine that this line from the percussion under Mercury to the root of the first finger indicates 100 years. The shorter the line, the shorter the age that is promised to the subject.

If the line only reaches Mercury finger, the age likely to be reached by the subject is 25. When it reaches the third finger the age likely to be allowed is 50. In this way when the line crosses the place under the Saturn finger, the age promised will be 75, and if this line reaches the extreme point of the mount of Jupiter, the age would be 100.

The method given above is very popular in India. Even an uneducated Hindu tries to estimate the age of the people about him by examining carefully this line of Heart or Life. Brahmin astrologers attach very great importance to a careful examination of this line. How they tell the length of life of a person which in some cases proves to be correct is not easy to explain. The rules and methods followed by them are closely guarded secrets. To get at the truth there is needed an infinite field of research. My own experience of thousands of hands tells me that a palmist should not proudly claim to tell the length of life one is likely to have, for this is the only point and fact in this art of hand reading in which a correct and unerring prediction is well nigh impossible, although cases have been known when palmists possessed of clairvoyance and intuition predicted the exact length of days one would pass on this planet.

Indian authors have given rules bearing on the reading of date of birth from the hand and have mentioned sixteen kinds of the line of Heart or Life. But as these lines are not clearly described to enable us to locate them on the hand they are not mentioned here, for it would serve no useful purpose to do so. This can be elucidated if some Brahmin palmists in whose families the knowledge of this art is handed from father to son come forward to illustrate them.

Other Indications. When the line of Heart is crossed by a wavy line from the left it indicates that the person would meet death by drowning.

If it is cut by a straight line, it means death from a wound caused by a weapon.

If it is cut by a crooked and wavy line coming from the right, there will be danger of death from snake or fire.

If it is cut by two lines coming both from the right and the left, it means that the person would die of a deadly disease.

If at the end of the line, i.e. on the mount of Jupiter the line is cut by a crooked line, there would be danger of a fall

from a horse, and if it is dark coloured, the danger would be from a donkey.

If at the commencement of the line there is a hook, it spells danger from an elephant. If there are breaks, the danger is from water.

If there are two vertical lines, one small and the other long, on the middle of the line, there will be danger of a fall from a high place. If there are red spots on any portion of the line, they indicate a tendency to boils.

If there is a dark dot, there is danger from poisoning.

If the line is crossed in several places by other lines, there will be danger from fire or dishonour because of women.

If this line joins the line of Head, it indicates trouble from friends.

If there is a square between the thumb and the line of Life or *Pitri Rekha* there will be danger of animal bite.

CHAPTER XV

LINE OF HEAD AND LINE OF FATE

Of all the lines on the hand the line of Head which runs through the centre of the palm is considered to be the most important, as success or failure in the life of the subject depends, to a great extent, on the intellectual ability possessed by him. It indicates the versatility of his mind. It is also indicative of the disease to which his brain is heir.

For a correct estimate of the psychological tendencies of the subject, the student should find out the degree of self-control denoted by the line of Head. He should also judge the strength of the mount of Moon and line of Head which are considered as the source from which all ideas flow, as also the shape and size of the thumb, which indicates the ability to translate those ideas into practical shape. Besides, the student cannot afford to miss a close and careful examination of the signs, marks and shape of the line of Head in both the hands, as such a course alone would enable him to estimate how far the subject has been able to make or mar his career; whether he has followed the hereditary tendencies of mind with which he was born, or he has changed his mental preoccupations and his career. On the right hand of self-made persons, the line of Head has been found more powerful, evenly and deeply traced than on their left hand. The starting point and termination of the line should also be noted.

Character of the Line. The line to be good must be long, deeply traced, pink coloured and neither broad nor thin. It should not be thick and broad either. The length of the line denotes power of taking in ideas, versatility of the mind, and the learning and scholarship of the subject. The depth indicates concentration. The wider and broader the line, the less concentration the subject possesses; his nature is vacillating and changeable. Hard-working students have a deep, clean, thin and fine looking line of Head. People with a broad and thick line of Head are fond of outdoor life and sport and are averse to mental occupation. Shortness of the line denotes an ability to take in only few subjects; but people with straight and short but deeply cut Head lines prove to be successful business men. The student should also bear in mind the softness or otherwise of the palm, for on it depends the amount of physical activity a person would be inclined to. A deep and clear-cut line of Head, if found on a soft hand, would mean that the subject's physical frame would be under the direction of his mind in spite of his being averse to work. A short but straight line of Head on an elastic and hard palm would show that the

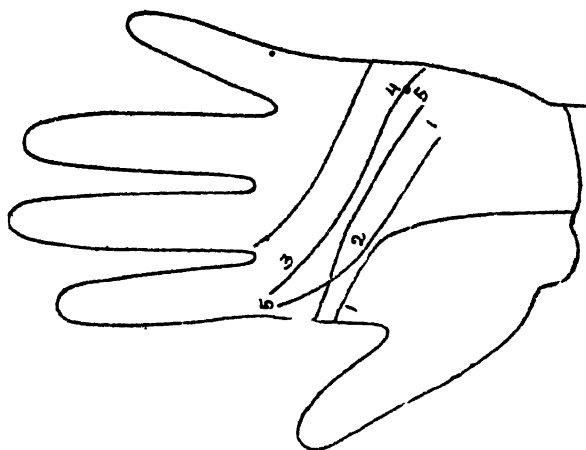


FIG. 18.
LINE OF HEAD AND ITS
STARTING POINTS.

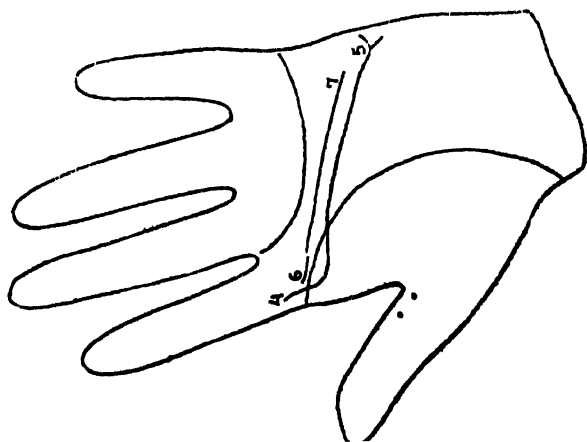


FIG. 17.
LINE OF HEAD AND ITS
STARTING POINTS.

person would work hard at routine to the utmost extent, but the shortness or width is unfavourable. If, on the other hand, the mounts of Jupiter and Mercury are strong, both the fingers being long and conical with the first phalange long and developed, the line of Head long and finely traced, the person has a great faculty of concentrating his mind: and if with these signs, the mounts of Sun and Saturn are also good, the love of reading is present and the subject would be a fine scholar learned in all kinds of sciences. If it is faintly traced, narrow and weak looking, it denotes a weak intellect and frivolous disposition.

The length of the line and the development of the mount of Moon denote the kind of memory a person has. Children with short lines of Head should be encouraged to repeat their lessons again and again. If the quadrangle, i.e., the space between the lines of Head and Heart is good and normal, it is a mark of mental and physical health. The straightness of the line denotes a grasp of practical ideas, and practical tendency of the mind and a certain amount of organizing and administrative ability and a love of making money. Its being chained is a sign of headaches and weakness of the brain. When it is islanded with fluted nails, it is thought to be a mark of consumption.

This line, when seen sloping, denotes imaginative faculties. If the line is seen running straight for some distance and then slightly sloping to the mount of Moon, the practical ability of the subject would be harmonized with inventive and original faculties. But if the line, after running straight through the palm, turns up at the close and points to the Mercury mount, it is the sign of a person who, if the finger of Mercury is also long and well set on the palm, would make money and do everything for the sake of profit. If the line is long also, and the fingers close set, the person would be of an avaricious disposition. The student should examine the thumb as well in order to judge if the indications pointing to a pursuit of wealth would bear fruit. All poets have sloping lines of Head and strong mounts of Venus and Moon. The straighter the line of Head, the more truthful is the person. The slope of the Head line creates in a person a tendency to exaggerate ideas. If the Moon mount is very high and the line of Head slopes to the Moon it denotes a tendency to tell lies. If the line is seen forked, it is said that the person would try to derive profit from his lies. The line of Heart and thumb must be good to prevent a person from resorting to lies. Artists and men of creative genius have beautiful sloping lines, and a good mount of Moon. Before coming to any conclusion regarding the character of a person, all the signs and marks of the hand as a whole should be examined.

Starting Points of the Line of Head

There are three distinct points from which the line of head rises.

- (1) from the mount of Mars inside the line of Life (see 1-5, Figure 17);
- (2) joined to the line of Life (A-A, Figure 19);
- (3) outside the line of Life (see 3-4, Figure 18);

When the line of Head rises from inside the Life line, it is under the malignant influence of the Planet of Mars, and is a very unfavourable sign to have. It shows that the person has an excessive element of over-sensitiveness, overcaution, timidity and irritability in his nature. Unless backed up by a very stiff and strong type of thumb denoting strength of will and healthy logical ability and reasonableness, there is very little chance that he would exercise self-control, in the absence of which he is apt to resort to actions likely to ruin his career and cause trouble to everybody about him. A person with this sign is of a brooding nature and magnifies little incidents, and is easily put out over trifles. Besides, people of this type are very troublesome neighbours and relations. All these unfavourable traits of nature and character are accentuated and become all the more unfavourable when the line bends over the mount of Moon, as the slope of the line makes the imagination run riot to the utter sorrow of the possessor. It is not a matter of wonder that people of this type are led to commit suicide. I have read this tendency on many hands when the signs above described were present. Long, thin, pointed or conical fingers, the girdle of Venus, a long Heart line running from the mount of Jupiter and curving on the line of Life, and a weak, supple thumb; if these are present with this type of line of Head, it indicates a troubled and unfortunate existence. A successful career as a business man is out of the question, and such people in the course of their life would be involved in all kinds of misfortunes, and with the advance of age there is a likelihood of their turning insane. In all such cases the lines of Destiny, Sun and other ascending lines, as they move up in their course, fade out.

When, however, this line straightens up in its passage through the palm and instead of bending towards the mount of Moon, runs up to the upper mount of Mars, it denotes that by the exercise of will power, intelligence and common sense, the subject will develop self-control and overcome his over-sensitiveness. In that case it would be possible for him to live in peace with people about him.

In some cases I have seen this line of Head rising from the centre of the mount of Jupiter and after running to the lower mount of Mars inside the line of Life coming out, crossing the Life line and making for the upper mount of Mars in a clear-cut form. This type of line denoted honourable ambitious and able persons; but the elements of self-respect and pride were found to be so strong that they were the last persons to beg anything from anybody however highly placed. On some occa-

sions, they felt so injured that they got hot and lost chances of material advancement. These indications stood in the path of their progress in life and they could not get materially that which their talents deserved. If the line of head had not gone to the upper mount of Mars, there would not have been self-control present in their nature. This was due to the malignant influence of the planet Mars on their mentality which made them nervous, sensitive and overcautious. (see 4-5, Figure 17).

The Line of Head Joined to the Line of Life: When the line of Head is found joined to the line of Life, it denotes a highly sensitive, prudent and cautious person who lacks self-confidence. Even very able and brilliant persons very often underestimate their capabilities and mental powers.

On the other hand if this line of Head runs straight in its course to the mount of Mars, it gives a lot of self-control, practical ability, determined will and organising and administrative ability. People with this sign, although nervous and sensitive, do not give evidence of their being such. They have the courage and determined will to carry out their purpose, and use their fighting capacity to the utmost to achieve that which appears to them to be right and which they feel it is their duty to carry out.

When this line terminates in a fork, one running straight to the upper mount of Mars and the other sloping to the mount of Moon, the person is both imaginative and practical.

In such a case, however, there is a lot of indecision between the imaginative and practical sides. The reasonable course for him is to select the idea that first suggests itself and act upon it with advantage.

When the line of Head has a gentle curve to the mount of Moon, it is a very nice sign, as it definitely denotes a distinct control of the imagination. On the contrary when this line runs to the mount of Moon, there is too much of imagination and the subject lacks mental balance and strong common sense, and often does things in an irregular and foolish way. A morbid imagination and excessive sensitiveness are indicated by a line of Head which runs to the mount of Moon and turns with a curve as shown in the Figure (see A-M, Figure 19). This is a sign which has been interpreted to mean a strong tendency to commit suicide or lead a life of complete retirement away from human beings.

This kind of line should not be confused with that sloping line of Head which passes over the upper part of the mount of Moon and even goes to the wrist. If such a line is not islanded or has no other unfavourable mark present on it, it denotes that the subject though highly sensitive, cautious, nervous and awkward in his manner and of melancholic disposition would never go to the length of committing suicide. It is a fact that such people suffer untold hardships and mental anguish and

only when they lead a retired life given to devotion and religious practices do they find mental peace.

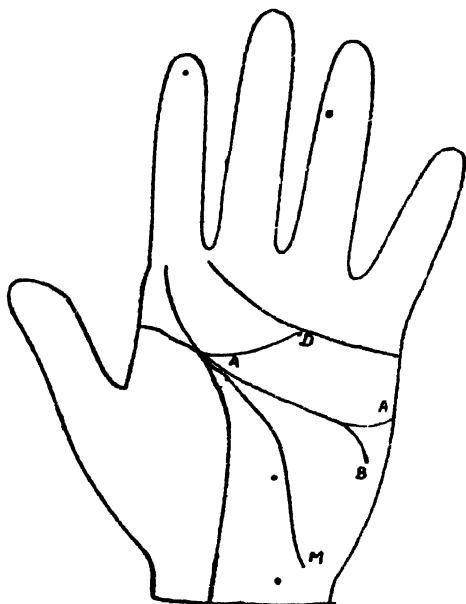


FIG. 19.

TERMINATING POINTS OF THE LINE OF HEAD

When the line of Head is found tied to the line of Life for some distance it denotes hesitation and a diffident tone of mind. When this kind of line turns upward towards the line of Heart under the mount of Saturn and then coming back resumes its course, it shows that the person would be swayed by a blind and fatal passion.

There is one kind of line which is regarded as the best one can have. It is when the line of Head rises from the mount of Jupiter and slightly touching the line of Life runs straight through the palm, evenly and deeply traced and long. Such a subject will be endowed with boundless ambition, a go-ahead spirit, moral and physical courage, energy, uncommon abilities of organization and administrative genius, business acumen, extraordinary determination coupled with reason and sound judgment. This is a mark of greatness and has been found on the hands of great men and women of the world who possessed the inimitable quality of exercising control over others and the tact which fitted them to govern over others in a way that was the least distasteful to them. Besides, this is the sign of a born administrator and dispenser of even-handed justice. People with this mark have been able to rise from a low position to a high

one simply through ability and extraordinary qualities of the head. (see Figure 18).

There is another line similar to it but slightly different. This again rises from the Jupiter, and without touching the Life line but running very close to it, goes straight through the palm, long, deep, evenly traced and well coloured. The characteristics above described would be denoted, but with the difference that there would be an element of hastiness, impetuosity of action and less of tact and diplomacy (see 5-1, Figure 18).

Line of Head Separated from the Line of Life. The third way of the line of Head taking its rise is when it is seen separated from the line of Life. There are cases when the distance between the two is slight, while in others the distance is wider. When the space is not very wide (see 6-7 Figure 17) it is an excellent mark to possess, for such a line endows a person with an independence of thought, quickness of judgment and a mental and moral courage so very necessary for struggles in life. People with this formation make a great success; if they undertake to select a public career, they have the courage to appear before the public and express themselves with ease. In cases when this line runs straight to the mount of Mars, it denotes that the subject would possess the capacity to become a self-appointed leader of a public movement. If a person has the finger of Mercury long and high set, with the second phalange wide, strong and long, and a line of Head rising from the mount of Jupiter and running straight and long across the palm, it is a sign of a clever and successful businessman who even if he is born in a poor family would rise to be a millionaire, especially when the lines of Fate and Apollo are strong, the former in some form or other reaching the Jupiter mount. This kind of mark I noticed on the hands of several millionaires and bankers and business magnates.

When there is a wide space between the lines of Head and Life, it denotes that the subject is rash, foolhardy and impetuous in all that he does. The elements of prudence and caution are sadly wanting and he is apt to lack continuity of purpose and action. He is extremely erratic and changeable in all that he does. His temper is an excitable one, and in the event of excessive width between the two lines, the brain is subject to excess of flow of blood to it, and mental unbalance and sleeplessness are the result. These indications become all the more alarming and serious when the line of Head is islanded, or broad with breaks and hair lines, for it is an indication of insanity. Besides, this sign denotes that owing to excitability the subject would have a murderous tendency.

Terminating Points of the Line. If the student masters the indications of the rising and terminating points of this line he would have a correct estimate of the mental equipment of the subject, which is far more important in the making of a successful career than anything else. We have dealt with the

chief indications of the rising points of this line. Now we turn to deal with what the line shows when it terminates. When the line of Head is short and ends abruptly under the mount of Saturn, it is said to denote a short life.

When it runs to the upper mount of Mars, it shows a resistant and fighting quality. Besides the subject fights his way up, and possesses self-control, and in adverse circumstances he is resigned to the will of God and faces the world manfully. This sign is indicative of a common-sense view of life and even the unfavourable tendencies of a sloping line of Head rising from the lower mount of Mars are neutralized. When this line before terminating on this mount turns upwards pointing to the mount of Mercury, it makes the subject grasping and grabbing. Such a person becomes a hard taskmaster, and would make moneymaking his chief aim in life. Besides, it is also a sign that love of money would increase with age, (see A-A, Figure 19).

When the line of Head after running straight through the palm and touching the mount of Mars gently slopes down to the upper mount of Moon, it denotes that the inventive and imaginative faculties and talents of the person are put to practical use. The business side and acquisitive tendencies though not ruled out will be coupled with powers and talents for invention (see A-B).

The termination of the line of Head on the mount of Moon makes a person imaginative. If the mount of Moon is well developed and the finger of Mercury long and well set on the palm, the subject will be a poet, artist, literary man and a scholar of a very high order. Besides, the termination of this line with a beautiful fork endows a person with a taste for literature and should be considered the mark of a scholar learned in all the lore of the East and the West.

If this line terminates on the lower mount of Moon and is associated with either a cross or an island, the subject would have little mental balance, and may end himself.

When the line of Head in its early course through the hand sends up branches to the line of Heart, it indicates a thievish disposition, and parents should watch their children if this sign is present on their hands. (See A-D, Figure 19).

When this line terminates on the line of Heart or sends a branch to attack it, it is a sure sign that the person's calculative, grasping and grabbing tendencies would be so much in evidence that he would lose all mental balance and in his bid to make money would go any length and even allow himself to resort to criminal methods. Such a one would stand in risk of being convicted. This also shows fixity of purpose for some purpose in the pursuit of which he may do anything he is capable of (See D-D, Figure 20).

When the line of Head is very long and ends at the percussion, it is not a favourable sign.

In rare cases the line of Head runs to the lower mount of Moon. When it does, it gives an excess of imagination.

The line of Head joined at the start with Life and Heart lines said to indicate sudden death.

When the lines of Head and Heart are seen running together as one line, it denotes a very self-concentrated nature. If in such a person the sentimental and intellectual sides are united, he would possess greater determination of character and persistence of aim than any other, and as such would use all his powers of head and heart to achieve that on which his heart is set. People with this sign have been found to be sometimes successful in life; but it is not a good and happy sign to have, as the nature of the person militates against his pulling on well with people about him. Besides, the position of the line must be carefully noted. If it occupies the place usually filled by the Heart line, it denotes that the emotional and sentimental side of the person would rule; while if the line is found low down the palm in the place usually occupied by the Head line, the calculative and intellectual tendencies would have the upper hand.

Double Lines of Head. Many ancient authorities consider the double lines of Head when clearly and deeply traced on the palm as a sign of the inheritance of great wealth or power. But our experience of reading of hands tells us that this mark may indicate accession of power and wealth. Even when material possessions and social position are not inherited, a person with this sign attains them by virtue of the excellence of his intellect and mental power.

These double lines of Head are seen rising from two distinct positions, one rising from the line of Life and the other higher up from the mount of Jupiter. These positions endow a person with the elements of caution, prudence, a go-ahead spirit and ambition and a large measure of self-confidence, which will enable him to put his ideas into practical shape. Thus the result is that an unusual degree of intelligence and mental power would be present in the individual.

When the line of Head, after it has covered some distance on the palm, is split up into two forks, one running straight to the upper mount of Mars and the other sloping to the mount of Moon, it denotes a dual mentality swaying between the imaginative and practical sides.

Signs and Marks on the Line of Head

A chained line of Head is a sign of mental weakness consequent on ill health. An islanded line of Head when it is widely separated from the line of Life denotes an excessive irritability of temper which sometimes becomes uncontrollable, resulting in explosions, mad and rash acts bordering on murder and endangering the life of other people. This formation accompanied by a slope to the mount of Moon denotes an unusually melancholic disposition inclining the subject to escape from the

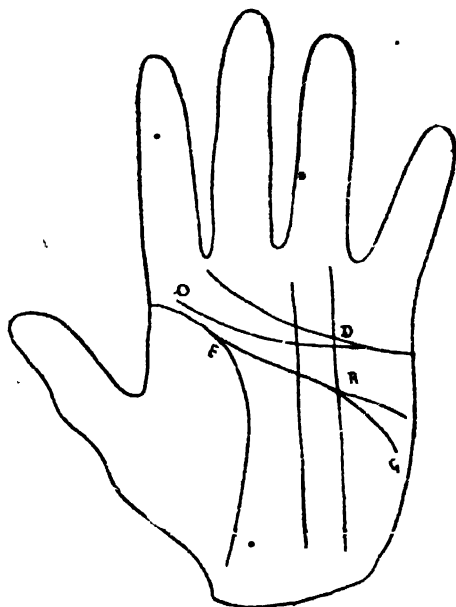


FIG. 20.
LINE OF HEAD

society of his fellowmen, and in some cases he is led to an act of suicide.

The position of the island on the line of Head has a meaning of its own and the student should interpret it accordingly. As for example, an island under the third finger denotes a weakness of eyesight and tendency to blindness.

Another point which the student should remember is that changes in the form of lines rising or dropping from the Head lines are noted. These branches at first seen as hair lines develop into well-marked, deep lines and denote practical or imaginative tendencies as the lines are straight or sloping. A careful examination of these lines will reveal the tendencies, practical or otherwise, of the subject at the date the lines are seen on the hand.

When at the close, a fine branch of a straight line of Head slopes down to the mount of Moon and the lines of Fate and Sun are found of good strength denoting prosperous existence, it denotes that after the stress and strain of a busy professional, official or business career involving use of practical talent, the subject would be inclined more and more, as the years roll by, to a cultivation of the imaginative and philosophical side of his mentality.

Sign of Cross and Square and Line of Head. A cross is an unfavourable sign, and if found on any part of the Head line, it indicates injury to the brain. If found under Jupiter, the injury would be caused as the result of his being proud and dogmatic. Its presence on this line under Saturn denotes that the injuries would be caused by animals, explosions and blows of a treacherous nature. Its position under Sun indicates injury to the head consequent on sudden falls. If this cross is situated under Mercury, it denotes accident due to scientific pursuits or experiments of some business of a risky type.

Squares are marks of preservation and when found on any mount or line, they indicate that the person would escape disaster. When found on the line of Head, unfavourable signs enclosed by it would lose all their intensity of mischief.

A break in the line of Head indicates an accident to the head and if found under Saturn might end in death of the subject.

The student is advised to keep in mind the indications of the thumb and tips of fingers when reading the line of Head. A supple, conic-tipped thumb, conical and pointed fingers, indicating impressionability, impulsiveness and emotionalism, may be controlled if a straight line of Head, clear-cut and finely traced, rules the hand. In such a case, prudence, common sense, and level headedness will act as a balancing wheel to the natural inclinations of the subject. On the other hand, if there is a sloping line of Head indicating imagination, and is coupled with a strong, stiff thumb or square or spatulate fingers, the subject would have his imaginative faculties and tendencies controlled and put to practical account. A subject with these signs may possess inventive and creative talents of a high order if the mount of Moon is well developed and the percussion has a definite creative curve and is seen bulging out.

Other Indications. When the Head line sends up branches to the mount of Jupiter, it indicates success in all undertakings. This is the sign of a born ruler of men. If one of these ends in a star on the same mount, it is a mark of unusual, unexpected success and good fortune in the form of an accession to social position, scholastic success, wealth, conferment of honours. In the same way, branches from this line to the other mounts should be interpreted as partaking of the qualities indicated by the mounts.

When a branch from the line of Head ascends toward the line of Heart, it denotes that the person would have a love affair, in the pursuit of which he would be careless and take all sorts of risks.

Signs on the Line of Head. A white spot on the line is considered a sign of success in the intellectual and literary sphere.

A dark spot indicates a tendency to brain fever.

When it has a bluish spot and is irregular and weak-looking, it indicates a disorder of the liver.

A star on the line is not a good sign and indicates a wound on the head. When this star is found conjoined with the line of Health, it is sign of weakness of the sexual organs of women and is a mark of sterility.

A red spot especially when found under the mount of Saturn indicates injury to the head.

Blindness is indicated when there is a circle on the line and a cross high upon on the line of Health.

Line of Head and Hindu Writers. The line of Head is called by the Hindu writers as the line indicating wealth and material possessions. It is also called the line of mother, *Dhan Rekha* and *Viagra Vilas Lila Rekha*, i.e., a line denoting that the subject would have a lion's share in the gratification of his desires and would lead a life of luxury and comfort. If a subject is fortunate he must have the lines of Life, Head and Heart very clearly and deeply traced on the palm, and in their natural and good positions, as also the four kinds of lines of Fate or *Urdh Rekhas*, starting from the wrist and ascending to the base of all the four fingers. Besides, the line of Knowledge which descends from the base of the third to the palm below should also be present. But an examination of hundreds of hands has revealed that all these eight lines are rarely found on a hand, and that is why the bulk of the population of the world is steeped in poverty and misery. The more social progress comes in and the more prosperous the people become, the more the hands would be found marked with the favourable lines referred to above.

The line of Head or the line of mother or wealth is a very important line. It is of eighteen kinds, and it is believed by the Hindu writers that the month of birth of a person can be found out by a correct reading of these types.

If it is beautiful, thick, unbroken, uncrossed by any other line, well-coloured, with no unfavourable signs present on it, and deeply and clearly traced, it denotes that the subject would have material possessions, worldly prosperity and the supreme happiness of seeing his mother living to a fairly advanced age.

(1) If it is unbroken and of proper thickness, it is called the line of *Mirag Gate* and denotes that the person is fortunate and happy and possessed of good ideas.

(2) It is called the line of *Nagi* when it is not good and favourable.

(3) It is called *Viratka* when it appears to rise in its right course. This is a sign of poverty.

(4) It is called *Kumukhi* when at its termination it is connected with other lines. This kind of line denotes that there would be unfavourable results like the loss of wealth and possessions and one's mother, and a weak mental power.

(5) When at its start it is joined to some other line it is called *Kristina Kacha*. The loss of mother and a life of poverty are indicated.

(6) When it appears to lift up on the left course it is called *Subadhr Dehi*. This is regarded good and favourable.

(7) If the line is unbroken and bends upwards in its middle course through the palm and later on appears beautiful and straight it is called *Pansuli*. This is the sign of a person who is drawn to the other sex and is licentious. This line gives ordinary results.

(8) If the line while running from the start to the middle course is seen rising upwards and further on bends down to the end, it is called *Virat Bhuti*. This is the sign of a rich man, well honoured and respected in society.

(9) If at the start and termination it is connected with other lines, it is called *Ananti* and denotes unfavourable vibration.

(10) If at the start the line is broken it is called *Bansu Dharani*. The subject would be shortlived.

(11) If it is broken at its termination, it is called *Brahante Mati*. It shows that the subject would have a doubting mind and weakness in mental order.

(12) If it is broken in the middle, it is called *Sushilvati*.

(13) If it is broken at its start, centre and termination, it is called *Nikrisht*. This is an unfavourable sign and shows that the subject would be poor and lead a troubled life of poverty.

(14) If at its start it is united with a mole it is called *Saropvati*.

(15) If at its termination, it has a mole it is called *Turangi*.

(16) If at its centre it has a mole, it is called *Matungi*.

(17) If at all the three places it has a mole, it is *Sayunji*.

(18) It is also named as *Sari-bhumi*. The lines Nos. 14th to 18th are very favourable, and if found on the hand of a person denotes that the subject would be rich, and would occupy a good and high social position and fill some high post of responsibility and power in the state. He would be wise.

THE LINE OF DESTINY OR FATE

Cheiro, the celebrated British palmist and seer says in his book, *Palmistry For All*, "In my own long experience I could not help but remark the intimate relation between the effect of these great planets of our universe and humanity in general." In another place in the same work he remarks:

"That some of the greatest teachers and philosophers have come to the conclusion that fate exists for all. Our soul is a part of the universal soul which knows all things and through the instrumentality of the brain writes its knowledge of the future in advance upon the hand. Besides there is nothing in

this world of ours which is left to blind chance, and All Knowing and All Seeing Providence through the mysterious laws of destiny shapes our ends."

Saturn in astrology is associated with fate. He is the bringer of evil, the power that precipitates in this life the result of deeds and thoughts of our past life. Besides, our fate is represented by the planets Saturn and Mars, and lines, i.e., the lines of Destiny or Saturn, worry lines coming from the mount of Mars inside the line of Life, indicate how we are to undergo sufferings as a result of deeds in our previous birth. The evolution of the soul is denoted by Moon, and on the hand can be seen the strength and weakness of the mount of Moon which is the seat of imagination. Unless the strength of Saturn, the outermost ring of limitation in our life, is broken, the soul cannot express to the full its gains from previous lives, and liberation from the cycle of births and death is not possible.

We have seen how the lines of Life, Head and Heart show the strength or otherwise of the physical vitality, intelligence and emotions that we possess. The line of destiny or Saturn is the line which denotes the road of destiny on which a human being travels. This line is rarely found on elementary hands, the hands of labourers and people whose interests are bound up with the passing hour. Besides, this line is not sometimes seen on the hands of very rich people who never have to worry about their daily life, of those very selfish people of so phlegmatic a nature that they remain absorbed in their own hereditary conditions and environments. Students make great mistakes in judging the fortune and destiny of a person by only examining the line of Fate which, if found long and well marked, is supposed to confer great wealth, social position and rank on the possessor. The fact of the matter is that a mere possession of this line does not mean that the subject will be wealthy and successful in life; for I have seen people with long line of Fate occupying unenviable and low positions in life, and some of them were found to be extremely poor and unfortunate; but most of them in spite of failure to achieve anything had a feeling of self-satisfaction, and did not appear to worry in the least how they led their life, provided they got their bread and butter all right. In such cases, the hands were invariably found to be unbalanced. The fingers, thumb and mounts were not normally developed, and the subjects were handicapped by intellectual, emotional and physical defects.

"The possessor of a long line of Fate", says Mrs. St. Hill. "is always under the rule of circumstances, heredity and of his own character. His career is before Him. He can make it good or bad. The road is there and along it he goes. This is of course if the line is long in both hands. If it is long in one and broken in the other, there will be struggles against circumstances. To have a long line all crossed and barred is a greater misfortune than to have no line at all, except in the

case of a very strong and peculiar character. To be born under high and peculiar circumstances and to be gifted with sufficient intelligence to be acutely sensible of the fact is far more unfortunate than to be born to an insignificant existence with an unimpressible temperament, taking little account of circumstances, without ambition and contented with the commonplace." The above observations are quite correct. Possessors of a long Fate line are under the influence of Saturn and if this line is crossed and barred, the malignant influence of Mars is added to that of Saturn, the dispenser of fate, and in this case the combined influence of Mars and Saturn makes man undergo sufferings and tribulations and take part in struggles and strifes; and by the time the end comes, the destiny is fulfilled. An examination of the line of Fate has revealed the fact that if Saturn the planet of fate is not favourable to a person, the line of Destiny even if long would be crossed and barred by lines from Mars, or be wavy and crooked. Besides, in such cases it has also been seen to rise from the plain of Mars thus establishing an intimate relation between Mars and Saturn. These formations point to the fact that not until the 36th year is passed would the subject have his affairs straight, and he would have to fight toughly against circumstances. His life up to that time would be colourless, and there would hardly be any appreciation or recognition of the work done and the career adopted by him. The line of Fate even if long and straight, unless reinforced by the line of Sun, does not promise success and prosperity and denotes that life would be commonplace, fatalistic, full of sufferings, sorrow and obscurity. As a matter of fact such people are born in the world to reap the fruits of actions in the previous incarnations.

In order to judge aright how far a good line of Fate would promise wealth, honour, rank and social position to the subject, the student should bear in mind the following facts, which if not considered are very likely to create a wrong impression regarding the indications of a clear, unbroken and strong line of Destiny:

(1) the palm should be evenly balanced with no distinct and marked hollowness.

(2) the fingers should be normally developed, and straight and long, set evenly and in a line on the palm with mounts underneath well-developed so as not to cause a slope inclined either towards the side of the mount of Mercury or the mount of Jupiter.

(3) The line of Head should be evenly traced, long and deep, and should rise from the mount of Jupiter, and slightly touching the Life line sweep through the middle of the palm to the percussion.

(4) The thumb should show strength of will and healthy reasoning powers.

(5) A line of Sun without which no success worth the name can be predicted should also be present.

The line of Fate is one of the most important of the principal lines of the hand, and denote the main events of the career of a person, changes, successes or failures and possibilities of the future. On the left hand, it indicates the ideas, opinions and the inner life and in the right it denotes the facts connected with our outward and active life. Mrs. St. Hill thinks that a change of a profession should be read in the right, and that of religion in the left. To be favourable, it should be deep, evenly and clearly traced, straight and not wavy. It should have branches running up to the bases of the fingers of Mercury, Sun and Jupiter. A branchless line of Fate even if long and strong should not be considered a good line at all. It is found on the hands of a person who goes to his doom; and it would be extremely hard for him to avoid tragic events in his career. Nothing will ever happen in his life but to cause him suffering; and he would stand alone with none to help him. The line, if short, denotes a short career; if broken, a change in the career; if crooked, an evil life; if barred by cross lines, trouble and difficulties; if islanded, weak financial circumstances; and if starred, an accident. Besides this line should be read in connection with the parts of the hand it runs over.

The line of Destiny has been found to rise from the following distinct positions:—

1. From and out of the line of Life.
2. From the wrist.
3. From the plain of Mars.
4. From the mount of Moon.

1. *Rising from the Line of Life* (See A-B, Fig. 21). When the line of Fate rises from the line of Life, it denotes a Life dominated in earlier years by home influences. The possessor of such a line would not be able to start life independently and would have to face difficulties and hard struggles. In spite of talents and hard work, he would fail to receive recognition and reward for his work. Besides, he would be neglected, set upon and definitely discouraged, so that his life would be obscure right up to the time the Fate line leaves the Life line. This year would be very important in his career; for it would be from this time that his career would become successful, provided his line of Fate after this year is well traced, deep and unbroken, running to the mount of Saturn and ending there and in its course sending branches to other mounts. There is another point worth noting and it is that the possessors of such a line cannot break away from their family, and wherever they might go and live, their interests would be bound up with the family to which they belong. Since this kind of line of Fate in its early course through the palm is the same as the line of Life, it denotes that the subject would have all the advantages and disadvantages conse-

quent on the family environment in which he was born. If he belongs to a rich family he would lead a comfortable life; but there would hardly be any personal success. If he is born in a poor family, his early years will be cramped and difficult, and he would have to struggle hard to make his career. These indications regarding his Fate line can only be explained when we bear in mind the fact that ancient Hindu authors on palmistry called the line of Life the line of father, family or race. Therefore if in the hand we see the lines of Fate coinciding with the line of Life from the wrist onward, and running up as one line, we should interpret this sign to mean that up to the time the line of Destiny seems to run on with the line of Life (as shown in ZAB, Figure 21) the subject's life would be entirely ruled by the social and financial status of the family in which he or she has been born. The life as remarked by some writers on the subject need not be hard and cramped in all cases. It has been seen that poor people are handicapped and depressed because of their weak financial position, while on the other hand, subjects born in richer and more prosperous conditions lead an extremely comfortable life and have not to worry in the least; but it is a fact that their career is not independent and there is no personal success worth the name. Even after their independent career is started, they are financed by their parents or receive financial help from the property or bank balances of their family.

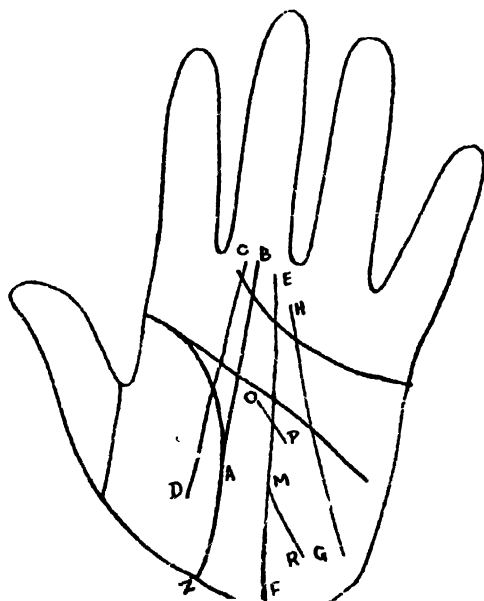


FIG. 21.

LINE OF FATE AND ITS STARTING PLACES

When the line of Fate rises from inside the line of Life (C D, Figure 21) it means that the life would be swayed by passion and the destiny would be affected by love of the opposite sex in a most unfavourable way.

2. *Rising from the Wrist (E—F)*: Rising from the wrist the line of Destiny denotes that the subject would take up an early responsibility and would be free to select and chalk out a career of his own without allowing himself to be dominated and influenced by his parents so far as the choice of the career is concerned. If this line is straight, deep, clearly and evenly traced and long and runs in a faultless form to the mount of Saturn, throwing branches to the other mounts, and supported and accompanied by the line of Sun, it promises extremely good fortune, brilliant success and attainment of high social position and acquisition of wealth. This is the most favourable form of the line of Destiny. This kind of line becomes unfavourable and indicates grief when it rises from below the rascette.

3. *Rising from the Mount of Moon*. When the line of Fate rises from the mount of Moon, the destiny is influenced by the changeable character of the planet moon. The fate is more eventful and capricious and depends on the caprices and fancy of other people.

When it joins the line of Heart, it denotes a happy and prosperous marriage consequent on some romantic love affair. People with this kind of Fate line and fingers have been found to be gifted with intuitive powers. When the line of Fate is seen straight in the hand running to the mount of Saturn with a line coming from the mount of Moon and joining it, it denotes that the subject would be helped and pushed up in life by a person from outside, and it is generally regarded that it refers to a person of the other sex (R-M, Figure 21).

When such a line cuts the line of Fate and runs upwards towards the mount of Jupiter, it shows that the person whom this line represents would use the subject for his personal gains, and then when his object had been achieved he would withdraw. Such a sign has been seen on the hands of women (O P, Figure 21).

When a line from Moon travels by the line of Fate, it represents a healthy influence through which the subject would be aided in life.

People with Fate lines from Moon have personal magnetism, easily become public favourites and achieve good success in professions wherein they have a chance to come into contact with people.

4. *Rising from the Plain of Mars (R R, Fig. 22)*. When the line of Fate rises from the plain of Mars, a very hard life is indicated. Up to the time there is no Fate line on the hand, the subject leads a negative existence and remains unknown. With the appearance of the Fate line, provided it is strong and well marked and ends on its mount, i.e., Saturn, the circum-

stances begin to change, and in accordance with the nature of the line, the life led is good or bad. From the very fact that the line of Destiny starts from the plain of Mars and ends on Saturn, a relation between Saturn and Mars is established. This

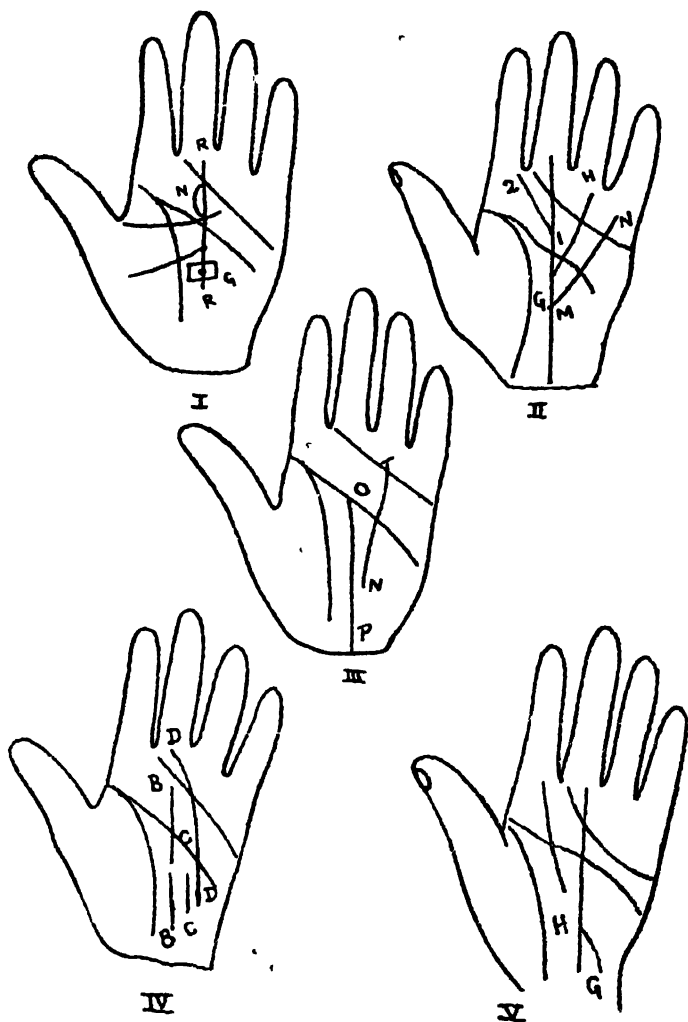


FIG. 22.
LINE OF FATE

means that the subject would have to struggle hard to win success in life, and these sufferings are accentuated when the line of Fate is crossed by worry lines and there are definite

marks of opposition or strife. But if this line is uncrossed and well marked and reaches the mount of Saturn and becomes branched and supported by a line of Sun, success is attained.

Branches of the Line of Fate. A branchless and heavily marked line of Fate is not a favourable sign to have. The best line of Fate is one that is deeply, clearly and evenly traced on the palm and reaches the mount of Saturn and sends branches to the mounts of Mercury, Sun and Jupiter. Sometimes, the line of Fate instead of ending on its own, i.e., the Saturn mount ends on the Mount of Mercury or Sun or Jupiter. It then partakes of the qualities of the mount to which it runs. As for example, if the line bends towards the mount of Jupiter, the subject would occupy a post of power and responsibility or pursue a prominent business career; if it goes towards sun, a prominent public life or success in art, sculpture, painting or money making is indicated; if it goes to the mount of Mercury it is the mark of a prominent scientist and business man of great shrewdness.

The branches from the line of Fate running to the mounts of Jupiter, Sun or Mercury are very favourable to the possessor. If the branch reaches the mount of Jupiter, it denotes that the ambitions would be realised, and the possessor would occupy a post of responsibility and power, and he would attain a high social position. This is a splendid sign to have (See 1—2, No. II, Fig. 22).

If the branch runs towards the mount of Sun, success would be won in the direction of public life and wealth, and it would bring great fame. This is a magnificent mark of success. If the branch goes towards Mercury, it denotes that the subject would win success in science or commerce. (M N & G H, No. II, Fig. 22).

When the line of Fate passing over the mount of Saturn ascends up into the base of the finger, it is a very unfavourable sign to possess, as the subject would attempt too much and he would fail to achieve his purpose.

The line of Destiny stopped by the line of Head denotes that the subject would ruin his career by some mental miscalculation or foolishness. Again when this line is stopped by the line of Heart, affections misplaced would ruin the career. But when this Fate line becomes merged in the Heart line and together in a clear form they go up to the mount of Jupiter, the highest ambitions of the subject would be realised through the affections. He will be helped throughout by the friendship and love of the people he comes across.

Rising from the line of Head, a well marked line of destiny denotes success achieved through the mental ability of the person.

A shadowy line of Destiny, and the one made up of little bits, indicates that the life would not be successful.

A break in the Fate line means change; but the change would not be troublesome and unfortunate if the line begins before the other ends. If the line after the break is strong in its course, it shows that the position would advance. (See BB, CC, DD, No. IV, Fig. 22).

Termination of the Line of Destiny. The line of destiny ending on the mount of Saturn indicate a good fate, on the mount of Jupiter a celebrated and prominent career, on the mount of Sun wealth or fame or both, and on the Mercury mount a prominent business or scientific career. The line, if stopping at the line of Head, means a fatal false judgment; if on the line of Heart disappointment in the affections and the ruining of the career through love. Such a sign sometimes indicates death from heart failure. (No. N., III See Fig. 22)

Influence Lines. A small line coming from the mount of Moon and merging into the line of Fate (See G H No. V, Fig. 22) denotes marriage at the date when this joins the Fate line. But if the line does not join, marriage may not take place; and if it is seen running side by side, the influence and love would be present in the life. This kind of line of influence when cutting the line of Fate and crossing over to the mount of Mars indicates that the love would change to hate to the great detriment of the career of the person on whose hand the sign is present.

Double Line of Fate. On certain hands double lines of Fate have been found. Sometimes even more than two lines are found running up side by side. These lines of Fate, if they run to different mounts, indicate that the two or more kinds of careers would run simultaneously. Of these one or more may be either hobbies or side lines, and the strongest and longest of them may denote the principal career.

When no line of Fate is seen in the hand, and the line of Head is strong and clear, success is likely to be achieved by the intellectual ability of the person; but if the lines of Head and thumb are weak, the life led would be very ordinary, and there would be nothing to brighten up the existence. In all these cases, it would not be possible to name the events of life.

Signs and Marks on the Line. A star is a bad sign to be found on the line of Fate. It blasts the career, and indicates that a rich man would be reduced to poverty and great shock and trouble would come to him.

A square is a sign of preservation from trouble and danger and points to the fact that the possessor does some work which is perilous but would be saved from accident or danger (See No. 1, Figure 22).

An island on the line of Fate is an unfavourable sign. It denotes financial difficulties and folly and cheating caused by the influence of a person who is unrighteously connected with the possessor. Hence it is interpreted to mean an illicit con-

nection. An island at the termination of the fate line shows that the career would end in despair.

Bar lines from the side of the mount of Mars and Venus indicate troubles and difficulties.

Some More Observations Regarding Fate Line. The line of Fate if long and well marked denotes the career to be safe, and hence it has been found on the hands of all those people who pursue a safe career, such as teachers, civil servants, and those landlords and rich mill owners who have big bank balances, and who have not to worry as to the kind of career they should pursue. Besides, it is also found on the hands of those who believe in fate. People who do not believe in fate, but are architects of their own fate, and are materialistic have not the Fate line deeply and clearly marked. But they easily succeed in life when their palm is evenly balanced and has a good line of Head.

The student should clearly understand that the presence of a line of Fate on the hand is a sign that the possessor has a marked personality. His road of destiny lies before him on which it would be easier for him to travel than the person who has no Fate line in any shape or form. Even on the hands of persons who do not believe in fate and who make their own career I have seen this line of Destiny making its appearance and becoming deeper and deeper as success attended their efforts.

The Line of Destiny According to Hindu Writers. All the Hindu writers on palmistry emphasize the following lines and signs in order to estimate the destiny of a human being.

(1) *Urdh Rekhas* or vertical lines rising from the side of the wrist and terminating on the mounts of Jupiter, Saturn, Sun and Mercury.

(2) *Briksh Rekha* or the line of the tree which is seen on the palm when the vertical lines or *Urdh Rekhas* are full of branches.

(3) The line of the plough or *Hal Rekha*. This is the line which starts from the mount of Moon and ends on the line of Head as shown in the figure (22 No. III. OP). Besides this line, Fate lines rising independently from the wrist or above the Head lines have been seen. This plough line is considered as good as a Fate line.

(4) Mark of fish seen on the wrist.

(5) Mark of a crocodile.

(6) The sign of *Kamal* or triple fork on the lines of Heart, Fate and Sun.

(7) The sign of a conch seen either on the mount of Jupiter or the wrist. What the marks given in 4-5-7 above indicate has already been given. The student is referred to the relevant chapter.

Now we give below the main indications of *Urdh Rekha* or the line of Fate as treated in works like *Hast Sanjivani*

(1) If the line of Fate starting from the wrist ascends towards the thumb, it indicates a ruling prince.

(2) When this line goes up towards the first finger it shows that the person is either a prince or a minister.

(3) When this line goes up towards the second finger, it denotes a person who is a very famous leader and is sometimes a general of the army.

(4) When it goes up towards the third finger it is the sign of a wealthy man with horses and carriages. He is also a national leader.

(5) When this line ascends up the palm towards the little finger, the person is a big man, very much honoured and respected in every department of life.

If this Fate line goes towards all the four fingers, the subject would enjoy all sorts of happiness, and occupy a high administrative post in civil and army departments. He is a very fortunate person.

The line of Fate is also called line of honour and knowledge.

If this line is unbroken, faultless, well-coloured and marked, it indicates all that has been given above. Besides, it makes a person learned and honoured and enables him to clothe and feed hundreds of human beings.

In a verse it has been stated that if on the palm of a person, three lines are found going up towards the fingers from the side of the wrist, it is the sign of a prince or Raja who enjoys benefits of material possessions, social position and all that a human being can desire to possess. So much has been stated by the ancient writers of the verse. But I would advise the student to interpret the word Raja in a broad sense. The three or more vertical or *Urdh Rekhas* lines may be found on the hands of persons who are not ruling princes, but who are not less than princes in point of wealth, social position, intellectual attainments and other facts indicative of celebrities in social, political and religious fields. These lines, I am sure, were present on the hands of ancient leaders and men and are sure to be found on the hands of all famous and top ranking leaders today.

CHAPTER XVI

LINE OF SUN

The line of Sun or fortune or capability or success or brilliancy is another very important line found on the palm.

It is seldom found on the hands of poor people leading a life of obscurity. Its possessor is a fortunate person and his destiny is not commonplace. It is also a sign of an extraordinary character whose career would be distinguished and prominent, and who would receive recognition of his work from his fellowmen.

The student should bear in mind that this line of Sun indicates luck and with this line persons with poor lines of Head and Fate, weak fingers; and thumb have been found to achieve better success denied to abler people.

In most cases, the line of Sun, since it terminates on the mount of Sun, denotes a person possessed of a happy and cheerful disposition who would win success, fame and wealth in life by reason of his capability, winsome manner and personal magnetism. Its possessors need not be masters of art; but they certainly have an artistic frame of mind, and would try to seek beauty in the surroundings in which they move and live. This sign has also been seen on the hands of people who suffered great misfortunes in life; but their career was uncommon and prominent.

It should not be supposed that this line is found only on the hands of good and great people, as it has been seen on the hands of thieves, robbers and others who have grasping and grabbing tendencies and who live on human beings like vultures and ~~fleece~~ him of their money and possessions.

In all cases it has been seen that from the date it appears on the hand, life becomes more prosperous and important.

Only in exceptional cases when hands have uncommon marks, signs and lines, and are evenly balanced from all points of view, a line of Sun may, as in the case of a Napoleon, Stalin, Hitler or Nadirshah indicate a phenomenal rise from an obscure position. Generally this line refers to great celebrity and winning of name among his peers to whatever social stratum he or she may belong. Hence the student is advised to bear in mind the fact of the social status that the subject occupies. On the hand of a prince, the line of Success may mean a kingdom; while on the hand of a business man, it may mean a lucky enterprise bringing in money and on the hand of a poor clerk it may mean only a lift to a higher place in his office.

The line of Success also indicates financial prosperity which may or may not depend on the strength or the merit of the possessors.

Sometimes wealth is inherited or comes through speculation or some stroke of luck. In a very few cases this accession to fortune may be due to some extraordinary achievement in the field of art or literature.

As regards the growth of the line of Sun, Mrs. St. Hill says that one of the greatest peculiarities of the line is that it grows both ways, upward towards the third finger and downwards toward the wrist. If it grows downward, it means that the subject would exercise his talents to win success; and if upwards it indicates that fame or glory or wealth would be acquired. These indications I have verified on many hands.

Characteristics of the Line of Sun. When the line of Sun is deep, well marked, straight and long, running from the wrist to the base of the third finger, it is a sure sign that the possessor is intellectually brilliant and would be famous and wealthy. If it is long and uncrossed, wealth and reputation and honour would come to the subject. When it is strong and straight on the Sun mount, the subject is satisfied that he has ample abilities.

The student should pay attention to the strength of the mounts of the hand.

The mounts of Mercury and Jupiter, with strong, well developed and normal fingers, coupled with a deep line of Sun, indicate a person endowed with extraordinary abilities, intellectuality, shrewdness and ambition which would enable the possessor to achieve great success. A literary man would win success and fame, if he has a strong line of Sun with good mounts of Venus and Moon, the latter giving creative talents, especially when there is a creative curve on the Percussion. On the hands of great administrators and famous lords of kingdoms like Napoleon and Akbar, this line is coupled with a high mount of Jupiter on which may be seen a star, triangle and a trident.

Gambling propensities should be read from the hand if the line of Head is sloping and the third finger is as long as the second.

The line of Sun loses all its strength and does not promise success when there is distinct hollowness in the palm. Such a person would be unfit to fight to a finish the battle of life because he would be handicapped by a feeling of discouragement all through life. When the fingers are twisted and the palm is hollow, it is a mark of a born schemer who would miserably fail to use his talent for an evil purpose.

There is another point which the student should note while considering this line. Hands with pointed finger-tips and longish narrow palms as are usually found in the East, especially among the Brahmins of India, do not promise good worldly success and wealth, as such people live in a world created by their own imagination and scorn to push their way up in life,

or to struggle to advance materially and socially. For the achievement of brilliant worldly success, a strong thumb, normally developed, should be present, coupled with a straight and long line of Sun.

Starting Points. The line of Sun may rise from the lines of Fate, Life, Head or Heart; the mounts of Moon or upper Mars, the plain of Mars, and the wrist.

When the line rises from the line of Fate (CB, No. 1, Fig. 23), it denotes that from the date the line rises, success would begin to be achieved by the subject, and his career would be brighter and more prosperous. Success and life in such a case would come unexpectedly and in an unusual and surprising manner. Some authors state that success would come through one's own exertions, but I have found it coming through luck. When a line of Fate merges into the line of Sun on the Sun mount, it indicates an accession to fortune.

(2) Rising from the line of Life (RD, No. 1, Fig. 23), it denotes that the success that would be earned would be extraordinary and the subject would reach the top of his profession. Success in art and literature may also be promised, but what I have verified is that from the date it rises from the line of Life, the person comes into a brilliant fortune. This mark has been seen on the hands of lucky and big people. St. Germaine states that the assistance of the relatives helped the achievement of success, but I have not verified it from the hands I read.

(3) Rising from the line of Head, success will be due to the mental ability of the possessor (1-2, No. 1, Fig. 23).

(4) When the line of Sun starts from the Heart line, there is a strong indication that there would be a tendency to have a strong liking for art, music or literature. There may be a love affair in the life of the subject which might influence the life. Besides, a well marked and deeply traced line indicates self sufficiency in old age (3-4, No. 2, Fig. 23).

(5) Very rarely, the line of Sun is seen starting from the wrist and going up to the Sun mount. This kind of line was present on the hands of the remarkable French actress Madam Sarah Bernhardt. This sign denotes an extraordinary career and fortune (A B, No. 2, Fig. 23).

(6) Rising from the upper mount of Mars, the line denotes that fame and fortune would be won through the fighting qualities of the subject.

(7) If the line of Sun starts from the line of Health, it indicates that from the date the line takes its start commercial talents of the subject would be developed.

(8) The line of Sun rising from Moon denotes that the success would be achieved through merit. It also indicates that the subject would be a public favourite, and would be helped in his career by people from outside his family and in some

cases people of the opposite sex. Great and distinguished people have this line. The sign also shows accession to fortune through business or work connected with countries overseas. Moon rules water and success comes to a person through sea voyages. It also points to the fact that the subject may inherit social position. The mark is found on the hands of export and import business men, barristers, medical men, political leaders. When the line of Head is well marked and sloping to the

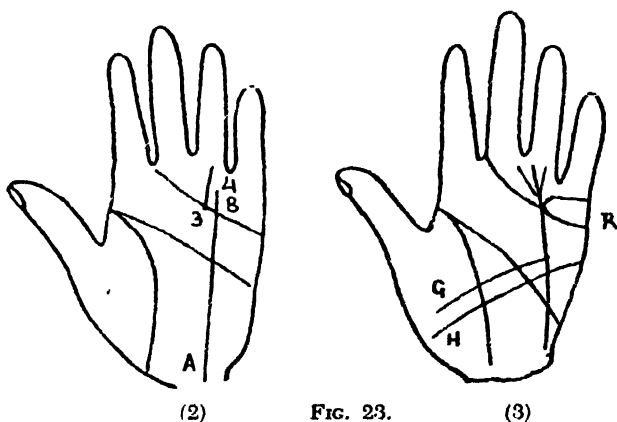
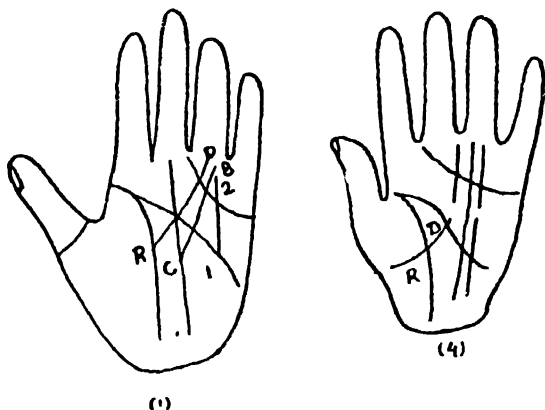


FIG. 23.
LINE OF SUN AND ITS FORMS

mount of Moon, it is a sign indicating great success in literature, painting and poetry.

Starting from inside the triangle or the plain of Mars and ascending to the mount of Sun in a faultless condition, it indi-

cates that success would come to the possessor after an extremely hard struggle, and through his unaided effort. There would be no element of luck, and fortune or wealth will in no case be inherited. If such a line is crossed, islanded wavy or unfavourable it denotes serious misfortunes.

Terminations of the Line. If the line of Sun terminates in a series of small lines on the mount of Sun, it is a mark of failure, the nature of which will be determined by other indications. If it terminates towards the mount of Saturn, it denotes that Saturn will give a gloomy character to the career.

If it ends towards Mercury, the subject would be dominated by profiteering tendencies even in artistic and literary pursuits. If it ends in triple forks, one terminating on the mount of Sun, and the other two on Saturn and Mercury, it denotes great fame and wealth, and since Saturn rules the earth, landed property in the shape of house and farm (No. 3, Fig. 23).

Forked at the termination into wavy lines is an indication that the aspirations and ambitions would be hard of realization.

Forked at the termination into a pointed trident, it indicates that the possessor would win fame and wealth through his own exertions and talents.

If at the termination on the mount of Sun, the line is associated with a clear star, it is a sign of brilliant success and unusual fame. But mental peace would not be attained.

Branches. According to the Hindu view, main lines becoming branched assume the form of *Briksh Rekha* or line of tree, a sign denoting brilliant fortune, fame and success. When the line of Sun has branches, it denotes that the subject would make efforts to win success. If the branches are clear and uncrossed they indicate sure success; if irregular, uneven and wavy they denote failure of efforts through want of concentrative faculties.

Line of Sun and Its Connection with Other Lines. The line of Sun cut by the line of marriage denotes that the reputation and position of the subject would be lost through an unsuitable matrimonial alliance. When this line of union or Marriage or a branch of it merges into the line of Sun, it indicates that the subject would marry a person of high social position (See R, No. 3, Fig. 23 R).

When a line from the mount of Venus touches the line of Sun and does not cut it, success and money comes to the subject through his exertions and also through his own people. (See G, No. 3, Fig. 23).

When the line of Sun is crossed by a line from Venus, loss is indicated (See H, No. 3, Fig. 23). A line rising from the line of Fate and merging into the line of Sun indicates accession to wealth through lucky partnership or unexpected success. If it cuts the line, failure is the result.

A line rising from the Health line and merging into the Sun lines denotes success through the business talents of the subject.

Signs on the Line. Bars that cut the line of Sun horizontally are not favourable at all, and should be interpreted to indicate loss of position or money, or failure of the career, the source from which this happens being traced to the mount from which the cross line comes.

When there is a black dot on the line of Sun where it intersects with the line of Heart, danger of blindness is indicated.

When there is a cross touching the line of Sun towards the mount of Mercury it indicates that the subject would be deficient in business talents and would not achieve success. If it is towards Saturn, it is said to denote a pious bent of mind.

A cross with the mount of Saturn and Moon abnormally and badly developed indicates that the subject would be dominated by a sort of religious mania.

A star when found at the end of the line denotes that the subject would win success and wealth, but happiness would not be his possession.

An island is an unfavourable sign, and indicates pecuniary loss, and loss of reputation so long as it lasts. This sign also denotes guilty love, and ruin of career and heavy monetary losses.

Some More Observations. As already stated Mrs. St. Hill has referred to a downward line of Sun denoting chance or talents that the possessor may use, but such a line has very little significance unless it crosses the line of Heart and is seen well traced and deep in which case it has been made to appear and grow on the palm in consequence of a careful and persistent exercise of abilities or utilisation of chances afforded. This sign I had a chance of noticing on a number of hands whose possessors by making use of their talents and chances improved their lot in life, and won a success which people of their position and qualifications could not do.

In connection with this line of Success which is deeper on the mount under the base of the third finger referred to above, Hindu authors state that such a line, called the line of learning or knowledge, starts from the base of the third finger and runs down the hand. This view resembles the one held by Mrs. St. Hill, although she does not call it the line of learning but only says that it refers to a potential line of success growing and becoming deeper on the palm by an exercise of talents.

This line of Sun is called by some a line indicating success in the shape of money and luck in things of apparent chance, and not success of a high order, which can only be achieved if good and favourable signs are present on the hand.

If a good line of Success is accompanied by two deep parallel lines on either side of it, untold wealth and fame are denoted (See No. 4, Fig. 23).

If there are lines seen running alongside the line of Sun without touching it, legacies are denoted.

If such a line comes from the mount of Venus and runs by the Sun line, legacy coming through a relative is indicated. When the Head line has an upward curve, coupled with a long line of Sun, it indicates great love of social position and wealth. On a long, narrow hand and a prominently hollow palm, this line loses all its importance, as such a hand is lacking in energy and hard work.

Hindu View and the Line of Sun. The *Urdh Rekha* or Vertical line which terminates at the base of the third finger is also called *Dharm Rekha* or line of righteousness and denotes wealth, position and material possessions.

If this line is long, it is a sign of wealth. If it is broken or crossed or barred by any other line, it indicates loss of money and is the mark of a poor man.

When it starts from the mount of Sun and is deeper there than elsewhere, it denotes that it is the line of learning or knowledge and shows that the person is learned. The mount of Sun has been called by Hindu writers as *Vidya Sthan* or the place of learning and knowledge.

CHAPTER XVII

LINES OF MARRIAGE AND FAMILY

The line of Marriage is not a principal line. It is considered a minor line, but of all the minor lines it should be given the greatest importance as it relates to that union of sexes upon which the fabric of society is based. The institution of marriage is very ancient and all wise men of the world in general and Hindu teachers of India in particular have sincerely believed that there is a time set apart in our life so that marriage between man and woman is predestined, and will come about in accordance with the laws regulating our lives in this birth. There are authors who call the line of Marriage the line of attachment, meaning thereby a fairly long and important connection between a man and a woman. In the eyes of God or Nature such a connection even if not sanctioned by society or sanctified by ritual is equal to marriage and should be regarded as such. A line of Marriage has nothing to do with liaisons, amours, and all those affairs of the heart which are read from other signs and marks found in the hand.

Some European authors think that it is difficult to determine with certainty whether the ceremony of marriage has been or will be performed. They think that a palmist can be accurate if he has a long experience of reading hands and is endowed with intuitive faculties. On the other hand, Hindu Palmists believe that it is not at all difficult to name the year of marriage. My own experiences of reading thousands of Indian hands tells me that marks, lines and signs so extensively and carefully given by European authors are very rarely found on Indian hands. Curious signs and marks indicating marriage and relating to events consequent on it are not found on most hands on which the lines on Mercury mount are clearly marked. On the hands of Hindus sign of divorce have seldom been seen, and in some cases have been found signs indicating judicial separation or cutting off of a long connection or marriage. But such cases are rare. One more point should be borne in mind by the student, and it is that the mounts on the hand should be carefully examined so that a fairly accurate judgment regarding marriage and the time of its taking place may be made. The predominance of certain planets on the hand incline the subject to an earlier matrimony than others. A fairly clear knowledge of astrology regarding the planets and their influence on the life of human beings will help the student to clear up mysteries of matrimony which he finds difficult to unravel by only examining the marks and signs of the hand.

There are four places in the hand from which marriage is read. (i) The mount of Mercury on which lines are found run-

ning parallel to the line of Heart. (ii) Lines rising from the line of Life and running down the mount of Venus. (iii) A cross on the mount of Jupiter. (iv) Line coming from the mount of Moon, and touching the line of Fate. This should not cut it and should not in any place be crossed.

If none of the above lines and signs is found on the hand at the time the hand is examined, the palmist should not say that marriages would not take place. He should only state that there is no sign of marriage at present. It is a fact that lines grow on the hand; and it would be cruel to tell a young person that he or she is not destined to marry.

Lines on the Mount of Mercury. All palmists in India attach very great importance to the lines on the mount of Mercury which run parallel to the line of Heart.

(1) A straight and clear line denotes a happy union, and persons with such a line are fortunate; as Cheiro, the celebrated British Palmist puts it, they draw a lucky number in the lottery of hearts, and are to be congratulated upon their good fortune. My experience of reading a large number of hands in all walks of life tells me that in this world true marital happiness is a rarity. I very seldom found domestic happiness imprinted on the hands of persons and naturally came to the conclusion that marriage is a lottery of hearts and very few persons draw a lucky number and lead a life of domestic peace.

(2) When the line curves down on the line of Heart, it is a sure sign of the loss of the marriage partner (see Fig. 24).

(3) If the line of Marriage is forked at the end on the inside of the mount it denotes separation and not divorce. This mark has been noticed by all readers of the hand, and I have found it always to mean an unhappy union ultimately ending in separation. On the hands of a woman I found the line of Marriage forked, and at the age of forty-three a line was seen crossing from the line of Heart to the line of Head cutting through the line of Fate. Her first toe next to the big toe was longer. All these signs denoted an unhappy marriage and exactly when she was forty-three years of age her husband separated from her (see Fig. 24, N). When this kind of fork is seen outside, it denotes that difficulties and delays would prevent the union (see Fig. 25, D). If the line of Marriage curves downward in a fork with a line crossing over towards the mount of Venus, it indicates that the person on whose hand this sign is found would be divorced (see Fig. 25, G.) If the line of marriage cuts through the line of Sun, it is a mark denoting that the marriage would cause loss of position and wealth (see Fig. 25).

If the line of Marriage is forked at the termination with a line from it running to the line of Heart and bending downward, it is a sign of an unhappy marriage ending disastrously through the cruelty and hardheartedness of the person on whose hand this mark is found (see Fig. 24 N). When a line

rising from the line of Marriage runs downward and merges into the line of Head it means that consequent on differences in ideas and views, particularly religious, the marriage would end unhappily (see Fig. 24, R).

The line of Marriage when islanded at the termination with drooping line denotes that the marriage would end in disaster and death of the partner on account of either severe illness or some sort of misfortune.

The line of Marriage, if it touches or merges into the line of Sun, indicates that wealth and fortune would come to the subject through marriage. This is the sign of a person who marries some rich and famous person. The wife of Lord Curzon, one of the Viceroys of India, had this sign on her hand. She was an American lady and by her marriage with Lord Curzon became the Vicereine of India (see Fig. 24, B).

A very bad and unfortunate sign is the one when the line of Marriage is forked at the end and a line from it becomes islanded while touching the line of Sun, for it indicates that the marriage would end in disgrace and loss of position and name (see Fig. 24, E). When the line of Marriage begins with an island it shows that there was seduction before marriage (see Fig. 24, F).

When the line of Marriage is short, and is seen curving upward, it is a sure sign that marriage would never take place (see Fig. 24, P).

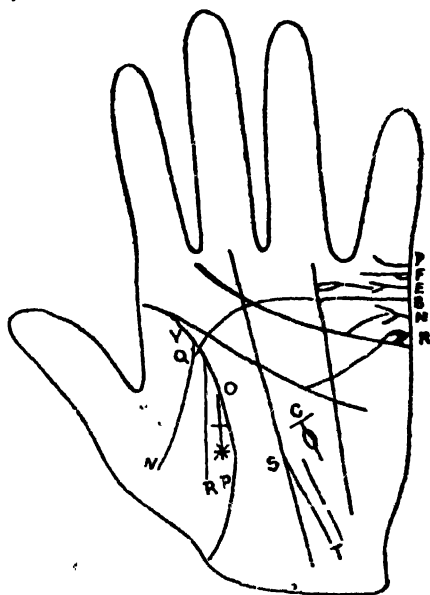


FIG. 24.
LINES OF MARRIAGE

The student should note that the lines and indications regarding marriage given above are not exhaustive. There are infinite variations found on the hands, and as no two hands are alike he is advised to interpret the marks and signs in accordance with general principles discussed in this book elsewhere. One thing more. On some hand the student will find several marriage lines on the mount of Mercury, without the subjects ever going into matrimony. In view of this fact some authors have called it the line of attachment, meaning thereby that the subject would enter into intimate connections with persons of the opposite sex. In some cases I found them to be mere mental unions without physical connections. The love affairs were there, but they ended neither in marriage nor liaisons. There was only affectionate attachment and love. But this happened very rarely, and the student should not invariably interpret it as a marriage or liaison. For the edification of the student I state one more fact which I have verified after an examination of thousands of hands in India; and it is that marriage on Indian hands is indicated on the mount of Mercury. On very few hands have the marriage signs usually found on European and American hands been seen. This fact leads me to the conclusion that signs and marks on a hand are in accordance with the social customs and modes of life prevailing in the country inhabited by the subject whose hand is under examination. It is therefore but proper for the palmist to bear this fact in mind, and use his intelligence to interpret the lines and signs accordingly.

Lines on the Mount of Moon. There are influence lines rising from the mount of Moon and running towards the line of Fate. If the line joins the line of Fate, and this sign is equally strong in both hands, it is a mark of an influence of the opposite sex; and if the line of Fate looks stronger, the line is favourable and tends to strengthen fate. This sign is generally considered a mark denoting marriage. But in some hands I read in it an influence of an outside person. In the hand of an eye surgeon this mark did not denote marriage, but it referred to the influence of a ruling prince who was instrumental in sending him abroad to undergo professional training.

When these influence lines from Moon are barred, islanded or broken, they denote bad influences and bring ill-luck and misfortune to the possessors (Fig. 24, TS & C).

Influence Lines of the Mount of Venus (see Fig. 24, R). On a well-marked hand may be seen influence lines upon the mount of Venus. These influences, if and when they rise from the line of Life and run close to it towards the mount of Venus should be interpreted to mean a very close influence of a person of the opposite sex. According to some writers, marriage cannot be predicted, if the line on Mercury mount is not joined to the influence line by a line. If this connecting line is island-

ed and the Fate line has also an island, it is a sign denoting that the subject had an unfortunate affairs before marriage.

When the line of influence after its rise from the Life line moves away towards the mount of Venus, it denotes that the influence of the opposite sex to which it refers would grow weaker and weaker till it will fade out altogether (see Y N, Fig. 24). On the other hand if this influence line runs closer and parallel to the line of Life, it denotes that the person to whom it refers would continue to figure in the life of the person so long as the influence lasts.

When the influence line is barred or starred, or breaks in its course, it denotes some mishap to the influence. These marks

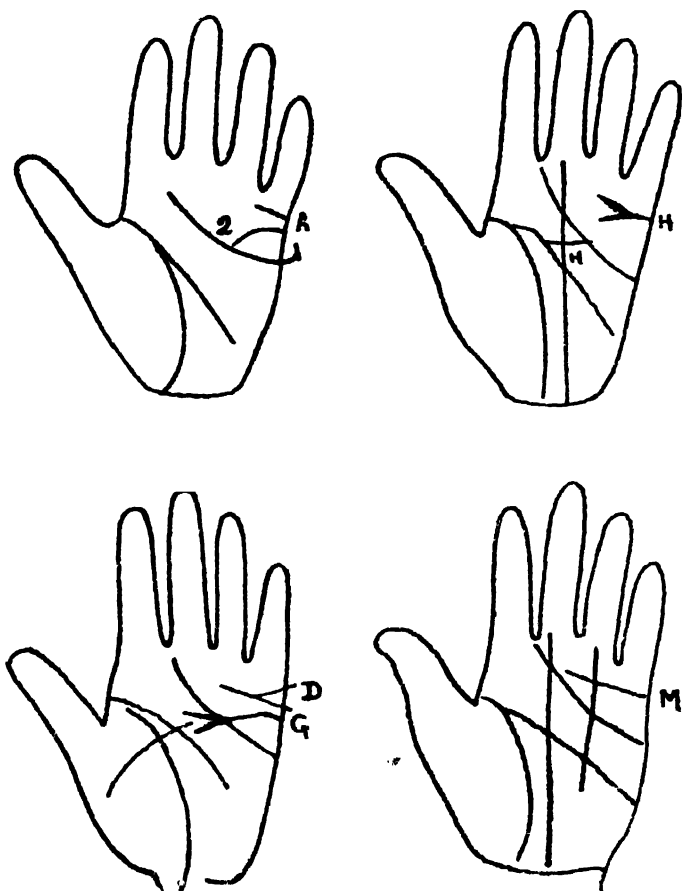


FIG. 25.

LINES OF MARRIAGE

in most cases denote the death of the person to whom the influence refers. It also refers to a serious illness or accident to him or her (see Fig. 24, O P).

Some More Observations. Mrs. St. Hill says, "Mercury lines are found on the hands of many persons, yet so many remain unmarried. Again there are several of these lines present on hands and most people are married but once. So these lines are attachment lines and show attachment of individual persons of the opposite sex, serious love affairs, the courses of which can be judged by the deviations of the lines. The lines of Marriage are found on Luna and by taking them together with lines on Mercury we can come to very accurate conclusions on this important point."

These observations of the celebrated palmist and authoress are very weighty and contain a lot of truth and fact. It is a fact so often verified that sometimes more than one line has been seen on some hands, but the persons married only once and in some other cases even the presence of these lines did not bring about marriage. These facts lead to the conclusion that we should try to examine other parts of the hands in order to find out if the marriage would come off. These portions of the palm are the mounts of Luna and Venus, lines on which indicate the event of marriage. On the basis of my experience, I can say that a palmist should not disregard any sign or line, and he should examine carefully lines of attachment of Mercury, and lines of influence on Moon and Venus as well. The line on Mercury should be fairly long, clear, well traced and should reach the centre of the mount. Shorter lines do not indicate marriage, they indicate only an influence of the opposite sex which will not bring about a permanent connection. These lines on Mercury do not fade and should be regarded as permanent lines. They should be read on both the hands.

Lines lying nearer the Heart line indicate marriage before the 21st year, and if this line is found in the centre of the mount the marriage would take place by the 32nd year. Beyond the centre of the mount, the existence of a line denotes a connection late in life.

Widowhood. The following signs denote widowhood on the hands of a woman (see Fig. 26):—

1. The line of Marriage on Mercury dropping to the line of Heart (see 1, Fig. 26).
2. A black spot on the line (see 2, Fig. 26).
3. If the line is drooping and a cross is found at the point where drooping ends.
4. The line of influence on Venus associated with a star (see 4, Fig. 26).
5. A small bar cutting across the line of influence (see 5, Fig. 26).
6. A line from the Heart line crossing the Fate line and ending on the line of Head (see 6, Fig. 26).

7. The line of Fate broken, but this sign must be accompanied with one of the marks given above.

If the signs and lines given are found on the hands of a man, they denote the death of his marriage partner.

Observations on Marriage by Indian Palmists. According to Hindu writers marriage is indicated by signs and lines on two portions of the palm.

1. On the mount of Mercury between the base of the little finger and the line of Heart called line of Life by Hindu writers.

2. The second portion lies between the line of Heart and the bracelets. With regard to the first, it has been said that the number of marriages is indicated by long, unbroken, well coloured and beautiful lines. If these lines between are crossed or small they denote that there would be a short and troubled married life.

As regards the second, it is written in *Shiv Samudrik* that as many marriages are indicated as there are clearly traced and marked lines between the line of Heart and bracelets. These lines appear to be those referred to as lines from Luna towards the Fate line by European writers.

If the line of Marriage on the right hand of a woman droops down and cuts through the line of Life or Heart it is a sign of widowhood.

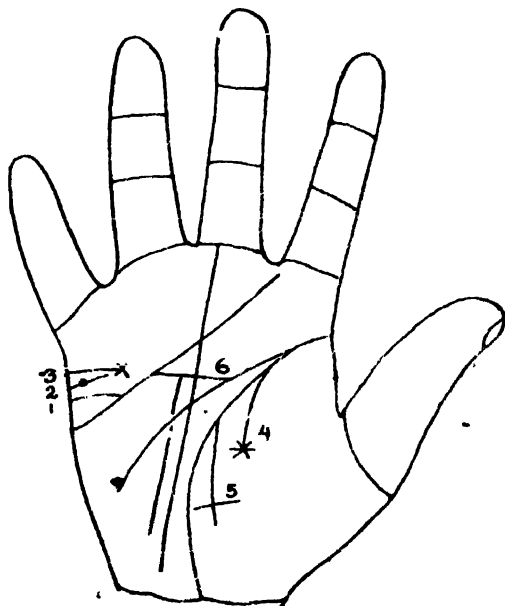


FIG. 26.

MARKS OF WIDOWHOOD

If the Marriage lines on the mount of Mercury are clear cut, unbroken and well-coloured, they denote on the hands of men and women good health and straight conduct and blameless character. If the lines are short and broken the character of the women denoted by them would be questionable.

✓The student should note that marriages on the hands of a man are to be read from his left hand and on that of a woman from her right palm. If in a man's hand the line has a branch on the right side of it, he would enjoy the happiness of leading a good married life and if branched towards the left side, there would be a troubled married life (See B, Fig. 24).

The Line Inimical to Marriage. On the base of the first finger may be seen a cross or horizontal line called the *Diksha Rekha* or line of renunciation. It denotes that the person would renounce the world and turn a *Sadhu* or monk or nun. If such a line is clearly marked and traced on the hand and is also accompanied with well marked lines of Marriage, it shows that in spite of the presence of marriage marks the marriage of the person would never take place. This line is inimical to marriage (GH, Fig. 28).

The lines of marriage on the hands of monks indicate such devotees, disciples and missions as are dear to them, and on that of nuns, spiritual illumination, pilgrimage and self-mortification. The number of devotees, missions or acts of pilgrimage and self-mortification will be in accordance with the number of lines found.

Line Indicating Co-wife. In Asia the system of polygamy has prevailed from ancient times and to have more than one wife was never considered illegal or unrecognized by society. It was sanctioned by religious authorities, and Maharaja Dusrath the father of Sri Rama, the great Avatar or incarnation of God Vishnu, had three queens. As already stated elsewhere, lines on the hands of human beings are found in accordance with the social customs prevailing among them and should be borne in mind while reading hands. Hence it is not a matter of surprise that Indian authors have referred to signs indicating a co-wife.

On the right hand of a woman should be read the presence of another woman who would be the co-wife of her husband. This sign is found on the line of union under Mercury, the branches rising from which would indicate the number who would share with her the love and attention of her husband. Besides, the Ayu Rekha, or line of Heart if branched under Mercury indicates the same fact. In the same verse it is stated that the fortune of the husband should be read from the right hand of the woman (M, Fig. 28).

So much may be read from the hands of a woman. On a man's hand will be found more than one line of union on the

mount of Mercury, and I have found them to mean more than one wife.

Indian authors refer to some lines on the hands of men and women which indicate illicit connections. From the base of the thumb on the mount of Venus on a man's hand cross lines running toward the line of Life indicate the number of women with whom he would have illicit connection. Similarly such lines on the hands of a woman indicate the number of men a woman would enjoy. If these lines are inclined towards the right side, they indicate girl friends. The same verse also says that at the base of the thumb are to be read the brother of the husband [see U B (RN), Fig. 28].

On the basis of my experience I would advise the student not to blindly interpret these lines and signs to mean actual illicit connections. Much depends on the character indicated by other marks and signs of the hand. On the hands of saints who renounce the world these lines and signs will be found, but it would be wrong and cruel to say that they are morally corrupt. Ordinarily these lines may be interpreted to mean the same as indicated above.

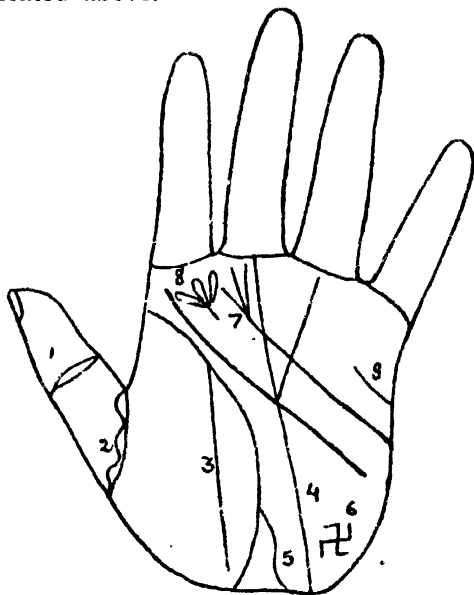


FIG. 27

THE HAND OF A WOMAN WHO WOULD NOT BECOME
A WIDOW

Some More Observations. Indian authors state that if you want to know about a woman's husband, and his relations, children and fate, you should examine carefully her right hand.

The *Ayu Rekha* or *Head* line on it would give you information regarding her husband, the line of Head or *Matri Rekha* or *Dhan Rekha* would say something about the mother of the husband and the line of Life or *Pitri* or *Gotra Rekha*, about the father. The right hand of a woman as already stated tells us something about the co-wives of her husband. When the line of Heart is found having branches running in an upward direction, there would be great love between husband and wife.

From the left hand of a man, we can read the lines of Head, and Life giving information regarding the mother and father of his wife.

Marks of a Woman Who Would not Outlive Her Husband. In India every woman dreads the death of her husband, and the first question that she asks the palmist is whether she would have the good fortune of not outliving her husband, and that is why in the month of *Kartik* before the festival of *Diwali* she keeps a fast for a day so that the life of her husband may be lengthened. Indian writers have given indications of a woman whose husband would outlive her, and they are given below.

The hands of such a woman are soft and beautiful with the fingers small, well-formed and straight. The lines on such hands are not many and are definitely pink-coloured, thin, deep and clearly traced. The marks of a fish, swastik and lotus are generally found. The line of Fate is long and faultless without breaks, islands and other unfavourable signs on it. The centre of the palm is high and there is no hollowness. There is present the *Yav Rekha* on the centre of the thumb and its joint. The fingers if joined show no chinks in between them. The nails are found and well-coloured. The back of the hand is hairless. The line of heart has a trident attached to it on the mount of Jupiter (see Fig. 27).

The Marks of a Widow. The following are the marks found on the hand of a woman who would outlive her husband and become a widow.

The marks of widowhood as indicated elsewhere are found. The lines have breaks and are red coloured and are numerous. The line of Fate is broken. The fingers have more than three phalanges. Besides these signs, it has been stated that such a woman has a longish, yellow coloured face with shoulders like a bullock's, long abdomen and breasts, the latter hanging deep down. Her body is fat and clumsy.*

The Choice of Life Partner. From times immemorial the institution of marriage has existed, and with the advance of civilisation and well-ordered living its importance went on increasing and there is hardly any country where relations between the sexes are not regulated by some sort of marriage customs. As these customs are not the same or similar everywhere lines and signs indicative of marriage differ greatly. People all over the world go into matrimony in accordance with

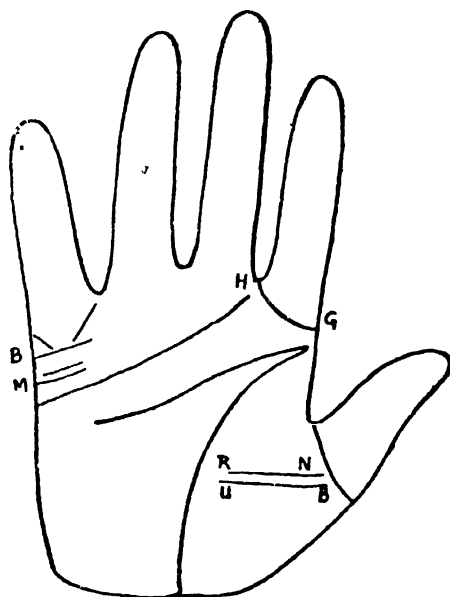


FIG. 28.

1. Line standing in the way of marriage H—G.
2. Lines indicating Concubines R—N & U—B.
3. Co-wife M.

their own tendencies and prejudices or monetary, social and other economic considerations, and very few of them pause to consider the advisability or otherwise of entering the holy bonds of marriage and the principles which should govern the selection of the life partner. Marriages have, therefore, become a lottery and few enjoy perfect domestic bliss. In my long practice of palmistry extending over 20 years, I have very seldom read matrimonial bliss imprinted on hands. This, I am sure, is due to the fact that wrong persons came together, with the result that owing to constant irritation and friction, loss of temper, self-control and patience, disagreements between the husband and wife made a mockery of the marriage.

The question arises. It is possible to avoid all this trouble? Yes, it is possible if a serious use of the science of palmistry is made in the selection of life partners. Undoubtedly this much maligned science can help us to read aright the facts about our real self, i.e., our temperament, moral, physical and intellectual tendencies. If this is done, we can easily select those persons as our life partners who would exercise a counteracting influence and make use of powers very likely to act as a corrective to our weakness, and to help us in the evolution and cultivation of the best of our powers and nature.

Besides, it will enable us to have a healthy and lenient view of human nature and to feel that man is not perfect and his failings and faults are excusable.

Some Indications of Mental and Moral Tendencies to be Read in the Hands of Men and Their Use in Marriage. There are men whose hands show characteristics which are inimical to the happiness of their wives. But it should be borne in mind that no single sign is enough to enable us to arrive at a correct judgment. One unfavourable tendency may be neutralized by other healthy characteristics. Before contracting a matrimonial alliance, a woman or her relatives would do well to obtain the expert opinion of a palmist as to the suitability or otherwise of a young man. The palmist should carefully ascertain the physical, moral and intellectual tendencies, social aspirations and material ambitions of the suitor. All these facts could be easily ascertained if the hand is carefully read and examined. In the light of this examination as also by a comparison with the indications read from the hands of the woman sought after, it would be possible for him to state if the marriage between the two would be suitable and succeed.

Now a few points as indicated by the hands of men are dealt with. A man is passionate, casually disposed, with no honourable nature, sense of duty and very little spirit of self-sacrifice if the index finger is low set, short, crooked and candle like, the line of Heart short and branchless, the thumb with a heavy first phalange and undeveloped second and the mounts of Moon and Venus exaggerated. Marriage with such a man would be troublesome and it is advisable that it should be avoided.

A man with a weak-looking, short thumb, weak mount of Mars and a line of Intemperance, with a flabby palm and an overdeveloped mount of Moon is a born drunkard whom it would be difficult to reform.

If a man has a thumb, the first phalange of which is long and broad and the joint over-developed and heavy, with the first finger long, the mount of Jupiter high, Moon and Venus depressed, and the line of Head separate from the line of Life, he is domineering and tyrannical, fond of ruling in an obstinate way. Reasons or arguments which run counter to his opinions would not appeal to him. Owing to the mounts of Venus and Moon being depressed, he would have very little imagination and sympathy and would ride rough-shod over the opinions and feeling of the woman who unfortunately binds herself to him. His temper and nature are not such as to make any woman happy. A very unfortunate man, with no fighting capacity and will power to push his way up in life, no drive and good sense to avail himself of chances in life, a peaceful temperament and indolent nature, has a very poorly developed thumb, low-set and short finger of Mercury, fingers unevenly set on the palm, a long and weak sloping line of Head, the

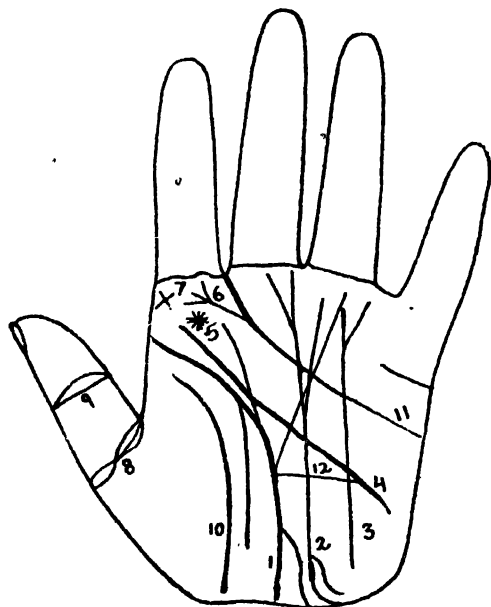


FIG. 29.

THE HAND OF AN IDEALLY GOOD HUSBAND

1. Fish. 2. Good Fate line. 3. Good Sun line. 4. Good Head line. 5. Star on Jupiter. 6. Trident. 7. Cross. 8. Sign Showing Sons. 9. Island on Centre of thumb. 10. Line of Mars. 11. Line of Heart forked. 12. Mark of Temple.

mounts of Mars weak, the centre of the palm having a definite hollowness, and the lines of Fate and Sun not well-marked. If married, the result would be that his wife would not be happy, for he would prove to be a good-for-nothing fellow with no strength and will power to fight the battle of life. If a man has the Heart and Head lines lying close together indicating narrow-mindedness, a narrow palm showing irritability and discontentedness, and long, pointed fingers denoting emotionalism, it is a mark that the person would be a source of great annoyance to the members of his family in whose affairs he would interfere a good deal. His absence from home would be received by everybody with a sigh of relief.

Marks and Signs of a Good and Ideal Husband. A good and kind husband, who would make heaven of his home and spread happiness and affection around him, should have a long line of Heart, with one branch going between the first and second fingers and the second rising to the mount of Jupiter. This mark would make him affectionate, idealistic and honourable in matters of affection. He would have constancy and would be able to pull on with even difficult people in life. The finger of Jupiter should be straight and long. The thumb should have

all the three phalanges evenly balanced and developed. The mounts of Venus and Luna should be normally developed, as they will give him sympathy, love, generosity and a desire to win other's hearts. A clear and deep line of Head, straight in most of its course and slightly sloping, would give him self-control, a level-headed disposition and good sense in domestic and other affairs. The fingers should be evenly set on the palm, and if the finger of Mercury is straight, long and well-set, it will indicate a lot of mental ability, nice judgment and ability to push his way up in life. His success in the world would be assured. Good health is indicated if the palm is broad, the lines of Head, Heart, Life and Health well-marked, and no criss-cross lines present. If the line of Health is absent, it will be a sign of a healthy nervous system. Besides, an ideal and good husband should have marks indicating worldly success and good fortune, and these are indicated by strong lines of Fate and Sun and lines of Success rising from the line of Life and running towards the mounts of Jupiter, Saturn and Sun.

The marks of a trident, star and cross on Jupiter, and of a fish, flag, temple and of conch should also be present in some shape or other.

Marks and Signs Favourable or Otherwise Found on a Woman's Hand.* The face of person may lead a man astray, but the hand never. Women have strong powers of dissimulation and it is not possible for us to know their real nature easily even if we have a chance to come into close contact with them. But a sound knowledge of palmistry would enable us to have a clear grasp of the real nature of the woman we want to marry, and in so doing we would be able to avoid an ill-assorted alliance and so ensure our domestic happiness.

Marks of a Helpful Wife. The fingers of a helpful wife are conical spatulate, straight and elastic and the mounts are normally developed. The Heart line is long, reaching the mount of Jupiter, branched or forked. The Mercury finger is pointed. The line of Head is straight or slightly sloping. The Jupiter lines are not in evidence and the line of Head is weak, otherwise such a person would be indicated as would make the life of the person she marries impossible. With these signs the palm should not be narrow, otherwise it would be difficult for her to pull on with people around her. All these signs go to indicate a woman who would be honest, tactful, adaptable, and affectionate in disposition, useful and refined in feelings.

Marks of a Learned Wife. If the fingers are long with the first and fourth fingers having pointed or conic tips and the second and third having a square and spatulate formation, the palm evenly set on the hand, the line of Heart clear-cut, deep and straight with a slight slope, the mounts of Venus, Moon and Mercury normally developed, and the line of Sun deep and clear-cut on the mount of Sun and seen running down the palm, the woman would prove to be a sensible person with an intellectual bent of mind.

Signs of the Attractive Wife Fitted to Sparkle in Society and Home. If the hands of the woman are small and beautifully shaped, with the mounts and fingers of Mercury and Apollo normally developed and the mount of Jupiter, which is the mount of society, and also Venus prominent but not over-developed, she possesses the qualities of shining in society and is very likely to have beauty of face and form. By virtue of her winning personality she would have a great influence over her husband. If the palm does not have a strong thumb, a straight line of Head showing self-control and the line of Heart forked and clearly traced on to the centre or base of Jupiter, she would prove a source of trouble and worry to her life-partner, especially when they fall on evil times.

Marks of a Woman Who Would be a Good House-keeper. If a woman has a firm hand with spatulate fingers of which the third phalange is thick and the second and third joints knotted, it shows that she would be a sound house-keeper. She would carry on everything in an energetic, methodical and painstaking manner. She would be an excellent cook, but she will not cherish beautiful ideas and thoughts.

Marks of a Clever Woman Masterful in Temper and Nature. If a woman has a large and firm hand with square fingers set wide apart, the finger of Jupiter and its mount highly developed, the Heart line short, the Head line straight and clear cut, the thumb large and heavy, she would have very little sympathy and kindness in her character. She would be haughty and masterful in temper and would be clever and every one about her would dislike her disagreeable manners. The man who marries her would be disappointed as he would fail to find anything womanly in her.

Marks of a Fortunate and Good Woman. The following signs and marks are found on the hands of a fortunate woman. The rascettes are well traced and well marked.

The line of Head should be joined to the line of Life but run straight through the palm. If it is slightly sloping, it is not unfavourable. But if this line is weak looking with lines rising to the Jupiter mount and the thumb weak, the woman would have little self-control and would be fond of domineering over her family and this nature of hers would make the life of the husband unpleasant and impossible.

The line of Fate rising straight from the wrist and ending on the mount of Saturn. The line should have branches.

The line of Heart branching and rising to the mount of Jupiter.

The line of Sun clear and well-marked.

The line of Life clear-cut, deep and well marked, encircling the mount of Venus and making it look broad and wide.

She would have the mark of an island on the joint of the thumb and its centre. These signs indicate that she would have children and wealth.

The mark of a fish on the wrist is a very good sign to have on the hand, as it indicates that she would have everything in the shape of children, husband, wealth and good position (see Figure 31).

A good woman with strength of will and character should have a wide and broad palm and strong thumb. She should not have the mounts of Venus and Moon overdeveloped. The mount of Venus should not be high and red, otherwise the woman would be passionate and there would be little chance of her having children. The fingers of Jupiter and Mercury should be pointed and that of Saturn and Sun spatulate and square. If the line of Heart has a trident on the mount of Jupiter it is a sign of great good fortune.

If the hand is heavily lined, the Head line long and sloping, Moon soft and low and the fingers crooked, the woman has a hysterical disposition and will dwell much upon fancied and unreal troubles and grievances. She would make mountains of molehills.

If the mount of Mercury is weak and the thumb poor, the line of Life weak and unevenly traced, it shows want of will, spirit and ability to shake off diseases and troubles. Such a woman would have little recuperative power.

A heavily lined palm, pointed or conic fingers, weak thumb, a grilled and high mount of Venus, a broken girdle of Venus, the line of Heart with branches or with hair lines drooping downwards, and a weak line of Head denote a woman with a hysterical temperament, little self-control and an emotionally responsive disposition very easily liable to fall a prey to advances from the opposite sex. These marks will be all the more unfavourable and suggestive of loose morals if the lines of Fate and Heart are islanded.

Lines of Children. Lines of Children are those perpendicular lines which are found on the mount of Mercury (Fig. 30, 1). Deep and long lines denote clever strong children who achieve an outstanding success in the world. Breaks and islands in the line indicate delicate children and their illnesses. They should be marked in both hands and if this is the case, they are expected to be long-lived and healthy. On the hand of a mother or father who is devoted to children and fond of them, lines of children are easily counted as they are more clearly and deeply marked. Strong and thick lines indicate boys and fine lines girls.

The student should not forget that the eldest child is marked in the centre of the mount of Mercury under the finger, and the number should be counted to the verge of the hand.

Some writers have given minute indications regarding the number of children and their health to be read from the mount of Mercury, but I have not been able to read them on all hands, some people in spite of the presence of lines having no children

at all. These lines should be interpreted as referring to fertility. A person would not be childless if he or she has his or her line of Heart forked on the mount of Mercury (see Figure 30, 2).

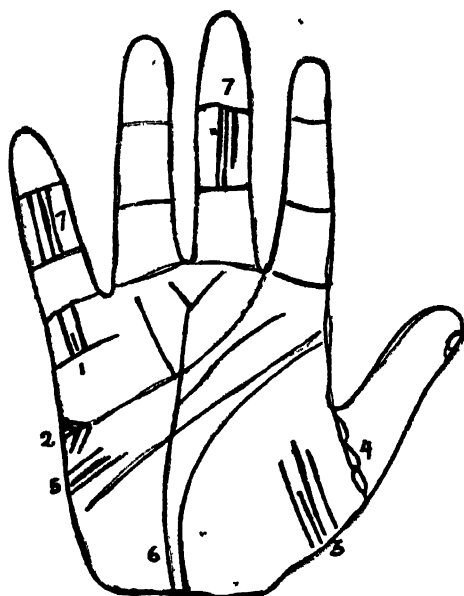


FIG. 30.

MARKS & SIGNS INDICATING CHILDREN

Woman with the sign of fish clearly marked have not been found to be childless. But when this sign is absent, and the mount of Venus abnormally developed, the line of Heart rising from the mount of Saturn and running in a curved way accompanied by the girdle of Venus, conical fingers, and a thumb denoting weak will power are found on the hands of a woman, the conclusion is that she would be licentious and childless. Women and men with broad palms and all the principal lines clearly marked and traced have been found to have children.

How and Where to Read Children According to Indian Writers. (1) One writer says that the line of children are found at the base of the thumb on the mount of Venus (see Fig. 30). Long, thick and clear-cut lines indicate sons, short and thin daughters. Uncrossed, unbroken and faultless lines denote long-lived children, and broken and weak lines short-lived ones.

(2) The second view is that on the joint of the thumb with the palm, islands or *Yav* are seen (see Fig. 30, 4). The number of big islands refer to sons and small ones to daughters. According to one writer, a big island on this place is said to

be a sure sign of one being blessed with a son. This sign I have seldom found to err.

(3) Children may also be read from the lines found between the lines of Heart and Head (see Fig. 30).

(4) If the line of Life called the *Pitri* or *Gotra Rekha* encloses a full mount of Venus and is deeply and clearly traced and runs to the mount of Jupiter and is branched there, it is a sign that the possessor would have children and a large family.

(5) If *Urdh Rekha* rises from the side of the wrist up the hand in a faultless and branched shape it denotes that the subject would be blessed with sons and grandsons (Fig. 30, 6). When the line of Heart is branched upwards and downwards under Mercury (as shown in Fig. 30, 2) children are indicated.

The lines of children on the hands of *yogis* and *sadhys* or monks indicate disciples, that of nuns righteous living and monastries and holy places where they reside.

According to another writer there are two more places where you should read children. One is the second phalange of the Mercury finger. The number of clear-cut vertical lines on this phalange denote the number of children. The second place is the middle phalange of the second finger where the presence of vertical lines indicates the number of prominent children one would have (see Fig. 30, 7).

The various methods of reading children have been given above. The student is advised to keep them all in mind when coming to any result regarding this aspect of hand-reading. From a practical standpoint perfect accuracy arriving at a correct reading of children one is likely to have, is hard to attain in view of the fact that the destiny of both husband and wife play a great part in the matter. Cases have been found when the hand of a man showed that he would have children, but the hands of his wife had no clear sign present on her palm. This happens in the case of those women whose husbands had children from their first wives but could not have any from them. In such cases, I found the signs of children in the hands of man but none on those of the woman. The reverse case has also been found to be true. The palmist should exercise great care and good sense in interpreting the lines and talking of them to his clients he should do it in as nice, tactful and sensible a way as he can.

Mount of Venus, the Bharatru Sthan or Mount of Family. Mrs. Robinson, the famous author of the *Graven Palm*, writes, "The events and the lines which represent the lives of those who strongly influence a subject are found on the mount of Venus.

"As the thumb is the index to the whole character, so does the mount of Venus, surrounded by the line of Life, contain the record of the events of our years.

"The more self-centred the nature and stronger the power of animal instincts, the fewer and less distinct will be the lines

upon this mount, and indeed, in the worst type of hands, the lines lose their significance and become indistinct and blurred."

Indian authors, as already stated elsewhere, call the line of Life the line of *gotra* or *kula* or family and the mount of Venus as *Bharatru Sthan* or the place of brothers. In view of this, it is not unreasonable to conclude that the line of Life not only represents the whole life of the subject but mount of Venus it encloses refers to the events and persons such as parents, the wife, friends and near and distant relations that influence our life. In fact from this mount can be read our greatest joys and sorrows.

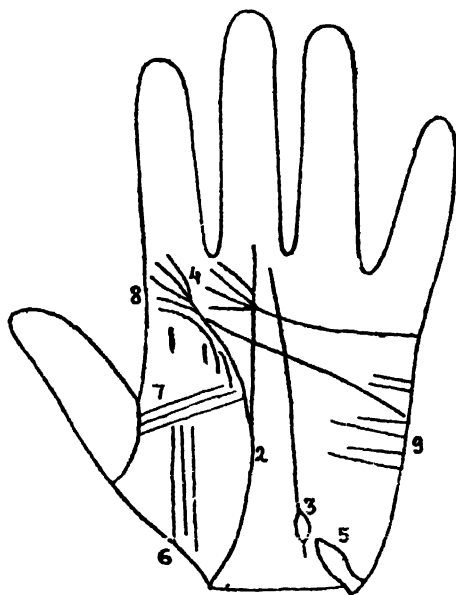


FIG. 31.

PARENTS, BROTHERS AND SISTERS

- A. Parents—1.
- B. Father—2.
- C. Death of father—3.
- D. Line of Life branched on Jupiter showing large family—4.
- E. Fish showing fortune—5.
- F. Brothers and sisters—6.
- G. Brothers and sisters—7.
- H. Line of Heart forked showing long lived parents—8.
- I. Brothers and sisters—9.

On Lines Representing Parents. Mrs. Robinson says, "Lines denoting the numbers of the subject's family do not start from the line of Life, as do influence lines denoting love and

friendship." According to her the lines denoting relations by birth lie nearest to the wide looped line at the base of the thumb which may be termed the "family line". Younger relations are read from lines lying nearest to this line and running parallel to it; while lines representing love and friendship of the subject would be seen rising from the line of Life. It is reasonable to suppose and conclude that the lines denoting parents should be found running parallel to the line of Life in its early course on some hands. I could read father and mother from such lines, but it could not be definitely stated whether the lines referred to the father or the mother of the subject. In a few cases, the early lines were found to be lines denoting a loving paternal aunt or uncle and in two cases a grandfather, and in one case a grandmother.

In most of these cases I found these lines running from the mount of Jupiter to inside the line of Life and running parallel to it far on the Venus mount. These lines denoted that the persons they represented had a great affection for the subject, and did all they could to look after him and have him educated and well placed in life. As a matter of fact the career of the subject was made because of the zealous care devoted to it by these early and healthy influences (see Fig. 31, 1).

Although I was successful in telling the subject something of the influences of his early career, and the correct facts regarding persons who influenced him, yet I was always confronted with the question that I should tell definitely as to how long the father or mother would live, how they would treat the subject and what benefits he would obtain from them.

So far as this aspect of hand-reading is concerned, European authors have not much to say. Mrs. Robinson does, however, refer to this point when she says that lines of older relations start at the same time that the subject's life begins. Besides Mrs. St. Hill also says that lines denoting parents run near to the Life line and when they do, the parents assist the career of the subject.

Indian authors draw the attention of students to the lines of Head and Life, called by them *Matri* and *Pitri* lines, i.e., mother and father lines, for information regarding the father and mother. According to them the strength, depth and faultlessness of these lines indicate that the subject would have a long-lived father and mother, from whom he would derive all sorts of material advantages and love. The line of Head stands for the mother, and the line of Life for the father. If bad signs like island, cross, star and black spot are present, they indicate something unfavourable for the parents of the subject. Besides the faintness or shadowy character of these lines during their course through the palm denotes ill health of the parents. If any one of the lines is seen broken, it is a sign of the death of the person to whom it refers.

In the horoscope of a person the tenth house is the house of profession, governmental honour conferred on a subject, public glory and success, and it is also the house of father. If in the horoscope the tenth house is strong, there is a chance of the father of the subject living to an advanced age. Besides, on the hand of the subject, the line of Life or father is always strong, meaning thereby that the father of the subject would live on; and through his support and help the subject would lead a prosperous life. Besides, when I found on the hands of persons the line of Fate rising from the line of Life and running up the palm to the mount of Saturn, I saw that the subjects had their father alive, and up to the time the two lines, i.e., the lines of Life and Fate, ran together the subjects remained dependent upon their fathers. Even after their independent career had started, they received substantial help and support from their fathers, who did all they could to maintain their sons in prosperity and ease (Fig. 31, 2).

If the line of Fate runs separate from the line of Life, the subject carves a career of his own and leads a life of independence from the very start. This is not a sure sign that the father of the subject would continue to live for a fairly long time, but the student should not conclude that the father would be short-lived unless the line of Fate in its early path has a mark of an island. This sign I have verified in several cases when the Fate line islanded near the wrist denotes the passing away of the father during the infancy of the subject (Fig. 31, 3).

People with a clear-cut, deep, long line of Life, especially when it starts from the mount of Jupiter, have generally been found with their father living to a fairly good age. According to the Indian school of hand-reading the mount of Jupiter is called the *Pitri Sthan*, and hence when the lines of Head and Life, i.e., mother and father, are connected at their start on this place, it is a mark which denotes the length of Life of the parents in a majority of cases, especially when both the lines are deep, clear-cut, faultless and long.

Besides the support and benefits a subject would have from parents may also be judged by the presence of a clear-cut trident on the mount of Jupiter connected with the line of Heart and the mark of fish on the wrist (Fig. 31, 4, 5).

According to the Indian view, *Pitri* line starts from the wrist and ascends towards the first finger. If it is indistinct and shadowy and not traced at all at the start, it denotes the loss of the father in the early life of the subject. This fact I have been able to see on several hands. But this subject requires further research and verification.

Brothers and Sisters. As already stated Mrs. Robinson thinks that brothers and sisters should be read from those horizontal lines on the mount of Venus which are away from the line of Life and run parallel to the family line on the base of

the thumb (see Fig. 31, 6). According to St. Hill, the lines crossing from the thumb to the line of Life denote the number of the subject's brothers and sisters. The depth of these lines indicates the amount of affection felt for them. These lines should not cross the Life line, otherwise they would be harmful to the career.

According to one author on the Indian school of palmistry, if *Pitri Rekha* or the line of Life ascends to the mount of Jupiter and is branched, it denotes that the possessor has brothers and sisters. A long *Pitri* or *Kula Rekha* indicates a long line of elders and a big family, while a short line denotes a small family (Fig. 31, 8).

According to another Indian writer, long and thick horizontal lines on the Percussion between the wrist lines and the line of heart denote brothers, and thin and small lines sisters (Fig. 31, in 9).

According to another writer, brothers and sisters can also be read from the lines on the mount of Venus lying outside (as shown in Figure 31, 6), between the wrist and the base of the thumb. But lines of children are also said to be found on this part as already stated, and these are seen on the inside portion, whereas those of brothers and sisters are towards the outside of the Venus mount.

Friends and Enemies. According to ancient Hindu writers, the mount of Venus is called the *Bhartru Sthan* or the place of brothers and friends. So it is reasonable to suppose that relations and friends should be read from the lines found in this mount. It has already been stated that on that portion of the hand which is called the lower mount of Mars, situated under the mount of Jupiter inside the line of Life, are found lines parallel to the Life line which refer to those earlier influences of father, mother, aunt or some nurse. After the 21st year rising from the line of Life or running close to it may be seen lines which appear inclined towards the Venus mount. These are the influences of persons who enter our life, for whom we develop a love which is sometimes all-absorbing. These influence lines are generally found on the hands of emotional and impressionable persons. People with a matter-of-fact mentality and selfish disposition or those Saturnian religious types who shun social intercourse and love to lead a life of retirement away from the crowd do not have these lines marked on their hands.

On very few Indian hands have I seen lines rising from the line of Life and running towards Venus. Such lines have been interpreted by European writers as the lines of friendship. On the hands of men they are said to denote women and on those of women men. The friendship is said to be pure and innocent if the line is neither islanded nor chained. Any kind of breaks denote a break in friendship. The presence of a star denotes the death of a friend. This line of Friendship has

been interpreted to mean the line denoting a marriage partner when it is joined by some sort of line to the line of attachment on the mount of Mercury. (see Fig. 32, 1, 2, 3, 4).

In India, because of a lack of free social intercourse between men and women, there is no such thing as friendship between a man and a woman. So the lines rising from the line of Life and running towards Venus denote on the hands of men, women who are married to them, and on those of women, men who can claim the supreme honour of being their husbands. I have generally found these lines denoting marriage partners, and in cases when these lines faded out as they moved toward Venus or were crossed by a deep line from the base of the thumb towards the line of Life, it has been found by me to denote either the death of the marriage partner or the end of their sexual life meaning thereby that the man and the woman would henceforth live as friends, as it happened in the case of Mahatma Gandhi, who after the age of 36 retired from all sexual life and lived the life of a celibate.

On some Indian hands these lines coming from the Life line towards Venus have been found to be the lines denoting male friends.

On some Indian hands these lines rising from Luna and running towards the line of Fate, either joining it or running by its side, have been found to be of those people from outside our family who come forward to help and push us up. European writers have called them lines of influence denoting marriage. But on very few Indian hands have I found them to be so. On the hand of a doctor I found it to be the line of a ruling prince of an important Indian State who became so interested in him that he sent him to be educated abroad and after his return appointed him to a well-paid post in one of his State hospitals.

Persons with clean-cut and straight lines, especially a forked or triple forked line of Heart, a low-set finger of Mercury with a long first phalange and a point-tipped finger of Jupiter have friendly feelings and prove to be good friends attracting people to their side; but because of deficient Mercurial tendencies they allow themselves to be used by unscrupulous people for their own ends.

Hindu View about Friends. An Indian writer says that vertical lines on the third phalanges of the fingers of the right hand denote friendship. If these lines are uncrossed by horizontal lines, faultless and unbroken, they indicate happiness in friendship (Fig. 32, C).

Enemies. Saturn and Mars are the planets, the malignant influence of which causes troubles and worries in our life. Downward lines rising from the mount of Saturn and running down the palm are said to denote accidents; unfavourable signs and lines thereon indicate misfortunes, and absence of a strong and branched line of Fate is a clear sign of misfortune, unless there

are favourable signs present on other parts of the hand, like the triple fork to the lines of Heart and Sun, and the mark of fish on the wrist. Similarly, the two mounts of Mars on the palm are the seats where palmists read enemies who interfere with our career and cause us trouble. All European writers are unanimous in stating that horizontal lines running from the percussion to the inside of the palm on the upper mount of Mars

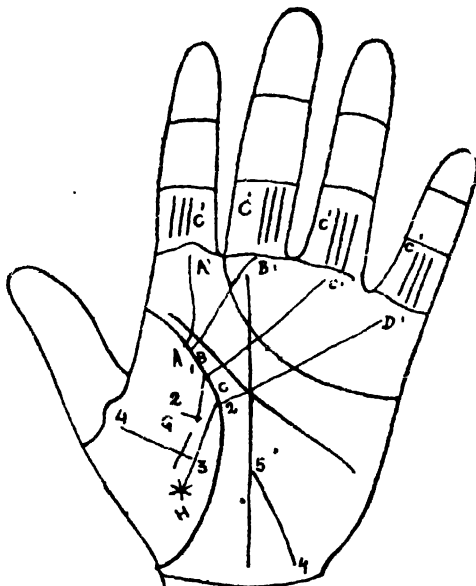


FIG. 32.

1. Friend showing 1—2, 2—3, 4—5.
2. Friends showing on third phalanges of fingers—C.
3. Death Cross on line of Friend—G.
4. Star on Friend line 2—3 — H.
5. Colour lines A¹, B¹, C¹, D¹.

situated between the lines of Heart and Head denote enemies (see Fig. 33 A). If these lines are long and strong and cross the lines of Sun and Fate, they denote enemies who would be a source of hindrance in our success and career. From the strength or otherwise of these lines would be judged the nature of the ill-effects caused. This upper mount of Mars is also the place where are marked signs of litigations, and if these small horizontal lines are connected with lines coming from the side of the base of the thumb, they would show that there would be litigation with members of the family (see Fig. 33, B-B¹).

Similarly, if horizontal lines are seen coming from the lower Mars (see Fig. 33, 1-2) the enemies indicated are of our own sex. If these lines come from the base of the thumb, they

represent people who are from our family circle, otherwise they denote outsiders. When these inimical tendencies touch only the Life line, they distract our life and cause ill-health; but, if they cross over to the line of Fate and cut it, monetary losses and interference with our career are indicated, and if they attack the line of Head, these interferences would cause mental worries, and if they cross over to the line of Heart, they may interfere with the emotional and affectionate side of our life, and if the line of Sun is also attacked, the enemies would make efforts to bring us into disputes. Besides, on the other palm will be seen lines coming from the mount of Venus and crossing the lines of Life, Fate, Head, Sun and Heart. Such lines represent members of the opposite sex who would be our enemies. (see Fig. 33, C-C¹).

If the lines of enemies above referred to are islanded, they denote persons who are notorious and infamous.

Sometimes lines of enemies rise cutting the lines of Sun and fate and cross over to Saturn. In such cases, they indicate all-powerful enemies and the fate is blasted. Such a line was present on the hand of Napoleon I (see Fig. 34, 3-4). 33

According to an Indian author, the lines of enemies are found on the second phalange of the finger of Saturn. These are perpendicular lines. These lines have also been said to indicate sons as stated elsewhere. I have not been able to verify these lines, and only mention this to stimulate research.

If the main lines, i.e. the lines of Heart, Head, Life, Fate and Sun, are strong, deep, well-traced and branched, the cross lines from the Mount of Mars indicative of enemies, may only denote interferences, worries and obstacles; and the destiny will not be blasted so long as none of these runs to Saturn. The greater and more highly placed the person, the greater would the inimical tendencies appear in his life. But the great ones of the earth, like the Avatar Shri Rama, meet with the heavy worldly misfortunes, but their strength of character keeps them up, and the more misfortunes and impediments appear in their life, the more magnificent achievements mark their career, and they leave behind a name that lives for ever.

Colour Lines (see Figure 32.). If the palm of a person be examined carefully with a powerful magnifying glass, the palmist would find hair lines rising from the influence lines on the mount of Venus indicating friends and running to the mounts of Jupiter, Saturn, Sun, Mercury and Venus. These hair lines have been called Colour Lines, and if judged aright, they indicate the type of person who would influence the subject. As for the example, if the hair line runs up to the mount of Jupiter, the person who has influenced the subject is a Jupiterian. These Colour Lines refer to persons of the opposite sex; and when they indicate one's own sex, they would not run over to any mount, but end between the fingers of Mercury and

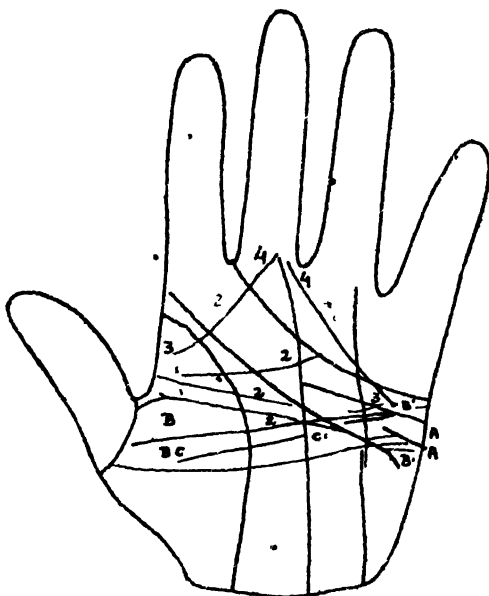


FIG. 33.

1. Lines on upper mounts of Mars—A.
2. Lines from base of thumb of Percussion showing litigation—B—B¹.
3. Woman enemy from Venus—C—C¹.
4. Powerful enemies—3—4.
5. Enemies from lower Mars—1—2.

Sun. This view has been expressed by Mrs. Robinson in her book *The Graven Palm* (see Fig. 32, 2).

The student should note that Colour Lines, if islanded, indicate a bad influence.

Death Cross. On the mount of Venus and elsewhere on the palm, will be found lines cut by a small cross line indicative of the death of the person represented by the line (see Fig. 32, 3).

Girdle of Venus (see Fig. 34, 1-2 and 3-4). Of the minor lines found on the hand, the girdle of Venus has an importance of its own. Desborroles says that the girdle of Venus is a sign of evil, false ambition, addiction to lies, coquetry and sensuality. This is an extreme view which has since been modified. The girdle should be considered unfavourable only when it is seen in pieces and marked with criss-cross lines.

The girdle of Venus runs from between the first and second finger in a semi-circular form to between the fingers of Apollo and Mercury. On some hands, it runs parallel to the line of

Heart; and for estimating the affectionate side of the character of a person, it should be carefully examined. This sign accentuates the moral weakness of an individual, tinges his nature with selfishness, and prejudices him in favour of the object of his affection. It makes him restless in love. Mrs. St. Hill writes: "This line never allows its possessor to rest in his affections. It is provocative of over-sensitiveness and of jealousy in affairs of the heart, of perversity, of an excessive and exclusive mental attachment; although melancholia or hysteria should not be attributed to it, it makes a temperament difficult to live with. The owners of this sign are difficult to please, in their affections they easily misplace them, and are very unhappy in their love affairs, and should be most careful in matrimony, they set the ideal so high. The owners of this line are certainly very faithful in their affection, even if difficult to live with. They are so liable to make a bad choice in matrimony that it is often better to wait a little later than others in settling their affairs, as after thirty the effect of the lines seems to be much modified." This quotation from St. Hill contains a lot of truth regarding the indication of the girdle of Venus. The possessor of this sign has emotional responsiveness in a large measure, and if the hand is good, the subject is intellectually very keen. Poets and literary men of a very high order have been found to have this sign marked on their hands. On the other hand, if the hand is bad, the Heart line indicative of flirtatious disposition, the Venus mount showing excessive physical warmth and passion, Luna overdeveloped denoting a riotous imagination, thumb supple with weak reasoning and will-power and fingers thin and pointed indicating emotionalism, the girdle of Venus will aggravate and intensify all these qualities. That is why a broken, wavy and islanded girdle of Venus found on a hand indicates a neurotic and hysterical woman, a sensual and warm-hearted man. If the line of Heart is straight, with the girdle of Venus present, sexual perversion and inversion are sometimes indicated.

If the lines of Fate and Sun are badly crossed and cut by the girdle of Venus, the subject stands in danger of his fate and success being ruined on account of his sexual habit, and sometimes of a wreckage of health as a result of venereal disease. If this sign attacks the attachment lines on the mount of Mercury, it is unfavourable to happiness in married life.

In short, the girdle of Venus gives an intensity to the character.

The Line of Moon or Intuition (see Fig. 34, M-N.). On some hands may be seen a line rising from the mount of Moon and running in a semicircle ending near the line of Heart. If clearly marked, it is a sign denoting intuitional powers and a love of occult sciences. People with this mark have a 'gift of presentiment'.

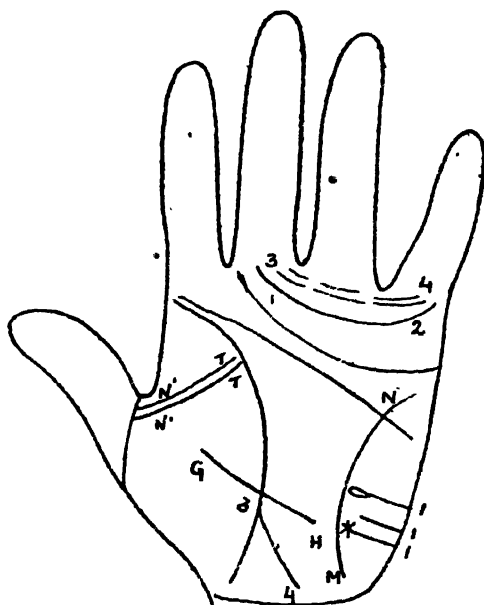


FIG. 34.

1. Girdle of Venus Unbroken—1-2.
2. Broken Girdle of Venus—3-4.
3. Line of Intuition—M-N.
4. Line of Intemperance—G-H.
5. Lines of Voyage according to Indian Writers—N¹-T.

Line of Intemperance (Fig. 34 G-H). There is a line which is rarely marked on the hand. It runs from Venus to Moon. It is not a good line as it gives a tendency to indulge in alcoholic drinks and a tendency to allow himself to be dominated by sensualism ultimately resulting in physical and financial wreck. The unfavourable influence of the lower side of one's nature reinforced by malignant influences of Moon and Venus dominates the life.

The Mounts of Moon and Venus refer to the physical, coarser and sensual side of human nature, and unless controlled by the will-power they are likely to be prejudicial to the career and health of the subject.

Line of Travel and Voyage. The Mount of Moon governs water and countries situated overseas. In view of this fact, all European authors read long and short sea voyages from the horizontal and perpendicular lines found on the Mount of Moon. According to some the lower part of the Moon has lines referring to land journeys. The presence of a number of perpendicular lines on Luna Mount indicates a restless disposition, anxious and curious to know the world outside. Hori-

zontal lines from the side of the percussion and running to the inside of the hand on the Moon Mount indicate voyages. If these lines are clearly and finely traced they denote voyages, the number being read from the lines present. Breaks, islands, crosses and stars, if present, are a sign showing preservation from an extreme type of danger indicated (see Fig. 34.).

Besides, line of voyages are also read from the little lines that start from the line of life and run to the Mount of Moon.

The year in which the voyage would be undertaken should be read on the line of Life, when the line branches off from there, and from the lines on the percussion to the Mount of Moon according to their position on the Mount. If it is in the centre of the Mount, the year is the 35th, and if found lower or higher, fix time accordingly.

There are writers who do not attach any importance to the lines as showing voyages and journeys. They read from them indications regarding health, and Indian writers read brothers and sisters. According to them, the student should note the principle that if the Mount of Moon is developed and has perpendicular lines present on it and the subject has the means to undertake voyages, there is every likelihood of his going on a sea voyage. This view is quite reasonable. Besides, it has also been seen that people who have a roving disposition and undertake frequent journeys, and voyages have no lines of voyages marked on their hands. To them voyages are a matter of course.

Indian View. According to the Hindu view, lines of voyages start from the base of the thumb and run towards the line of Life. The number of voyages and journeys would be in accordance with the lines present. If the lines are neatly and clearly traced without any unfavourable mark of a cross, dot, island or star on it, the journeys and voyages would be successful. (see Fig. 34, N-T).

CHAPTER XVIII

HEALTH AND THE HAND

Lord Buddha in his *Dhammapada* says, "Contentment is the greatest wealth, to be healthy is supreme gain, faith is greatest friend and *Nirvan* or liberation is the best of bliss." That to be healthy is the greatest good fortune has been acknowledged by all. As a matter of fact, it is a gift from God. In spite of this universally accepted fact, there are very few people interested in knowing from a hand-reader facts about their health indicated by their palm. I was surprised to note that even people in bad health who consulted me about their future never bothered to know what the future held as to their health. There is absolutely no doubt that palmistry helps us in reading symptoms of disease from signs and marks found on the hand and so take a timely warning. Modern European writers on Palmistry have dealt with Medical Palmistry in a fairly exhaustive way, and the student is referred to their works. In this chapter I shall give those hints and points which are sure indicators of health or disease as have been verified by me.

The healthy hand has been found by me to be well-formed without being unbalanced in any particular way, the skin firm and smooth in texture, the palm elastic and rather hard with nothing of coldness or heat about it, the nails large and bright and the Mounts and fingers normally developed. The colour of the palm should be pinkish and even all over it. So far as the lines are concerned, the principal lines should be clearly and deeply traced, unbroken, well-coloured and lying in their normal places. Besides, the fewer the lines, the less troubled either physically or mentally is the subject.

The presence of a crowd of small lines all over the palm denotes an extreme sensitiveness of disposition and the nervous system, and according to the Indian school, it is a mark of a miserable life. It is a fact that people have been found who worry themselves into bad health. The fact of the matter is that in this troubled age, a hand indicative of a serenity of disposition and mind is hard to find.

In order to obtain indications about the health of a person, the student should carefully examine the nails, the line of Fate (the indicator of natural vitality and the state of the stomach and digestive system), the line of Health, its character, place of rise and termination, the colour of the lines, and last but not the least the Mounts indicative of the influence of the planets and the special mount type to which the subject belongs, and consequently the illnesses and accidents to which he is prone.

If the lines of Life, Heart and Head are clearly and deeply marked, the subject has a naturally sound digestive system,

heart and brain, and, if on the other hand they are unevenly traced, broken, islanded, starred, crossed and cut by criss-cross lines, the health is not normal at all, and a long life cannot with confidence be predicted. The line of Health should not rise above the line of Heart, nor should it in any place touch the line of Life, otherwise the health would not be normal. The student should bear in mind the indications regarding these lines given elsewhere in the book as also of the nails.

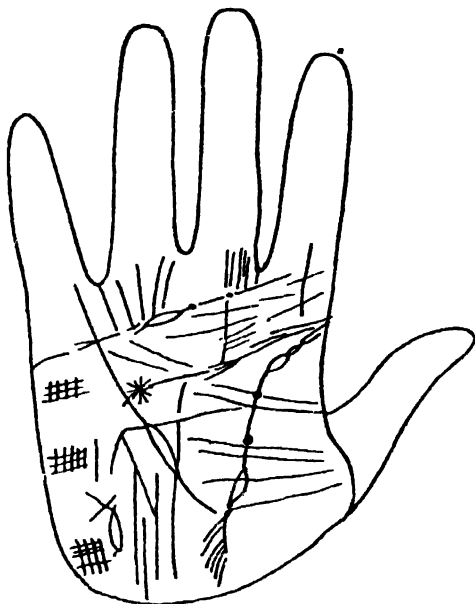


FIG. 35.
UNHEALTHY HAND

1. Lines broken, islanded, tasselled or frayed.
2. Criss-cross lines running all over.

The following are the marks and signs of an unhealthy hand:—

- (1) Hand is abnormal with twisted fingers, flabby palm and damp and soft skin.
- (2) Nails are brittle or too hard, bluish in colour.
- (3) Spots, and badly and unevenly coloured skin.
- (4) Abnormal lines.
- (5) Small lines covering the palm.
- (6) Mounts marked with unfavourable signs like islands, grills, crosses, tassels, etc.
- (7) Blue or black dots present on any part of the line.
- (8) Fading lines indicative of ebbing vitality.
- (9) Weak or broken, islanded, starred, spotted or tasselled lines of Life, Head and Heart (See Fig. 35.).

The student is advised to master the characteristics of the mounts as a person in spite of enjoying the best of health at the time of the examination of the palm, would be liable to suffer from ailments to which his mount type is prone.

Diseases and Accidents Indicated by the Hand. Bad health is indicated by a pale and very wide Life line, chained and uneven. If a star or dot is found anywhere on the line, it is a sign of shock and illness.

Heart Diseases. For heart diseases the mount of Apollo and the line of Heart should be examined. Apollonians are prone to heart diseases and weakness of the eyesight. Breaks and islands in the line of various kinds. A chained line indicates a weakness of the organ, in the future. An islanded broken Heart line is considered serious and the subject treated by the doctor. Nails in heart line and are fluted. Blue dots are also seen.

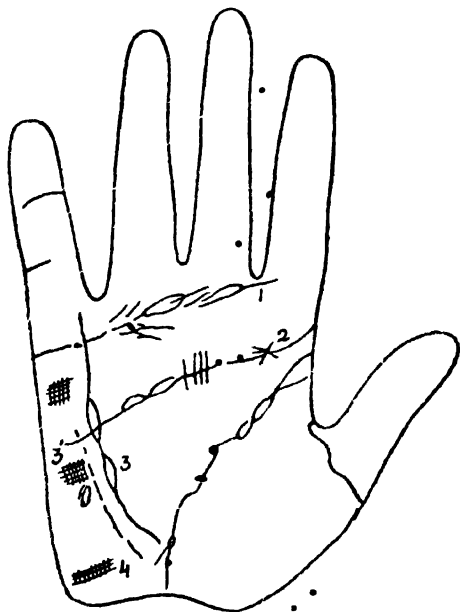


FIG. 36.

1. Line of Heart islanded, spotted and frayed showing heart trouble and weakness of sight.
2. Line of Head starred, spotted, islanded and marked with small upright lines showing brain diseases.
3. 3, 31, 32 showing diseases of digestive system.
4. Diseases of bladder, kidneys and female sexual system.

Brain Diseases. For disorders of the brain and head, the line of Head should be examined. If the line is looped deli-

rium may be indicated. If starred an accident to the head. If broken under Jupiter, indicates a serious brain illness in early life, if under Saturn in middle age. Nervous headaches are indicated by dents on the line and by the presence of small lines crossing and cutting it. A fading line of Head means loss of mental strength.

Diseases of the Alimentary Canal or Digestive Organs. For the diseases of the digestive organs, the lines of Life and Health, the mount of Mercury and the upper mount of Moon should be examined. If the line of Life is islanded, chained or dimly and unevenly marked, the stomach and intestines are weak, and the subject suffers from indigestion. The Line of Health should touch the line of H and ascend the mount of Mercury, otherwise it would be weak digestion. It should not be double, islanded or broken. If it is so, it indicates weakness of the digestive organs. Jaundice and a disordered liver are indicated by yellow lines on the Health line, yellow lines and patches on the face, green and nails spotted. If the upper mount of Moon is islanded and reddish in colour, weakness of the digestive organs is indicated.

The line of Life governs the brains, liver and kidneys, and hence the subject is liable to suffer from diseases of these organs. The line of Health should be read from the upper mount of Luna.

Diseases of the Chest and Respiratory Organs or Lungs. The line of Health and the line of Heart thereon, the line of Life and the nails should be examined in order to read the diseases of the lungs, quinsy, pleurisy, consumption or tuberculosis of the lungs. If on the mount of Jupiter a transverse island and cross lines and dents are found, pleurisy and pneumonia should be read.

For the affection of the bronchial tubes, look for a chained Head line under Jupiter or crossing of the same line under the mount of Saturn. If the line of Health is islanded, it also indicates lung and throat affections, especially when the island is on the line of Health situated on both sides of the Head line.

Throat affections are also read from criss-cross lines on the lower mount of Mars. Under the junction of Jupiter and Saturn on the Life line is the seat of the throat, and its disorders are read from islands, dots and a discoloured skin.

Tuberculosis of the lungs should be read on the line of Heart rising on Jupiter and there becoming feathered, and islanded or blurred from Saturn to Jupiter. The nails appear high, curved and bulbous. Tangled or grilled lines on the same indicate the same fate.

Asthma should be read on the Head line rising up and leaving a small and narrow space between the Head and Heart lines.

On the hand of a boy of 18, I found an island on the line

of Health rising on the mount of Mercury and the boy died of consumption. (See Fig. 37).

Fevers. Fevers are of numerous types and it becomes difficult for a student to identify them on the hand. However, hints to read them are given here.

If there is blue or black dot on the line of Head typhoid is indicated.

A red dot on the Health line indicates gastric fever.

Scarlet fever is said to be read from a circle or square on the Life line enclosing a cross.

Fine lines crossing the line of Heart under Saturn, which rules all rheumatic troubles, and a soft skin denote rheumatic fever.

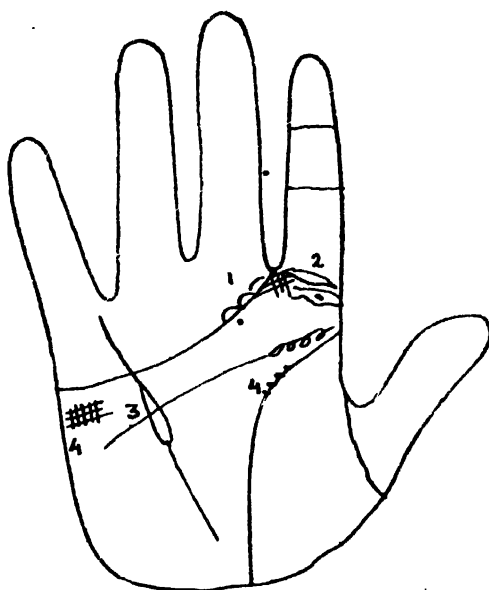


FIG. 37.

RESPIRATORY & BRONCHIAL AFFECTIONS

1. Tuberculosis of the lungs.
2. Pleurisy and pneumonia, quinsy.
3. Respiratory diseases.
4. Throat affections.
5. Asthma when space narrow between Heart and Head lines.

For a correct reading of a tendency to suffer from fevers, the student is referred to find out if the hands of the subject are soft, the skin damp and the mounts of Mars exaggerated as it is these mounts which govern a susceptibility to fever diseases of the head and lower parts of the body and all those

illnesses which result from accidents, fire, burns, cuts and firearms.

Diseases of the Spine and Rheumatism. The mount of Saturn has marks of these disorders. In the case of spinal diseases, the line of Head under the junction of Jupiter and Saturn is broken and islanded and looped. The mount of Saturn when hollow and marked with perpendicular lines indicates rheumatism.

If Saturn is marked with unfavourable signs, teeth are lost in early life.

Eye Diseases. Diseases of the eyes are read from the line of Heart under Apollo. A circle with a dent indicates blindness. Islands indicate weakness of eyesight.

The mount of Moon has marks of diseases like lunacy, consumption, dropsy, danger of drowning and diseases of the stomach, intestines and lower parts. On the hand of a man, the lower mount of Moon has marks of urinary disorders like diabetes, kidney troubles and diseases of the bladder, and on that of a woman, diseases of the sexual system.

If the girdle of Venus and mount of Venus are badly marked, they indicate several diseases as also disorders of the generative organs.

For good health to be read from the hand, the following points should be noted:

The fingers are straight and long. The palm is broad, well-coloured, with well-marked lines in their normal position and criss-cross lines conspicuous by their absence. The line of Health is generally absent, and when present it is clearly marked without any unfavourable sign on it, does not touch the line of Life and does not rise on the mount of Mercury. The line of Mars is present. A strong mount of Mercury and finger and thumb indicating will-power, as also the mount of Sun and finger prominently developed, indicate the recuperative power and hopeful temperament of the subject who would make light of troubles and diseases, and would throw them off soon and regain strength in a short time.

PROFESSIONS AND THE HAND

Modern writers have dealt with the methods to read professions from the hand in a fairly exhaustive way and the student is referred to the works of authors like Benham, St. Hill and St. Germane.

In ancient times and the middle ages, professions were limited, and it was easier to tell what the subject would do in life to earn his livelihood. But at the present time, the choice of professions is so wide that it would be difficult to say what the subject would be in life. But the hand does certainly show the intellectual capacity, temperament, health, aptitude and talent for a particular kind of trade or business, and a knowledge of these facts may be utilized by the parents and guardians to select a career for their sons, daughters and wards.

Mrs. St. Hill says that the dominant finger decides the career of the owner, and certainly settles the method of carrying out his avocation.

Fingers show capacity and the dominant finger shows capacity directed in to a certain channel. The dominant finger is the keynote to character and when found, takes predominance over all the other fingers of the hand.

Professions and trade for which a person is fitted can be read from the hand by a careful and thorough examination of the dominant finger and the mount at the base of it as also of the palm, the line of Head, the thumb and the consistency of the hand.

In order to arrive at a correct conclusion as to the fitness for a certain career of a person, it is necessary for the student to find out if the hand is firm or flabby, soft or hard, wide or narrow. People with a broad, firm hand, with few well-marked lines, and spatulated and square fingers, would be found fitted to become engineers, sailors, soldiers, and any other profession in which outdoor life and activities are present. If the fingers are fairly long as compared with the palm, the subject can make use of his brain as well as his body, *i.e.*, he is capable of doing something in which physical activity is combined with intellectual work. A person with these signs would feel ill at ease if called upon to perform routine duties or clerical work.

On the other hand, if people have hands which are narrow with long, pointed or conic fingers, they are suited for indoor occupations. The daily round of monotonous duties is not distasteful to them.

The hand of a successful businessman is marked by a broad palm, fingers evenly set, a long spatulated Mercury finger with

its second phalange longer, and the lines of Head, Fate and Sun straight and well-traced.

The student is advised to examine the hand carefully in order to find out the dominant finger and the strongest mount, as this would enable him to judge the fitness of an individual for a certain profession, although there may be hands which are so marked that their possessor may be found fit for any kind of job, and sometimes such people pursue two kinds or more than two kinds of careers requiring opposing talents and mental tendencies.

Jupiter and Its Influence. When the finger and mount of Jupiter are dominant the subject is suited for professions where he would have a chance to supervise others and guide them. The Jupiterian is a ruling hand and all executive heads of departments of Government and institutions as also people holding administrative and supervisory jobs have the Jupiter finger and mount prominent. The Church, diplomatic jobs and administration of law suit a Jupiterian. When the Mercury finger and mount are also strong, the subject would follow some learned profession and would be quite suited for brain work. Thus, a Jupiterian can become judge, councillor, lawyer, banker trustee, clothier, grocer and teacher.

Saturn and Its Influence. When the Saturn mount and finger dominate the hand, the subject would be ruled by Saturnian tendencies which incline the subject to a life away from the crowd. He is not anxious to become prominent and to be in public eye. A Saturnian is serious, hardworking and patient, and as such he becomes fitted to pursue research in some scientific field. He is said to be interested in mathematics. Saturn rules the earth, and as such all professions connected with the earth like agriculture, management of house property and agricultural land, surveying, planting and mining will prove suitable for him. Thus, Saturnians will become dealers in land and property, miner, coal merchant, plumber, architect, undertaker, jailor, grave digger, beggar, monk, antiquarian or worker in dark or heavy materials.

Indications of the Sun Mount. When the finger and mount of Sun are dominant an aptitude for fine arts or literature is indicated. Besides, the strength of this mount will incline the subject to take part in public affairs. Dramatic talents are also indicated when the Apollo finger is spatulated. This mount inclines a person to be a physician, chemist, artist, painter, actor; if marked with a trident, star, triangle or three parallel perpendicular lines, it makes a person king, nobleman, courtier, high government official, jeweller and gilder.

Mercury and Its Influence. When the finger of Mercury and its mount are dominant, the subject is gifted with a capa-

city for using his talents, as also for availing himself of the circumstances and utilising the services of people that come his way. This mount makes a person enterprising, and without the strength of this mount, it is hardly possible for an able and gifted person to succeed in life. Great, famous and successful people have a strong finger and mount of Mercury. A Mercurian is hopeful and venturesome and is suited for a wide range of professions. He can easily be a doctor, lawyer, barrister, scientist, school master, accountant, clerk, businessman in stock exchanges, interpreter, research scholar, author, editor, secretary, accountant, palmist and astrologer. If unusually developed, uninfluenced and unstrengthened by either Jupiter or Venus, a thief is indicated. If associated with Saturn and influenced by it, a mining engineer, geologist, book-binder, dyer and anti-quarian are indicated. Mercurians are also good sportsmen, and make capable businessmen.

Mars and Its Influence. If Mars is dominant, a person is fitted to be sportsman, soldier, sailor, veterinary surgeon, coachman, groom, bus-driver, circus rider, blacksmith, dentist, surgeon, iron and steel worker. If weak and malignantly influenced by other mounts, low grade mechanics, poor stonemasons, labourers and carpenters are made. Mars subjects also become engineers. With Mercury and upper Mars strong, a person makes an excellent airman.

Moon and Its Influence. If Moon dominates, the subject is inclined to be imaginative, unpractical, dissatisfied with his lot. A Lunarian can, however, become a novelist, poet or writer, provided the line of Head is clear cut and the thumb indicative of good will-power. If the percussion on its side has a curve, a creative talent is indicated; while on the other hand, if it is straight, calculative ability is shown. A Lunarian can be a sailor, traveller, fisherman, servant, washer-woman, advertiser or caterer. He can also do work which is connected with water or the public. If the Moon is influenced adversely or strongly by Mars, the subject would be a butcher.

Venus and Its Indications. With the Venus mount dominant, the subject will be inclined to be a musician. He will also have a certain amount of talent for painting and elocution. He can be a painter, musician, poet, maker of toilet accessories, dealer in scents and flowers, confectioner, embroiderer, milliner, dealer in women's goods or luxury trades. If associated with Moon, it will incline a person to be an engraver, a seamstress, upholsterer, or a glover. If Saturn is unfavourable, Venus makes a harlot. With the influence of Mars, a person becomes a dyer, metal worker, barber and perfumer.

In the above paragraphs brief indications of the dominance of the various fingers and mounts have been given, and it is hoped that the student, while finding out the dominant mount

and finger, will pay close attention to other mounts and fingers as well and will estimate their influence on the subject, and arrive at conclusions regarding the career by bearing in mind the indications of the marks, signs and mounts found on the hand. If this is done, the chances of coming to wrong and hasty conclusions will be reduced to a minimum.

CHAPTER XX

FORTUNE AND THE HAND

The majority of people who consult astrologers and palmists are far more anxious to know when, how and to what extent they would amass money or come by it than anything else. But even in this aspect of life, standards differ very widely. Marks and signs of the hand should be interpreted with reference to the family and society in which a person is born. A line or sign of success on the hand of a prince may mean a kingdom: while on the hand of a clerk it will mean a rise, of a doctor a lucrative practice and of a businessman success in his undertakings.

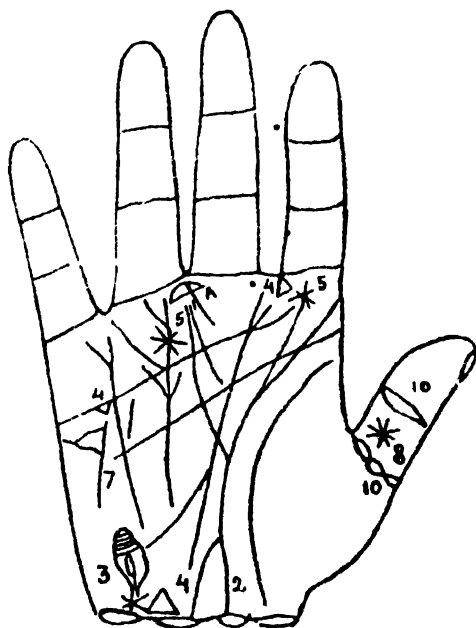


FIG. 38.

FORTUNATE HAND

1. Main lines good and branched. 2. Fish. 3. Conch. 4. Triangle. 5. Star.
6. Trident. 7. Flag. 8. Star on the second phalange of the thumb.
9. Canopy. 10. Island on centre of the thumb and its base. 11. More than three perpendicular lines. Line of Fate inclined to Jupiter and line of Sun marked with a sign of trident.

So far the word "fortune" has generally been taken to mean luck in the attainment of wealth, but it should not be restricted

to this meaning. There are people who do not look upon wealth as a sign of fortune, which they think is the viewpoint of the man in the street. Such people are high-souled and intellectually and spiritually disposed. The jingle of the coin does not attract them, and unless they succeed in attaining their cherished ideals, they do not look upon themselves as fortunate. Moreover, to be fortunate in the real sense of the word, one must have marks of domestic happiness denied to most, as also sound health and mental peace. So in this chapter we shall refer to signs and marks of fortune from all these standpoints.

Wealth and the Hand. The following are the marks and signs found on the hand of a rich man:—

The hand is not narrow, the fingers are normally developed and evenly set on the palm and the four mounts at the base of the fingers are well-developed, indicating a person who is endowed with all those qualities which are indicated by the said mounts. The finger of Mercury is long and straight and reaching to the first phalange of the ring finger denotes that the possessor is financially prosperous and fortunate. The palm is not hollow, the fingers when stretched and joined do not show gaps between them and the thumb is long. It should be clearly understood that an unbalanced, ugly, primitive hand with a low-set Mercury finger, and the other fingers short, thick and ugly with gaps in between them, is a sign of poverty. Besides, there are very few lines on the hand of a poor man.

Lines and Signs. The hand is not heavily lined. But when it is, the ascending lines are more in number than the criss-cross lines coming from the side of the lower Mars and Venus and cutting across the main lines. It is a sign of a troubled life. Very few lines, i.e., only the lines of Life, Head and Heart with a shadowy Fate line are found on the hands of a poor man. A wealthy and prosperous man has lines of Jupiter and the line of Fate rising from the wrist or Moon or Life line, ascending to the mount of Saturn and sending branches towards the mounts of Sun and Jupiter or itself inclining or running towards either of these mounts. The line of Fate or Saturn should be invariably accompanied by the line of Sun, which is an indicator of fortune. Without the line of Sun, the life is obscure and dark and the element of luck is sadly absent. Fortune and luck appear in life from the date the line rises in the palm. The line of Sun rising from the Fate line and merging into a line of Sun on its mount is the mark of a person attaining wealth at the age and time read on the Fate and Life lines from where the line of Sun takes its rise.

A triple forked line of Heart on the mount of Jupiter is the sign of wealth and fame. This the Indian writers call *Trisul Rekha* or *Tripatrakar Kamal Rekha*. This line, if lotus shaped, is the sign of a millionaire.

Three to four vertical lines or *Urdh Rekhas* ascending up

the fingers from the side of the wrist are found on the hands of a prince or a millionaire.

A star on the mounts of Sun, Jupiter or the second phalange of the thumb denotes wealth.

A triangle or star on the first bracelet is said to be a sign of inheritance of wealth.

A conch either on the wrist or on Jupiter indicates possession of at least a million of money. I found this sign on the hands of several men who rose from poverty to wealth.

The sign of a temple or *Shivalay* I found on the hand of a Marwari businessman who possessed several millions he had himself made during a period of 20 years. On his hand the line of Head was clear cut, straight and long, rising from Jupiter mount and sweeping through the palm to the mount of Mars. He had also the mark of a crocodile in the left hand.

The sign of fish on the wrist and *Yav* or island on the first joint of the thumb are the signs of a person who is financially prosperous and holds a respectable place in society. The latter sign is said to be the mark of a person who owns precious stones and is an honour to the family he belongs to.

According to the Hindu view, the line of Head is called *Dhan Rekha* or line of Wealth. This view conceals a great truth, since our material advancement depends to a great extent upon our mental outlook on life. If the line is straight and clear-cut, it denotes a practical mentality, and if other favourable indications are present, success in worldly affairs and accumulation of wealth should be regarded as a certainty.

A double line of Head is a sign of fortune. When a cross and star are found on the mount of Jupiter, they indicate a happy marriage and a rich dowry.

Good Health as a Sign of Fortune. No one can be regarded a fortunate person unless he has sound health. Besides, a healthy man alone can attend to his duties as a human being. We have already discussed "Health and Hand" in detail in Chapter XVIII and the student hardly requires anything further here on the subject to arrive at correct conclusions as to the health of a subject.

Domestic Happiness as an Indicator of Good Fortune.

Fortunate is the person who has a happy home. In this disturbed age a happy home is rarely found. Hence the hands have been seen to be profusely lined, indicative of worries and troubles. The marks and signs denoting domestic happiness and peace are:—

(1) On the mount of Jupiter the line of Heart should be forked. When it has two branches, it is a good sign to have, but when these branches are three, it assumes the form of a trident which is a sign of great fortune. If this sign is accompanied by a cross and star on Jupiter, it shows a rich and happy marriage. The line of Heart or its branches should not bend

towards the line of Head and run to the mount of Mars inside the line of Life, as in that case domestic happiness would be denied to the possessor.

(2) The line of Heart, if not branched towards the percussion under Mercury indicates childlessness, and militates against domestic happiness, especially in India where a woman as mother is more honoured than a woman as woman.

(3) A clear sign of fish on the wrist is a good sign. If this mark is found on the hands of a woman, it is considered very auspicious as it denotes that the woman would have wealth, children and a husband who would outlive her. In India no greater misfortune can come to a woman than that of her becoming a widow, especially at an early age.

(4) Marks denoting children, especially sons should be found on the palm.

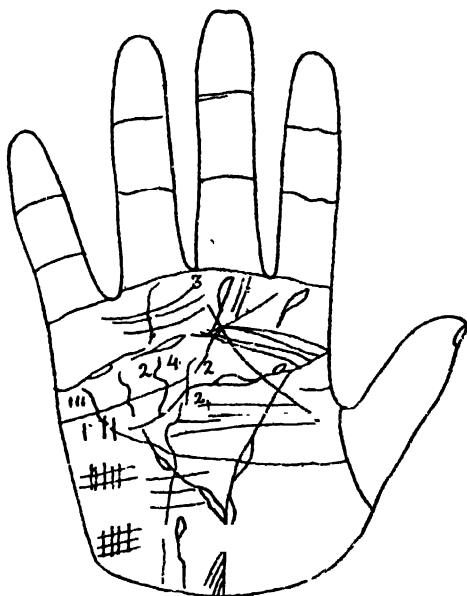


FIG. 39.

UNFORTUNATE HAND

1. Lines on the palm islanded or wavy.
2. Broken lines of Fate and Sun.
3. Island on Fate line
4. Island on Heart line.
5. Line of Health broken, wavy and touching Life line.
6. Signs of ill-health on mounts of upper Mars and Moon.

(5) If the girdle of Venus showing abnormal emotional sensitivity, a very high mount of Venus denoting excess of vita-

lity and attraction towards the opposite sex and a weak, supple thumb showing weak will-power are found, domestic peace and happiness are not indicated.

(6) There should not be a narrow space between the line of Head and Heart, for this is indicative of narrow-mindedness, and people with this sign have been found to be swayed by bigotry of an extreme kind. For domestic happiness, it is extremely necessary that the lines and signs indicative of compatibility of temperament are present. For fuller information on the subject, the reader is referred to the chapter on the line of Heart and girdle of Venus and their indications.

A woman with a weak line of Head and lines of Jupiter indicating a tendency to rule and lay down the law cannot enjoy domestic peace as her exacting and irritable nature would prevent a happy home life.

A person with a weak thumb and a sloping and weak line of Head rising from within the line of Life on the mount of Mars is not likely to live at peace with the members of his family.

A weak thumb, a broken and double girdle of Venus, thin and pointed fingers, a line of Heart indicating a flirtatious disposition and a tendency to inversion and perversion, and the palm covered all over with criss-cross lines, point to unhappiness in the married state.

PRACTICAL PALMISTRY

In this part an attempt will be made to place characteristic hands. The reading is not claimed to be novel or original, but the method of interpretation is certainly new and the reader will find that the unusual marks and signs mentioned by ancient Hindu writers have been illustrated and interpreted.

Left and Right Hands of Mahatma Gandhi

Drawings from photos of the left and right hands of Mahatma Gandhi are made use of in the book to give the reader an idea about the sort of hands the Mahatma had. It is a pity that a clear photograph of his hands could not be taken, although a few days before his death such a one was very kindly promised, but as ill-luck would have it, this could not be done owing to his sudden and unexpected end.

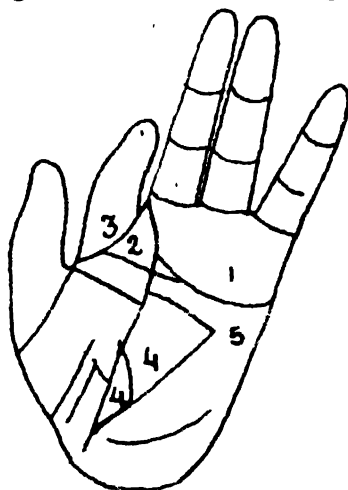


FIG. 40.

GANDHIJI'S RIGHT HAND

1. Line of Heart with branches or forks.
2. Triangles formed by Diksha Rekha and forks of Heart line.
3. Diksha Rekha or line of renunciation.
4. Mark of bow.
5. Flag made by 2 & 3 marks.

The photos herein used indicate the shape and size of the palm, fingers and thumb, and thus cheirognomic indications can be gathered; but as the marks, signs and lines are not distinctly

traced and appear blurred, a clear reading from the standpoint of Cheiromancy cannot be given. However an attempt is here made and the drawings are left to the judgment, study and imagination of the student and the reader.

The hand is well-balanced with beautiful smooth, tapering, conical fingers of a medium size coupled with a long, masterful, low-set thumb. The palm appears broader under the fingers than at the wrist. The four mounts of Jupiter, Saturn, Sun and Mercury are ideally well-developed, a very rare occurrence. The Mercury finger is long, straight and set high on the palm and stands away from the other fingers in both the hands. The finger of Sun is very long and appears to go up the nail phalange of the second finger. In view of these facts one cannot but conclude that the fortunate possessor of these hands must have been an amazing personality. Will-power of an extraordinary type represented by the thumb, as also an uncommon strain of sympathy, unselfishness and large-heartedness and clear reasoning faculties can easily be read. The smoothness and conical shape of the fingers indicates inspirational and intuitional faculties of a very high order. The mount of Venus developed towards the thumb indicates a strength and purity of character and transmutation of the sexual energy, represented by Venus, into a desire to serve India and Man. The fingers being evenly set indicate a well-balanced nature and is a mark of greatness and success. The length of the little finger and its standing away from the other fingers show that the possessor would have mental ability of a very high order and uncommon literary talents. Its standing away shows that the Mahatma would not be dominated by his environment, but would rise above it. It is a historical fact that Gandhiji, at no stage of his career, allowed himself to be deluged by the circumstances about him, but rose above them and always took an independent line of action, which surprised the world as also his countrymen and devoted followers.

The uncommon length of the third finger, its smoothness and straightness, gave Gandhiji a happy and cheerful disposition and a tendency to take even his own life at the altar of his principles and in obedience to the voice of God within him. The strength of the mount of Mercury and its fingers is indicative of his having self-control. Moreover, look at the sub-conscious represented by the mounts of Moon, Upper Mars, Sun and Mercury. This is the mark of a person who is not a materialist.

Look at another rare mark present on both hands. This sign and other marks are illustrated by drawing to show the indications on the hands. The attention of the students is drawn to the low-set, long line of Heart which is forked. It forms with *Diksha Rekha*, or the line of renunciation, encircling the mount of Jupiter and merging in the line of Heart between Jupiter and Saturn fingers, a triangle, and the fact of its being

formed by these two is extremely rare. In my long experience of examining imprints and photos of hands of celebrities and examination of hands in all walks of life, I never came across this mark, whose achievements have no parallel and stand alone with a splendour all their own.

In order to elucidate the significance of this rare sign, at the risk of repetition, the attention of the student is drawn to the chapter on the line of Heart where it has been clearly indicated that this type of line ascending towards the mount of Jupiter shows the highest form of love, of duty, conscientious and unselfish devotion to his country and high-souled principles of truth and non-violence. When associated with the line of renunciation, the practice of principles represented by the Heart line is elevated to the highest point and the lucky possessor of the sign rises to the greatest height of human greatness through

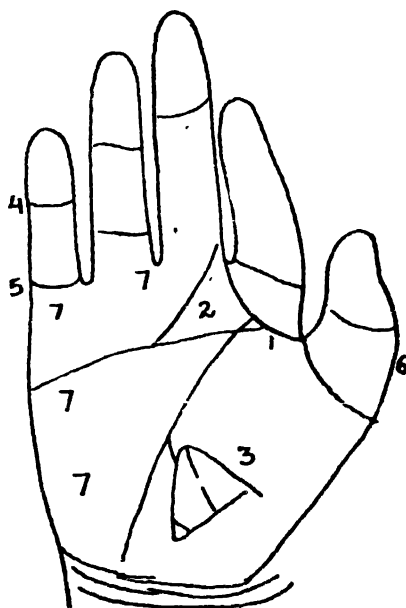


FIG. 41.

GANDHIJI'S LEFT HAND

1. Diksha Rekha or line of renunciation.
2. Triangle formed by Diksha Rekha and forks of Heart line denoting a Yogi or God-man or avatar. This may also be taken to be the sign of flag.
3. Mark of temple showing fame and uncommon good fortune.
4. The finger of Mercury well-set with the palm and standing away from the rest of fingers. This is the sign of person who obtains

mastery over his environment and takes an original and independent line of action.

5. All the fingers set evenly on the palm.
6. The thumb is low set and long.
7. The zones of imagination and sub-conscious are very well-developed.
8. The student should note that the first or Jupiter finger is not so small as it appears here. It appears to have been bent when the photo was taken.

renunciation. The association of the mark of triangle with the mounts of Jupiter and Saturn ennobles both, and the qualities represented by them become dignified. The mark of a triangle on the Saturn mount is the sign of a *Yogi*, i.e., a person having union with God. Its rare formation and appearance like a flag is the mark of a Buddha or Christ. The attention of the student is drawn to the hand next dealt with which has the mark of a triangle on this very mount.

Look at the breadth of the palm, which is greater under the fingers than at the wrist. It indicates that the possessor would chalk out a new and original line of action. In the case of Gandhiji it was an attempt to apply to public affairs the great principle of "Ahimsa".

Look at the left hand and note the line of Head, straight and well traced. It is a fact that with all his idealism he was a realist of a very high order.

The thumb indicates self-confidence and abiding faith in his principles with God. Mr. Napoleon Hill, in his book *How to Sell Your Way Through Life*, says, "Through his great capacity for faith, Gandhi has induced two hundred million people to co-ordinate their minds in a spirit of enduring harmony. That is an achievement the world has never before seen."

Marks and signs are not clearly traced, yet some can be noted. They are:

(1) The line of renunciation or *Diksha Rekha* which resembles the one possessed by Swami Vivekanand.

(2) Mark of a triangle formed by the line of renunciation and forks of the line of Heart, under the second finger. This is the mark of a *Yogi* or God-man.

(3) This mark can also be taken to be the sign of the temple and this leads us to conclude that the possessor was an incarnation of God or *Avatar*, who would be elevated to international fame.

(4) On the mount of Venus look at another mark of the temple. The above marks you can easily read on the right hand. Now to the left hand on which may be seen the following signs:

- (1) The line of renunciation, as in the right hand.
- (2) Triangle formed by the line of renunciation and the line of Heart and its forks.
- (3) Marks of a bow formed by the line of Life and a line

from Venus as shown in the figure. This is a mark of great good fortune, and indicates a long life. We need hardly doubt that Gandhiji could have been immensely wealthy, if the marks of a triangle under Saturn had not led him to the unusual path of spiritual endeavour and practice of *Ahimsa* for the amelioration of man.

There is another striking mark of a flag, formed by a line ascending from the Life line and Venus towards Jupiter and on to the base of the second finger and merging in the line of renunciation, as also a line coming from the side of that line and running towards the inside of the palm and farther on assuming the form of a Head line. This mark denotes magnificent qualities of head and heart possessed by the revered Mahatma which were used by him in the service of humanity. The flag according to the Hindu school of Palmistry, is the mark of universal fame.

If both the hands are clearly examined, one would easily find double lines of Life which gave him extraordinary vitality to fight the forces of evil and darkness as also of disease and ill-health.

The idealistic line of Heart coupled with *Diksha Rekha* indicate a happy married life and Gandhiji and his wife Kasturba led an ideally happy life and their love endured right up to the end.

The zones of imagination and the sub-conscious are more developed than the zones of society and materialism represented by Jupiter and Venus. Therefore it is that Gandhiji was not inclined towards materialism. On the contrary, he developed his "Sixth Sense," i.e., the internal eye, to such a great extent that through it he could come into touch with God; and to Him he turned again and again when he was in doubt as to what course of action he should take.

Hand of a Great Indian Philosopher and Saint (See Fig. 42)

The hand of the great Indian philosopher, religious reformer, author and Saint who won international fame has the following marks and signs on it:

Marks of Greatness as a Saint, Philosopher and Religious Revivalist and Reformer.

(1) Double line of Heart with a trident on Jupiter inclining him to be absorbed in the worship of God.

(2) The first phalange of the Jupiter finger long.

(3) The line of renunciation or *Diksha Rekha* on the mount of Jupiter which made him a *Sanyasi* who gave up the world after the age of 20.

(4) Triangle attached to the line of Fate on Saturn is the mark of a *Yogi* who realizes God and has the good fortune of having His Vision.

(5) Sign of Lotus or *Padma* on the mount of Jupiter is the mark of a God-man like Shree Ram and Shree Krishna.

(6) The line of Head or *Matri Rekha* rises from Jupiter

and in a beautiful curve ends on Jupiter endowing him with an uncommon intelligence.

(7) The finger of Mercury is straight indicating literary ability.

(8) Mounts of Mercury, Upper Mars and Moon with a creative curve of the percussion show literary talents and spiritualistic tendencies.

(9) The triangle formed by the lines of Head, Fate and Health denotes a prophet, scholar, and one possessed of intuitive and occult powers. • The lines of Fate, Head, Life, Heart, and Sun are also so beautifully connected with one another that they indicate that the great *Swami* had a wonderful co-ordination of all his spiritual, intellectual and physical faculties in his religious and intellectual activities.

Signs of Celebrity and Success as an Author, Religious Reformer and Saint:

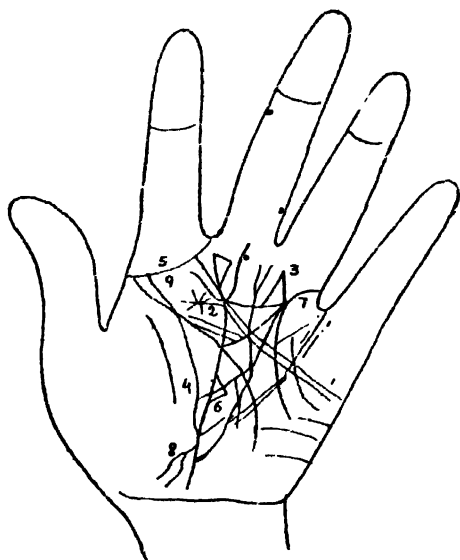


FIG. 42. . .

1. Double line of Heart.
2. Trident, lotus, and triangle on Saturn and flag.
3. Triangle on Sun mount.
4. Line of life shadowy and weak.
5. Diksha Rekha or line of renunciation making him a Sanyasi
6. Flag 7. Bow. 8. Fish. 9. Star on Jupiter. .

(1) There are more than three *Urdh* or ascending lines—the mark of a prince. The *Swami* was undoubtedly a prince among men. These lines are the line of the Fate rising from

the line of Life and four lines of Sun, one of which is seen rising from the Life line, the second from the mount upper of Mars, the third from below the line of Heart and the fourth from the line of Fate.

(2) The trident of Jupiter is a sign of unusual fame and good fortune.

(3) The line of Sun is associated with a triangle, a mark of literary ability and fame as an author and public worker.

(4) The main lines of Fate, Heart and Head are branched forming the mark of *line of tree*, which is a sign of a fortunate person who does good to his fellow creatures. Marks of flag and bow made him a Saint and a prince among Saints.

On hand the line of Life is shadowy and the line of Health threatening and this explains his death at the early age of 39. The hand was inclined to be beautiful and psychic with fingers inclined to be pointed, a fact indicating that he would be a Saint and philosopher. It would interest the reader to know that the Swami had faith in Palmistry, for in his biography we read: 'I must become a Saunyasini, he would tell his friend, a palmist predicted it and he would show a certain straight line on the palm of his hand which indicated the tendency to monastic life.'

The Hand of a world-renowned Theosophist. (See Fig. 43)

The thumb is finely shaped, and denotes a strong will power and reasoning faculties of a very high order. The fingers are knotty, and the first knots strongly developed indicated an author. This lady was a prolific writer and has remarkable works on religion and philosophy to her credit. The first phalanges of all the fingers are longer, especially that of the fingers of Mercury and Jupiter, which denotes strong religious tendencies and oratorical powers. It is a fact that she won fame as head of a philosophico-religious society and speaker on religious and political topics. Her speeches were marked with force and eloquence. The mount of Saturn is developed and the second finger is high-set, and all the other fingers are inclined towards it, denoting thereby her inclination towards religion and renunciation.

Look at the main lines which are deeply traced, and the branches which form what the Hindu authors call the line of Tree, a sign of greatness, supported by the line of Mars endowing her with robust health and long life.

Look at the lines of Fate, Sun, Heart, Mercury and Head which are all triple forked, a mark of great good fortune, extraordinary fame as an author, speaker, political and religious leader. It is a fact that her grasp of ancient Hindu philosophy and presentation thereof to the world was remarkable and extraordinary, and she did much to popularise the teachings of ancient Hindu sages among the English reading public of the world. She was a great educational worker and her founding the central Hindu School and Theosophical College for women

in Benares will always be remembered. She worked for the Home Rule Movement in India, the home of her adoption. The people of India still remember and venerate her for the services she rendered to this country.

The following marks and signs which show fame in the world of religion, literature and politics were found on her hand. These signs, as already stated, were found on the hands and feet of great men and women like Shri Krishna and Radhika.

(1) Star on the mount of Jupiter, a sign of greatness.

(2) Line of Heart with triple forks and trident, a mark of great good fortune. This is true in the case of this person who was born in England, and married a clergyman from whom she separated and came to India which she adopted as her home. The position she occupied in society was a very high one and she rose to be the president of the Theosophical Society which position she had right up to her death. She was awarded the honorary degree of Doctor of Literature by the Benares University. She richly deserved this honour.

(3) Triangle on Saturn, a sign of *Yoga* or union with God.

(4) Lines of Sun, Mercury and Head marked with a trident at the end. This is the mark of uncommon fame as an author, orator and literary person. The line of Head is straight and rising from the mount of Jupiter and slightly touching the Life line runs towards the percussion. Such a line has been found on the hands of great ones of the world endowed with wonderful administrative talents and organizing capacity of an extraordinarily high order.

(5) There are more than three ascending lines or *Urdh Rekhas*, a mark of a prince or *Raja*.

(6) There are two fishes marked on the hand. This is a sign which confers on the hands of a woman husband, children, wealth, rank. She had a lifelong relationship with a son and daughter, both still living. The line of renunciation (marked A) and branches of the line of Heart curving on the line of Head militated against conjugal happiness. As a matter of fact she was "married" to the mission, so dear to her of propagating throughout the world the wisdom of the ancient Hindus.

(7) Look at the mark of flag. This denotes unusual success or fame. It is a fact that she won international fame as the president of Theosophical Society and as an author.

(8) There is clear big triangle made by the line of Fate, Head line and the line of Mercury. This is a mark of a person endowed with the faculty of looking into the future and with spiritual knowledge. This mark denotes an inclination to renunciation and a noble and good heart.

(9) The hand is philosophic and that is why, although born in England, she became so keenly interested in Theosophy that she ultimately rose to be the president of the society,

and occupied this office with distinction as long as she lived. *The Hand of India's Poet-Philosopher and Noble Laureate.* (See Fig. 44).

The hand of the world famous poet-philosopher of India will illustrate some unusual marks and signs found on great and famous hands.

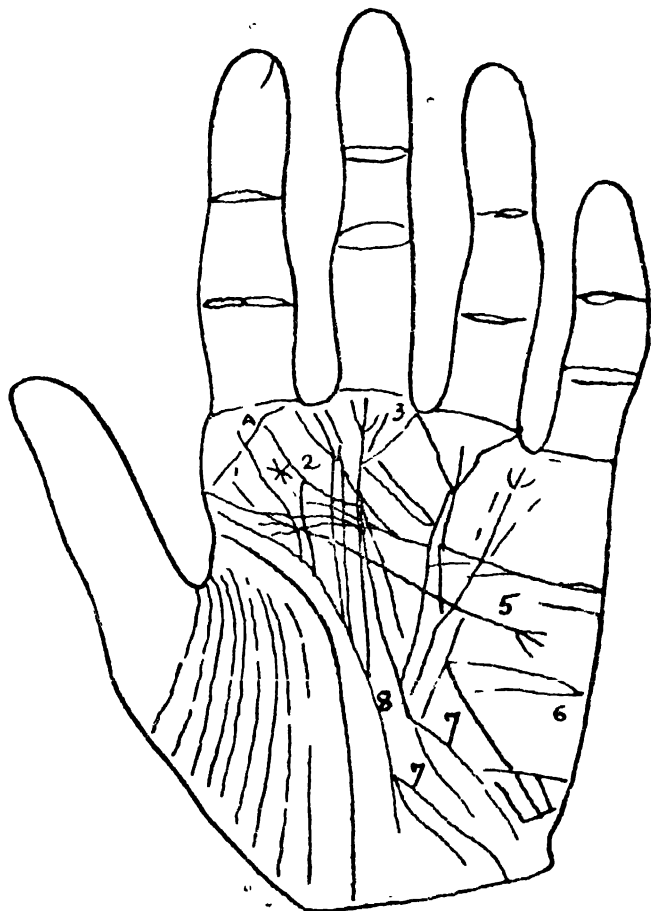


FIG. 43.

1. Star on Jupiter. 2. Line of Heart with a trident and triple fork. 3. Triangle on Saturn. 4. Line of Sun with a trident and triple fork. 5. Line of Head with triple forks. 6. Flag. 7. Fish. 8. Line of Fate forked. 9. Line of Diksha or renunciation.

The hand was beautifully and harmoniously developed. The fingers were sensitive and tapering and looked like flames of

fire, remaining one of the fingers painted by the artists of Ajanta.

Look at the line of Head which rises from the mount of Jupiter and terminates in a beautiful curve on the mount of Moon. It has two upper forks forming a sort of trident. The mount of Moon is developed with a creative curve at the percussion. The zone of imagination comprising upper Mars, Moon and Mercury mounts is excellently developed. The finger of Mercury is long, straight, evenly set on the palm and conically shaped and denotes literary ability of a very high order.

Look at the deeply marked line of Sun which rises from the line of Life and ascending the palm to the mount of Sun terminates in a trident, one fork of which goes up straight, the second inclines towards Mercury and the third bends towards Saturn. The combination of all these marks and lines made him a poet-philosopher and a painter. He was also a dramatist and novelist. His poetical works made him internationally famous and he is regarded as the greatest poet of India since the great Kalidasa.

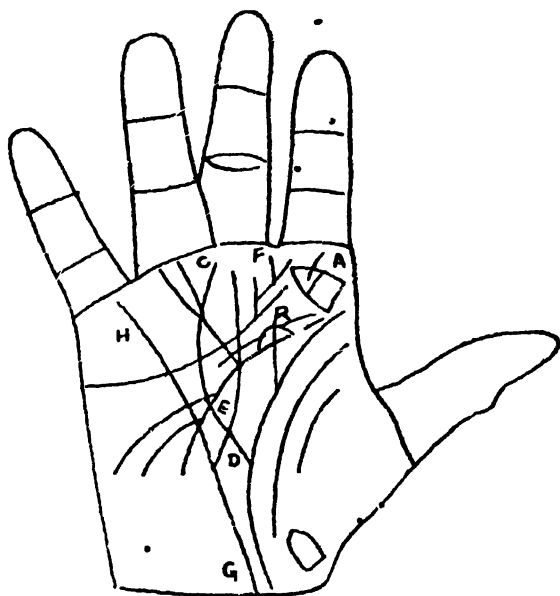


FIG. 44.

temple.

Line of Sun triple forked.

Line of Heart triple forked.

& D Signs of fish with heads turned upward and downward.

Line of Head triple forked.

G—H Line of Fate from the wrist to Mercury.

D—F Branch from Fate line to Saturn.

R Canopy. Double line of Head.

Other marks of greatness and fame are the following:—

(i) The sign of the temple formed by a square attached with a cross and joined by a hair line giving it the shape of a temple. This is on the Jupiter mount (A).

(ii) A small canopy formed by a line of success rising from the Life line and merging in the second line of Head (R).

(iii) Three long lines running up the palm: (1) Line of Fate bifurcated, one branch going to Mercury and the other to Saturn. (2) Line of Sun with a trident.

More than three such lines according to the Hindu school are found on the hands of a prince. He belonged to an ancient princely family of Bengal, and as long as he lived he looked and lived like a prince.

The marked and colourful personality is illustrated by his possessing the unusual line of Fate rising from the rascette and ascending up the hand and branching off into two or three lines running to the mounts of Mercury and Saturn and a branch from the second named line running to the mount of Sun where it is merged in the Sun line. This Fate line as also the Sun line, Head line and Heart line are branched. This, as already explained elsewhere, resolves into a line of tree which is considered a mark of greatness and goodness.

The student should note here that such a line of Fate denotes noble ancestry.

There is another mark of temple on the lower mount of Venus.

Another unusual sign is the three fish seen on his hand. Attention of the reader is drawn to marks D, E. He should note that one fish is made of the line of Life, line of Sun and line of Fate with its mouth turned upward. The line of Fate running to Saturn and the Sun line are so formed that they form another fish with its mouth coinciding with the one referred to already. The third fish is formed by the lines of Head and Fate to Saturn.

The mark of fish has been praised by Hindu writers as a sign of learning, greatness and charity. When the sign of fish is found with the head upward, it indicates that the possessor would be honoured and benefited early, but when it is seen with its head pointing to the wrist, honours and fruits of labour come to a person in old age. Both the kinds of fish can be seen on this famous hand. He was born in a rich and famous family and had all the advantages of birth. In his old age as he crossed the 52nd year he received public honours and recognition, and wherever he went he was received with great splendour. Even before his death the Oxford University awarded him the degree of Doctor of Literature but in his case it was

conferred *in absentia* by discarding ancient traditions. This also denotes that the person had Jupiter strong in his horoscope and hand. It is said that in his horoscope he had the sign of pisces rising with Jupiter and Moon associated therein. This conjunction of planets has been regarded by astrologers as a very auspicious sign which even a god can hardly hope to possess.

Look at the strong line of Life reinforced by a line of Mars, a full and strong mount of Venus and a strong and well developed mount of Jupiter. Note also the signs of temple on these mounts. When these two mounts are strongly developed, they denote that the possessor would be an amazing personality occupying the highest social position and winning glorious fame. He lived to an old age and kept fit right up to the end.

Look at the point on the line of Life from where the line of Sun rises. This was his 52nd year, when in 1913 he was awarded the Nobel prize for literature, and in 1914 the British Government's award of a title. From that year onwards right up to 1942 when he passed away, he won many international triumphs interpreting Indian idealism to the West.

• *The Hand of an Indian Statesman and one-time Prime Minister of a State (See Fig. 45)*

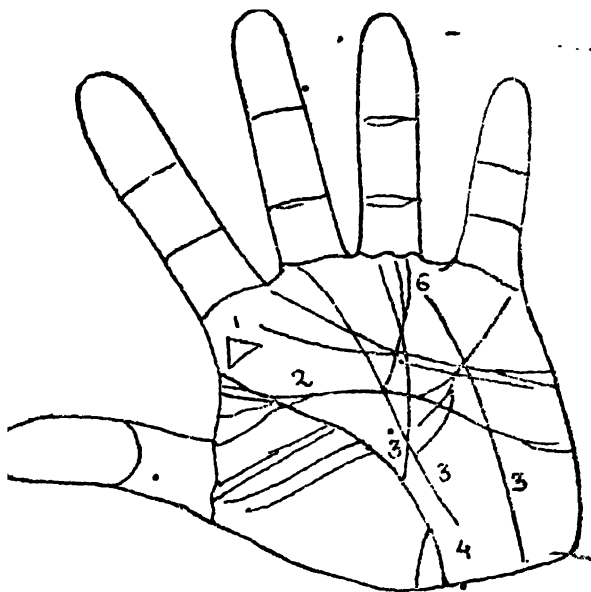


FIG. 45.

1. Triangle on Jupiter.
2. Line of Head worth noting.

3. Three up-going lines, the mark of a Prince.
4. Mark of a fish.
5. Line of Fate inclined to Jupiter.
6. Line of Sun with a trident.

The imprint from which it has been taken was rather blurred and the signs and marks were not clearly seen. The lines and signs shown in the imprint were found out with the help of a strong magnifying glass and will interest the student on account of the following:

The hand is evenly developed and broad, with the fingers set in a line. The thumb denotes strength of will and strong reasoning powers. The finger and mount of Mercury are very strongly developed, indicative of a person who would rise very high in the world. This person is a great administrator and as Diwan of two States he won great success and fame. The attainment of high office and social position is indicated by the strength of the mounts of Jupiter (social position and high administrative job) and of Venus (advancement in material sphere). The development of the plain of Mars and the mounts of Mercury and Moon denote qualities of drive, dash and push as also strong imaginative faculties. It is a fact that he distinguished himself as a minister by administrative and imaginative talents of a very high order. On his hand may be seen three *Urdh Rekhas* which as already stated are the marks of a prince. The mark of trident on his line of Sun is a sign of greatness and of honours and titles.

The line of Head is remarkable for its length, for it starts from the mount of Jupiter where it is seen associated with a triangle. Such a line denotes great organizing and administrative genius with a wealth of imagination.

Note the mark of fish at the wrist. Note the line of Fate ending towards Jupiter. This is the sign of a person who is destined to occupy a position of responsibility and power. This has come out to be true in the case of this person who has risen to the highest post open to an Indian in a native Indian State. This fact is also verified by the presence of the mark of tree which can be identified and located since lines are seen branching off. This kind of line denotes that many people would look up to him for help.

*The Hand of an Educationist and Adviser To Government
of Bombay (See Fig. 46)*

The hand of this person will interest the reader because of his rise to the responsible position of an Education Minister in the Rampur State and later on as Educational Adviser to the Government of Bombay after filling posts of importance like Directorship of Education, Kashmir, and Principalship, Training Collège for Teachers, Aligarh. He was associated with the drawing up of the famous Wardha Scheme of education. The following points are worth noting:

The hand is broad and balanced, with well-developed fingers which are set on a line with the palm, a sign of a fortu-



Fig. 16.



Fig. 47

nate and successful person. The thumb is strong, well-shaped and low-set with an island in the centre. It indicates strong will-power and uncommon intelligence and reasoning powers. The island, according to the Indian school, is the mark of a person who proves an honour to his family and people and becomes socially high-placed and rich. The base of the thumb has small islands denoting that the possessor would be blessed with sons. The finger of Mercury is straight, long and well-set, with the first phalange longer than the other two, denoting that the possessor is endowed with literary talents of a high order. It also shows that the person is an excellent speaker and has a sweet and moving voice competent to sway audiences. The fingers appear to be knotty, with the first knot clearly developed—the sign of an author. It is a fact that he is an orator and an author. All the mounts on his hand are harmoniously developed, indicative of a combination of the qualities of head and heart which have made him so successful. Look at the creative curve and developed mount of Moon—a mark of brilliant imagination.

Look at the fine lines rising from the upper line of Head and the line of Life at the commencement, denoting early scholastic success. He had a brilliant school and college career, winning scholarships in school and standing first in the University in B.A. This outstanding success as student is explained by his possessing a double line of Head, a mark of unusual mental ability. This is also the mark of a fortunate man of the world. The upper line of Head is straight and rises from the mount of Jupiter showing that the possessor would have great ambition, and since it does not touch the line of Life, it shows that the person would enter public life, and would have the courage and ability to express himself before large audiences. This line also indicates good organising and administrative talents. The second line of Head makes him cautious, sensitive and diffident; but shows that he would have fine imaginative powers. The upper line of Head enables him to control his imagination and the strength of will denoted by the thumb does not allow the imagination to run riot.

Look at the lines of Fate, one of which rises from the line of Life and ascends to the mount of Jupiter, a mark that he would make a prominent career by the dint of his ability. The second rises from the line of Head and goes up to the mount of Saturn where it is associated with two branches, one running towards the first finger and the other towards the mount of Sun. This is also the sign of brilliant success attained through mental ability. There are two small lines running on both sides of the line of Fate. The first line of Fate is branched, thus forming a line of Tree. Look at the line of Sun, rising from the Life line and ascending to the mount of Sun. From the line of Head, it becomes double, and on the mount of Sun may be seen three lines running parallel. This is the mark of a person who rises

to the top of his profession. This has come true in this case, as he has risen from a lecturer in a college to an education minister in an Indian State.

The lines of Fate and Sun denote that right from the 25th year, success began to be achieved by him, and as the years advanced success became more and more marked, till by the time he attained the age of 32, he had begun to come into the limelight. After the 35th year, as the hand indicates, success in life became all the more brilliant till he rose to be the Director of Education, where he gave proof of his talents as an organiser and administrator by giving practical shape to the Wardha Scheme of education. The 42nd year is another successful year. The line of Health on his hand is threatening as it approaches the line of Life. The possessor is likely to face an overstrained nervous system.

The beautiful first bracelet is another mark of good fortune on his hand.

Clear islands on the base of the thumb denote that he would have sons, one of whom would pursue a prominent career.

The line of Heart and mount of Venus denote a very high ideal of affection, friendship and honour.

Two triangles on the mount of Jupiter denote unusual success as an administrator. He has also made a name as an author and orator. This mark also denotes that he is likely to be appointed to represent the Government outside India.

The Hand of a Sanskrit Scholar (See Fig. 47)

The hand of this scholar has the following signs and marks denoting a remarkably successful career. He was a Sanskrit scholar of repute and occupied the high position of a University vice-Chancellor.

The hand is broad, with the mounts of Jupiter, Saturn, Sun and Mercury very well developed. The zone of imagination denoted by the mounts of Mercury, upper Mars and Moon is clearly in evidence, and shows that the Pandit had strong imagination with scholarly attainments, and that is why the degree of Doctor of Literature was conferred upon him. Note three straight lines on the inside of all the three fingers of Jupiter, Saturn and Mercury, an indication of a successful career. The fingers are evenly set on the palm, a mark of a fortunate and successful person. The finger of mercury and its mount are strongly developed, a mark of a successful career.

Look at the mount of Jupiter running to which may be seen several lines from the lines of Life and Head. These are the lines of Jupiter and denote that he would be successful in his ambitions. See the star on the mount of Jupiter, the mark of attainment of a high social position and success. There is a trident on Jupiter pointing to the same fact.

There is a double line of Life denoting good health and long age.

The star on the second phalange of the thumb is a sign of a prosperous career, and the prominent island at the base of the thumb denotes that he would have sons, one of whom at least would have a very prominent career. This has come true; as his son has risen to be the vice-Chancellor of a certain University.

The line of Fate rises away from the Life line from the wrist, runs unfaltering to its own mount, and is triple forked at the end, one branch going to Jupiter. This is the mark of a strong personality and a successful and brilliant career. There is another line of Fate which appears to start from the first line of Fate, and runs towards the mount of Saturn.

There are two lines of Sun, one from the mount of Moon to Sun and the other from the mount of Upper Mars to the same place.

The line of Fate sends several branches to the mount of Sun, one at the age of 35 from a point on the line of Head, another from the point on the line of Heart at about 50, and the third at 55. All these lines indicate brilliant success.

The line of Sun triple forked at the termination is also a mark of brilliant success in life. The line of Heart is triple

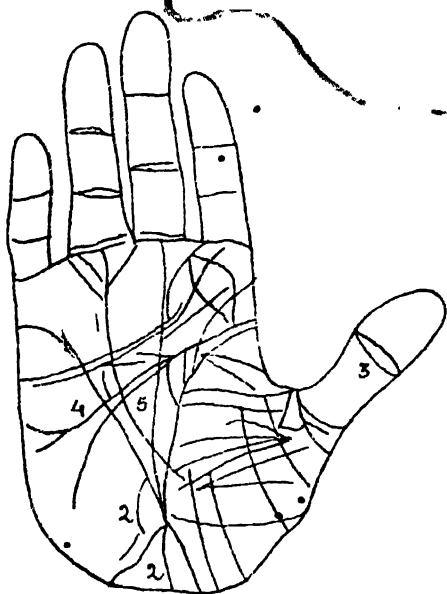


FIG. 48.

1. Line of Sun with a trident.
2. Marks of fish.
3. Island in the centre of the thumb.
4. Line of Head well-traced.
5. Line of Fate with branches towards Jupiter.

forked—a mark of great good fortune. The line of Head rises from the mount of Jupiter touching the Life line, runs to the other side of the hand, is deeply traced and becomes forked, one branch running to the mental mount of Mars and the other inclined to the mount of Moon. This line endowed him with a clear intellect and unusual mental faculties.

There is the mark of a triangle on Mercury, a sign of an intellectually clever person.

Note the sign of a fish inside the Life line, indicative of great learning and deep scholarship.

Vertical lines on the mount of Moon denote a clear glowing imagination with intuitive faculties of a high order.

A line from the mount of Moon may be seen rising and running to the Fate line and merging therein. This is the mark showing that at the age of 27 the Pandit must have been pushed up and helped by a person unconnected with his family circle. This is also the mark of a person who has a magnetic personality, for whom it is very easy to become a public favourite.

The Hand of a one-time Deputy President of the Legislature

(See Fig. 48)

The hand of this lady will interest the reader because of the following marks and lines.

(1) The line of Sun is marked with a trident, and is seen rising from the Life line and ascending to the Sun mount. As already stated this is a most splendid and fortunate sign to possess. Indian writers state that it shows that the possessor would be famous and devoted to religion. This is also a sign of wealth (see No. 1 in the print).

(2) The sign of fish (No. 2) on a woman's hand, indicates good fortune and the fortunate possessor is supposed to have everything, sons, grandsons, wealth; and to enjoy married life for a long time.

(3) The island in the centre of the thumb is also a good sign to have.

(4) The line of Head is very well marked on the hand, and indicates a clever person.

(5) The line of Fate is well marked and long and is inclined towards Jupiter which is the sign of a person who holds a high post under the government.

The Hand of a Famous Surgeon of Delhi, who Was Shot During the September 1947 Disturbances (See Fig. 49)

The hand of this Doctor is here included as it has the sign and marks which illustrate the well-merited celebrity.

The hand is harmoniously developed, with all the mounts well placed and marked. The fingers are of medium size, with cushions at the tips. The hand is fairly broad. Look at the line of Head which is deep, evenly traced and beautifully sloping. The mount of Mercury appears marked with upright lines. The thumb is well-shaped and long.



Fig. 49.

The tips of the fingers appear spatulate shaped, giving him energy and quickness. All these marks and signs indicate a surgeon.

Look at the line of Fate rising from the wrist and ending at the Saturn mount. It is also branched and indicates a person of remarkable personality.* Another mark worth noting is the line of Sun rising from the Life line and terminating on its own mount. This shows that the fortunate possessor will rise to the top of his profession; and it is a fact the late Doctor became famous all over Northern India for his remarkable and inimitable surgical skill and art.

Look at another unusual sign in his hand. It is the mark of Shivalay or temple marked (B) in the figure. This is the sign of extraordinary success and good fortune.

Look at the line of Heart marked with a trident, two forks of which make the temple.

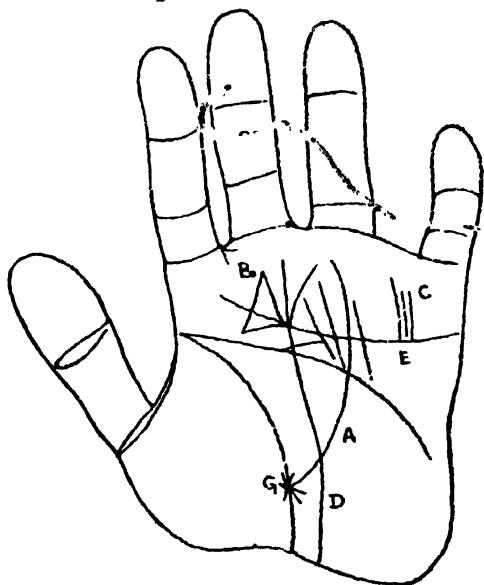


FIG. 49B.

- A Line of Sun.
- B Temple.
- C Upright lines on Mercury showing aptitude for medical studies.
- D Line of Fate.
- E Line of Heart marked with a trident.
- G Star on Life line showing an accident to him when his life was cut short by bullets.

Look at three lines of Sun, one long (A) and the other two shorter, both ending on the Sun mount. This is the mark of a rich and famous person.

Look at the Star (G) on the Life line. This indicates that the life would be cut short at the height of his fame (see also the line of Sun rising from the same point) through an unnatural and violent end. The famous surgeon was shot dead during the September communal riots of 1947 at Delhi.

The Hand of a Judge in the Punjab Provincial Civil Service
(See Fig. 50.)

This is the hand of a very honest and clear headed judicial officer. The features of the hand which would interest the student are his lines of Head, Heart and Fate. All these lines denote a person of sensitive and thoughtful disposition, endowed with clear logical and reasoning powers, backed by an intellectual ability of a very high order. The beautiful bend of the Head line at the termination denotes imaginative powers coupled with practicality. The marks of an honest and good judge are his long straight fingers, strong and well shaped thumb, beautiful line of Heart rising low on the mount of Jupiter, and strong mounts of Jupiter and Mercury.

The line of Fate rising from the wrist forms a sign of fish with the Life line, ascends unfaltering up the hand, and as it goes up the Head line and crosses the Heart line it becomes forked, one branch bending on to Jupiter and the other running to Saturn. This line indicates a prominent career and there is every likelihood of the gentleman occupying a very high judicial post.

The mark of the fish at the wrist denotes that the gentleman is learned, charitably disposed and is sweet and gentle by nature.

The line of Life though clearly marked is connected with a strongly marked line of Health which runs parallel to it, indicating a weak digestive system. Besides nervous tension would be on the increase as he over-steps the 35th year.

Look at the two beautiful triangles, one made by the lines of Fate, Health and Head and the other by those of Head, Life and Fate.

The first denotes interest in occult studies, and shows that the gentleman would acquire spiritual knowledge and would also be endowed with second sight and prophetic vision.

The good space between the lines of Head and Heart is the mark of a person who has breadth of mental outlook and evenness of temperament.

He started his career as a pleader, and at the age of 29 competed for a judicial post under government, came out successful and was appointed Sub-Judge. See the line of Success rising from the Life line and ascending to the Head line, and a branch from the line of Fate hung up and above the line of Head. The second line denotes another success in his career and refers to a judicial training, after which he was appointed as Commercial Sub-Judge. Look at another branch rising from



Fig. 50.



• Fig. 51.

the line of Fate and running towards the mount of Sun. This was at the age of 42.

At the age of 49 there is another chance of an elevation. See a branch from the Fate line to the mount of Sun.

After the 56th year, there is every likelihood of something prominent and high being done by the gentleman. Look at the line of Fate that has branched off, one branch of which may be seen running to the mount of Jupiter.

Look at the line on the Jupiter mount resembling Solomon's ring. This mark indicates that the possessor of this line would be inclined towards renunciation at the close of his career. This conclusion is supported by the presence of two triangles in the centre of the palm.

Look at the influence line rising from the line of Life. This is the line denoting his wife. It starts at the age of 16 and refers to early marriage in life. As it proceeds further it sweeps away from the line of Life on the mount of Venus, denoting that as the age of the judge advances, his wife would gradually fade out of his life and the relations between them would be only friendly.

The Right Hand of the Present Author (See Fig. 51.)

This is given with a view to explain to the student some important points connected with this study. Important events marked on the hand will be illustrated by the indications provided by the date of birth so that the reader might learn how to use the birth date to read, verify and accurately fix dates of events on the hand.

The date on which the author was born is 28-10-1897 at 7-30 P.M. As explained in the chapter on time and dates on the hand, the figures of the birth date if added bring the total to nine which should be considered as his destiny number. The student will note how this number and its harmonics 3 and 6 figured in his life as shown elsewhere.

Now we turn to an interpretation of the lines, signs and marks. The author's right hand is smaller than the left hand. This rare discrepancy indicates that the possessor would be moved by a philosophic and spiritual outlook on life, and hence it is reasonable to conclude that material prosperity would not come to him. In the present case this fact has come true, as the author resigned a government post, promising a very bright and prosperous career, to take up the teaching profession which is one of the poorest-paid in India, although in ancient times teachers were always placed above want.

The hand under study is a small one with knotty and philosophic fingers. The dominant mount and finger on the hand is that of Jupiter. This finger may be seen standing away, with all the other fingers attracted to it. Look at the mount of Jupiter on which may be seen ascending lines from the line of Life, a square and a small trident attached to the clear-cut and deeply

Traced line of Heart which runs to the other side of the hand and ends under Mercury with a fork. These lines and signs denote that the possessor is strongly Jupiterian with a high sense of duty and a lofty ideal of affection. He has a strong love of rule and the first phalange of the Jupiter finger being longest with a pointed tip denotes love of religious studies; but his view of religion is not indicated to be dogmatic. The square on the mount denotes versatility and a wide interest in various and unusual fields of knowledge. Besides, he has an honourable pride. Vanity and haughtiness are not part of his nature, as the square does not show these unfavourable mental tendencies.

Look at the line of Head which rises from the mount of Jupiter, but in its course through the palm instead of running straight to the other side, runs down to the lower mount of Mars and then turns up to cut through the line of Life and sweep through the palm and end at the upper portion of the mount of Moon in a fork with one of its ends turned up and reaching the mental mount of Mars. This line is beautifully curved, thin and deeply traced. The rising and terminating points of the line are excellent, and but for its connection with the lower mount of Mars it would have fulfilled its promises and the author would have been able to occupy high positions and become rich. People with such a mark have not been able to adjust themselves to their environments, and make use of people and circumstances for their own personal gains, especially in those cases where the finger of Mercury is low set. The malignant influence of the planet Mars overshadows their mentality and produces a hot head which spoils prospects of material success. On the hand of the author, the line of Head has a malignant influence of Mars and the finger of Mercury is also low-set.

Note also a definite slope seen in the palm towards the end of the Mercury mount denoting a deficient development of Mercurian qualities so necessary for success in life. The finger of Mercury being low-set, the author failed to use people and circumstances to his advantage.

His line of Head, denoting sensitiveness, over-cautiousness, hot temper and an element of diffidence, has stood in the way of his going up socially and materially, with the result that a life of comparative obscurity and poverty has so far been led.

Look at the knotty fingers. The first knot is fairly developed. This is the mark of an author. The author has always been moved to write books. He has done a little of research work in history and written a small book on the history of Hindu Rohillas, a subject upon which historians have so far thrown very little light.

Look at the unusual mark of two mystic crosses, one under the first finger and the other lower down between the lines of Heart and Head. Also look at the clear and big triangle formed by the lines of Head, Fate and Health. These marks denote

that the author would be interested in all occult sciences like astrology and palmistry. The big triangle according to the Hindu school is a sign found on the hands of persons who lead a life of purity, unselfishness and renunciation, and who are endowed with the faculty of going deep into the basic principles of religion and philosophy. They have also a prophetic vision, talk of the future correctly, also possess intuitive and spiritual insight. It is a fact that the author possesses in a fair measure a faculty of looking into the future and his reading of thousands of hands has been found to be accurate. Besides, according to Cheiro, a person born between the 21st October and 20th of November, makes a wonderful astrologer and physician. Doctors born under this sign have been found to have a healing touch. The author also became interested in medicine and studied the science of Homoeopathy with great attention. He achieved great success in treating patients free of charge. The author has always been moved by a philanthropic spirit, and this is indicated by his line of Heart, low-set finger of Mercury and thin and pinched bases of fingers, as also the low-set supple thumb shaped like the back of a wasp.

Look at the long first phalange of the conic tipped Mercury finger. These marks denote great oratorical powers, enough to enable a person to make a forceful speech. If these marks are read with the type of line of Head found on the hand and the low-set Mercury finger, the indications are that on account of nervousness, overcautiousness and lack of courage and push, the author failed to use his gift of oratory to carve out a public career of great promise, with the result that he has been satisfied with what he could achieve in influencing the career and character of school boys committed to his charge.

If the fingers of the hand are joined, they show gaps. This sign is considered by Hindu writers a mark of poverty. The author though at the head of a flourishing High School has remained comparatively poor, and he has had to battle against monetary difficulties all his life. This fact is also indicated by the low-set finger of Mercury.

Look at the space between the lines of Head and Heart denoting an evenness of temper, broadness of mind and sweetness and gentleness of disposition.

Look at the mount of Sun inclined towards Saturn which is strong. The brightness and cheerfulness of a position denoted by the mount of Apollo tones down the seriousness and melancholic disposition betrayed by Saturn, which again is bent towards Jupiter, inclining towards a life influenced by religion and society. Owing to the influence of Saturn the author has been obsessed with a strong desire to lead the life of a recluse. But owing to the strong influence of Apollo and Jupiter, he has not been able to extricate himself from social and family bonds. A small line of renunciation on the mount of Jupiter, and the big triangle formed by the lines of Fate, Head and Health

already referred to denote that the idea of following a path of *sannyas* may ultimately come to be materialized.

Examine the mount of Venus and the line of Heart which denote a person of loving disposition. The straight and long line of Heart denotes a type of affection almost feminine in its character. Besides, the mount of Venus has its development bent towards the side of thumb indicating strength and purity of character. The author has seldom allowed himself to be swayed by the baser instincts and passions of human nature. Moreover, these are the marks of trueeness of heart and constancy of affection.

Lower down on the mount of Venus will be seen squares which denote that the possessor will live like a prisoner. But imprisonment in his case is self-imposed. He does not feel like going out, and would like to be tied down to one place, and nothing in the world would tempt him to move out from the place he has adopted as his residence. Such marks of squares have been found on the hands of nuns who give up the world and retire into a convent. It is surprising that these squares are absent on his left palm. When these are found on the left hand, they indicate that the person would be jailed. The author avoided taking part in political activities and hence did not go to jail.

Look at the mental mount of Mars and Moon. The former is fairly strong denoting that the author is a mental fighter and has the qualities of resignation to the will of God and fortitude. Cross lines on this mount denote a delicacy of throat. It is a fact that the author suffered from an inflammation of the tonsils right up to his 14th year and after the 35th year suffered from quinsy and had his left tonsil operated upon.

The lower mount of Moon has a jumble of criss-cross lines showing weakness of the bladder.

Look at the upper part of the Moon mount denoting an inflammation of the intestines. The line of Health is also threatening and may be seen attacking the line of Life. These two signs if read together indicate a digestive disorder, and it is a fact that the author has been suffering from the 42nd year onward. The thinness and shadowy character of the Life line is worth noting. It indicates weak vitality and disorder of the digestive system. During the last 8 years the author has been keeping indifferent health and he had to pass through several serious illnesses, from which he miraculously recovered. In this connection the attention of the student is drawn to the conjunction of the lines of Fate and Life from which the former takes its rise, which is significant. It appears that in spite of ill-health the author has so far been living on fate alone.

Look at the line of Heart from which under a point between the first and second fingers, you will find a small line curving downward forming a mystic cross with another line. Interpreted, this line denotes a disappointment in affections. The

author had an affair of the heart at the age of 22 which proved a failure. The memory of the event is still fresh. The fact of the matter is that the affair was purely from his side. His good sense saved him from the crisis in his career, and kept up his reputation as an honourable gentleman. In this connection, attention is also drawn to the excellence of the Heart line denoting an idealistic type of affection, duty and patriotism.

Look at a downward going line rising from the line of Heart from a point where it is crossed by the Fate line. This line is long and reaches the lower mount of Mars. It relates to some fact which shocked his love nature and inclined him to a new mental outlook on life and stoic indifference to worldly affairs.

Look at a small triangle below the line of Heart where the line of Health touches it. This is the sign that the possessor would lay out gardens and hold agricultural and house property through his own earnings. In the case of the author it refers to a small but commodious house which was created by the author when he was forty. Look at the island in the centre of the thumb. This is considered a good sign, and denotes an attainment of wealth, happiness and reputation. Besides, it also shows that the person would be a scholar and would be an honour to the family he belongs. The author though not rich materially and financially has acquired the riches of mental estates and contentment.

Look at a big island in the family line at the base or joint of the thumb. This sign invariably denotes that the possessor would be blessed with a son or sons. The author has a son. Look at the lines of worry taking their rise from this sign and running towards the Life line and centre of the palm. The worries here indicated refer to the career of his son which has been the cause of no small worry to him.

Let us now read the main events of his career.

Look at the chained lines of Life and Head tied up together and running far into the hand. This shows a timorous disposition, lack of self-confidence, an inferiority complex and awkwardness of manner. These defects greatly over-shadowed the life of the author right up to the 24th year, and even after darkened his career. Look at the ascending lines reaching the mount of Jupiter. The first towards the side of the hand refers to a success in school when he won a scholarship. Another line of success is seen at the 17th year, when he passed his Matriculation Examination. Look at the line of influence rising from the Life line and running to the mount of Venus. This refers to his marriage at the early age of 17. Further on at the 21st year there is another line to the same mount. This was the year when he took his B.A. degree and started his career in a Government Department at Delhi.

Look at the lines of Fate and Life running as one line from the wrist upward. The Life line is called the line of father or *Gotra Rekha* by the Hindu palmists. When the lines of Fate

Examination in which he stood first and won a medal. Fix time the possessor would be sacrificed to the interests of his family and would not be able to pursue an independent career. In similar cases I have found that the possessors were sat upon by their family members and failed to win an appreciation of the career adopted. In the case of the author, he was under the influence of his father right up to his death in 1929, so that up to that time he looked upon him as his friend and philosopher. His career being thus strongly influenced, he failed to have an independent outlook on life.

Look at a line rising from the line of Life at the 25th year and ascending to the mount of Saturn. This refers to his career as a teacher which started at this age.

Examine the influence line rising from the Life line and running on to the mount of Venus. This refers to his marriage at 17. Note also the Life line till it gets dimmer and dimmer until the 43rd year, when it becomes shadowy. These marks refer not to the passing away of the marriage partner, but to the fact of an end of sexual life in the marital state. A similar sign has been read by me on several hands, when consequent on either physical disability of either of the two or both or circumstances over which they had no control, the marriage partners ceased to live as husband and wife, although they remained on very good terms and continued as best of friends.

Look at the line of opposition and worry from the side of the thumb crossing the Life and Fate lines, attacking even the line of Head and crossing over to touch the Health line. Read the 31st year at the Fate line, when owing to oppositions he was led to resign service in a Semi-Government High School which was taken over by the Government the following year. If he had not done this, he would have risen far higher in Government Service from a material standpoint.

This line of worry relates to another important event in his life. It starts from an influence line, which may be seen running behind the influence line representing his wife already referred to, and refers to his father who had great influence over his life. Its being cut by the worry line at a place where it is seen thinner and shadowy denotes the death of his father. As already stated above, it touches the Health line and even attacks the Heart line. Rightly interpreted, such a sign indicates that the worry represented would not only give a shock to the brain and heart, but would also go to weaken health and disturb the calm and smooth course of the life. In the case of the author, the event of his father's death greatly affected his health which began to deteriorate. As a matter of fact, the undermining of his nervous system started at this time.

Look at a small line rising from the Life line and ascending the Head line. This denotes a good success. In the present case it refers to the author's brilliant success in the M.A.

Examination in which he stood first and won a medal. Fix time on the Life line as 29th year.

Look at the second line of Fate rising a little below the line of worry or opposition referred to. This refers to his favourite hobby of practising palmistry, which originated in a rather surprising way. In 1928 after his resignation from Semi-Government education service he tried to secure a well paid and decent service in some other departments of the Punjab Government. In this he was helped by a relative of his, Prof. R. S. Lahary of Delhi, who accompanied him to Lahore and recommended him to the then Finance Member of the Punjab Government. The trip proved a failure, but greatly influenced his career in that it created in him an interest in a hobby, a love of which has been on the increase ever since. It happened thus. When a Veterinary College Professor of Lahore came to know that Prof. Lahary was a wonderful Palmist, he requested him to read his hand and those of some of his very dear friends. Prof. Lahary cheerfully accepted the request, and gave proof of his remarkable gifts of reading the destiny of a person in so surprising a manner that the author who had a thorough disbelief in astrology and palmistry was simply wonder-struck and his deep seated prejudice against palmistry was shaken to its foundations.

On his return from Lahore the author calmly thought over the question of taking up the study of reading human hands, and ultimately decided to start the hobby. He read with great enthusiasm the standard works on the subject. In the beginning it appeared as if the study would not lead him far; but faith and persistence helped him to surmount difficulties and obtain mastery of the art.

During last 18 years he has had a chance of reading thousands of hands which enabled him to gain an insight into human nature not otherwise possible. It has become an all-absorbing passion of his life, and he sometimes feels like turning into a professional palmist, but the teacher in him is too strong to allow this desire to materialize.

The present attempt to write a book on Palmistry is proof of his deep and abiding interest in the subject. In this connection the attention of the student is drawn to the second line of Fate which becomes deeper and bolder as it runs up the hand. A branch from this line shoots towards the Sun mount where it gets merged in another line resembling a bow, from where they together ascend to the base of the third finger. Read these lines along with two mystic crosses between the lines of Head and Heart as also the big triangle formed by the Head, Health and Fate lines. All these marks and signs refer to his gifts and powers as a hand reader.

Look at the mark of fish one at the wrist and the other formed above the line of Heart by the second line of Fate and a branch from it to the Sun mount. When the mark

of fish is seen with its head pointing towards the wrist, it is considered by Hindu writers as denoting that success in life would come to the possessor in old age. This mark of fish, as also the island in the thumb and the line of scholarship or *Vidya* seen under the third finger where it is thick, indicates the same.

Look at two small triple forks, one attached to the line of Heart and the other on the line of Head at its termination. The former is considered a sign of good fortune which in the case of the author has appeared in the shape of wealth of mental estates. The second triple fork relates to his interest in literature and religious philosophy and to some extent in poetry.

Look at the low-set finger of Mercury for unselfishness, the strong and dominant finger and mount of Jupiter for love of rule. The lower mount of Mars is also strong and is regarded by Dr. Wolfe as indicating pedagogic talents. All these marks and signs denote a teacher of young people, and explains the fact of the author having adopted teaching as his profession after giving up a well-paid job in a Government office at Delhi.

Look at the line of Health, heavily marked and traced, running from a place below the Heart line, crossing the line of Fate and ending on the lower mount of Venus. Note also that it is more deeply marked below the Head line towards the wrist. This line denotes that the constitution would begin to be undermined after the 35th year and nervous strain would be on the increase. A stoical indifference and change in the outlook on life would however enable him to keep fit. The line of Life being weaker denotes digestive and nervous disorders, and proper treatment, diet and rest have so far helped the author, and would in future enable him to live on.

In the above connection, the attention of the student is drawn to a small line running parallel to the combined lines of Fate and Life and reinforcing the weak vitality denoted by the Life and Health lines.

On the percussion, between the first bracelet and the line of Heart, and lower down on the mount of Venus may be read lines denoting three brothers and a sister. According to the Hindu School when the *Gotra* or *Pitri Rekha* or line of Life has branches running to Jupiter or itself rises strong and clear to it, and has cross lines coming towards it from the side of the base of the thumb, it is a mark that the possessor would have brothers and sisters living who would be a cause of worry to him.

The unusual marks on his hand are fish, big and small triangles made by the lines of Head, Health, Fate and Life, and triple forked lines of Heart and Head, as also a triangle formed on the mount of Sun above the Heart line. On a longish philosophic hand as possessed by the author they point to wide intel-

lectual interests. Whether these promise celebrity of any kind to him, the future alone can tell.

In the following paragraphs a method of fixing dates of important events by a proper use of the date and time of birth according to the English Calendar is given, and it is hoped that it would be used with advantage.

The hand reader, as already explained in the chapter on time and the hand, should mentally fix years of the past events on the hand and verify them with reference to the indications provided by the date of birth which is 28-10-1897. The figures of the birth date if added brings the number to 9 which is the destiny number. Dr. Unite Cross in his book *Psychology of Fate* writes that 9 is a figure of Science, and gives a distinctly practical streak to its possessors who are very inventive. and are usually found in positions of trust and responsibility. They have abundant tact and good judgment. Further he writes, "the possessors of a nine are apt to become involved in impracticable ambition, humanitarianism and schemes of philanthropy. Such people typify the highest expression of impersonal love. Besides, nine number people rely more on their inventive faculty than on their intellectual ability. Moreover the number nine as a digit of destiny refers to wisdom in life. Its possessors seem to have a wonderful accumulation of knowledge in their possession. Reincarnationists say that 9 people are old, knowledgeable souls and are with us in this incarnation for the last time, having completed the cycle of earthly learning."

All the observations regarding the destiny digit of 9 apply in some measure to the life of the author in view of his strong inclination to the intellectual and spiritual rather than to the material and worldly side of existence.

In this connection it would not be out of place to point out that great men with 9 as their destiny number have had the qualities detailed above. As for example, the date of birth of Mahatma Gandhi is 2-10-1869, which if reduced comes to 9. In his case it would be true to say that he may have been with us in human form for the last time, now born, if at all, in some other sphere.

The destiny digit of the author is 9. From the table given below it will be seen that 3 and 6 are its chief harmonics and any of these digits figuring in life refers to an important event in the career. For the edification of the student it is again stated at the expense of repetition that the palm should be read and events located on the lines and there the date of birth should be used to verify the events thus read:—

The Table of the Destiny Number and Its Harmonics.

Destiny number			Harmonics.
1	...	...	3, 5, 7.
2	...	...	4, 8.
3	...	...	1, 5, 7, 6, 9.

4	...	...	2, 8.
5	...	...	1, 3, 7.
6	...	...	3, 9.
7	...	...	1, 3, 5.
8	...	...	2, 4.
9	...	...	3, 6.

Calculated and verified from the signs and marks on the palm of the author the following years were memorable and associated with important events:—

1904	totalled	comes to	5:	Joined school for the first time.
1908	"	"	"	9: Won a scholarship.
1914	"	"	"	6: Passed Matric, start of married life.
1918	"	"	"	1: Graduation and start of career in Government Offices.
1920	"	"	"	3: Birth of his only son.
1921	"	"	"	4: Resigned Government Service.
1923	"	"	"	6: Appointed as Head Master of a High School.
1926	"	"	"	9: Took his M.A., standing first and winning a Medal.
1928	"	"	"	2: Unfavourable; resigned a semi-governmental job.
1929	"	"	"	3: Three events: (1) Loss of his youngest son, (2) Death of father, (3) Joined the Jain High School, Panipat as Head Master on 1-5-1929 which date if totalled comes to 9. He has continued to serve this school ever since.
1930	"	"	"	4: Inimical number: Health deteriorates.
1932	"	"	"	6: Marked success as Head Master.
1935	"	"	"	9: Marked success as headmaster and success as palmist.
1936	"	"	"	1: Purchased a house.
1938	"	"	"	3: (1) Success as headmaster, (2) Had an attack of dysentery of a serious nature, (3) Worry regarding the future career of his son.
1944	"	"	"	9: Serious difference with the Managing Board of the school which might have resulted in a complete change of career.
1946	"	"	"	2: Serious ill health. There appeared to be a physical breakdown, but he miraculously recovered



Fig. 52



Fig. 53

as if he was singled out by the allwise providence for some important mission.

From the above the student must have seen that 3 and its chief harmonics 3 and 6 have largely figured in his career.

The Hand of a Famous Urdu Poet (See Fig. 52).

The hand of this sweet-tongued Urdu poet famous all over Northern India for his beautiful verses breathing a charm characteristic of the man and his artistic writings included since it bears signs, marks and lines illustrative of significant points in palmistry. His cultivation of the art of poetry is inborn, and in spite of the heavy demands of the profession during his time, he has been found devoted to it. Let us see what marks indicate him as a poet.

1. Look at the mount of Venus which is so full and developed, for music and rhythm. Lower down note two marks of fish. This is the sign of learning and celebrity. He is a scholar of Urdu and Persian and deeply read in the literature of both.

2. The mount of Moon is developed with a creative curve, the mark of an artist. Note also the line of Fate which starts from the mount with a small beautiful fork running towards the upper side of the palm until it reaches the Head line where it is crossed by a line. But it does not stop there. It mounts on and on until it reaches the Heart line and cutting across, it goes up and ends at Saturn. A branch line from the forked Heart line ends in a fork between the first and second fingers. The student of this science would at once conclude that a Fate line as possessed by him makes one a public favourite, and it is a fact that he is liked for his inimitable and winning ways and easily becomes popular in the society and sphere he moves in. The fact of the Fate line being forked on the mount of Moon leads one to the conclusion that the gentleman would pursue some fine art with a lot of creative abilities. The mount of Moon is well developed to indicate fine imagination.

3. The line of Heart and the mount of Venus indicate qualities of sympathy and kindness with lot of romance and love in his nature, and these have urged him to write beautiful poems.

4. Look at the line of Head which in his hand rises from the mount of Jupiter and touching the inner line of Life sweeps on to the other side of palm in a beautiful curve until it reaches beyond the middle of the palm from where it ascends towards the little finger. The Head line, the student would easily note, shows fine imaginative talents, but the fact of its being turned towards Mercury mount and the line of Heart indicates that the possessor would also be moved by material tendencies.

5. The mount of Mercury and its finger are normally developed to show that the subject would possess sufficient abilities to carry out ideas promised by the mounts of Venus and Moon.

6. Lastly the fingers are conical and smooth and indicate inspirational and intuitional powers necessary for a poet. If his line of Head had not ended in an upper curve towards Mercury but had terminated towards Moon mount it would have been a magnificent sign. For in that case material and worldly interests would not have taken most of his time and he would have followed his inborn mental poetical tendencies.

Let us note other points on his hand.

The strength of the mounts of Mercury, Sun and Mars indicate a fine sportsman of charming manners.

Look at the two signs of fish present above the line of Heart with heads pointing downward, one under the second and third fingers, and the other made by the line of Sun and a line curving towards the fingers, which branches off in a fork to the Sun mount and the line on Mercury. Both the marks point to honours and fame coming to a person in old age. There is every likelihood of his leaping to greater fame than hitherto achieved by him, and he may produce some fine work of art worthy of him and the place he belongs to, for Panipat is at once famous for its decisive battles and poets and divines.

The Hand of a Care-free All-round Sportsman (See Fig. 53).

1. Examine the mounts and fingers of Sun and Mercury to read his cheerful spirit, self-control and coolness in face of defeat. Lower and Upper Mars show aggressive and defensive qualities as also a spirit of resignation to take defeat in a sporting spirit. Look at the 2nd phalange of his Saturn finger indicating an interest in outdoor life and activities. He is an all-round sportsman with a lot of grit and persistence to play a losing game in a remarkable way. I have personally seen him winning a game when chances were very remote, through steadiness and courage. All these qualities are made use of efficiently by him because of his having a clearly traced and straight line of Head slightly joined at the commencement with the Life line. The line also indicates a care-free person who takes a sensible view of life. The Head line being straight indicates a truthful person.

Notice the absence of lines on the Venus mount and cross lines from the side of the thumb to the inside of the palm. This is the mark of a person who does not allow worldly worries to cloud his life.

The forked line of Heart is the mark of constancy and indicates deep and unflinching affection towards all. He is a lovable man who sheds happiness around him. He has remarkable qualities of adjustment.

Look at the lines of Fate. One rises from Luna and ends at the Head line. His career as a teacher started at 24 and ended at 35. After this he obtained a physical education diploma and entered Government Service in the Punjab. Look at the second line of Fate starting from the Head line and going

up the hand. His Fate line indicates that he would win popularity. He has always proved popular with his pupils and has succeeded in infusing enthusiasm among the players in games. Physical instructors of his type would, if appointed in all educational institutions in India, create a real love of games which we Indians lack so much.

The attention of the student is drawn to the absence of strongly marked lines on Venus running parallel to the Life or coming out of it, as also on the Mercury mount. This indicates that he although loving by nature would not allow himself to be deeply moved by any of his three wives who had a chance of entering his life.

Look at the line coming from the Heart line, falling to the Head line and cutting the Fate line at the age of 40. This refers to the death of his second wife.

Look at the islands on the family line. They refer to the fact that he would have sons.

The fewness of lines as found on his hand, along with the indications of a happy, care-free disposition is very rare in this troubled age. He is very likely to lead a happy and contented life right up to the end. This in itself is a sign of rare good fortune.

The Hand of an Author of International Fame (See Fig. 54)

This is the hand of a scholar and author who has won international fame. Look at the mounts of Sun, Mercury, Upper Mars and Moon which are more developed than the mounts on the opposite side of the hand. The finger of Mercury though low-set is straight and long, indicative of literary ability of a high order. The third and second fingers are of a spatulate shape. The dominance of the zone of imagination and the sub-conscious, represented by the mounts referred to above, indicates extraordinary creative and imaginative talents. The vertical lines on Mercury denote psychological gifts and talents for scientific studies. The straightness, length and shape of the little finger is a sign of facility of expression which distinguishes his writings. Look at the thumb which is long and the nail phalange of the fingers which is longer than the other two. This mark endows him with inspirational and intuitional faculties. The finger of Jupiter is conical and its first phalange being long when read with the indications of the strong fingers of Saturn, denotes that the owner would be moved by religious feelings and would use his imagination sublimated, because of the presence of two marks of temple made by the Fate line with lines from the mount of Moon merging into it, to go deep into the perennial philosophy and present before the world an exposition of it. He is an idealist. The marks of fish at the wrist, the triangle associated with the line of Head which is the most animated and strongest line on his hand and which terminates on the upper mount of Mars denoting thereby that the possessor would, through his intuitional and revolutionary

tone of mind, take an independent view of religious philosophy and would be gifted with discrimination or *Viveka* or *Gyan* as it is termed in Hindu Philosophy. He would have been a *Gyan Yogi* if a triangle had been seen on the mount of Saturn associated with the line of renunciation encircling the mount of Jupiter, as in the case of Swami Vivekanand and Mahatma Gandhiji. It is a fact that the owner of this hand has made a comparative study of the principal religions of the world and occupied a chair of Professor of Comparative Religions in one of the Indian Universities.

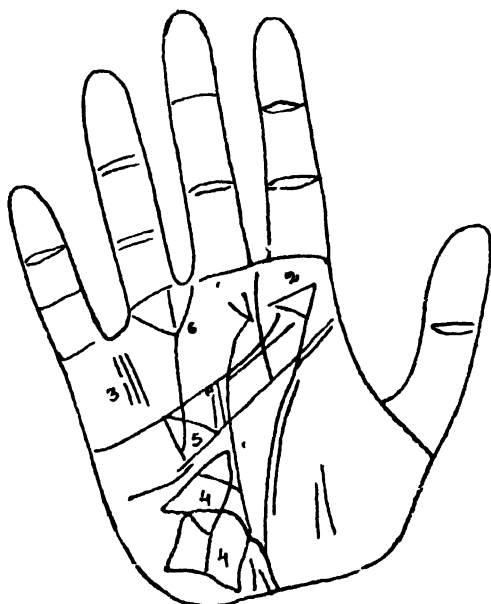


FIG. 54.

THE HAND OF AN AUTHOR OF INTERNATIONAL FAME

1. Fish. 2. Flag. 3. Vertical lines on Mercury showing psychological gifts and scientific talents. 4. Temple. 5. Triangle. 6. Trident.

The marks of international fame as an author are given below:—

1. A line from the line of Head to Jupiter associated with a triangle there assumes the mark of flag, denoting that the fame would be won through mental and literary ability.

2. The line of Fate associated with the mark of temple, ascending the mount of Saturn and inclining towards Jupiter indicates thereby that the career would be prominent.

3. The line of Sun is seen with a trident.

4. The mark of fish is the sign of scholarship and confers on the owner vast acquisition and accumulation of knowledge and a good and pious religious nature.

5. Mark of temple on the mount of Moon, coupled with the strength of Saturn and its finger, denoting mystical and religious studies, is the sign that the imaginative and intuitional faculties would be used in the religious sphere and through it to write books of international fame.

6. His is the hand of a creative artist with an uncommonly active imaginative faculty through which he has been able to produce glowing images. The finger of Sun is spatulated and beautifully shaped and the mount marked with a trident giving him fame as an artist.

The Hand of a Literary Genius Who Has Won International Fame (See Fig. 55)

This is the hand of a person who had a formal school education for only five years, but made himself one of the most distinguished writers of the age and was awarded the Nobel prize for literature.

Look at the line of Head, and the mount and finger of Mercury which is straight and long, a mark of literary ability, excellence of intellect and devotion to literature. The depth and thinness of the line denotes learning and a hard mental student. By the time he was 12, he had read the writings of many famous authors.

Look at the line of Fate which starts from the wrist away from the Life line and ascends the hand. This is the mark of a person who carves a career for himself

Look at a line from Life line at the age of 15 to Jupiter (see B-B). This was the year when he started his career as a clerk. The next memorable year in his career was the 20th. See another line (C-C) springing from the Life line and ascending to Jupiter. This was the year when he started on his literary career that was destined to bring him a fortune and make his name famous all over the world. Look at the line of Sun (4) rising at that age and a line from Moon touching it. The Moon mount is uncommonly developed, indicating imaginative and creative talents, and a line from it to Success line and forming into a mark of fish is the sign of a creative artist in the field of literature. For nine years from the 20th year onwards this remarkable person struggled with great persistence to fix himself up in life. The line of Fate denoting the period up to the 29th year was shadowy, but after this year it was supported and reinforced by another line (5) ascending the Saturn mount. Read this year on the principal line of Fate opposite to the point of its start. From this year onwards success began to come to him. But this was delayed up to the 35th year, after which fortune began to smile upon him.

Look at the finger of Mercury which is lowest and the line of Head which rises from inside the line of Life. The first finger is also low-set. These marks denote that the owner was handicapped in early life by shyness, timidity and self-consciousness,

but by dint of will-power (see the long strong thumb) he overcame these serious defects and became one of the most brilliant speakers and debaters of this age.

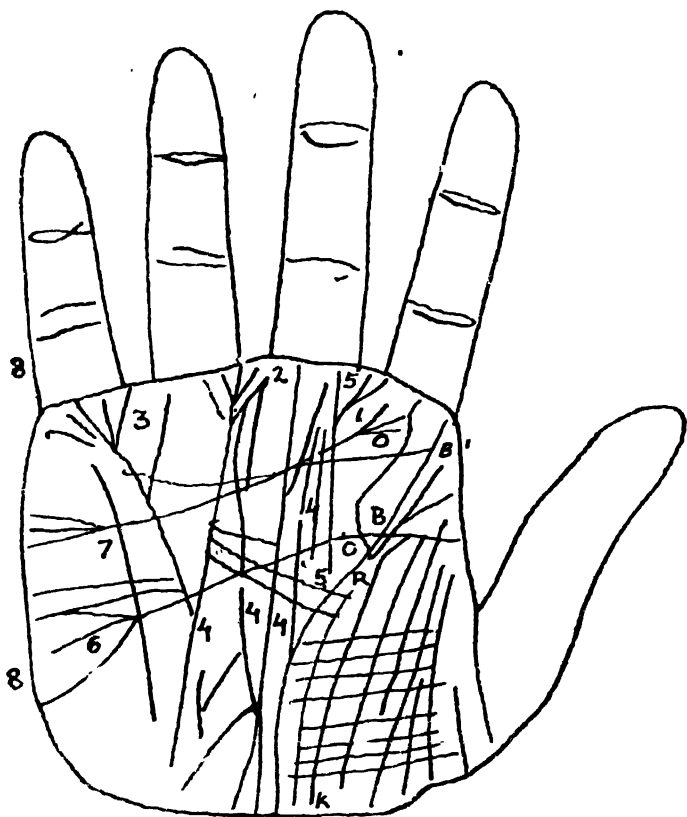


FIG. 55.

THE HAND OF A LITERARY GENIUS WHO HAS WON
INTERNATIONAL FAME

1. Trident on Jupiter. 2. Trident on Sun. 3. Trident on Mercury. 4. More than three perpendicular lines from wrist upward. 5. Flag. 6. Line of Head triple forked. 7. Line of Intuition. 8. Mercury finger straight, Percussion toward moon side developed.

At about 42 note the influence line (marked R-R) and the Success line from the Life line to Saturn (5). These signs denote marriage with a rich heiress and a complete change in his life. This marriage proved to be a happy one. Mark the nearness of this line to the Life line. This union lasted for 45 years until his wife's death when he was 87 year old. Look at a line rising from the influence line and ending at Mercury in the

form of a trident (see No. 3). This indicates success after marriage in the literary field. World fame and good fortune are read from the following marks:

1. There are tridents associated with the line of Heart on Jupiter, the line of Sun on the Sun mount, and a line to Mercury (see 1, 2 and 3). The line of Head is also triple forked, and its termination on the mount of Mars sending a branch to the mount of Moon indicates that the owner would have a revolutionary impulse and through his powerful pen create a stir in society.

2. The mark of a tree is the sign of fortune and fame according to the Indian school. The fortunate owner of the mark does as much good to his fellow beings as a tree does to those who rest under its welcome shade. This line is clearly seen on his hand as most of the main lines are beautifully branched. The lines if associated with branches assumes the sign of a tree.

3. The line of intuition (see 7) gives him the uncommon faculty of going deep into the realities of life.

4. There are more than three ascending lines on the hand. According to the Hindu School, this is the sign of a prince and a fortunate man. The owner of this hand though uncrowned holds a position in the literary world which is in no way inferior to that of a prince.

5. A line from the line of Head to the Mercury mount terminates in a triple fork. This is the sign of extraordinary fame in the field of literature.

6. The fingers of Sun and Mercury indicate dramatic talents of a high order.

7. The sign of a flag on Jupiter and Saturn, the mark of a star on Jupiter.

8. The owner of this hand, owing to his clear-cut Life line reinforced by a line of Mars running parallel to it, possesses a robust and sound constitution and keeps good health even at the advanced age of 94.

The lines of his hand denote that he is rich.

The Hand of a Famous Author — (See Fig. 56).

The hand of this famous writer is inserted to illustrate the following marks and signs:—

1. The fingers are evenly set in the palm, a sign of a mentally balanced personality who would achieve magnificent success in life.

2. The finger of Mercury is straight with a long nail phalange, a sign of literary and mental ability.

3. There are two lines of Head. One is tied with the line of Life denoting a nervous, cautious and diffident disposition. The second rises from the mount of Jupiter and runs straight and long towards the other side of the hand. This is the mark of great independence of character and a go-ahead spirit, and people with the mark drift unconsciously into public life. The

owner of this hand won name and fame as a person of uncommon literary ability, wielded a powerful and facile pen and earned international celebrity as a writer whose books are read with interest all the world over.

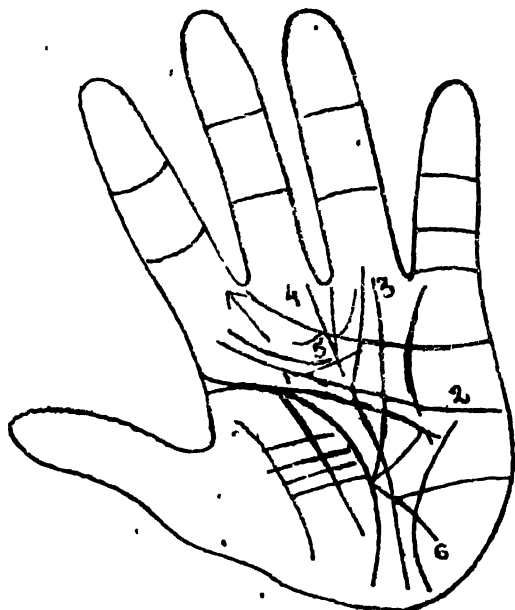


FIG. 56.

THE HAND OF A FAMOUS AUTHOR

1. Line of Head.
2. Second line of Head.
3. Line of Sun rising from line of Life.
4. Line of Fate forked on Saturn and branched thus denoting line of tree.
5. Mystic Cross.
6. Mark Bow on Moon mount.

The line of Fate (see No. 4) rises from the wrist and ascends to the mount of Saturn where it is forked. In its course through the palm, it throws branches to the mount of Sun denoting that the owner won unusual celebrity and success in the profession of a palmist and astrologer that he adopted. The line of Fate is associated with a mystic cross (see 5), a mark that he would make palmistry and astrology his profession.

The line of Sun on his hand rises from the line of Life and reaches mount of Sun, a mark that the subject would rise to the top of his profession, and become immensely rich.

The mounts of Mercury, upper Mars and Moon are extraordinarily developed, and there is a creative curve on the per-

cussion. The finger of Mercury is straight and long with the first phalange of the same longer than the other two. These marks denote a strong imagination and literary talents.

There are more than two *Urdh Rekhas*. The line of Fate is branched (the mark of a tree), denoting a person of high social position who leads a princely life.

There is a line on the mount of Moon like a bow, a sign of uncommon intuitional and occult powers. This is the mark of fame.

There are two triangles, one made by the lines of Fate and Head and a faintly looking line of Health; and the other by the lines of Sun, Heart and Fate. These indicate that the owner would possess intuitional powers, a natural prophetic vision and spiritual insight and would be master of secret sciences.

There is the mark of a spearhead, a mark of fame.

The Hand of a Famous Literary Man and Author (See Fig. 57)

This hand of the most famous literary figure of his time and the most widely read humorous writer of all time will interest the reader because of the unusual lines and signs found in his hand. Born in poverty and obscurity this remarkable man rose to be famous and made millions of pounds by writing books.

The hand is evenly balanced. The thumb is well-shaped and strong. The fingers set on a line denote a balance of capacity and good fortune. The Mercury finger, straight and long, shows uncommon literary ability. Note the length of the first phalange of this finger. The fingers are knotted and the first knot, the sign of an author, is noticeable. Another mark of his literary talents is a branch of the line of Head associated with a triangle on Jupiter. Besides, this fact is supported by a line from the Life line forming into a flag on the same mount (see No. 1). The mark of flag according to the Hindu School denotes immortal fame, won by this author by writing two books which will be read throughout the centuries to come.

On his hands may be seen five marks of fish denoting learning, charity and happiness.

Two lines of Fate on his hand may be seen springing from the mount of Moon, one terminating on Jupiter with a fork and the other on Saturn (see 2). When the Fate line connects the mount of Moon with Jupiter, it is the mark of a person of great personal magnetism who becomes a public favourite and pursues a public career of great brilliance and prominence. Such an association of Moon and Jupiter is considered a fortunate sign. This brilliant man was magnificently successful as a public humorous speaker, and although at the age of 58 (see small lines crossing the line of Sun and the two lines of Fate forming into an island), ran into heavy debt, he refused to declare himself bankrupt and made enough money by delivering public lectures to pay off all his debts.

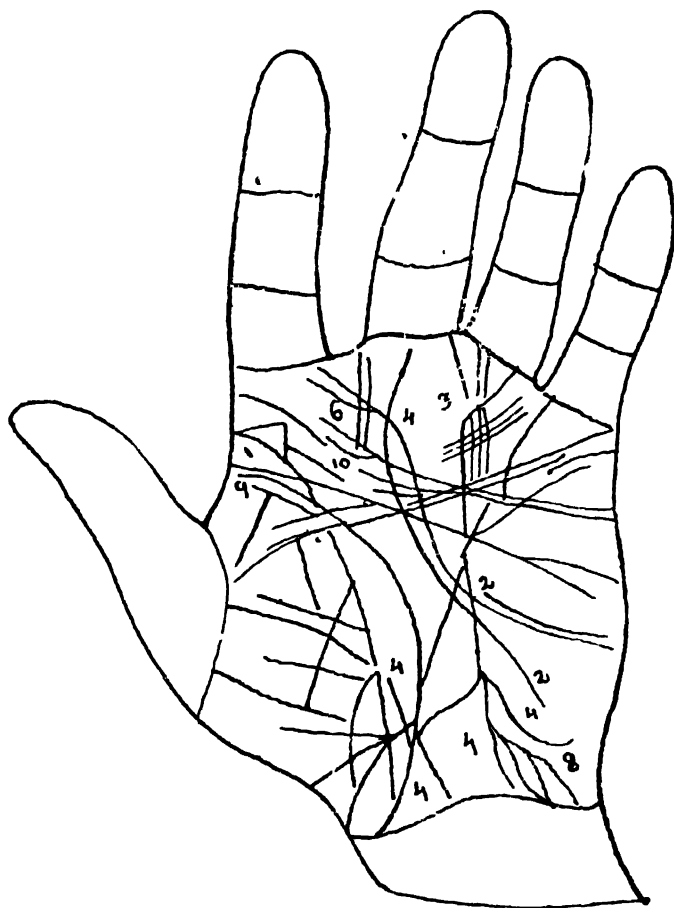


FIG. 57.

THE HAND OF A FAMOUS LITERARY MAN AND AUTHOR

1. Triangle on Jupiter associated with a line of Jupiter.
2. Line of Fate running to Jupiter and Saturn cut by two small lines and forming an island.
3. Line of Sun marked with a trident and accompanied by several small vertical lines on Sun mount and crossed by small lines.
4. Five marks of fish.
5. Line of Head forked at the end.
6. Line of Heart forked.
- 7-8. Conch.
- 9 Influence Line.

The line of Heart is double and is triple forked on Jupiter, a mark of great good fortune and the sign of a millionaire. This

line is faultless and rises on to Jupiter. It is a fact that this man was more fortunate in love than in business.

The line of Head is straight, evenly traced, well-marked and forked at the end (see 5). This line is called by ancient Hindu writers *Dhan Rekha* or the line of wealth and mother. In this case it is remarkable for its straightness, depth and points of rise and termination, indicative of a famous genius. From its strength and excellence may be inferred that the mother whom it represents must have been a remarkable woman. That this man inherited his splendid gift of humour from his mother is perfectly true.

Look at the line of Sun which rises from the plain of Mars and ends on the mount of Sun with a trident, one fork of which is inclined towards Mercury, the second goes to its own mount and the third is bent towards the second finger. This is the mark of an unusual success attained by a person. Famous universities of England and America conferred upon him honorary degrees.

Look at the wrist where you will find the sign of a conch. This is the mark of a multi-millionaire. It also denotes greatness (see 8).

Look at the line of Life which is reinforced by a second line of Life or Mars running parallel to it. This gave him great and unusual vitality, and he lived up to a ripe age of 76 full of honour and glory.

The early life of this man was hard and was passed in poverty. Note the lines of Fate and Sun starting from the plain of Mars and not from the wrist. He was a self-made man and had schooling for a very short time having left school at the age of 12. By dint of hard work and merit he rose to be one of the greatest literary figures of the world.

Look at the influence line (marked 9). It is cut and stopped by a line of worry from Mars. It represents the death of his father, when he was only 12 years old. It was a memorable year in his career. After this he left school and a change in his career took place. Look at the line of Jupiter rising from this place to Jupiter and associated with a triangle. This created aspirations and ambitions in his mind.

Look at a line marked 10. It rises from the line of Head and gets merged in a triangle on Jupiter, and indicates beginning of mental aspirations and ambitions. This took place at the age of 15, and was the most important and memorable event in his life. It refers to the fact that a page torn from the life of Joan of Arc, which he chanced to pick up and read, had a wonderful influence on his life; for it awakened in him an interest in all history and laid the foundation of that intellectual life which he led later on.

Look at the Fate lines forming into an island and the three or four lines on Sun mount crossed by other horizontal lines

and the short second phalange of the Mercury finger. The presence of more than one line on the Sun mount denotes that besides his principal career as an author, he was drawn to other business schemes, wherein he failed miserably (see the cross lines on lines of Sun and island in the Fate lines). The shortness of the second phalange of the Mercury finger is the sign of deficiency in business ability.

It is a fact that this remarkable man lacked business talents. He was a scholar and man of intellect. Scholars and students are bad business men. He made the mistake of launching business schemes which resulted in huge financial losses, involving him in heavy debt which he paid off by working hard in spite of ill-health. His honesty and courageous and honourable nature are read from the mount of Jupiter, signified by a triangle and the forked line of Heart.

Note that after the 63rd year, right up to his death at the age of 76, he lived well in honour and glory (see that the lines of fate and Sun are clear and the latter is triple forked, a magnificent sign of success).

The Hand of a Famous Journalist (See Fig. 58).

The hand is broad, with all the mounts well-developed, endowing him with all the magnificent qualities of head and heart. The fingers denote, quickness of intellect and an excellent capacity to put his ideas into practical shape.

Note that the line of Head rises from the mount of Jupiter, and after touching the Life line runs through the palm in a beautiful curve. After the 35th year it straightens up and reaches the mental mount of Mars. In its course through the palm it is deeply traced and long. The line denotes unusual intelligence and fine intellectual ability. The possessor was a very famous journalist and this fact is further verified by his straight Mercury finger which has a line running through all the phalanges. The mount of Mercury is strong and is the sign of success in the intellectual field. The mark of a trident on Mercury and Sun denotes brilliant success and unusual celebrity attained in public life. He was an effective public speaker and a distinguished editor of an English Daily for a number of years. He took part in public life and ultimately rose to be a Minister of Education in a Province of India.

The line of Heart with a trident at the start is the mark of a person who has a high ideal of duty and affection. This trident is the sign of fortune.

Note the two marks resembling an arrow or spear-head on the mount of Jupiter, showing that the possessor would win success and fame. Look at the mount of Moon with hair lines towards the Fate line denoting an active imagination.

It should be noted that on this hand, all the lines are very fine denoting a greater fund of energy than muscular strength, as also emotionalism which was held in check by the strength

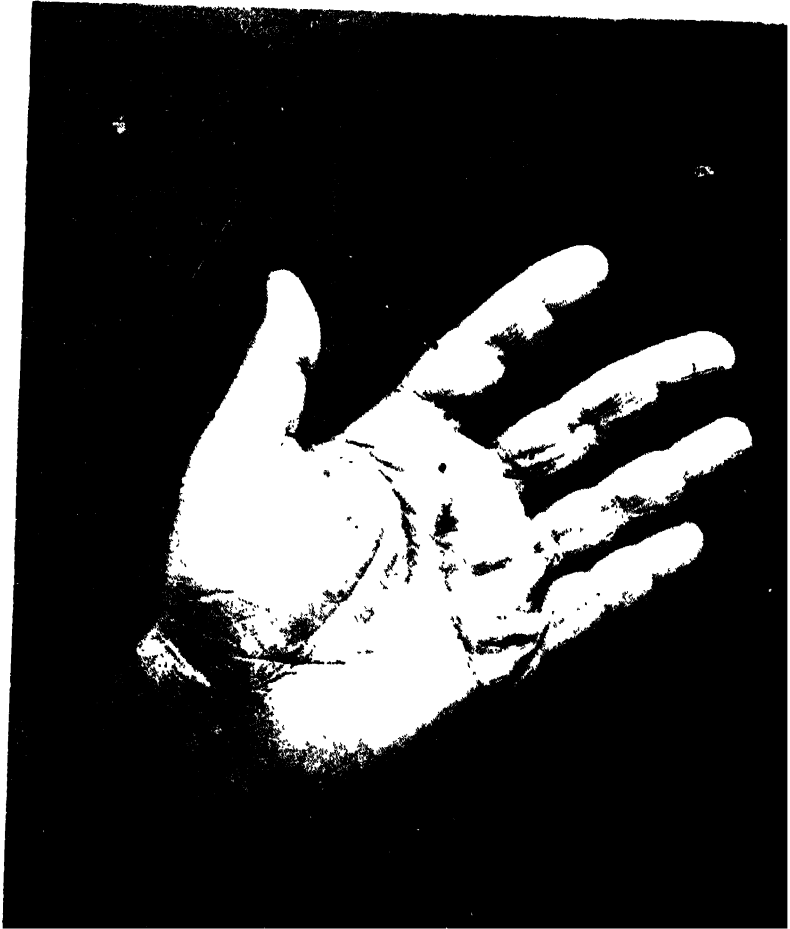


FIG. 58.
THE HAND OF A FAMOUS JOURNALIST

of will denoted by the thumb, and the strong Head line terminating on the Mount of upper Mars showing will and self-control.

The line of Fate rises from the wrist and in its early course is weak but after the 25th year, it ascends deep and clear, sending branches. A second line of Fate, again branched, may also be seen rising from below the line of Head and reaching the Saturn mount.

Look at fine lines rising from the line of Life and going up the palm, indicating efforts made to improve his career. The two lines of Fate indicate his career as a journalist and politician.

Note again a line from the Life line ascending to the mount of Sun where it becomes triple forked. This is the mark of a person who reaches the top of his profession and becomes famous. A branch from the line of Sun to the mount of Mercury indicates success as a speaker and writer.

Branches from the lines of Fate and Head to the mount of Sun indicate magnificent success in his career.

Look at the wrist, where there is a mark of fish, the sign of a learned and good man.

The lines of Fate, Sun, Heart and Life have branches which assume the mark of a tree, a sign found on the hands of people who do immense good to humanity and are fortunate.

There is a small island on the centre of the thumb, a mark denoting that the person would be prosperous.

The Hand of a Famous Actress (See Fig. 59)

The hand of this famous actress will interest the reader because of the following unusual signs, lines and marks:—

1. Trident on Jupiter, a mark of unusual celebrity.
 2. Four ascending lines found on the hand, viz.,
 - (a) Line of Fate from the wrist to Saturn, unbroken and strong, throwing a branch to the Sun mount (A).
 - (b) Line of Sun rising from the wrist and reaching the mount of Sun, where it is associated with a star. There is also another star on this line between the lines of Head and Heart. Such a line is rarely seen on a hand and is the mark of brilliant success, fortune and wealth (B).
 - (c) The third line (C) reaches the mount of Saturn.
 - (d) The fourth line (D) reaches the mount of Mercury.
- According to the Indian School if more than three lines are found on the hand, it is the mark of a prince.

This actress at the height of her fame occupied a position in society not inferior in any way to that of a princess.

The sign of a flag (No. 3) is another sign worth noting.

There is the mark of a temple, with its base made by mark (5) and sides formed by the lines of Life, Sun, Fate and a line from between the upper Mars and Moon (see No. 3, 4). At the top of this sign is the star.

The line of Head rises from the mount of Jupiter and runs straight to the mount of upper Mars where it ends in a triple fork. Such a clearly traced and straight line is rarely found and is a mark of greatness and dramatic talents, also verified from the straight finger of Mercury.

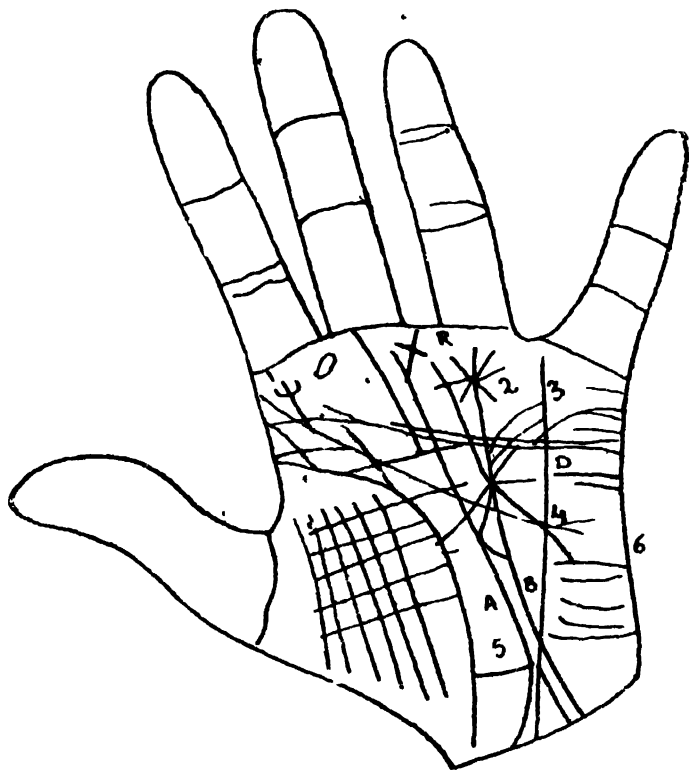


Fig. 59

THE HAND OF A FAMOUS ACTRESS

1. Trident on Jupiter. 2. Star on line of Sun and Sun mount. 3. Flag. 4. Line of Head triple forked. 5. Temple 6. Creative curve. 7. Four up-going lines, Fate, Sun, Mercury and from mount of Moon to Saturn.

The mounts of Venus and Jupiter are well developed and denote that the possessor would attain a good social position and would be an amazing personality.

Look at the line of Fate and a branch of it on Saturn, crossed by a small line (R).

This is the sign of heavy misfortune in old age.

The Hand of Politician and Administrator (See Fig. 60).

This is the hand of a great administrator, statesman and orator. The student will note that on his hand the finger of

Mercury is very straight and long, so much so that it reaches the nail of the third finger. The mount of Mercury, the place wherefrom success is read is unusually developed. These two marks combined to make the owner possess remarkable talents as an orator and endowed him with the gifts of organization and administration denoted, by a straight line of Head.

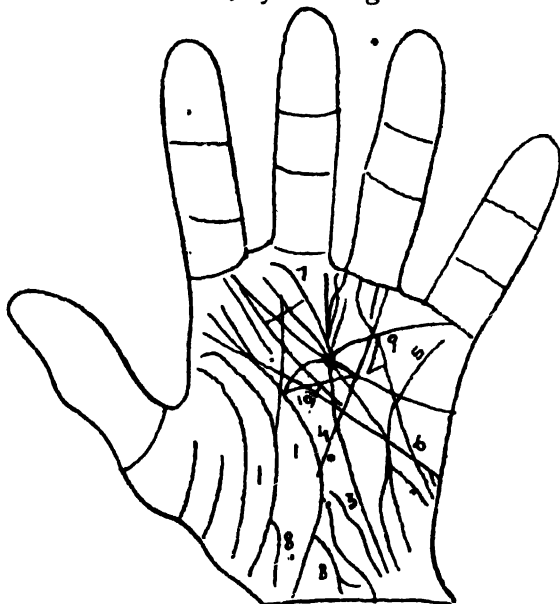


FIG. 60.

THE HAND OF A POLITICIAN AND ADMINISTRATOR

1. Double line of Life. 2. More than three up-going lines. 3. Line of Fate branched. 4. Line of Sun from Life line to Sun mount. 5. Line of Intuition. 6. Line of Head straight with branches to Jupiter. 7. Lotus line or trident on Heart line. 8. Mark of fish. 9. Triangle on Sun. 10. Mark of Capony.

There is a second line of Life or Mars (see No. 1). This denotes great vitality. The line of Life indicates good health. There is no line of health, also a good sign. It is a fact that this person lived to a long age and kept quite fit right up to the end.

There are more than three ascending lines on his hand. This shows that he would occupy a high social position equal to a prince. It is true that the owner several times occupied the highest position in the government of his country.

All the main lines of Head, Fate, Heart and Sun have branches. This is the mark of tree, a sure sign of greatness.

The line resembling a bow on the mount of Moon denotes intuitional faculties possessed by the person (see No. 5).

There are marks of triangles on the mount of Mercury and

Sun. On Sun it indicates fame and success in public life and literature. In this case it denotes outstanding success as the head of the government of a progressive state. On Mercury it shows oratorical powers. The owner of this hand was an orator of extraordinary brilliance, and he made a name in this sphere which will not die.

The line of Heart triple forked resembles a lotus, a sign, according to Indian writers, of greatness and attainment of positions of power and responsibility. In his time he was a dominating figure in the politics of his country for over a quarter of century.

Look at the mark of fish on the wrist, a sign of scholarly attainments. He was a brilliant scholar.

Look at the mark of canopy, No. 10 in the illustration. This is the sign of a king, according to the Indian School. This is an unusual sign. In this case it came out to be true since the owner had the temper of a king and kept up the dignity of his office right up to the end.

The Hand of a Famous Judge (See Fig. 61)

The hand of this Judge is inserted as it has some of the marks found on the hands of famous men and women of the world. The student must have grasped the fact that the hands of all successful people of the world who attained high social position and celebrity in the world are evenly balanced and the mounts are normally and harmoniously developed. The fingers are set on a line with the palm and are straight. The hand under review is broad, with a strong and long thumb.

The line of Head with branches of Jupiter and the sign of canopy associated with it, the line of Fate ascending to the Jupiter mount, the trident on the mount of Jupiter connected with the Heart line, and the line to the mount of Sun with a triple fork and another mark of canopy formed as shown in No. 1 towards the end of the Heart line under Mercury, denote that the possessor would occupy a high social position and a post of responsibility and power and win fame as a judge. These signs also show that he would be wealthy. He was a peer and rose to be a Chief Judge.

His hand indicates all those qualities which make a learned judge. Look also at the sign of fish on the wrist.

The Hand of a Famous General (See Fig. 62).

The hand of this famous soldier who rose to be a general is inserted to illustrate the marks and signs indicative of great fame and brilliance.

Look at the clear sign of flag on the mount of Sun associated with the line of Sun. This is the mark of unusual and magnificent success, attained by a person on whose hand it is seen. The owner of this hand rose to be a general, was knighted and won the coveted distinction of the Victoria Cross awarded to a soldier for exceptional bravery.

His success as a soldier and general is also clear from the line of Fate ascending to the mount of Saturn and turning towards Jupiter. The lucky possessor of such a line wins a high social position and occupies a post in which he has the chance of exercising command over thousands of men.

The mark of fish (No. 4) is the sign of a wealthy and successful person.

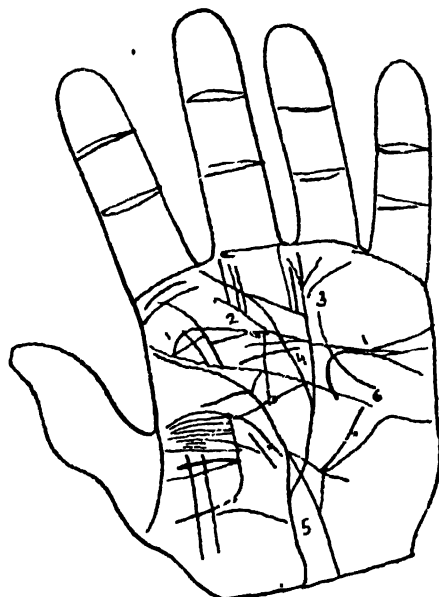


FIG. 61.

THE HAND OF A FAMOUS JUDGE

1. Canopy. 2. Trident. 3. Line of Sun from Life line to Sun mount with branches trident and two Parallel lines. 4. Line of Fate ascending to Jupiter. 5. Fish 6. Line of Head with branches and associated with Canopy.

The marks which denote his being a soldier is his line of Head rising from Jupiter and running across the palm to the upper mount of Mars. The line is deeply traced, and is the sign of an ambitious, masterful person who has all the qualities necessary for a born ruler of men and also an organising capacity of an unusual kind. The thumb is beautifully shaped, with the nail phalange long, indicating strength of will. The line of Head forms a beautiful fish with a line from Life to Jupiter. The lower and upper mounts of Mars are strongly developed with a clear triangle on the lower Mount showing presence of mind and courage in face of danger.

All these marks indicate conferment of honours on him. It is a fact that this remarkable soldier was awarded the K.C.B.

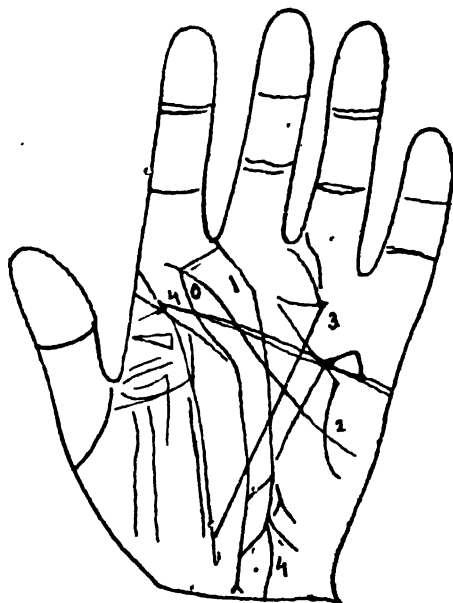


FIG. 62.

THE HAND OF A FAMOUS GENERAL

1. Line of Fate ending at the base of Jupiter.
2. Line of Head rising from Jupiter going down the palm deeply traced and well-marked.
3. Line of Sun rising from Life line associated with a clear sign of flag & ending in fork on Sun mount.
4. Fish at the wrist made by lines of Fate, Life and a branch from Life.

The Hand of Another Famous General (See Fig. 63).

The marks of greatness, brilliant success and achievements on the hand of this general are the followin :—

There are three ascending lines, of which the lines of Fate and Sun are characteristic, the former going to the mount of Jupiter and forming into a triple fork with the line of Heart, and the latter rising from Life line and ascending to the mount of Sun and becoming forked. These lines assume the form of the line of tree.

(2) Two marks of fish at the wrist may be seen, made by lines of Fate and Sun and Life and a branch from the Life line merging into the Fate line (see No. 1.).

(3) See the trident on Jupiter.

(4) The line of Head or *Dhan Rekha* (No. 3) has branches going to Jupiter, is very clearly and deeply traced and ends in two forks, one going to the upper mount of Mars and the other descending to the mount of Moon. It is a fact that this remark-

able soldier was not only a brilliant administrator and organiser, but was interested in fine arts like music to which he tuned in leisure hours.

(5) According to the Indian school the line of Fate rising from the wrist and ascending to Jupiter, with the mounts of Mars strongly developed and the line of Head throwing branches to Jupiter, indicates a soldier who would be a masterful personality and rise to be a general.

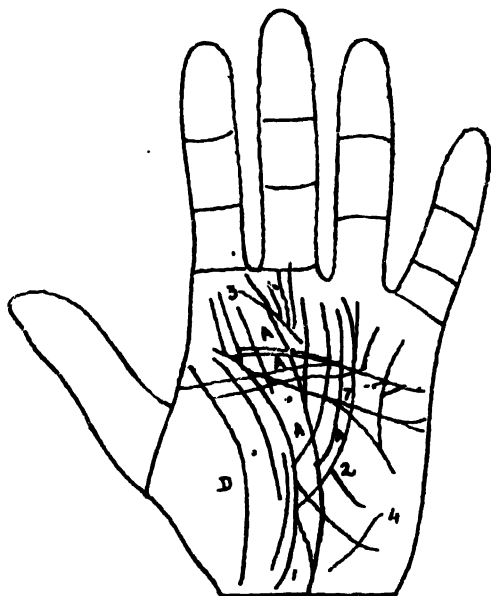


FIG. 63.

THE HAND OF ANOTHER FAMOUS GENERAL

1. Fish made by lines of Life, Fate and Sun.
2. Line of Sun from Life line to Sun mount, a sign of great success.
3. Trident.
4. More than three up-going lines marked A, a sign of great fortune and social position.
5. Line of Mars—D.
6. Sign of drowning—4.
7. Bow.

The fingers are long and set evenly with the palm indicating a balance of capacity.

There is a line of Mars strengthening the line of Life. On a broad hand it is the mark of a soldier.

The mark of bow is a magnificent sign of success.

The Hand of One of the Greatest General of All Time
(See Fig. 64).

This hand of one of the greatest military commanders of all time is inserted to illustrate some uncommon marks. Look at the mounts of Jupiter, Lower Mars and Venus which are very strong. The finger of Jupiter equals in length the second finger and stands out. It is the sign of boundless ambition. Another extraordinary mark which distinguishes this hand is the thumb which is extraordinarily long so that when placed

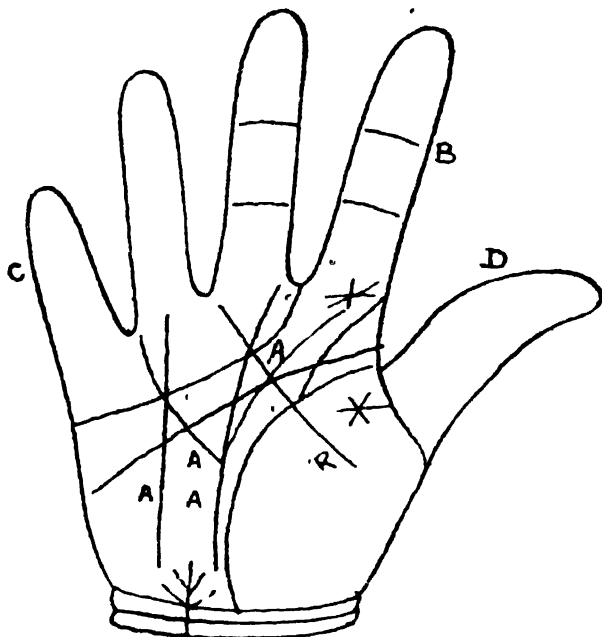


FIG. 64.

THE HAND OF ONE OF THE GREATEST GENERALS
OF ALL TIMES

1. Four up-going lines marked A denoting a Maharaja.
2. Canopy, marked R formed by the line of Head, a branch of the line of Fate, line of Life, and a line from Mars.
3. Branches from Fate line to Jupiter and Mercury denoting success as General at the age of 27.
4. The finger of Jupiter as long as the second finger marked B.
5. The finger of Mercury long and straight.
6. Thumb long and strong.
7. Three rascettes.
8. Stars.

by the side of the first finger it would go up its third phalange. This is the mark of a person who is endowed with enormous will power to translate the original and brilliant ideas, denoted by his Head line slightly sloping towards Moon, into practical

shape. This brilliant and remarkable man was not only a great soldier and captain like Caesar or Hannibal but also a talented administrator and statesman who codified the laws of his country.

On the hand under review there are as many as four ascending lines indicating his rise to heights of human greatness and elevation to the supreme dignity of an emperor. The line of Fate is branched, one branch at the age of 27 running at Jupiter, where you may see a star denoting that the fortunate owner would leap into unusual fame and power. In this case it was a great military triumph which made his name ring throughout the world. The other branch runs to Mercury. This denotes brilliance of intellect and managing ability. The Fate line looks like a line of Tree, and is said to confer upon a person a princely fortune.

If the hand is examined from the side of the thumb you would not fail to notice the mark of canopy so highly spoken of by the Hindus and which decorated the soles of the feet of Lord Krishna. This mark is formed by the lines of Head, a branch from the line of Fate running towards Jupiter, the line of Fate, the Life line and a cross line from Mars to Saturn.

If this cross line from Lower Mars to Saturn had not run beyond the point of contact with the Head line, it would not have resulted in his phenomenal downfall. The sign of canopy is the mark of *Raj Yoga* or the ascent to the highest ladder of political power, but in this case there is an indication of *Raj-blung Yoga* or the loss of kingdom and dethronement when a line from Mars, the seat of enemies, crosses over to Saturn, the planet that brings about disaster and loss of position.

Look at the line of Fate rising from Venus, denoting the fact of adverse and unfortunate relation with women. His marriage at the age of 27 marked the commencement of his elevation to fame and power; but happiness in the married state did not endure and ultimately resulted in his divorcing his faithful marriage partner.

Look at the rascettes marked with a tree line. It is a sign of brilliant fortune. Look at the line of opposition, marked (R) in the illustration, springing from Mars, cutting the Fate and at 46 and running to Saturn. This is the year when he lost a battle which terminated his career.

The straight line of Sun on his hand shows that the rising sign was Scorpio with Jupiter therein. In the tenth house was Sun associated with Mars which was the lord of the rising sun, In the tenth house which had the sign of Leo, Mars and Sun were conjoined.

The Hand of a Famous Poet and Author (See Fig. 65).

Like all scholars, literary men and poets, the mounts of Mercury, upper Mars and Moon on his hand are more developed than the mount of Venus and the opposite side of the palm.

- The following signs denote fame on his hand:

1. There is a trident on the mount of Jupiter associated with a line rising from the line of Head. This is a mark of outstanding literary success.

2. The line of Heart is triple forked. This is a sign of good fortune.

3. The lines of Fate, Head and Heart, being branched, assume the line of Tree, a mark of greatness and good fortune.

4. The line of Head is triple forked, clearly traced and rises from Jupiter, the sign of literary talents and a poet.

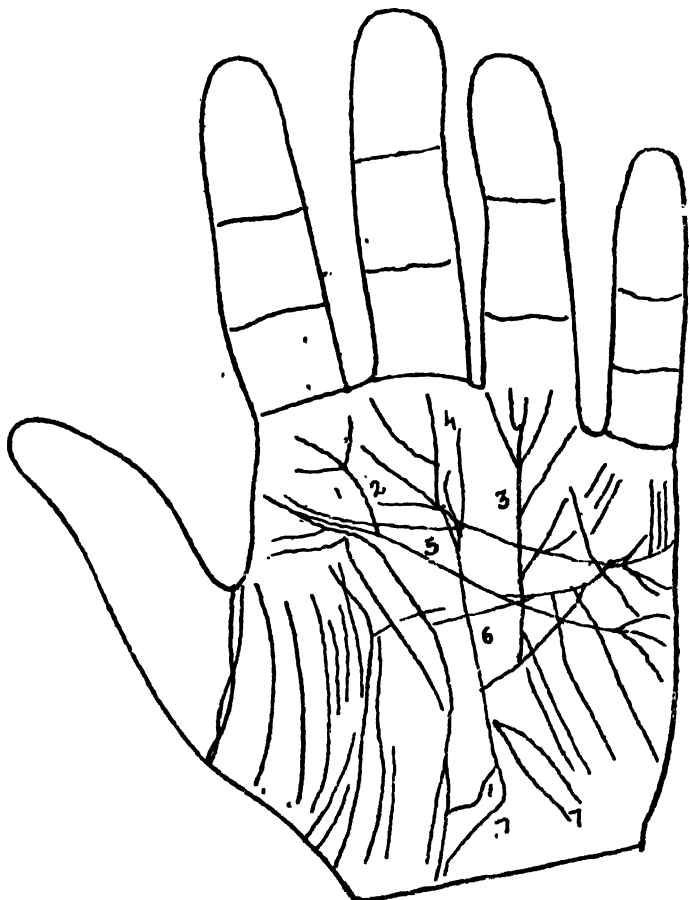


FIG. 65.

THE HAND OF A FAMOUS POET AND AUTHOR

1. Trident on Jupiter. 2. Line of Heart triple forked. 3. Line of Sun with triple forks and branches. 4. Line of Fate forked. 5. Line of Head triple forked. 6. Flag. 7. Fish.

5. The marks of flag and fish denote greatness, goodness and fame.

6. Vertical lines on Moon mount indicate imaginative powers of a creative artist.

The Hand of a Successful and Famous Politician and Multi-Millionaire (See Fig. 66).

This hand of a very rich politician will interest the reader as the palm of a very successful worldly man who made a huge fortune and occupied a very high position in society and took prominent part in the politics of his country.

The striking features of the hand are:

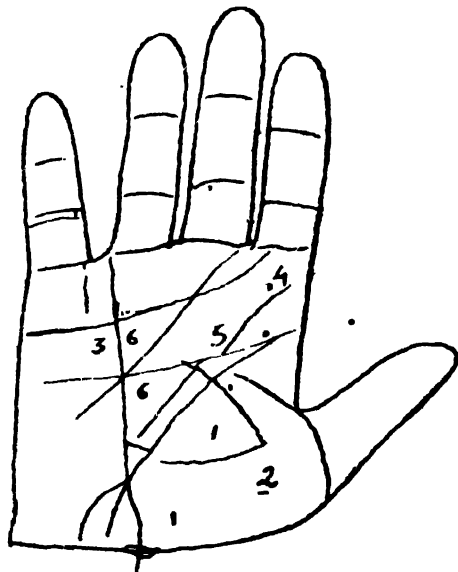


FIG. 66.

THE HAND OF A SUCCESSFUL AND FAMOUS POLITICIAN AND MULTI-MILLIONAIRE

1. Temple. 2. Mounts of Venus and Jupiter developed. 3. Line of Sun from Life line to Sun mount. 4. A line from line of Head to Jupiter. 5. Line of Head straight. 6. Triangle formed by the lines of Head, Sun and Life.

The hand is broad with all the mounts excellently developed and denotes a person who would make progress in material affairs (See Venus) and in the social field (look at Jupiter). This great progress and high elevation in the material and social sphere is made certain by the excellence, straightness and depth of the line of Head that rises slightly apart from the Life line with a branch to Jupiter. The line of Head, called *Dhan* (wealth) or mother line by ancient Hindu writers, when found on a broad, masterful hand with fingers all set evenly with

the palm and the finger of Mercury straight and long, shows that the possessor would rise to a very great height financially. The success of the possessor is indicated by the line of Fate and Sun, remarkable for their points of rise and termination, the former terminating towards Jupiter and the latter rising from the Life line and ending at the base of the Sun mount.

Look at the mark of a temple at the wrist and another formed on the Venus, marked in the figure. This is the sign of a person who would win success and fame in the material world. The mounts of Venus (denoting material ego) and Jupiter (social ego) are very developed and point to a rise in the social and political field through boundless ambition, organizing capacity and tact in winning the active sympathy of the people about him.

Look at the two triangles marked 6. The lower one is formed by the line of Head, Sun and a branch from the Life line and indicates clearness of intellect and intuitional powers as also constructive talents, all of which brought him success in the world. The second upper one is formed by the line of Fate, Sun and Heart and is the sign of unusual success through his magnificent and colourful personality.

Look at the line of Sun from the Life line to the mount of Sun. This is the sign of a person who wins magnificent success and ascends to the top of his profession.

The line of Fate is merged in the line of Heart and turns towards Jupiter. This is the mark of a prominent career. The finger of Mercury is well-set, long and straight.

The hand of this famous scientist has the following marks :—

The Hand of a Famous Scientist (See Fig. 67).

1. The hand is broad, evenly balanced, with all the mounts developed, thumb strong and well-shaped, and the mount of Moon excellently developed. Fingers are short indicating a quick brain.

2. The line of Head is remarkably well-traced, deep and forked at the termination. It springs from the Jupiter mount and without touching the Life line sweeps through the palm. Through his researches in the field of science the owner of this hand has won immortal fame, denoted by the marks of temple and triangle.

Look at a Fate line rising from the line of Head and in its course through the palm turning towards Jupiter; a mark of a prominent career.

On the mount of Jupiter look at the flag, a sign of fame. As it is made by a line from Head, it indicates that fame would be achieved through intellectual and scientific ability. Read this mark with the upright lines on the Mercury mount.

The lines of Sun and Fate are forked. These are marks of success and celebrity.

The Hand of a Famous Indian Scientist (See Fig. 68).

The hand of this saintly scientist is inserted with a view to illustrating the following lines and signs:—

The mounts of Mercury, Sun, upper Mars and Moon, denoting the zone of imagination and the sub-conscious, are more developed than the other side of the hand. The mount of Venus appears to be developed towards the side of the thumb denoting a purity of character. The mark of triangle on Jupiter is the sign of his fame won through intellectual ability. The big triangle made by the lines of Fate, Head and Health is the sign of a saintly person who is competent to acquire a clear knowledge of the realities of human existence and the material universe. This is also a mark of creative talents. There are more than two marks of fish denoting scholarship, goodness of heart and honours coming to the owner even in old age.

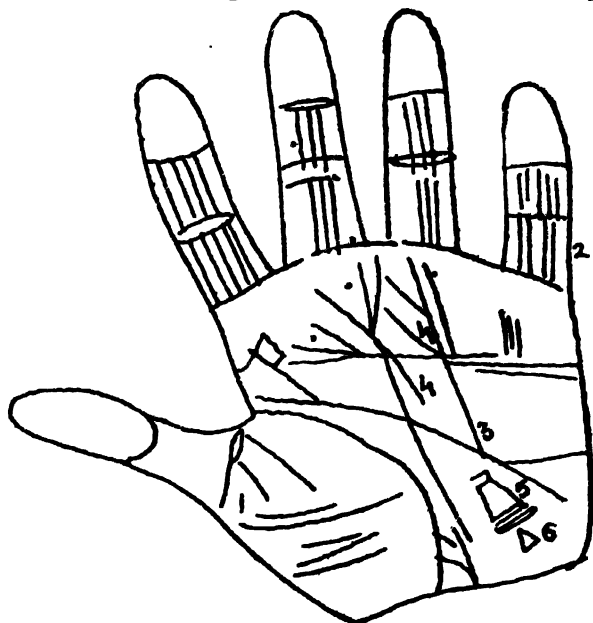


FIG. 67.

THE HAND OF A FAMOUS SCIENTIST

1. Hand broad.
2. Mercury finger straight and long.
3. Line of Head remarkable for its length, and shape and fork at the end.
4. Line of Fate turned towards Jupiter.
5. Temple. Line of Sun forked.
6. Triangle.
7. Line of Heart triple forked.

There are more than two ascending lines which indicate the magnificent social status attained by him. Both the lines of

Fate and Sun are well-marked and forked. They and the line of Heart being branched show that the owner had the mark of a tree which is considered a fortunate sign to have.

The line of Heart is triple forked, one fork of which is made by the line of Fate. In his case idealistic love was present and sex energy was transmuted and used in the service of science and his country. This is verified by the presence of the mark of triangle on the Venus mount. This remarkable man dedicated his life to the cause of science and education and the good of his mother-land and led a life of celibacy throughout.

Look at the mark of an island or *Yav* in the centre of the thumb denoting that possessor was an honour to his race, family and country.

There are several marks of fish with heads turned upward and downward, similar to those found on the hand of Tagore, denoting honours coming to a person in earlier life and advanced age.

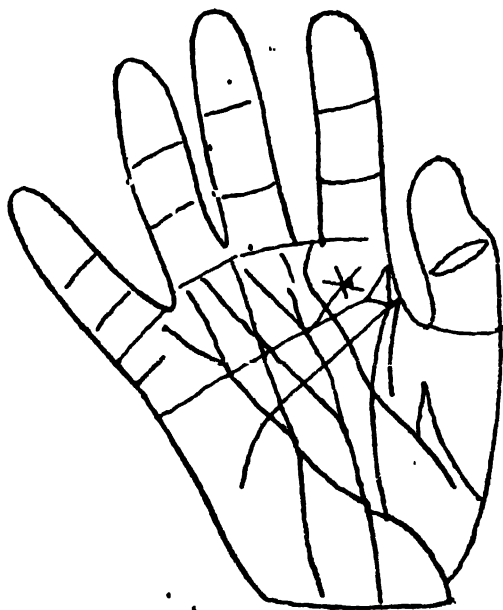


FIG. 68.

THE HAND OF A FAMOUS INDIAN SCIENTIST

The Hand of a Self-Made Millionaire (See Fig. 69).

The hand of this self-made millionaire is given to illustrate the signs denoting his business ability and success in growing rich. It may be stated that about 13 years ago he was only a primary teacher on a small salary of Rs. 20/-.



FIG. 69.
THE HAND OF A SELF-MADE MILLIONAIRE



FIG. 70.
THE HAND OF A GOVERNMENT OFFICER

Business Talents.

1. The mount of Mercury is developed and inclined towards the percussion side. The finger of Mercury with its second phalange, indicating business talents, is long.

2. The line of Head, slightly joined to the line of Life, runs straight and evenly through the palm, ending in a triple fork.

3. The fingers are set evenly on the palm a sign of fortune and a well-balanced nature.

Indication of Wealth.

1. The line of Fate is strong and forked at the termination one fork being inclined towards Jupiter.

2. The line of Sun is forked at the end, one fork inclined towards the Mercury mount. It rises at about the 27th year and is connected with an influence from Moon. The person made money by foreign exports, Moon governing the sea.

3. The line of Heart is associated with a trident, made with the fate line, forked and inclined to Jupiter. This shows that the person is a child of fortune. Look at a small triangle connected with the line of Heart touching the line of Sun and under the finger of Sun and line of Heart. This shows the construction of a house and acquisition of landed property.

The Hand of a Government Officer (See Fig. 70)

This hand bears the following marks and events:—

All the mounts are well developed. This man is a materialist. The mount of Moon is far weaker in development than the Venus mount and therefore zone of imagination is deficient. The line of Head is clearly and evenly marked on the hand indicating intelligence and mental ability.

Look at the mount of Moon where there is a big cross. The man had danger from water. He miraculously escaped death by drowning at the age of 21, 26 and 38. When he was 21 years old, he had entered the river Jumna for a bath, and was carried away by a strong current for a mile, and was saved in a wonderful way. At the age of 38, he fell into a septic tank and by sheer good fortune escaped death.

Look at the line from Venus to Moon. This indicates a craving for drugs.

Look at the two lines of success rising from the line of Life to Jupiter and Saturn indicating outstanding success. The man made a lot of money in a business venture at the age of 21.

At the age of 26, marked on the line of Fate, see a branch of the Fate line going up. At that time he entered government service as an Income Tax Officer.

Look at the Life line marked with a star enclosed in a square. He met with a motor accident. The car he was travelling in got smashed, yet he escaped miraculously. The square

proved a sign of preservation in his case. This happened when he was 35.

Look at the line from Heart to Head cutting the Fate line at the age of 36. This denotes the death of his wife.

Look at the line of influence rising from Life line to Venus denoting marriage, which came off at the age of 26 after the motor crash.

There is a star on the mount of Sun. The man would make money and be rich, but he is not likely to attain peace of mind.

The Hand of a Station Master (See Fig. 71).

The hand has few lines and these are well traced and marked. The lines of Life, Head and Heart denote a healthy carefree individual with a very affectionate disposition. The line of Fate is shadowy in the beginning, becomes deeper after the 35th year. Look at it after it moves up the hand above the Head line.

Look at the line of Success rising from the Life line and ascending the hand. Fix a point on the fate line by drawing a straight line from the point of contact to it. This was the 27th year, after which his career began to be better. The line of Sun is not marked. It appears rising from the fate line at about the age of 52 and is merged in the line of Sun which is present on the mount only. This denotes that the person made money at that age. It is a fact that the station master, as a result of the second world war conditions, amassed a few thousand rupees.

Very few cross lines are seen coming from the side of Venus and Mars to the other side of the hand, denoting thereby that the worries of human existence did not trouble him and he did not allow personal considerations and emotions to interfere with the calm and peaceful course of life. He led a life of peace, rare in this disturbed age.

Now we have some illustrations of the events in the lives of persons whose hands I happened to read. They will enable the student to learn to interpret signs and lines and fix time on the palm.

The Hand of a Man (See Fig. 72).

Look at the line (marked 1-2) cut by a cross, from where a line runs to the mount of Saturn (3-4). Line 1-2 denotes the death of a close relative and the second line shows that the person at the age of 26 received property and money.

Look at the influence line rising from the Life line at the age of 28. He married then and his married life lasted 14 years. See the star on the influence line, indicating the death of his wife when he was 42. This event is verified by a line from the Heart to the Head line at 42. Read time on the line of Fate.

Look at the line of Life broken and enclosed by a square. This event is read at the 31st year, when he had a severe illness from which he recovered with difficulty.



FIG. 71.
THE HAND OF A STATION MASTER.

Look at the 38th year marked with a worry line from the base of the thumb. It is islanded and crosses through the hand on the mental mount of Mars, where it becomes mixed up with small lines, indicating that a man of a disgraceful character belonging to his family circle worried him and brought him into disrepute and litigation (see 7-8).

The Hand of a Woman (See Fig. 73).

Look at the line of Life islanded up to the 13th year, after which it becomes stronger and well marked. This shows weak health and delicate childhood up to the 13th year, after which she regains health.

Look at a line of Success at the age of 16 from the Life line to Saturn and Jupiter and a Marriage line clearly marked on Mercury. This indicated marriage to a young man of a prosperous family (see lines AB and AC).

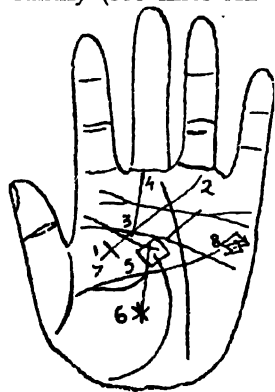


FIG. 72.

THE HAND OF A MAN

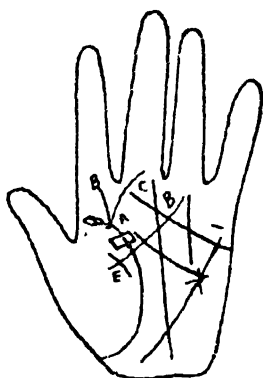


FIG. 73

WOMAN'S HAND

Look at the Life line at the 25th year cut in two parts and a star on the line of Health as it crosses the Head line, the break enclosed by a square. These signs denoted the birth of a child after operation.

Look at line (B) cut by a cross (see E). This denoted the death of a relative when she was 30 years old.

Man's Hand (See Fig. 74).

The hand of this man has the following events marked. At the age of 21, a line becomes merged on the line of Head with a star, the line having a small cross. The sign indicates the death of a woman friend which shocked him. The year of the event is read at the line of Life.

Look at line 3-4 rising from the Life line, indicating marriage at the age of 28. See death cross on the influence line (3-4).

Line 1-2 is the influence of a cousin lasting all through life.

Line C-D indicates another marriage at the age of 49 which brought him success and the Fate line towards Sun mound points to the same fact (G-H).

Look at the star on the line of Fate at 58. This shows loss of money. The line of Sun is islanded and starred. Loss of position and disgrace came to the subject through a dishonourable person indicated by an islanded line from the side of the line of Life.

4. *The Hand of a Business Man* (See Fig. 75).

This is the hand of business man who received no formal schooling but had a practical mentality from the very beginning. See the line of Head, straight and rising away from line of life. Note lines ascending to Jupiter, denoting ambition and enterprise. Look at the line C-D going towards Jupiter. This shows a great success in a business venture.

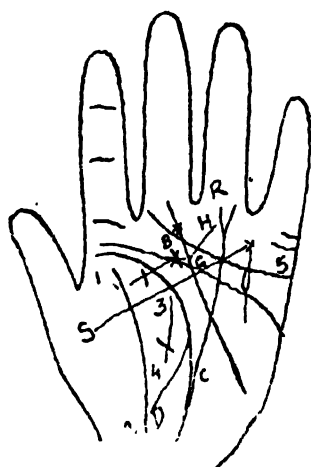


Fig. 74
MAN'S HAND

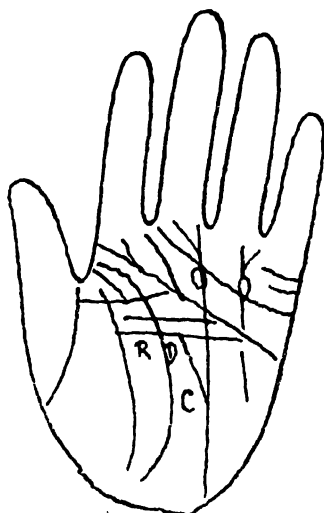


Fig. 75
BUSINESS MAN'S HAND

Look at the worry line crossing the Fate line and cutting it at the age of 33. This indicated a great opposition from people outside his family circle and involved a loss of Rs. 40,000. The finger of Mercury is long and denotes that the person uses people and circumstances for his personal gain. He had to pay a huge sum to the Government in the shape of income tax which previously by manipulation of accounts he had avoided paying and which on account of the opposition and reports of his partners he was forced to do.

Look at a worry line cutting the Fate line at 35. This showed another financial loss.

Look at the lines of Fate and Sun which are good from the 36th year onwards until at the age of 47 both became islanded. They indicate financial loss and luxurious and profligate ways of life. Beyond the lines are good signs indicating success and prosperity.

5. *The Hand of a Man* (See Fig. 76).

Look at the lines of Life and Head running together at the commencement. Note a line rising to Jupiter at 19. These marks denote that up to the age of 19 he did not work on his own responsibility and with confidence. At 19 he grew ambitious and began to chalk out a career for himself.

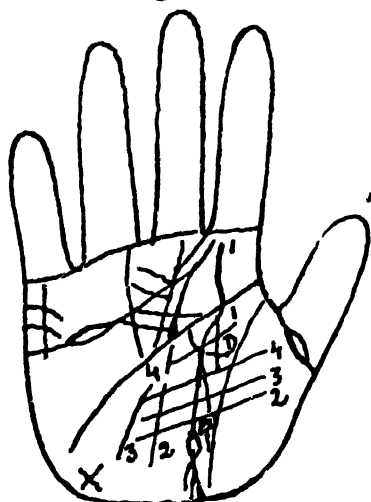


FIG. 76.
MAN'S HAND

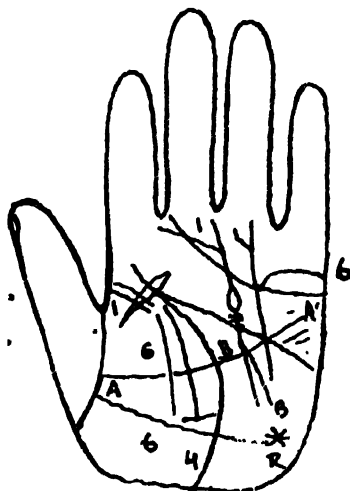


FIG. 77.
THE HAND OF A MAN

Look at the line of Fate and lines of opposition (2-3) (3-3) and (4-4) crossing at the age of 22, 24 and 26. The person was held back in his career by people who obstructed his path and he was put to worry and monetary loss.

Look at a small line rising from the Life line at 28. It was an attempt to go up; but as the line does not appear to advance beyond the Head line, it indicates that the person could not achieve success because of a mental miscalculation. The fact is that the person was offered a job which was quite good, but as he thought he would be able to get a better one he rejected the offer with the result that a good chance was missed.

The line of Fate is broken at 33. This is another set-back in the career.

From the 33rd up to 35th year he struggled on. Look at the line of Fate stopped at the Head line.

Look at two lines of Fate. One Fate line is inclined to Jupiter. The man organized two business schemes by dint of his mental ability and was very successful and prosperous.

Note branches from the second line of Fate to Sun at the ages of 44 and 50. These indicate unexpected successes and gains at the ages indicated.

Look at two cross lines from Heart to Head, one at 35 and the other at 43 read on Fate line and Marriage line on Venus cut by death across D. These indicated loss of marriage partner at 35, and a very severe illness of the second wife from which she escaped but became a physical wreck so that sexual connections with her were over. Look at the influence line on Venus marked with a Star enclosed by a square and the line going beyond it. The married life ran on.

Look at the mount of Moon with a cross. He escaped drowning twice. Double lines of Life are found.

Look at the Heart and Life lines islanded. He had delicacy of heart and eyes lasting from his 47th to 52nd year, after which he recovered and lived to be quite old. At the 67th year his vitality began to grow less; note the line of Life tasselled.

Look at the upright line on the Marriage line and a big island at the base of the thumb. This shows a remarkably successful son.

Mari's Hand (See Fig. 77).

The hand of this man had some abnormal lines indicating important events.

Look at the line of Life stopping after the 19th year. It is crossed by an islanded line from lower Mars. The line of Life is seen commencing from the line of Head and ringing the mount of Venus. These marks indicated the following events:

This man was troubled because of a dishonourable person so that he felt insulted. He left the place and started life at 20 under a new name and under entirely different circumstances.

Look at the influence line springing from the Life line at 23 and the Marriage line on the Mercury mount. This denoted that his married life lasted up to the age of 52. Note the death cross on the influence line and the Marriage line curving on the Heart line.

Look at line B-B rising from Moon and joining the Fate line at the age of 34. This was the year when he was helped by a person unconnected with his family.

Look at the line of Fate crossed by small lines above the Head line. These denoted interferences with his fate and monetary loss. The years were 38th and 39th. Look at the islanded Fate line, denoting financial difficulties from the 43rd to the 46th year. This sign also showed illicit connections with a woman ruining his career bringing him losses.

Look at the line A-A coming from the family line at the base of the thumb and ending on the mental mount of Mars.



FIG. 78.
THE LEFT HAND OF A WOMAN

This denoted a troublesome law suit brought against him by a relative at the age of 39. Read the year on Life line.

Look at line A-R. This also denotes the death of a relative when he was 65 years old. This death was caused by drowning indicated by the star on the Moon mount.

The Left Hand of a Woman (See Fig. 78).

This imprint of the left hand of a woman will interest the student because of the following lines and marks:—

The main lines of Head and Life are clearly marked, indicating good health and a clever brain. The line of Head is slightly joined to line of Life at the commencement, showing independence of mentality. The fingers are all conical, with the finger of Sun quite strong. The mount of Venus is full and if read with the line of Heart with lines rising and running downward towards the Head line and mount of Venus, denotes that the person is dominated by a strong sexual urge. Look at the islanded line of Fate right up to the line of Head indicating that she would have illicit connections with men and earn a bad name and would be looked upon as a notorious woman. It is a fact that this woman had allowed herself to be used by men.

Her domestic life was not happy. Look at the branches from the line of Heart curving on the line of Head.

Look at an islanded line from the base of the thumb touching her Life line at the 23rd year. This was the bad influence of a relative owing to which she was dishonoured.

Look at the Marriage lines which are more than one on Mercury. Similarly there is an influence rising from Life line and ending by being cut by another small line. This was a connection with a man at her 16th year, which lasted for about six years. Note the place where it is finished. Just from a place near it another line rises and runs down the mount, but later on at the age of 40 it ends. This indicated a marriage which lasted up to that time after which the person passed out of her life. Note worry lines crossing and cutting from the side of the thumb.

Look at small lines rising from inside the Life line at the 35th and 38th years and running towards Venus. These indicate friendship with men.

Look at the two lines of Fate running parallel, as also the line of Sun. These indicate that the woman would lead an easy and prosperous life from a material standpoint, money coming to her husband through running two kinds of businesses.

Look at several lines running from the line of Heart down towards the mount of Venus. These lines denote that at the 33rd, 38th and 45th years she had worries caused by her love affairs.

Look at the big island commencing at about her Fate line, crossing Head and Sun lines and ending at the Heart line.

This sign is connected with a line of Friendship on Venus mount. The dishonour and scandal was brought about by her friendship with a man. Locate time of the event on the Fate line at the 38th year. The friendship commenced when she was 32 years old and grew deeper as she attained her 38th year.

The whole hand is marked with criss-cross lines in the centre of the palm indicating an unpeaceful life.

The student by an examination of the mounts and lines should come to the conclusion that the subject must be an attractive woman with a lot of personal charm and magnetism to draw men to her side. The fingers indicate an emotional and impressionable nature which can be played upon by any practised libertine.

Look at a line from Moon merging her line of Fate when she was 26 years of age. This indicates that a person entered her life. After this time from the 29th to the 30th year the Fate line is seen islanded indicating some financial difficulties, but the indications point to the fact that she was exposed to the advances and temptation of the opposite sex.

The thumb should be examined. It was fairly stiff. Sometimes this woman exercised will power, and escaped being roped in by sensually disposed men who were moved by baser passions.

The Hand of a Rich and Domestically Unhappy Woman
(See Fig. 79)

This is the hand of a rich woman occupying an enviable social position but very much troubled because of her unfortunate domestic circumstances.

The student's attention is drawn to the following marks and lines on her hand which are characteristic.

Both the hands were quite long and large. The fingers were fairly evenly set on the palm, long and conically shaped indicating a lucky and wealthy person with an emotional and impressionable nature moved by an impulse to move in society and be admired for her good looks.

The striking marks on her hand are the lines of Heart and Head.

Look at the line of Heart set lower on the palm and deeper and stronger than the line of Head which is weak. The emotional and affectionate nature of this woman, dominated her intellectual, calculative and common sense side so that she allowed the former to get the better of her. The branches from the line of Heart are seen curving on to the Head and Life lines denoting that she would meet with disappointments in affection and would be moved by the sexual and physical side of her nature. This passionate side of her love is also mingled and toned down by the idealistic view, generated by the line of

Heart starting with a wide fork on the Jupiter mount (see a-a and a-b).

Look at the line of Head which starts from the lower mount of Mars. As it runs through the hand it is split in two parts, and then it goes further. At the point of termination, it

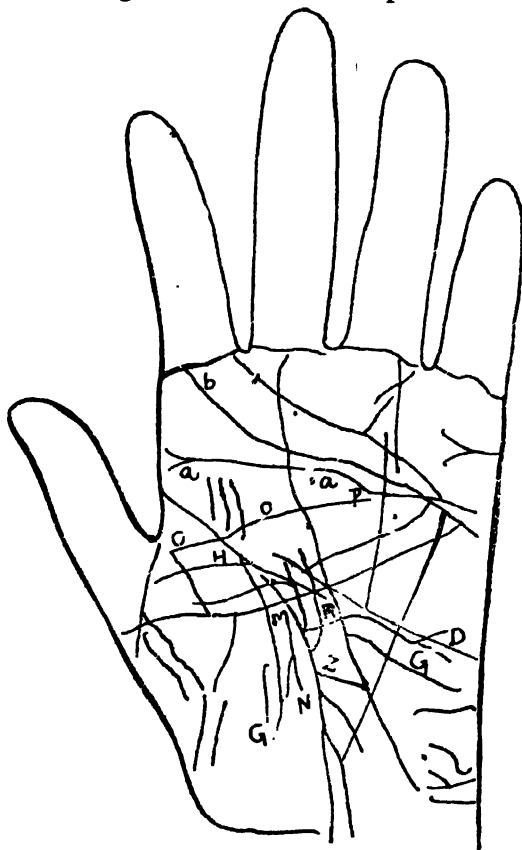


FIG. 79.

THE HAND OF A RICH AND DOMESTICALLY UNHAPPY WOMAN

is cut by a line from the side of the base of the thumb. This has small branches rising to Jupiter. The kind of Head line as explained elsewhere belongs to a woman who is disposed to rule, but owing to a weak head and lack of good sense makes the life of the husband and those around her difficult and sometimes impossible. The sign in no way makes for domestic happiness. Read this sign in conjunction with the line of Heart, and the conclusion you would come to is clear: that there would be rift in the affections. There would be

violent and unhappy scenes with the husband. The line of Marriage on this hand is forked leading to the conclusion that there would be virtual separation from the husband. It is a fact that this rich woman was married to a big man owning property worth lakhs. Verify the fact by looking at the strong lines of Fate and Sun on her hand denoting wealth and position of the husband. After a married life extending over a few years, there were disagreements and bitter domestic disappointments and lack of love between the husband and the wife led her to make love to and come into contact with other men. Her emotionalism and impressionable love nature made her a prey to advances from other men. Look at the influence line (H-G) denoting her husband moving away from the Life line. Look at another line of friendship (M-N) rising from the Life line at 32, and a similar islanded line from Moon towards the Fate line at the same age. This denoted the deep influence of a man on her life, which proved to be scandalous. Look at the line of opposition above this influence line connecting with the line of friendship. This worry related to her friendship and connection with the man at the age of 33. Read this event on the Fate line.

Look at the Life line looking weaker after this friendly and intimate connections with the new man. The health deteriorated because of constant bickerings with her husband. This led to a separation between the two. But they occupied the same house. Look at a line of vitality (Z) meeting the Fate line. This denoted better health after the 37th year.

Look at the lines of worry connected with the Family line on the base of the thumb crossing the Life, Fate and Head lines and touching the Heart line. These worries related to the future of her child and affairs connected therewith as also financial difficulties consequent on law suits arising out of the property of her husband. The fact of the matter was that she never felt happy, and if at all she had moments of relief, they related to her connection with the friend who entered her life at 31. But this was disliked by her marriage partner.

Look at the line O-P crossing from the line of Heart to the Head line. This line indicates a domestic bereavement and in most cases the death of the marriage partner. In this case it was a break in the married state, although not the death of the husband. This did not blast her fate. Look at the Fate line going up the hand. This happened at 43. Read this date on the Fate line where it is cut by this sign.

This cross line connects the Head and Heart lines. After a few years, the health began to deteriorate again. Look at the Heart line and lower mount of Moon for the disorder. Owing to a disorder in the sexual system there was a delicacy of health and her heart was also affected and made her bed-ridden. This disorder she conquered and lived up to the 60th year. Look at the islanded line of Life for the weakness of health.

The Hand of a Rich Marwari Business Man (See Fig. 80)

This hand of a Marwari millionaire of a state in Rajputana will interest the reader, as it bears marks which denote that he would rise from poverty to wealth.

The original hand, of which the imprint is but a reproduction of the main lines and important signs, was found to be fairly large and masterful with a long well-shaped thumb denoting strength of will. The fingers were of medium length and well developed, showing uncommon ability to carry out ideas denoted by the beautiful, strong, deeply traced and faultless line of Head taking its rise from the Jupiter mount, indicative of boundless ambition and drive. This sign was reinforced and backed up by the strength and length of the Mercury finger. The Mercury mount denoted business ability and perceptive and practical talents of a high order. Look at

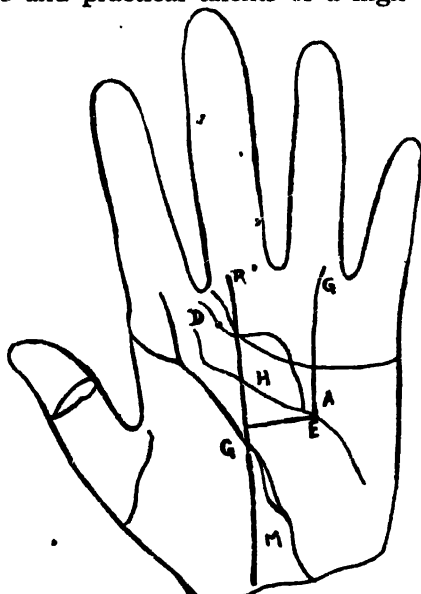


FIG. 80.

THE HAND OF A MARWARI BUSINESS MAN

1. Line of Heart triple forked.
2. Line A G is the line of Sun.
3. Line E D to Jupiter.
4. Line of Fate G R to Saturn.
5. Mark H temple.
6. Mark Crocodile.

the line of Fate rising from the line of Life at about the 28th year and ascending to the second finger without faltering. This Fate line denotes that the person would follow his ancestral

profession and make a career by his merit. This came out to be true, as the Seth started on a small salary of Rs. 35/- as an accountant to a business man. His fate did not shine and prosperity and success did not come to him till his 35th year was passed. Note the line of success and a second line of Fate rising from the Head line. The line of Success is very clear and boldly marked and shows unusual success through the mental qualities of the subject. It is a fact that the Seth worked cleverly and gave ample and abundant proof of his business ability to merit a fortune. Look at the second line of Fate ascending up the hand and after crossing the Heart line turning towards the Jupiter finger. This is an infallible sign of brilliant success, attainment of prominence, amassing of a fortune and winning a good social position. This Seth earned several millions, and now occupies a social position of dignity among his brother millionaires.

Look at the beautiful trident made by the two lines of Fate and line of Heart. This is the sign of an extraordinarily fortunate man who owns fat bank balances, motor cars and palatial buildings.

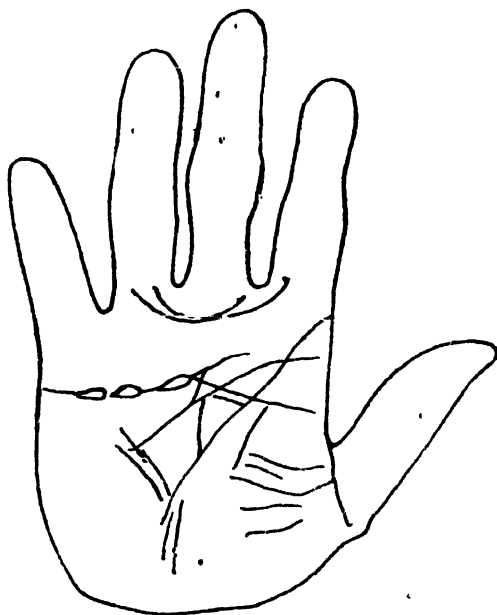


FIG. 81.

THE HAND OF A MURDERER

1. Line of Heart short and islanded.
2. Line of Head short and rising from Mars mount.
3. Ring of Saturn.

Look at the sign of temple formed by the lines of Fate and a cross line from the Fate line to the Head line (mark H). This is also a sign of wealth and good fortune.

Look at the island in the centre of the thumb. This denotes wealth and fortune. In spite of being uneducated this Seth is very rich and holds a very high social position.

The Hand of a Murderer (See Fig. 81)

This is the hand of an American who was called the "prison Demon," owing to his cunningness, blood thirstiness and absence of all finer human feelings.

Look at the short line of Heart rising from a point exactly under the mount of Saturn. The line is islanded and a branch of it cuts through the line of Head in its downward course through the hand as it runs to the lower mount of Mars.

Look at the line of Head rising from the lower mount of Mars and stopping in the centre of the hand.

These signs when interpreted denote a person dominated by the planets of Saturn and Mars. The line of Heart denotes a Saturnian who is very selfish and heartless. This is indicated by the Heart line being chained. A branch of this line runs to the lower Mars making the person influenced by Mars, and that is why this man was moved by murderous tendencies. The combination of Mars and Saturn and their malignant influence on the affectionate side of human beings is very ominous and persons with the sign prove a curse to the human race.

The shortness of the line of Head denotes a materialistic person.

Another mark of criminality is the ring of Saturn making a semi-circle from the base of the edge of the first finger to the base of the third finger. This mark intensifies mental and affectionate traits found in a person. In the case of this man, his criminal tendencies become accentuated.

The finger of Mercury is long and denotes a clever person. His mental qualities were used for criminal purposes.

APPENDIX A.

THE BEARING OF NUMEROLOGY ON PALMISTRY

In Chapter XXI of the book in the analysis of the right hand of the author we demonstrated how in reading time of events on the hand, a student can be assisted by a clear knowledge of the significance of numbers. We indicated that the figures of the date of birth according to the English calendar if added would give us the destiny number, and since numbers are assigned to the planets a connection between numerology and astrology is established. It is a well-known fact accepted by many scholars especially the Hindu Masters of this science, that astrology and palmistry are closely related and that on the

hand may be read the horoscope cast by Nature similar to the one cast by an astrologer with the time, place and date of birth.

Let us now give the numbers assigned to the planets.

Sun 1, Moon 2, Jupiter 3, Uranus 4, Mercury 5, Venus 6, Neptune 7, Saturn 8, Mars 9.

0 stands for Eternity, Immensity and the Infinite. It refers to the infinitely great and infinitely small, the Boundless Being known in Hindu metaphysics as the *Nirgun Brahman*, the universal spirit, the first cause from whom sprang in the beginning of this cycle of evolution and manifestation of the universe, the Sun-God represented by number one, which is the symbol of the manifest deity who came forth from the Infinitude. This was the light that shone in the darkness of the world's great night, called by the Hindu philosophers as Brahma's Night, just as the fact of manifestation is called Brahma's Day.

For the edification of the student we shall give a brief but clear account of how the figures of the date of birth should be added to find out the destiny number, as also what the numbers stand for.

In order to find the fate number the date of birth should be used as follows:—

Suppose the date of birth is 14-11-1904. Add as 1-4-1-1-1-9-4=21=3. Thus 3 is the destiny number. Take another case 28-10-1897=2-8-1-0-1-8-9-7=36=9. Thus 9 is the destiny number. The figures in the date of birth refer to the sort of character a person has, since the influence of the planets in the shaping of the character represented by the numbers can be estimated and the destiny number refers to the fate of the individual or the path of life on which he would walk. It should be clearly understood that the numbers derived from the figures of the day in a date of birth are more powerful than those found in the month and year, as the former are more specifically the individual's property than those of the month and year, which are, so to speak, the common property of thousands.

It should also be noted that 10 is always reduced to 1, but when it is found in the figures of the birth date itself the nought has a special importance since it shows the person is likely to attain publicity.

It should also be clearly understood that no number or set of numbers is good or bad, for what matters is not what figures you have, but what use in life you make of them, although this use depends upon the station of life a person is born in and the educational and environmental conditions to which he is liable to be subject. Sometimes it so happens that in a date of birth a whole department of figures is absent, and in such a case the possessor should try to run his life in the direction in which his abilities point, for he should remember that great and big things were done by those who were called upon to fight the slings and arrows of outrageous fortune.

Now we give below the destiny numbers and their harmonics as given by Dr. Unite Cross in his book *Psychology of Fate*.

Destiny number				Harmonics
1	...	...	.	3, 5, 7.
2	...	...	.	4, 8.
3	...	...	.	6, 9, 1, 5, 7
4	...	...	.	2, 8.
5	...	...	?	1, 3, 7.
6	...	...	..	3, 9.
7	...	...	..	1, 3, 5.
8	...	...	..	2, 4.
9	...	...	..	3, 6.

If and when the destiny number calculated according to the birth date is the same as the number of the year, it should be concluded that the year would prove memorable. Besides if the number of the year corresponds with one of the chief harmonics of the destiny number, even then the year would be an important one. The attention of the student is drawn to observations regarding numerology bearing on events of life made in the analysis of the hands of the author.

For the guidance of the student a table of destiny years is given :—

TABLE OF DESTINY YEARS.

1	2	3	4	5	6	7	8	9
1918	1919	1920	1921	1922	1923	1924	1925	1926

The table thus given would enable the student to find out the destiny year by adding the figures of the year and reducing the result to a single number. Take 1926, the total comes to 18, which further reduced comes to 9. Nine will be the destiny number of the year.

Any date in the destiny year vibrating harmoniously with the fate number, the total of which comes to be the same as the destiny number of the individual, would be considered very important. As a matter of fact this date would be memorable in his career if he does anything which related to his profession. As for example, the date of birth of a person is 4-8-1904. The destiny number calculated is 8. He starts a factory in 1948, the destiny number 4 of which vibrates favourably with 8. If the date on which this step is taken is 20-2-48 the work undertaken would become successful as the destiny number of the date is 8.

Table showing favourable vibrations of the destiny numbers with the days and dates of months (as given in Dr. Cross's book).

<i>Fate No.</i>				<i>Favourable & Memorable Dates of a Month</i>
1	...	...	...	1, 10, 19, 28.
2	...	...	...	2, 4, 8, 11, 16, 20.
3	...	...	...	3, 6, 9, 12, 15, 18, 21, 24, 27, 30.
4	...	...	...	2, 4, 8, 13, 16, 20, 22, 26, 31.
5	...	...	...	5, 10, 14, 19, 23, 25, 28.
6	...	...	...	6, 9, 15, 18, 24.
7	...	...	...	7, 14, 16, 25, 28.
8	...	...	...	2, 4, 8, 16, 17, 20, 22, 26, 31.
9	...	...	...	3, 16, 12, 15, 18, 21, 24, 27.

On the basis of experience it is stated for the guidance of the student that as far as the figures of the last century are concerned, there is no mistake in arriving at correct conclusions, since figures 1 and 8 if added brings the total to nine, a figure which is not accounted for in reducing figures to a single digit. But in the case of those born in the 20th Century, it makes a world of difference, since figures 1 and 9 adds 1 to the number calculated. Take for instance the date 28-6-1922. If all the numbers are added the destiny number is 3. But if 1 and 9 in the year are left out, the fate number comes to 2. Again if the person was born between 12 midnight and 12 noon, there would be a difference in the fate number if the previous date is taken into calculation. Suppose a person was born on 28-6-1922 at 7 A.M. The date would not be 28th but 27-6-1922, and the fate numbers would be 2 and 1 according as the figures 1 and 9 in the year of birth are taken into calculation or not. In my long experience of practising numerology, I have found all the three numbers playing their part. This is a matter which requires further research and the student is advised not to be disappointed in case he fails to arrive at correct conclusions by following one method. He should make use of all, and talk of the future on the strength of his intuitional powers. The fact of the matter is that palmists and astrologers like poets are seldom made, but it is also true that under the direction of strong will power, a student not specially gifted would develop his intuitional faculties or prophetic vision or what we call the sixth sense which brings us into closer touch with the Divine Intelligence of which we are a part and a spark.

Indications of the Destiny Numbers. For the information and guidance of the student we shall now deal with the main indications of the nine numbers representing the nine planets. All these planets are represented on the hand and have a place in the horoscope of a person when cast in accordance with time, place and date of birth. The figures contained in a birth date refer to planets the relative strengths of which can be judged from an examination of the hand. The date of birth and its figures would, therefore, help the student in estimating the character of the person and reading events and their

dates, and when done, he should find out if these can be read and verified from the hand. In this connection I can confidently say that the method has worked successfully in my hand and if properly and intelligently used, there is no reason why the student should fail. But persistence and patience in the pursuit are important and necessary.

Of the numbers from 1 to 9, a classification according to their indications has been made by Dr. Cross which is given below.

- (1) *Spiritual & Mental numbers* are 3, 6, 9.
- (2) *Emotional* are 2, 5, 8.
- (3) *the Physical and Material* are 1, 4, 7.

A zero found in a birth date, is very important as it increases the value of the figure graph and strengthens it. As already stated it has a signification of publicity and indicates fame and name for its lucky possessor.

Indications of Number 3.

Number 3 refers to the planet Jupiter which is considered by Hindu writers on astrology as the *guru* or teacher of the planets. It is believed that the planets are not mere spheres made of matter, but each of them is presided over by a spirit which pervades them as God permeates through the whole universe, and as our soul does with respect to our physical frame. Hence when Jupiter governs the destiny of a person it does not confer any great material fortune since this presiding spirit is regarded to be a Brahmin and a true Brahmin has nothing to do with material matters. That is why a famous authority on numerology Kelland asserts that three is a difficult figure and not in any way fortunate. When three is the fate number, the life would exhibit many thorny and difficult places, the three showing up at times its full occult significance as fire. For this reason the thirties of any life are usually very trying. That is why I very seldom found the lines indicating age from the 30th to the 39th year marked favourably and not indicating impediments, although after the 33rd year and especially after the 36th year, the life began to show improvement as indicated by the lines on the palm. The student should here note that up to the 32nd year Mercury even if favourable does not help, and in the same way up to the 35th year Saturn does not, even if strong and favourable on the hand, exercise a steadying and fortunate influence; and if Mercury and Saturn are found to be weak and unfavourable, Jupiter would right up to the 35th year tend to make the life of a person tempestuous and troubled.

Number 3 if found in a birth date tends towards intellectual advancement; and hence are made the best of teachers and academic leaders and theologians. They are moved excellent intellectual aspirations undisfigured by grasping an

grabbing material tendencies. Number 3 people are marked by possession of originality and independence of thought, and a refinement and excellence in the mental sphere. They should, however, be placed comfortably to permit them to develop their intellectual powers. Editors, literary critics and essayists have this number in their date of birth. These people are generally neatly and expensively dressed and exhibit a nice taste so far as the adornment of their environment and themselves is concerned. If a woman has a three in her birth date, she would occupy a position of responsibility in the religious or educational sphere. She would also give proof of being an honourable and conscientious person. It should be noted that this number has a great spiritual importance.

If Jupiter is favourable on the hand, the good qualities detailed above would be in evidence, but if it is unfavourably marked, it indicates an over-bearing, vain, intolerant, and tyrannical sort of person moved by an overvaulting ambition leading him to his doom. In appearance these people are handsome and bear a respectable and intellectual look. They are also conventional and orthodox.

Cheasley in his book on numerology says that if the destiny number, which he calls the path of life, is 3, its purpose in life will be self-expression and its watch-word patience.

Sepharial in his small book on fortune telling by numbers gives the following which we note for the edification of the student:

3 Jupiter, increase, expansion, hopefulness, confidence, buoyancy, aptitude, generosity or extravagance, nobility or pomposity according to the degree of intelligence enjoyed, riches, productiveness, fulness and success.

Indications of Number 6.

Number six refers to planet Venus and on the hand it relates to the mount situated between the line of Life and the base of the thumb. Hindu writers call Venus the guru of the *Asuras* as Jupiter is the guru of the *Devas*. While Jupiter inclines a person to spiritual values of life, Venus gives a strain of love of the good things of life, and that is why number 6 in the date of birth is regarded as a source of improvement of every other figure found therein. This explains the fact that under its influence stability is added to the life. It is a good figure to have, but if repeated more than once, it becomes bad for the nervous system and mental peace of its possessor.

Number six people are said to be quick-witted and when reinforced and supported by 5 and 2 intuitive powers are indicated.

People governed by six have a love of music, singing, dancing and rhythm. They have also a fine taste for pose and symmetry and the mental powers incline a person to fine arts,

poetry, painting, etc. According to Cheasley the destiny number of six will incline a person to live a purposeful life and to attempt to adjust all the life-values. That is why number six people have been found to be good, loyal and peaceful friends. As a matter of fact they are the comforters of the human race. Love is their watch-word in life.

So far as the professions to which such people are inclined are concerned, it can be said that they are found at the head of institutions and businesses. Nursing, dress-making, house keeping, and artistic and musical pursuits attract them.

Women with 6 as their destiny number or included in their birth date prove to be excellent house-keepers on account of their love of home and house keeping. On the whole six has been considered a lucky number of the intellectual trio.

Indications of Number 9.

Number nine as stated elsewhere is associated with the planet of Mars. On the hand Mars is associated with Mars positive and Mars negative and the plain of Mars, and the student is referred to the relevant chapter. Before the cycle of the manifestation of this universe there was immensity, Eternity and Infinity and the Boundless Being, the Universal Intelligence, the *Nirgun Brahman* alone existed, and when the night of *Brahma* ended and the day dawned then appeared *Prajapati* or *Savitar* or Sun-God, represented by number 1, and after all the states of evolution appeared the crown of creation—Man, represented by number nine. He is the centre of everlasting forces. There is the Divine in him and he is the child of God. In the beginning he is animal, then he becomes human and finally he becomes divine. The life that started with Sun when the spirit descended into matter reached its highest point in man represented by nine. After evolution it will again return into 1 for after the number nine comes 10 which reduced to one digit is 1. In this connection we quote from the book *Mars, the Warlord*, of the famous author on astrology Alan Leo. He says, "Man is a part of the Universe, and therefore he has within himself the same essences as those which exist in the stars. He is a compound of all the elements; but some of these elements preponderate over others at certain stages of his evolution. In the early stages of his development, the animal is uppermost, and he is only conscious that he is attracted by objects outside himself, feeling a force; later he learns how to control this force and becomes conscious, knowing himself as a separate entity with a force within as well as without and finally he becomes superconscious or conscious of his indissoluble relation to the whole Universe. He thus passes from the animal to the human, and finally to the divine."

Now we turn to the indications of number nine when it is found in the birth date or is a destiny number. It is regarded a figure of science, wisdom and the highest expression of im-

personal love. As a figure of science it gives practicality, inventiveness and a scientific tone of mind to its possessor. Hence electricians, chemists, inventors, mechanics, nurses, doctors, photographers and radio engineers are indicated. Besides lecturers and teachers of science with number nine are successful in their profession.

When nine is found in the date of birth, it is said to strengthen other figure in the map, and the fortunate possessor is advised to make the best use of it, for unless great and consistent efforts are made, it is not possible for him to overcome difficulties and impediments, for nine people require congenial surroundings for carrying on their work. As already stated, it is a figure of wisdom. As Dr. Unite Cross says in his book *Psychology of Fate*, when the destiny digit of a person is number nine (as in the case of Mahatma Gandhi) he seems to have a wonderful accumulation of knowledge in his possession. Reincarnationists say that "9 people are old souls, and are with us in this incarnation for the last time, having completed the cycle of earthly learning."

Number nine is not considered a benign influence in life. People governed by it have been found to be involved in pursuing impracticable schemes and ambitions in regard to the regeneration of mankind. Sometimes they start humanitarian and philanthropic projects which come to nothing. The fact of the matter is that when nine is the fate number the possessor thereof cannot get away from influences 'typifying the highest expression of impersonal love.' Highly evolved souls follow the path tread by Christ and Buddha. These people rely more on their intuitional faculties than on their intellectual ability. They listen to the inner voice of God and act accordingly. It is a fact known to all that the beloved leader and saint of India, Mahatma Gandhi, whose fate number is 9, the date of birth being 2-10-1869, followed the inner voice and brushed aside all other reasonings and considerations. That is why he embarked on fasts unto death. Thus number 9 people through their sixth sense have direct contact with the Divine Intelligence pervading the whole Universe.

Likely occupations to which number nine people are attracted are education, authorship, drama, particularly writing of tragedies, healing, sculpture, painting, criminal justice, the legal profession, positions of trust and responsibility in which freedom of thought and action is allowed to them, pursuits in which a chance is afforded to them for giving expression to their artistic tastes, sympathy, inspiration and emotion. They feel happy when they get a chance of founding institutions for the care of animals and for orphans, affording medical and other kinds of relief to the needy and the destitute as also of running educational institutions like schools, colleges and Universities of which they desire to be the head.

When Mars is unfavourable on the hand, and associated with adverse figures in the birth date, it should be regarded as tending to bring about disaster.

So far we have been dealing with figures 3, 6 and 9, representing the "mental or intellectual trio." Now we turn to figures 2, 5, and 8 which relate to the emotional personality of man. We may term them the "psychic trio."

Indications of Number 2.

Number 2 is associated with the planet Moon which exercises a great influence on our mind. "Number 2," says Dr. Unite Cross, "is the first and foremost embodiment of moderation. It is the diluent of the wine of life and many a figure graph that appears to run riot is restrained by the curbing influence of the figure 2." He further goes on to say that "2 restrains the emotions and moderates the affections."

Number two people are unstable by nature, and have a strain of being pliant and yielding in disposition. They, however, possess a faculty of being adaptable. Besides, a doctor having 2 and 9 in his date of birth possesses a healing touch, and is a first-rate diagnostician. Although inclined to purity of character, people governed by 2 have been found to be of an impressionable nature, and are very greatly influenced by their environment. Though deeply moved by love, number two people are undemonstrative. Moreover, they possess a faculty of bringing people together; and in all private, commercial and industrial enterprises their place is that of those who form the basis or foundation of all great undertakings and schemes of progress. When number 2 is repeated in the date of birth, changeableness in nature is indicated; and that is why number two people cannot remain in one place for long, and cannot stick to one profession.

In the hand the student should look at the mount of Moon which is the mount of imagination.

When 2 is the destiny digit the watchword of life is service and the path of life cohesion. As stated above number two people are inclined to serve humanity and the faculty and aim of cohesion is in evidence in their life when they act as go-betweens between person and person and community and community. The fact of the matter is that a lot of "cohesion in society" is due to people governed by number 2.

Let us turn to the professions to which number 2 people are attracted. They are drawn to occultism and can become spiritualists, mesmerists and hypnotists. The profession of acting, diplomacy, politics, salesmanship, secretary, solicitor and positions where they are called upon to bring the mass of people in touch with authorities draw them. People of this type have been found to possess smooth and supple fingers, the mount of Moon strong and well-developed, the thumb

supple and bending backward, and the lines of Fate and Sun rising from the mount of Moon; and that is why such people are public favourites and "lubricants of the whole social machine." Besides, number 2 people have a very close affinity with anything wherein liquids play an important part and hence doctors who dispense prescriptions and medicines become successful in their trade.

Indications of Number 5.

Number five has been regarded as a powerful figure. In astrology it is associated with Mercury, called the Messenger of the Gods. On the hand it is represented by the mount situated under the little finger. Without a strong mount of Mercury and a straight and well-developed finger of Mercury, well-set on the palm and long enough to reach at least the terminating point of the first or nail phalange of the third finger, it is not possible for a person to achieve success especially in the material sphere. Mercury to be beneficial and good must be associated with and influenced by a healthy and normal development of the mounts on the hand just as its position in the horoscope, conjunction with and aspects from other planets make it adverse or otherwise. In numerology as well, this number intensifies the indications of other figures in the date of birth. Dr. Cross regards this number as "essentially the digit of the soul," which he says is the seat of emotions. Number five people are restless and ambitious. They have a go-ahead spirit, and are moved by a spirit of adventure; and their undertakings come out successful if other figures are found to be in accord. Besides this number inclines its possessor to active work and action, and great people like President Abraham Lincoln, Gladstone and Hitler had number five as their destiny digit. That is why these great figures of history had splendid achievements in the political and social spheres to their credit.

Number five people have hastiness of temper, but are very prompt in coming to decisions. Impulsive and restless by nature it becomes hard for them to stick to one place; and hence they have been found to be fond of travel. They are great talkers and very much fond of moving in society and are the favourites of the opposite sex. When five is associated and reinforced by 8 a mystical temperament is developed. Moreover, being inquisitive by nature, they take to scientific studies wherein they make their mark. Number 5 if not found in the birth date is a sign that so far as the success in the material field is concerned, there would not be any kind of very unusual success.

It has also been seen that number five people are quick to grasp opportunities and turn them into stepping stones for greater success in spheres wherein they are strong and for which they have special aptitudes. When acting under the

sway of inspiration and emotion, they have been found to be at their best, but they are apt to overstrain their powers; and as a result disasters befall them. Lastly it may be remarked that as lawyers, doctors, business men, and in other professional walks of life, number five people have met with chances which they turn to good account. Besides as Dr. Cross truly observes, "Number five as a destiny figure is a guarantee that in most cases the life would be full of change, excitement and adventure."

The aim of life or watchword of five people is unity and the path of life is governed by the fact that they are moved to gaining experience of life.

Now we turn to the professions or trades to which number five people are attracted and they are given below:—

Surgery, travelling salesmanship, writing of original advertisements, inventions, journalism, teaching and anything that is connected with their love of change, travel, variety and originality. Number five people make excellent lawyers, doctors, businessmen, scientists and teachers. As secretaries they prove their worth and by the force of their go-ahead spirit and mental elasticity succeed in launching and organizing joint-stock companies and trusts.

Indications of Number 8.

Number 8 is associated with Saturn; and on the hand of man its place is under the second finger. It gives wisdom, industry, patience and exercises a restraining influence on the emotions denoted by the other mounts. The fact of the matter is that it is a balance-wheel of the character. The line of Fate, the road of destiny on which we travel, ends on this mount and in palmistry this line is also called the line of Saturn, the nature of which indicates human personality.

If the number 8 in a birth date is associated with number 1 and 5 it indicates certainty of progress and utilization of chances offered under the influence of number five. Besides, if reinforced by other favourable numbers, *i.e.*, 6, 2 and 3, there is a certainty of achievement of ambitions, and the life would be full of events and changes.

If the destiny digit is 8, the purpose of life is most likely to be perfection in the material sphere, and the watchword will be service, and hence the person is likely to follow a varied path of life.

Number 8 gives intuitional powers, and these people are also endowed with strange sort of psychic or occult experiences. If found in a birth date a faculty for dreaming curious dreams and having premonitions is denoted, and sometimes such people see events coming. Besides, number 8 people are governed by deeply philosophical ideas, and if associated and dominated by Moon and Jupiter they retire from the world, and get out

of touch with it. On the other hand if 8 is repeated, and the hand bears unbalanced marks and signs, such people feel out of sympathy with the world, and we can call them misanthropic. The excess of 8 in the birth date gives a sort of what we can term mental indigestion.

The negative aspect of 8 relates to instability and lack of concentration, gloom, and misanthropic tendencies. Obstacles, impediments, loss, hurt, privations and other unforeseen misfortunes pursue number 8 people.

When Saturn, i.e., 8 is favourable in the horoscope and birth date, it is a mark that the ambitions and desires of life would be fulfilled. It has also been seen that persons ruled by 8 try to live more for others than for themselves, because they feel and rightly feel that happiness does not come to us through selfishness.

Professions and trades to which they are attracted are those wherein they have a chance of direction and control of material expression and a freedom of thought and action. They desire to be placed at the head of corporations, companies and large undertakings and trusts. They also turn to agriculture, mining and all that relates to earth. Astrologically speaking our planet earth is ruled by Saturn. Number 8 people make excellent judges because of their intuitional powers and seriousness of temperament. It also makes one a good linguist.

The Material Trio.

The Material figures are 1, 4 and 7, and they have been termed money magnets.

Indications of Number 1.

Number one stands for Sun the *Savitar* of the *Vedas*, the Sun-God who is the life-giver of our planet earth. Without the life-giving light and heat of the Sun, life on our planet is unthinkable. On the hand the mount of Sun is situated under the third finger between the line of Heart and the base of the finger. It is a mount which governs the line of Sun or success or knowledge or *Vidyas* as the Hindus call it. Without this line, the life is obscure and unhappy. The mount of Sun if normally developed on the hand is the indication of a sunny disposition and personal magnetism so very necessary for happiness and success in life. The strength of the Sun mount on the hand is indicative of energy and force of will and character present in a person. The finger of Sun is regarded by the Hindus as sacred, and it is with this finger that the priest makes the mark of Swastika or Om on anything he wishes to make sacred.

Now we turn to the indications of number one in the birth date and as destiny digit. According to Dr. Cross, number one represents "a surge of influence that is material and con-

crete. It is indeed the figure of the denominator, the *I am*, the ego, the capital I." If not repeated in excess in the birth date and the Sun mount is normally developed in the hand, man achieves a high measure of success through power, determination of character, persistence in the pursuit of an aim and above all ambition. All these qualities have a magnificent expression, if Mercury denoted by 5 and Jupiter denoted by 3 are also in favour. That is why for number one people to be successful in the right direction, the healthy influence of the spiritual intellectual figures of 3, 6 and 9 is very necessary. On the other hand, it has also been seen that if in the birth date an intellectual figure is absent and 5 and 8 are present, because of the "surge of emotions" the person might be carried away and led astray.

Number one people are generally successful because of their being self-reliant and determined to such a degree that they would not allow themselves to be deflected from their path and purpose in life.

Number one people have also been found to be ready to grasp any opportunity that comes to them. Besides, they are also born fighters, and because of their natural vitality possess powers to return to normal health after long and exhausting illnesses.

There is a negative side to this all powerful number. If overdeveloped on the hand and repeated more than twice, sun makes a person showy and mean and sometimes gruff in manner and speech, and a woman petty minded and too masculine to be at all desirable. Besides, a man is made pitiless when dealing with his enemies. Number one makes strong characters and they create more enemies than friends and become unpopular. Besides they dislike subordination, and hence feel more at home when afforded a chance to feel independent.

Number one people are drawn to business, stock and share-broking, departmental managership, military service, and artistic and public pursuits in which a chance to make money is afforded.

Indications of Number 4.

Number four is associated with Uranus, a planet unknown to the ancients. Its location on the hand has not been indicated by any writer although recently one Mr. Deva-Charya has tried to find a place for it, as also for Neptune. I am however inclined to associate it with Sun, and Cheiro, the celebrated British Author, places it by the side of Sun and thinks that this number has a deep relation with figure one. Sepharial also calls it the negative Sun. This view seems to me to be correct since I found that when four appeared in the birth date even if one was absent, the Sun mount and finger were strong and had their favourable influence on the destiny.

Dr. Unite Cross calls it "a true lucky number and specially desired by the average person for success in life, since it denotes critical insight and ability to drive a good bargain." People with four as destiny digit or in the birth date have a desire to enjoy the good things of life. They have faith in peace and contentment. Further on, Dr. Cross goes on to say, "Around a four personality, friends of both sexes gather as it is so easy to get along with them. They are always a shelter in the storm and stress of life, and in the street of adversity they are as welcome as a big policeman. One can always lean on a four person."

Four people have been said to be lucky and in speculative enterprises they win a lot.

If four is associated with numbers 5, 8 and 1 success in life should be considered as assured. From a financial standpoint, four is a lucky digit to have. Besides, it is believed that four is favourable on the material plane, while 7 is not.

When the destiny digit is four, the purpose of life is said to be material production and the watchword service. Number four people easily become engineers, teachers, mechanics, chemists, electricians architects and businessmen. They will also easily fill those positions wherein they would be required to make use of energy, intellect and physical endurance.

Indications of Number 7.

The third number of the material trio is 7, associated with the planet Neptune. It has close connection with the planet Moon and Sepharial calls it the Positive Moon. On the hand I would assign it a place along with Moon. In numerology it is considered in point of energy and strength second only to number one, but like the Moon its vibrations are mutable. This number intensifies the indications afforded by other numbers in a birth date. Thus for example if 2, 5, 8 have a dominating influence, the number seven if present would accentuate the emotional plane of life, and if material, the material, if mental, the mental values would have a greater manifestation of their indications.

If 7 is the destiny digit, it does not make for happiness in life, since it gives restlessness to the nature, and endows us with a nature which creates misunderstandings for nothing.

It has also been found that people with 7 in their birth date associated with other powerful numbers like 5, 1 and 9 become leaders and initiators of world reforms. The great Theosophical leader Dr. Annie Besant had 7 in her birth date associated with 1, 4 and 0, her date of birth being 1-10-1847.

When seven is the number associated with the date of birth or name of a person, I always found him or her moved by a feeling of civic righteousness.

So far as business is concerned, number 7 people possess

organizing capacity, and as such the line of Head on their hand has been found to be straight as in the case of Dr. Besant. But experience tells us that they have no patience with handling of details in the financial sphere.

It is also believed that the first years of these people are the worst but as the 35th year is passed, affairs begin to improve.

People governed by seven are hasty in temper and rebellious by nature, but they are born fighters, and if supported by numbers 1 and 9, they would fight to the last with their backs to the wall.

Number 7 people have for their purpose of life subjective development and peace, and that is why although a material number it indicates loss and sacrifice in the material sense and refines and ennobles the life and character of people who come under its influence. "It is, therefore," says Dr. Cross, "that there are no greater persons than the awakened soul of the seven class."

If associated with 1, 7 makes its possessor stubborn and aggressive, but these qualities are used by him or her not for the sake of personal advancement, but for the purpose of preventing injustice being done to their fellow beings.

In short, 7 people have the qualities of breadth of mind and view, and are moved by an urge to acquire and store vast knowledge from all quarters. Their mind is an encyclopaedia of knowledge, but it is a pity that they are not physically robust and strong.

Professions to which 7 people are attracted are those of novelists, churchmen, horticulturists, mining engineers and positions which are responsible in authority and do not require menial and manual labour. They feel at home and at ease when placed at the head.

HOW TO READ FIGURES IN A BIRTH DATE

We have dealt with indications of the nine numbers found in a birth date. Now we turn to the method of reading a figure-graph. The student should first of all find out the highest total out of the three trios dealt with. He should also judge the strength and indications of the figures bearing on the character of the person. If this is judged aright, it will be possible to say something about the destiny, for character is destiny. The student, as stated elsewhere, should note the occurrence of zero in the birth date.

For the edification of the student we take the following cases:—

Poet Rabindranath Tagore.

1. 7-5-1861. Fate Number 1.

2. Swami Vivekananda, the celebrated saint, reformer

- and disciple of Sri Ramakrishna Paramhansa of Bengal.
12-1-1863. Fate Number 4.
3. Mahatma Gandhi, the father of the Indian nation.
2-10-1869. Fate Number 9.
 4. Ex-King Edward VIII, now the Duke of Windsor.
23-6-1894. Fate Number 6.
 5. A member of the Punjab Judicial Service whose imprint is included in the book.
24-7-1901. Fate Number 6.
 6. Herr Adolf Hitler, the Dictator of Germany.
20-4-1889. Fate Number 5.
 7. David Lloyd George, Ex-Prime Minister of England.
17-1-1863. Fate Number 9.

Case No. 1. Dr. Rabindranath Tagore was born on 7-5-1861. The figure in this birth date are:—

1. Mental plane	...	...	...	6
2. Emotional plane	...	...	...	5
3. Material plane	...	...	...	1 and 7

The destiny number is one thus adding to the strength of the material figures. All the three planes are represented in the birth date, and it is therefore concluded that the nature of the Poet was balanced. In the mental plane is the 6 indicating musical ability of the Poet which was unsurpassed, and this number strengthened by the three strongest numbers, i.e., 1, 5 and 7, indicates an amazing personality that commanded respect and homage all over the world. Besides these figures taken together, and when reinforced by the fact of his having number one as his fate number, they make the greatest poet of India since Kalidas.

Number one refers to Sun and its strength in the birth date shows that it would be equally strong on the hand. The finger, mount and line of Sun on the hand are remarkable for their excellence and that is why the Poet earned immortal name and fame. Number five refers to the mount of Mercury which was uncommonly strong on the hand. The finger was straight, indicative of literary ability of a very high order. This mount and finger were that of a philosopher, and a poet-philosopher Dr. Tagore actually was. Number 7 is present in the day of the birth date. As stated elsewhere, there are no greater people than the awakened soul of number 7. Such a one was Poet Tagore, who had the mount of Moon excellently developed on his hand with a creative curve, fish, canopy, temple and trident on his hand. These marks were present on the soles of the feet of Sri Krishna.

Case No. 2. Swami Vivekanand was born on 12-1-1863. The destiny number is 4. These are the figures in the birth date.

Mental plane	...	...	...	3 and 6
Emotional	...	...	...	2
Material	...	...	...	1

Twice repeated is ticked and the ruling fate number is 4.

In the figure-graph of the celebrated Swami the spiritual numbers of 3 and 6 are strengthened by double Sun and Uranus. The presence of 2 in the birthday figure gives a softer tone to the nature. The presence of four as the destiny number inclined the Swami towards peace, especially when the spiritual figures held the field. Number 3 associated with 6 and reinforced by one repeated twice, combined to make the Swami an intellectual giant, a *yogi* and a writer and speaker of unusual fire, force and clarity of expression. On his hand the student would have found a trident on Jupiter and a mark of *Sanyas* on the same place, and this refers to figures 3 and 6. Besides, his line of Head was beautifully marked, and the uncommonly marked line of Sun is indicated by one repeated twice. This was the sign of his fame everlasting. The mark of fish on the hand was the result of the presence of three on the figure-graph. The destiny digit being four indicated that the Swami would be a tower of strength to the people of the world. In fact the Swami was an apt pupil of his master Sri Ramakrishna, and renounced the world for the sake of sinning and troubled humanity.

Case No. 3. Mahatma Gandhi was born on the 2-10-1869. Figures in the birth date are:—

1. Spiritual and mental	...	...	6 and 9
2. Emotional	...	...	2
3. Material	...	...	1
4. Destiny digit	...	...	9

Nought strengthens every digit in the birth date.

If read aright the Mahatma was ruled by spiritual and mental figures strengthened by the energy and powerful digit of number one but moderated by the number 2 which is the first and foremost embodiment of moderation. The Mahatma being ruled by the day figure of number 2 and spiritual figure of nine, trusted his intuitive power and inner voice of Good. The repetition of number nine indicates that the Mahatma will typify the highest expression of impersonal love, and as already stated will complete the cycle of earthly learning and attain *moksha* like the famous Janaka of ancient India. Numbers 2, 9, 6 and 1 in his birth date gave him a strength of will to achieve his purpose. His last fast begun on the 13-1-1948, for the sake of ending communal bitterness and hate prevailing in the dominions of India and Pakistan ended in the victory of his cause, since the day on which he started it was ruled by his own fate number nine. The student is advised to note how it is calculated.

$$1-3-1-1-9-4-8=27=9.$$

The fame everlasting which is his already will be all the greater, and the future generations will remember him as the do Christ and Buddha.

Case No. 4. Ex-King Edward VIII, now the Duke of Windsor, was born on the 23-6-1894. The destiny digit of the Duke is 6. The figures in the birth date are:—

Mental	...	...	...	...	3, 6, 9.
Emotional	...	...	...	...	2.
Material	...	...	...	...	4.

The famous Duke has an unusual mental triangle. With these figures, an amazing personality is produced. His ruling planet is six which refers to Venus. Numbers nine, three and six, reinforced by emotional two, endowed him with a strength of will and a capacity to love that led him to take a step which showed that the Duke was not moved at all by material values of life. Otherwise it was unthinkable how the King of an Empire over which the Sun never sets would give up his throne for the sake of a woman whom he loved and to whom he wanted to be faithful. On his hand the planets Jupiter, Mars, Venus and Moon must be strong. If the figures of the year 1938, when he abdicated his throne, be added the result is 3, and six being related to three indicates that the year 1938 would be memorable in his career.

Case No. 5. The Judge whose date of birth is 24-7-1901 has a well-marked hand, the reading of which has been given in Chapter XXI of the book.

The figures are:—

1. Mental	...	...	...	none.
2. Emotional	...	...	...	2.
3. Material	...	...	...	4, 7, 1.

Zero is present to strengthen the birth date. The fate number is six if the century figures are added, otherwise it is five. The lines on the hand accord with the figures of the birth date. The attention of the student is drawn to the strong line of Fate, straight line of Head, well-shaped fingers and a strong thumb. The judge possesses qualities that go to make a good judicial officer. In character he possesses all the qualities denoted by the figures found in the birth date. His genial and affectionate disposition, sunny temperament, self-sacrificing tone of mind, breadth of vision and love of studies and desire to accumulate vast knowledge, and a sense of civic righteousness are denoted by the figures in the birth date.

Case No. 6. Herr Adolf Hitler, the famous dictator of Germany, was born on 20-4-1889. If the figures of the date of birth are added, the destiny digit comes to 5. The day on which he began the War was governed by number five. The result was that this date vibrated well with his destiny number and hence his success in the War was marvellous. Let us analyse the figures in the birth date:

1. Mental plane	...	...	...	9.
2. Emotional	...	...	...	2, 8.
3. Material	...	...	...	4.

The ruling digit is five. Thus in the figure-graph the association of the powerful five with number nine and progressive 8 and 4 combined to give Hitler the power he wielded over the youths and people of Germany. The figures on the emotional plane dominated the dictator, and that is why he failed to calculate correctly, and lost the War. The figure nine reinforced by 5 and 8, and still further strengthened by zero urged him to do things in the War that made him in his life time the most talked-of person in the whole world, and I do not know of any figure in history, ancient or modern, who in his life time had earned so much celebrity. No other military leader in the world so far could surpass his fame.

Case No. 7. David Lloyd George, the Ex-Prime Minister of England, was born on 17-1-1863. Analysed, his figures are:—

Mental	...	...	...	3, 6.
Emotional	...	...	...	none.
Material	...	...	...	1, 7.

The ruling planet is nine. Lloyd George had 3, 6 on the mental plane and these were strengthened by the powerful numbers nine, one and seven. In the make up of the Ex-Prime Minister, as a result of the presence of these numbers, were found moral force and courage, contempt of danger and a decisive character, which made short shrift of obstacles.

It is a historical fact that Lloyd George possessed those moral and mental qualities that brought him from obscurity into the limelight, and enabled him to embark on a war against political tyranny and feudalism under the inspiring number nine and aggressive 1 and powerful 7 and intellectual 3. Lloyd George seized the reins of Government into his own powerful hands in 1916 and it was he who in World War 1 saved England from a shuddering disgrace. The years 1909, 1917 and 1918 were memorable in the career of the Prime Minister. In the years 1909 which if totalled comes to one, 1917 which is reduced to 9, and 1918 to 1, Lloyd George achieved much. His budget of 1909 led to the general election of 1910 and in 1917 he waged war successfully, emerged victorious in 1918 and proceeded to the peace conference. Thus number 1 in 1909 and 1918 and number nine in 1917, which vibrated favourably with the date of his birth, played their part and made the years of his life memorable.

Now we turn to another method of divination by numbers known to ancients as the famous pyramid of fortune. We explain the method thus:—

Take the date of birth of a person, say Hitler 20-4-1889. The ruling planet as already explained is the figure 5. We

want to find out the kind of fortune that would befall him when he entered the age of 51.

Put 5, 1 and the destiny digit as:—

5 1 5

add the first and second figures beginning from the left hand side and when they amount to more than nine, reject nine and put down the remainder, thus we get the second line:

5 1 5
6 6

now add the two and the result is as:—

5 1 5
6 6
3

The year of the dictator was ruled by the number 3 at the head of the pyramid as the index or apex number, and we shall give later on the values and indications derived from the headstone or apex number of the pyramid which is shown for the sake of convenience upside down. The years which were ruled were 1939 and 1940. The indications of apex number three are success and gain with increase and expansion, great hopes realized and efforts rewarded. It is a historical fact that Hitler achieved wonderful success in the beginning of the War. Curiously enough, the year 1940 (add the figures) was ruled by his ruling and destiny digit, i.e. 5, and that is why he achieved extraordinary success.

Let us take the next year of his age and calculate:—

5 2 5
7 7
5

The 52nd year was ruled by 5, his own destiny number. In this year also success attended his efforts in the War.

Let us take the 54th year of his life.

5 4 5
9 9
9

The number at the apex is 9. There was success, but it was after hard fights and contests. The next year calculated thus.

5 5 5
1 1
2

This was the year 1944 when Hitler began to lose. The index number is 2 and the value thereof is failure.

Let us take another example.

Date of birth. 29-6-1920. The destiny digit is 2, but in the 20th Century 1 is dropped and the destiny number should be calculated as:—

29-6-20 i.e., 19=1.

Let us know how the year 27 of this date of birth passed.

2 7 1
9 8
8

The headstone or capital or number at the apex is 8. This is the number of Saturn, and points to failure through jealousy and also shows loss, obstacles and hindrances. In the life of this young man, whose date of birth has been given above, the 27th year was a dead year, when he was forced by jealous people to take decision to resign the small job he held. There were obstacles in his path. He was also transferred to an out-of-the way Station on account of the complaints of his enemies but as soon as the 27th year was passed and he entered the 28th year, affairs began to improve. Let us see.

2 8 1
1 9
1

The apex number is one, showing success through the patronage of people in authority. It is a fact that in this year he received appreciation for the work done by him and received promotion to a higher grade. Thus the student can make use of the birth date for divining the fortune. But he must verify his conclusions by referring to the indications of the hand. That is how palmistry and numerology can be used to read the life and destiny of a person.

We now give below the values assigned to each of the nine numbers when they appear as apex to the pyramid of fortune, and the student should make an intelligent use of it in arriving at conclusions regarding the year for which calculation made.

Number One. Is the number of Sun. It indicates success, achievement, honours, good health and patronage of person in authority. If it is the final number, it is good and favourable.

Number Two: Indicates failure through vacillation and uncertainty. It also denotes lack of will power, and women exercise a bad and unfortunate influence. It also indicates unprofitable journeys, decrease, ineffectual efforts, changes and troubles consequent on public disorders and infectious diseases. The number refers to the negative Moon.

Number Three: Refers to Jupiter and indicates increase, expansion, hopefulness, confidence, cheerfulness, wealth, success, productiveness of efforts and realization of hopes and success of efforts.

Number Four: Refers to Uranus or negative Sun. The success attained is only partial due to lack of power of direction. A person does not obtain the satisfaction of his desires.

If position is at all gained, there is a loss of dignity and independence. Vanity is also indicated. Besides it generally, it notes failure of efforts on account of obstacles, jealousies, and oppositions. If success is at all attained, it is not worth the name.

Number Five: This number indicates Mercury and gain through the use of the faculties, success through correspondence or travelling, it also shows that power would be gained by a person through knowledge. This also shows that gain would come to a person through commercial instincts, clever manipulation of details and also scientific pursuits.

Number Six: Refers to success through social and artistic pursuits like music, poetry, painting and drawing, etc. Number six refers to Venus and shows that favours and benefit may come to us from young woman and a happy result of efforts.

Number Seven: Refers to positive Moon and Neptune. This number refers to success through the good offices of persons or married women of position and influence. A person comes to public honours, and success comes to him through travelling and commerce. Success is likely to be achieved through the forceful, strong and magnetic personality of a person. Besides, a person achieves success through travelling, publicity, management of people, public works and control of public supplies. Fortune comes to a person through the pursuit of popular plans and aims.

Number Eight: Refers to Saturn, and if this is the final or apex number, obstacles, hindrances, privations, loss, hurt, defects and impediments, gloom and melancholiness are shown and a person is likely to come to grief especially in regard to the marriage partner. Besides, failure through jealousy, mistrust or lack of effort is denoted.

Number Nine: This refers to planet Mars. If this is the final number, success comes to a person through effort and enterprise. In spite of rivalries and contests, his object will be gained by force of will power.

In this small chapter on numerology as connected with palmistry we have thrown some light on a subject which is as vast as astrology and hand-reading themselves. The student is advised to make use of this knowledge, and make a deep study of the science of numbers which is as true as the sciences of palmistry and astrology.

