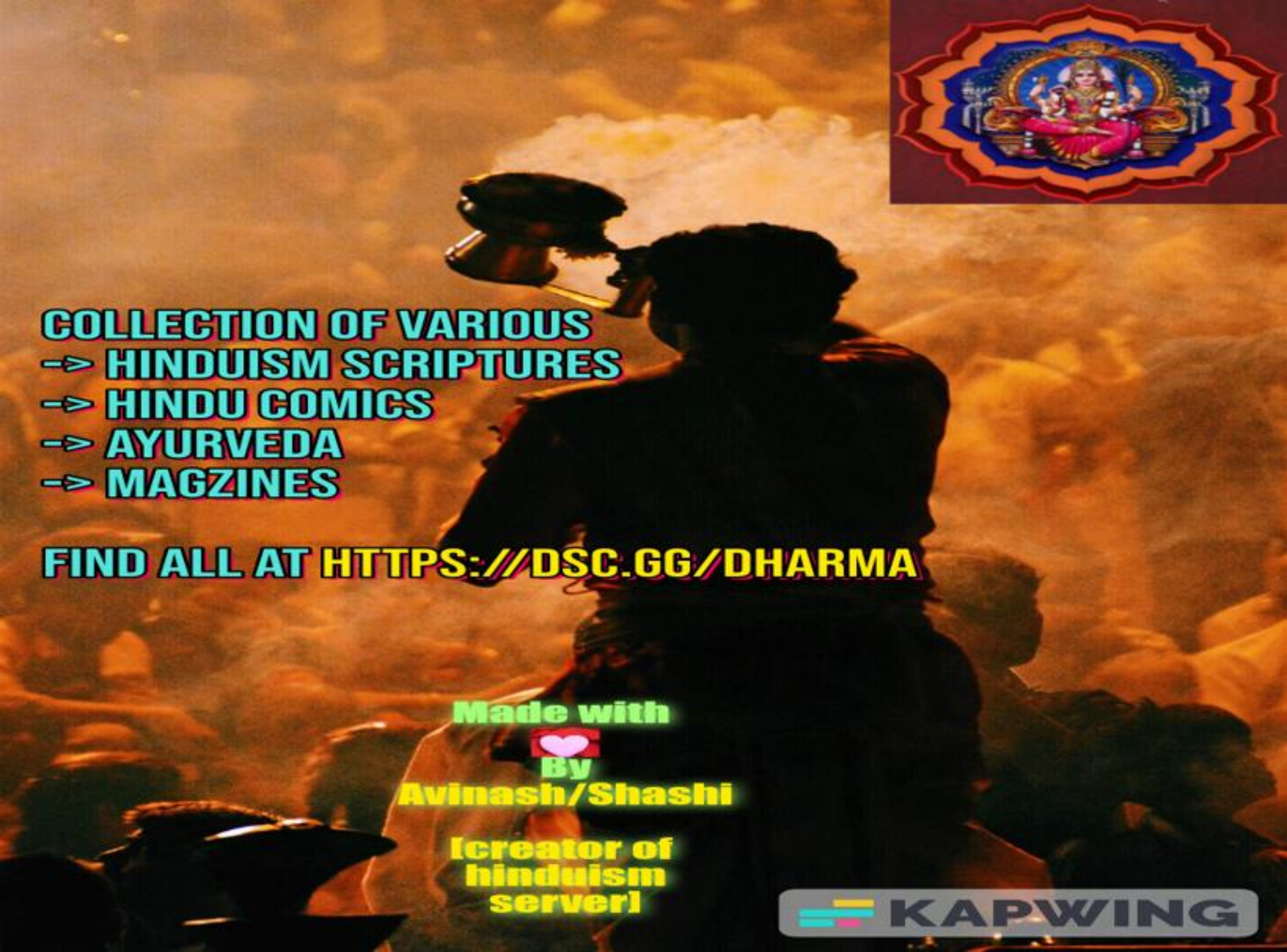
JAIMINI SUTRAMRITAM

A CLASSIC IN VEDIC ASTROLOGY

(Translation and Commentary in English)

Mahamahopadhyaya,

IRANGANTI RANGACHARYA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By

Mahamahopadhyaya, Iranganti Rangacharya.

ज्यौतिष

जैमिनि सूत्रामृतम्

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PREFACE

Is Jaimini Maharshi Pre-Parasara or post - Parasara? It's a matter of controversy. He was the disciple of Vyasa Maharshi the son of the sage, Parasara. Krishnamishra in his Phalaratnamala, wrote that Jaimini by the grace of his preceptor, Vyasa, authored eight Chapters of astrological aphorisms. But Parasara Hora is universally acclaimed as most authentic and unrivalled in Kaliyuga. Hence that this Jaimini was the exponent of a novel and different system of astrology to rival Parasarais disbelieved by the traditionalists. Jaimini in his poorvameemamsa does not mention his authorship of astrology; nor any other Shastra is found alluding to Jaimini astrology. But by the inclusion of some Jaimini principles in Brihat Parasara Hora, a doubt may arise whether Parasara retold Jaimini principles or Jaimini incorporated Parasari in his aphorisms. Since ancient sutra vangmaya is as honoured as Vedas, the authenticity of Jaimini Sutras remains undisputed. They are lost to us save the sutras of Chapters I & II. Most of the sutras in the chapters III & IV appear interpolated and uncorrelated and the socalled one or two Sanskrit commentaries follow suit.

An aphorism or Sutra is a short, unambiguous, quintessential, faultless and alround saying. So we need wide and proper commentaries to understand the sutras. A good commentary is marked by word - separation, word-meaning, sentence - construction and reply for prima facie argument. Luckily for chapters I & II of Jaimini Sutras, we have a reputed Sanskrit commentary, written 300 years ago, by ihe erudite Neelakantta.

Krishnamishra wrote Phalaratnamala, a Sanskrit verse exposition of Jaimini system of astrology. He says in his book

that Kalpalatha, written by his son, Somanath, is the commentary of his work. Description of various Lagnas, Argalas and Transits has a key place in these works. Raghavabhatta's Jathaka Sara Sangraha was printed with its Telugu translation in 1886 A.D. Sutrardha Prakasika of Nrisimha Suri is the Sanskrit verse exposition of Jaimini sutras. Various sign dasas are dealt in these two works. But these works are not popularised by the scholars till now, since the commentaries are incomplete and unclear lacking sutra-wise correlation. Twelve years back, I wrote a sutra wise commentary for the first two chapters of Jaimini Sutras in Sanskrit clearly, free from paradoxes, without contravening Vriddha karikas. Thus my Jaimini Sutramritam (Sanskrit and Telugu) was published in 1991.1 hope Indian and western astrologer - scholars would consider the worth of this book (Sanskrit and English)too. And I am now sure Jaimini would be properly understood and practised by many.

Iranganti Rangacharya.

PREFACE TO SECOND EDITION

My book, "Jaimini Sutramritam", was published by me in 1995. It consists of my commentaries in Sanskrit and English to Jaimini Sutras of chapters, I & II. Some readers, not conversant with Sanskrit, expressed their desire to republish it with my English commentary only, so that the readers might be benefited with the uninterrupted reading and understanding. And my thanks are due to Sagar Publications, for having taken up the task of republishing it accordingly.

Mahamahopadhyaya
Iranganti Rangacharya

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JAIMINI SUTRAM

(Sanskrit to English translation and Commentary)

जैमिनि सूत्रामृतम्

प्रथमाध्याये-प्रथमः पादः

CHAPTER I- PADA-I

The merciful sage Jaimini makes a soleman declaration that he is going to preach us, the predictive science of Astrology which unveils the good and evil results accrued by our deeds done in the past births. He begins his benedictory aphorism with letter (उ) in obeisance to Lord Vishnu, for the successful completion of the work. The single lettered word (उ) means according to Yadava Kosa, Lord Vishnu, the creator of the universe, the lord of all the deities and gods, and the giver of final emancipation of soul.

सू०॥ अभिपश्यन्ति ऋक्षाणि

Abhi pasyanti rikshani -2

सू०॥ पार्श्वभे च

Parswabhe cha -3

श्लो ॥ चरं धनं विना स्थास्नुं स्थिरमन्त्यं विना चरम्।
युग्मं स्वेन विना युग्मं पश्यतीत्ययमागमः॥ इति

Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces are the twelve zodiacal signs. Aries, Cancer, Libra, Capricornare the cardinal signs. Taurus, Leo, Scorpio, Aquarius are the fixed signs. Gemini, Virgo, Sagittarius, Rsces are the dual signs. Now the sage begins his novel exposition with the aspects different from Parasari planetary aspects. The tow aphorisms mean that a sign can aspect its frontal and lateral signs. The 8th sign of a cardinal sign, the 6th sign of a fixed sign., and the 4th sign of a dual sign are the frontal signs. The 5th and 11th signs of a cardinal sign, the 3rd and 9th signs of a fixed sign and the 7th and 10th signs of a dual sign are the lateral signs Hence a sign can aspect three signs which are one frontal and two lateral signs. Thus a cardinal sign leaving its 2nd sign can aspect 3 fixed signs. A fxed sign leaving its 12th sign, can aspect 3 cardinal signs. A dual sign can aspect its 3 dual signs.

FRONTAL AND LATERAL SIGNS

Sign	Frontal Sign	Lateral signs
Aries	Scorpio	Leo, Aquarius
Taurus	Libra	Cancer, Capricorn
Gemini	Virgo	Sagittarius, Pisces
Cancer	Aquarius	Scorpio, Taurus
Leo	Capricorn	Libra, Aries
Virgo	Gemini	Pisces, Sagittarius
Libra	Taurus	Aquarius, Leo
Scorpio	Aries	Capricorn, Cancer
Sagittarius	Pisces	Gemini, Virgo
Capricorn	Leo	Taurus, Scorpio
Aquarius	Cancer	Aries, Libra
Pisces	Sagittarius	Virgo, Gemini

TABLE OF ASPECTS

Aspected signs	Aspecting Sign
Aries	Leo, Scorpio, Aquarius
Taurus	Cancer, Libra, Capricorn
Gemini	Virgo, Sagittarus, Pisces
Cancer	Scorpio, Aquarius, Taurus
Leo	Libra, Capricorn, Aries
Virgo	Sagittarius, Pises, Gemini
Libra	Aquarius, Taurus, Leo
Scorpio	Capricorn, Aries, Cancer
Sagittarius	Pisces, Gemini, Virgo
Capricorn	Taurus, Leo, Scorpio
Aquarius	Aries, Cancer, Libra
Pisces	Gemini, Virgo, Sagittarius

The use of "cha" in the aphorism, 'parswabhe cha', gives us to understand that the signs aspect first, the frontal signs and later, the lateral signs. The synonyms of 'abhimukha[1], (frontal) are sammukha, darpana adarsa etc. The katapayadi pneumonic value of adarsa (580/12=4) is four. Hence the 4th sign of a dual sign will be the frontal sign. Then Aries-Scorpio, Taurus-Libra, Gemini-Virgo, Cancer-Aquarius, Leo-Capricorn, Sagittarius-Pisces are the first aspecting frontal-couples.

But Gemini-Pisces, Virgo-Sagittarius are not the frontal couples, according to Jaimini method of count, direct for odd signs, reverse for even signs. Aries, Gemini, Leo, Libra, Sagittarius, Aquarius are the Odd-signs. Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces are the even signs. It is previously said that the 4th sign of a dual sign is the frontal sign. Hence the 4th sign of Gemini is virgo. The 4th sign of Virgo is Gemini, but not Sagittarius. The 4th sign of Sagittarius is Pisces. The 4th sign of Pisces is Sagittarius but not Gemini. What does frontality mean? It means facing each other or looking at each other. Gemini looks at Virgo and Virgo looks

at Gemini. Then they are said to be frontal. When Gemini looks at Virgo and Virgo looks at Sagittarius, how can they be in the frontal position. Hence I hold the opinion that Gemini and Virgo are the frontal sigs. But Virgo and Sagittarius are not the frontal signs because Virgo looks at Gemini and Sagittarius looks at pisces. Similarly Pisces and Gemini are not the frontal signs, because Pisces looks at Sagittarius, and Gemini looks at Virgo. But there is an obsolete verse quoted by Prem Nidhi Pandits, which states that the 8th of a cardinal sign, the 6th of a fixed sign and the 7th of a dual sign are the frontal signs. But Neelakantta held this opinion as a casual reference only to the sign-aspects and meant the word, adarsa as the 7th sign, which according to him is the frontal sign.

But Neelakantta's opinion is inadmissible, because of his partial acceptance of the opinion of PremNidhi Pandits. Besides, we have another authentic Sanskrit verse, quoted by Neelakantta also, which disproves Neelakantta's opinion.

The verse states thus-In the male horoscope, if Janma Lagna is an even sign, take its frontal sign which is odd. For example Janma Lagna is Virgo which is an even sin. So its frontal sign should be taken. According to Neelakantta, Pisces, the 7th sign of Virgo is the frontal sign of Virgo. But Pisces is an even sign. According to the Verse, the frontal sign which is odd should be taken The frontal sign which is odd, of Virgo is Gemini, the 4th sign, counted reversely from the even sign, Virgo, but not Pisces, the 7th sign, as thought by Neelakantta. In the female horoscope if Janma Lagna is odd, take its frontal sign which is even. For example, Janma Lagna is Gemini which is an odd sign. Then its frontal sign which is even should be taken. According to Neelakantta, the frontal sign of Gemini is Sagittarius. But this is an odd sign. Hence Virgo is the frontal sign, the 4th of Gemini, but not Sagittarius the 7th sign which is odd. Thus it is cogently proved that the 4th of a dual sign is the frontal sign according to direct and reverse count.

सू०॥ तन्निष्ठाश्च तद्वत्

Tannishttasha tadvat -4

The planets in the signs can aspect the planets and the signs in the manner the signs can aspect as mentioned before. In this aphoristic science of astrology, we come to understand, that Jaimini intends, at every step, to introduce the signs and Bhavas through the Katapayadi pnuemonic values. See the table given below, showing the numerical values of the Katapaya vargas.

ka =1	ta =1	pa =1	ya =1	Aa =0
Kha =2	tta =2	pha =2	ra =2	E =0
ga =3	da =2	ba =3	la =3	vu =0
gha =4	dda =4	bha =4	va =4	ru =0
nga =5	na =5	ma =5	ssa=5	lu =0
cha =6	tha =6		sha =6	ae =0
chha =7	ttha =7		sa =7	ai =0
ja =8	da =8		ha =8	vo =0
ja =9	ddha =9			avau =0
jna =0	na =0			

Write the numerical values of the letters known from the above table, of any word and reverse the number and divide it by 12. The remainder gives the sign or bhava as desired.

Jaimini next introduces a novel expostion of' Argala' connected with the aspecting planets, mentioned before, for the purpose of judging the status of royalty and finance, in the following six aphorisms.

सू०॥ दारभागय शूलस्थार्गला निष्यातुः

Dara bhagya sulasthargala nidhyathuh -5

The numerical values of da is 8 and the numerical value of ra is 2 (see the table). Hence the number is 82 and

when reversed according to the principle, ankanam vamato gatihi, it becomes 28. This when divided by 12, gives the remainder 4. Hence Dara means the 4th sign. Similarly bhagya means the 2nd sign.

bha - 4, ya-1 therefore 14/12,=2
sula means the llth sign
su - 5, la - 3 therefore 35/12=11

Nidhya tuhu means "from the aspecting planet". Thus the aphorism means that the 2nd, 4th, llth signs reckoned from an aspecting planet are the argala signs. It means that the planets in the 2nd, 4th, llth signs constitute argala yogas.

सू०॥ अभिपश्यन्ति ऋक्षाणि

Kamastha tu bhooyasa papanam - 6

Kama means the 3rd sign. Ka-1 ma-5 therefore 51/12=3. The 3rd sign from an aspecting planet, occupied by more than two malefics constitutes an unobstructable argala yoga. The malefics are the sun, Mars, Saturn, Waning Moon and Mercury if associated with any of these malefics.

सू०॥ अभिपश्यन्ति ऋक्षाणि

Ripha neecha kamastha virodhinah -7

Rippha means the 10th sign. Ri-2, pha-2 therefore 22/12=10. Neecha means the 12th sign.

Nee-0 cha,-6 therefore 60/12=12
Kama means the 3rd sign
Ka - 1, ma -5 therefore 51/12=3

The aphorism means that the 10th, 12th and 3rd signs from the aspecting planet, are respectively the obstructive signs of 4th 2nd and llth argala signs. The 10th, 12th, and 3rd signs from an aspecting planet are called virodharagala signs or vipareetargala signs.

सू०॥ नन्यूनाविबलाश्च ।

Nanyuna vibalascha-8

The argala by the planets in the 4th, 2nd and llth signs will not be obstructed if the 10th 12th, 3rd signs are occupied by less number of planets or by the weaker planets, as we see in the order of the world, the strong or the majority cannot be pushed out by the weak or by minority. But some hold the opinion that even a single planet in the virodhargala sign can mar the argala whatever be the number of planets in the argala sign. To be clearer for example, if there are two planets in the 2nd argala sign from an aspecting planet and one planet in the 12th virodhargala (obstructive) sign, the argala is not marred. If one planet occupies the 2nd argala sign from an aspecting planet, and two planets occupy the 12th sign, the argala is said to be marred. But according to some commerntators, if there are two or more planets in the 2nd argala sign, even one planet in the 12th sign mars argala. Similarly the same should be understood in the case of the other argala and obstructive argala signs.

सू०॥ प्राग्वत् त्रिकोणे ।

Pragwat trikone -9

The aphorism simply means that the trikona i.e. 5th and 9th argala signs from an aspecting planet may be understood, like the two kinds of argala mentioned in the 5th and 6th aphorism.

सू०॥ विपरीतं केतोः

Vipareetam ketoh - 10

From the aspecting planet, ketu, the argala signs will be 10th, 12th and 3rd signs, while the obstructive argala signs will be the 4th, 2nd, 11th signs respectively. This interpretation is decided from the aphorism which states that the contraniness holds good in the case of Ketu.

CONTROVERSIAL ARGUMENTS ABOUT ARGALA-

What does pragwat (as before) mean? It means that it is like the 6th aphorism, Kamastha tu bhooyasa papanam. The argala of the 3rd sign occupied by more than two malefics is unobstructable (nirabhasargala) as understood by the use of 'tu' in the aphorism. Similarly, the 5th and 9th argala signs do not get obstructed. But this interpretation is unacceptable since pragwat cannot straightway relate to the 6th aphorism because of two aphorisms in between the 6th aphorism and 9th aphorism. Hence pragwat trikone means that the 5th sign is the argala sign and the 9th sign is virodhargala sign. In such a case why should the sage enunciate the 9th aphorism.pragwt trikone separately? He could have safely inserted a word like, santa, of pneumonic value 5, in the 5th aphorism, and another word like, dhatu, of pneumonic value 9 in the 7th aphorism of Virodhargala. That is true. But the sage intended that vipareetam ketoh should pertain to its preceding pragwat trikone only. His intention is that the 9th sign from Ketu is the argala sign, and the 5th sign from Ketu is virodhargala sign. Hence the sage expended the 9th aphorism, pragwat trikone, to prevent the involvement of Ketu from the argala signs mentioned in the 5th and 6th aphorisms. The aphorism, vipareetam ketoh may be connected also with the next aphorism, atmadhikah— by the dehali deepa nyaya. No, it would be tantamount to dishonouring the regular order of the planets from the Sun to Ketu, by first mentioning Ketu in the atmakaraka theory. Thus ran the controversial arguments without deferring to the argala application, nonchalant of the role of the aspecting planet.

VALID APPLICATION-

Here is my interpretation of the valid argala application. The 1st category of the argala signs, 2nd, 4th, 11th is given in the 5th aphorism. These argala signs have the virodhargala signs viz. 12th 10th, 3rd respectively. The 2nd category is given in the 6th aphorism. This argala in the 3rd sign occupied by

more than two malefics, is unobstructable, called nirabhasargala, despite the planets in the llth sign. Thus these two categories differ from each other. The sage next exends one more aphorism to enunciate the 3rd category viz. trikonargala. The sage uses pragwat to make us understand this category also, as we understand the other two categories as mentionedbefore. Pragwat does not necessarily behove us to understand the similitude of the argala cadres. Hence it is evident that the sage added the 9th aphorism for showing the classification of argala but not to restrict the involvement of Ketu in the trikonargala. His expostition of argala closes with the 10th aphorism, vipareetam ketoh, specifying ketu. The subhargala yogas are deduced by all the three categories of the argala signs, connected with any aspecting planet. But in the case of Ketu, the contrary holds good. It means that if Ketu is involved with the aspecting planet, in the formation of the subhargala yoga, the contrary of the subhargala yoga holds good. It means Ketu spoils the subhargala. By the mention of Ketu, in the aphorism, Rahu also comes into the picture though in fact, Rahu is more destructive than Ketu.

SUBHARGALA YOGAS:

1. The planets irrespective of the benefics or the malefics, occupying the 2nd, 4th, 11th signs can form the subhargala yogaas when the virodhargala signs 12th, 10th, 2rd lie vacant. It means thatif both the A.S. and V.A.S. are occupied by the planets, the argala, so formed is only aabhasa doing no good. However a concession is given. If the number of planets in V.A.S. is less than those in the A.S. or if the planets in V.A.S. are weaker than those in the A.S. the subhargala does not get marred. This is the principal subhargala yoga.

2. If the 3rd sign is occupied by more than two malefics or if a malefic among the planets in the 3rd sign gets more degrees than the rest of the planets get, a nirabhasargala yoga is formed. This is the specific argala yoga.

3. If the 5th sign is occupied only by the benefics, while

the 9th sign lies vacant a subhargala yoga forms. If the 9th sign is occupied only by the benefics while the 5th sign lies vacant, a subhargala yoga forms. Eitherway this is a secondary subhargala yoga. Here a concession is given, to a malefic, if exalted in the formation of the secondary subhargala yoga. Thus the three different categories of the argala are formed one by the benefics/malefics the other by malefics only, the 3rd by the benefics only.

CATEGORIES OF ARGALA

No.	Category	Argala Signs	Virodhargala Signs
1.	Principal	2nd	12th
		4th	10th
		11th	3rd
2.	Specific	3rd (When occupied by more than 2 malefics)	
3.	Secondary	5th	9th
	9th		5th

RESULTS OF SUBHARGALA YOGA :

1. Principal subhargala yoga confers wealth and Rajayoga.
2. Specific subhargala yoga confers independent Rajayoga.
3. Secondary subhargala yoga confers fame and money. This yoga when involved in the principal subhargala yoga confers wealth, reputation and Rajayoga.

ASSESSMENT OF SUBHARGALA POTENTIAL :

Here are two points worth remembering :

1. Rahu/Ketu in the argala signs does not contribute to the formation of the subhargala yogas.
2. The argala signs should be reckoned from an aspecting planet. Assess subhargalapotenti al by the merits and demerits of the aspecting plantet.

MERITS :

1. Exalatation or own house position of the aspecting planet
2. Association of the Moon with the aspecting planet.
3. Aspect or association of the exalted planets with the aspecting planet.

DEMERITS :

1. The subhargala potential falls if Rahu is associated with the aspecting planet. Rahu destroys the subhargala yoga like a droplet of poison in a pot of milk.
2. The subhargala potential decreases much by the association of Ketu with the aspecting planet.
3. The subhargala potential decreases if the aspecting planet is debilitated.
4. Rahu in the 5th or 9th from the aspecting planet reduces the subhargala potential.
5. Rahu in the 8th and 12th also from the aspecting planet is not a welcome feature.

The subhargala potential can also be classified into three orders viz. Superior, above-average, average according to the planets and the argala signs involved in the formation of the subhargala yogas.

(A) SUPERIOR ORDER :

1. Involvement of the benefics in the argala signs.
2. Involvement of three planets in the argala signs.
3. Involvement of the planets in the three argala signs.

(B) ABOVE-AVERAGE ORDER :

1. Involvement of both benefics and malefics in the argala signs.

2. Involvement of two planets in the argala signs.
3. Involvement of the planets in any two argala signs.

(C) AVERAGE ORDER :

1. Involvement of malefics in the argala sign.
2. Involvement of one planet in the argala sign.

ASPECTING PLANETS :

The aspecting planets can be classified into six kinds according to their potentiality in the formation of Argala Rajayogas. I enumerate below from the lowest to the highest.

1. A planet who aspects Janma Lagna
2. A planet who aspects both Janma Lagna and its 7th house.
3. The lord of the sign occupied by the Moon aspecting Janma Lagna called Kevala.
4. The lord of the sign occupied by the Moon aspecting both the Moon and Janma Lagna called Yogada.
5. A planet aspecting Janma Lagna in Rasi chart and Navamsa Lagna in Navamsa chart called Yogada.

   Or

   A planet aspecting Janma Lagna in Rasi chart and Drekkana Lagna in Drekkana chart called Yogada.
6. A planet aspecting Janma Lagna in Rasi Chart, Navamsa Lagna in Navamsa chart and Drekkana Lagna in Drekkana chart called Yogada.

Some advocate a different reckoning of Navamsa according to Jaimini spirit of understanding. It is as follows:

For Aries, Leo, Sagittarius, the Navamsa count is direct from Aries. For Taurus, Virgo and Capricorn, the Navamsa

count is reverse from Capricorn. For Gemini, Libra, Aquarius, the Navamsa count is direct from Libra. For Cancer, Scorpio, Pisces, the Navamsa count is reverse from Cancer. Here the traditional parasari principle of the count of commencement of Navamsa, from the cardinal signs, is not dishonoured, while the direct and reverse count, according to Jaimini aphorisms 25 and 26, is kept up. The following is the verse from Phalaratnamala:

Charabhe charabhat sthirabhe navamat
Sutabha dubhaye munayopi jaghu
vishmat kramato vipareetamadho
Viduramsaka kalpanamatra budhaha

This method of reckoning of Navamsa may be adopted, if needed for the principle of unanimity.

RECKONING OF DREKKANA :

The Parivrittitraya method of Drekkana reckoning is exposed in a vridhakarika which means thus.

Three equal divisions of a sign consitute three drekkanas. The twelve signs from Aries to Pisces would be the twelve drekkanas of the four signs, Aries, Taurus, Gemini, Cancer, each bearing three drekkanas. The same are repeated for the four signs, Leo Virgo, Libra, Scorpio and again for the four signs Sagittarius, Capricorn, Aquarius, Pisces. Thus thirty six drekkanas are formed on the principle of Parivrittitraya.

PARIVRITTITRAYA DREKKANA

Sign	1st Drekkana	2nd Drekkana	3rd Drekkana
	1°-10°	10°-20°	20°-30°
Aries	Aries	Taurus	Gemini
Taurus	Cancer	Leo	Virgo
Gemini	Libra	Scorpio	Sagittarius
Cancer	Capricorn	Aquarius	Pisces
Leo	Aries	Taurus	Gemini
Virgo	Cancer	Leo	Virgo

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Libra	Libra	Scorpio	Sagittarius
Scorpio	Capricorn	Aquarius	Pisces
Sagittarius	Aries	Taurus	Gemini
Capricorn	Cancer	Leo	Virgo
Aquarius	Libra	Scorpio	Sagittarius
Pisces	Capricorn	Aquarius	Pisces

But Somanath adopted Drekkana reckoning according to odd and even signs. So the Drekkanas run from Aries directly for the odd signs while they run reversely from Pisces for the even signs.

SOMANATH DREKKANA

Sign	1st (1°-10°) Drekkana	Drekkana 3rd (20°-30°)	2nd (10°-20°) Drekkana
Aries	Aries	Taurus	Gemini
Taurus	Pisces	Aquarius	Capricorn
Gemini	Cancer	Leo	Virgo
Cancer	Sagittarius	Scorpio	Libra
Leo	Libra	Scorpio	Sagittarius
Virgo	Virgo	Leo	Cancer
Libra	Capricorn	Aquarius	Pisces
Scorpio	Gemini	Taurus	Aries
Sagittarius	Aries	Taurus	Gemini
Capricorn	Pisces	Aquarius	Capricorn
Aquarius	Cancer	Leo	Virgo
Pisces	Sagittarius	Scorpio	Libra

CATEGORIES OF ARGALA RAJYOGAS :

There can be four categories of Argala Raja Yogas, viz. Poornargala, Tripadargala, Ardhargala, Padargala connected with A.P-4, A.P,-5, A.P.-6

1. POORNARGALA RAJAYOGA . This is the case of the yogada in the cardinal sign. The argala signs from the yogada are the 2nd, 4th, 5th, or 9th, llm. If any three argala

signs coinciding with the cardinal, fixed and dual signs, are occupied by the planets, the subhargala yoga so formed confers pooraargala Rajayoga. This yoga is valid when the corresponding V.A.S. lie vacant or unobstructed by the weaker or less number of planets in V.A.S. For example, yogada is in Aries. The argala signs are Taurus (2nd), Cancer (4th) Leo (5th), Sagittarius (9th) and Aquarius (11th). If Taurus (fixed), Cancer (cardinal) and Sagittarius (dual) are occupied by the planets, Poornargala Rajayoga forms. Similar is the case of the other cardinal signs occupied by yogada, in the formation of Poornargala Rajayoga,

2. TRIPADARGALA RAJAYOGA : This is the case of the yogada in the fixed sign. If any two argala signs coinciding with the cardinal and fixed, or cardinal and dual or fixed and dual, are occupied by the planets, the subhargala yoga so formed confers Tripadargala Rajayoga. For example, if the yogada is in Taurus the fixed sign, the argala signs are Gemini (2nd), Leo (4th), Virgo (5th), Capricorn (9th) and Pisces (llth). So when the yogada is in Taurus, Tripadargala Rajayoga is conferred, if Gemini (dual) and Leo (fixed) or Leo (fixed) and Virgo (dual) or Gemini (dual) and Capricorn (cardinal) or Leo (fixed) and Pisces (dual) or Leo (fixed) and Capricorn (cardinal) are occupied by the planets. Similarly for yogada in other fixedsigns, Tripadargala Rajàyogamay form. TheTripadargalaRajayogabecomes Pooraargala when one more argala sign with planets is involved.

3. ARDHARGALA RAJAYOGA : This is Itoe case 26 of the yogada in the dual sign. If any argalasign is occupied by the planets, Ardhargala Rajayoga forms. If one more argala is involved, it becomes tripadargala rajayoga. Here malefics in the 5th or 9th argala sign do not contribute to the formation of Ardhargala Rajayoga.

4.PADARGALA RAJAYOGA: When the 5th or 9th argala sign from the yogada is occupied by the benefics or by a malefic if exalted, while the corresponding V.A.S. lies

vacant, Padargala Rajyoga forms. This Padargala Rajayoga may have its entry in the other Argala Rajayogas, with the involvement of the benefics or exalted malefics. The involvement of the Pardargala would in any case catalyse the class of the argala Rajayoga to bring about good reputation.

RESULTS OF ARGALA RAJAYOGAS:

Those born under Poornargala and Tripadargala Rajayogas become distinguished personalities at national or international level. Those born under Ardhargala and Padargala Rajayogas willbe well placed in life and may occupy high positions of national importance.

I give below a few extended principles of Padargala.

1. Benefics in the 10th, and 5th or 9th when the 4th lies vacant.
2. Benefics in the 7th and 5th or 9th.
3. Exalted yogada or the yogada associated with or aspected by the exalted planet.
4. The Moon associated with the yogada and the occupancy of the benefics in the 12th, when the 4th and 8th are not occupied by the benefics.

Some are inclined to interpret that the involvement of three argala signs constitute Poornargala, two argala signs constitute Tripadargala, one argala sign constitutes Ardhargala, irrespective of cardinal, fixed and dual signs. This is not correct since the verse in Phlaratnamala clearly makes mention of the cardinal, fixed and dual signs. Some are prone to think that the involvement of three planets constitute Poornargala, two planets constitute Tripadargala and one planet constitutes Ardhargala. This is not correct since the verse pinpoints the places by the use of "ekatra" and 'kone'.

RESULTS OF YOGAS CONNECTED WITH THE LORD OF THE SIGN OCCUPIED BY THE MOON:

If Rahu joins the lord of the sign occupied by the Moon, the native may take to cruel or wicked activites. If Ketu joins, he is ugly and righteous. If the lord of the sign occupied by the Moon is exalted, he is fortunate and prosperous and receives gift from others. If the Sun joins the lord of the sign occupied by the Moon, he is of hot temperament. If the Moon joins he always perspires. If Jupiter joins, he is tauny in complexion, and has erect hair. If Venus joins, he is lascivous. If Saturn joins, he has lean physique.

If the Sun and Moon join the lord of the sign occupied by the Moon, he is wicked. If the Sun and Mars join him he hates his father. If the Sun and Mercury join him, he knows Vedas or may be proficient in sacred knowledge and rich in virtues. If the Sun and Jupiter join him, he knows philosophy. If the Sun and Venus join him he is the son of an unchaste woman. If Mars and Saturn join him, he eschews the traditionary observances or lacks good manners. If the Sun and Rahu join him, he is a very low man. If the Sun and Ketu join him, he is the devotee of Siva. If the Moon and Mars join him, he incests with the wife of Brahmana, Kshatriya or Vaisya. If the Moon and Mercury join him, he is the devotee of Vishnu. If the Moon and Jupiter join him he is the knower of Brahmatatwam. If the Moon and Venus join him, he enjoys several luxuries. If the Moon and Saturn join him, he is fickle minded. If the Moon and Rahu join him, he is the one born to a widow. If the Moon and ketu join him, he is timid and much distressed. If Mars and Mercury join him he is desirous of wife and children. If Venus and Mars join him, he incests with the wife of the Kshatriya. If Mars and Jupiter join him be incests with the wife of his teacher. If Jupiter and Mercury join him, he has good knowledge of the scriptures and is virtuous. If Mercury and Venus join him, he is of high descent. If Jupiter

and Rahu join him he yearns for the sexual intercourse with an outcast woman. If Mercury and Rahu join him, he abuses others. Judge these results from Drekkana Lagna, Lagna Lord and Vilagna also.

If Rahu occupies the sign occupied by yogada, or vilagna he is wicked and slanderous or backbiting. If Ketu occupies, he is virtuous and charitable. If Saturn occupies he abandons customary observances. If Mars occupies, he goes after women. If Venus occupies he is passionate and lustful. If Mercury occupies, he is an eloquent speaker and is intellectual and virtuous. If the Moon occupies, he is of a compassionate and charming personality. If the Sun occupies, he is wrathful and knows Vedanga. If Jupiter occupies he is intellectual and well versed in philosophy.

If the Sun occupies the 2nd sign from yogada, he is a grammarian. If the Moon occupies he is good at literature. If Mars occupies, he is a logician or a lawyer. If Mercury occupies, he is a Mimamsaka. If Jupiter occupies, he is a philosopher. If Venus occupies, he is good at literature and fine arts. If Ketu occupies, he is dumb or a stammerer. If Saturn occupies, he is dull-witted. If Rahu occupies, he is wicked.

If the Moon and Jupiter occupy the 4th or 5th of yogada, he is a renowned author. If the Moon and Venus occupy, he writes poetical pieces. If the Moon and Mercury occupy, he is known for his tiny authorship. If the Moon and Mars occupy, he is a poet in Telugu. If Jupiter or Venus occupies he is a poet in Sanskrit. If thd Moon and Saturn occupy, he is a writer or poet in Tamil. If Venus and Rahu occupy he is a poet in English and other languages.

If the 5th house lord is associated with yogada, he has sons. If Rahu or Jupiter of the Sun conjoins there, he is sure to be blessed with sons. A strong Moon in the 5th sign of yogada, gives one son. If Gemini or Virgo being the 5th sign of yogada is occupied by Mercury and aspected by the waning Moon, he adopts a son. If Ketu occupies the

5th sign of yogada, he has daughters. If Yogada and the 7th house lord are connected by their association or by their mutual aspect, there will be good attachment between husband and wife. If unconnected, they will be quarreling each other. The sun in the 5th sign of yogada makes the native devoted to Siva. The Moon makes him a devotee of Devi, Mars makes him a devotee of Kumaraswamy. Mercury makes him a devoteee of Vishnu. Jupiter makes him devotee of Sambasiva. Venus makes him devotee of Laxmi.. If Gemini or Virgo being the 5th sign of yogada is occupied by Saturn, he belongs to Madhva religion. If Jupiter occupies or aspects, he enters in Ramanuja cult. If venus occupies or aspects, he is a devotee of Lord Venkatesa. The count of signs can be according to graha chakra too.

Since Karaka in Jaimini has an extensive role in predictivity the sage makes an exposition of the variable and fixed Karakas. He begins with Atmakaraka.

सू०॥ आत्माधिकः कलादिभिर्न भोगस्सप्तानांमष्टानां वा

Atmadhikah Kaladibhir nabho gassaptanama shtanam va-II

A planet among the seven planets, who gets the highest degrees etc. in a sign is called Atmakaraka. The seven planets are the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn. The sage gives and alternate opinion, 'ashtanamava' which means that among the eight planets including Rahu, a planet who enjoys the highest degrees etc. in a sign, is called 'Atmakaraka'. Since the aphorism does not state 'Navanamva', Ketu is excluded here. The actual meaning of 'Kala' means minutes, as we know the order also like Bhaga, Kala, Vikala etc where in Bhaga (amsa) means degrees, Kala means minutes and Vikala means seconds. Hence some are prone to interpret that among the seven or eisht planets, the one that gets highest minutes etc. is called Atmakaraka. Neelakantta and others reject this opinion. Neelakantta

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contends that Jaimini must have used the word, 'Kala' meaning minutes, to make sure of determining Atmakaraka, by judging the minutes etc. also, in case two or more" planets attain degrees equally. Some commentators went to the extent of declaring that the word, Kala itself means degree or bhaga, by the known use of shodashkala wherein kaladoes not mean minutes, but means bhagas which means, degrees in astrological parlance. Vridhakarika also confirms the view that a planet who traverses the highest degrees in a sign is called, Atmakaraka.

Atmakaraka is the supreme lord of the planets and is capable of causing bandha and moksha. If a benefic planet becomes Atmakaraka, absolutely free from the malefic influences, and well-placed, he would inculcate deep devotion and a feeling of absolute self-surrender to God, to achieve the final emancipation of soul called Moksha. If Atmakaraka is otherwise, he makes the native perform good and evil deeds to achieve the ephemeral results and gets him immersed in the life sea of pleasures and sorrows..

सू०। तस्यानुसरणादमात्यः
Tasyanusaranadamatyah-13

सू०। तस्य भ्राता
Tasya bhrata-14

सू०। तस्य माता
Tasaya mata-15

सू०। तस्य पुत्रः
Tasya putrah-16

सू०। तस्य ज्ञातिः
Tasya jnatih-17

सू०।। तस्य दाराश्च
Tasya darascha- 18

The sage reveals in the next six aphorisms, six variable karakas, viz. Amatya, Bhratru, Matru, Putra, Jnati, Dara in the decreasing order of degrees from Atmakaraka. Hence there are seven variable karkas from Atma to Dara to be determined among the seven planets or eight planets including Rahu. Then what is the use of suffixing the conjunction, 'cha' in the aphorism, tasya darascha, when its use is unmentioned here? Neelkantta rejects this prima facie argument and asserts that the conjunction'cha' indicates that the judgement of wife should be done not only from darakaraka, but from variable and fixed karakas and from Arudha and upapada etc.

सू०। आत्माधिक
Matrasah putrameke samamananti -19

अथानित्य कारकानुपदिश्य नित्य कारकान् विवक्षते भगिन्ये त्यादिना।

Some advocate the judgement of Putrakaraka along with Matrukaraka. Here the sage uses 'eke' because it is not his opinion.

सू०। भगिन्यारतः श्यालः कनीयान् जननी चेति

Having preached the variable karakas, the sage now reveals the fixed karakas. Mars is the karaka for sister, wife's brother, younger brother, mother. Here mother should be taken in the sense of mother's younger and elder sisters because Venus is mentioned as the karaka for mother in the ensuing aphorism.

सू०। मातुलादयो बन्धवो मातृ सजातीया इत्युत्तरतः
Matuladayo bandhavo matru sajateeyaha ityuttartah -21

The next planet to Mars is Mercury. Mercury is the karaka for uncle, relatives and step-mother.

सू०। पितामहः पति पुत्राविति गुरु मुखा देव जानीयात्।

Pitamah pati putra viti gurumukhadeva janeeyat -22

Jupiter is the Karaka for father's father, husband, and son. Some interpreted that Jupiter is the karaka for father's father, Venus is the karaka for husband and Saturn is the karaka for son. But this is not justified, because of the progeny connected with Saturn, the significator of childlessness and because of the mention of signification of Venus in the next aphorism.

सू०। आत्माधिक

Patni pitarau swasurau matamah ityante vasinah-23

Venus is the karaka for wife, parents, mother-in-law, father-in-law, mother's father.

By the indentical judgement of Matrukaraka and Putrakaraka, the variable karakas would be six according to the view of some as mentioned by the sage in the 19th aphorism. Some intend to interpolate one more aphorism, 'tasya pita' to make seven variable karakas.

	SIX KARAKAS	BHAVA	SEVEN KARAKAS
1.	Atma	1	1. Atma
2.	Amatya	2	2. Amatya
3.	Bhratru	3	3. Bhratru
4.	Matru, Putra	4	4. Matru, Putra
5.	Jnati	5	5. Jnati
6.	Dara	6	6. Jnati
		7	7. Dara

If you see the above table of seven variable karakas, the 5th bhava corresponds to Pitrukaraka, while the 4th bhava corresponds to Matru and putra. Hence this interpretation

lacks propriety and is not acceptable, since the sage himself does not seem to agree to the identity of Matrukarka and putrakaraka, by his use of 'eke' in the 19th aphorism.

Some cling to the opinion of eight karakas to be determined among the eight planets, by the use of ashtanamva in the aphorism, see the table of eight Karakas.

BHAVA	KARAKAS
1	Atma
2	Amatya
3	Bhratru
4	Matru
5	Pitru
6	Putra
7	Jnati
8	Dara

You know from the table of eight variable karakas that the 5th bhava corresponds to Pitrukaraka, 6th bhava corresponds to Putrakaraka, the 7th bhava corresponds to Jnatikaraka. Thus here is no conformity between the bhava and the karaka. In the case of eight karakas, Rahu stands a chance of becoming Atmakaraka. But Rahu is the worst malefic and capable of giving bondage but not salvation. According to the aphorism, saeeshte bandha mokshayoh, Atmakaraka should be capable of giving both bondage and salvatioa And Rahu is prohibited to become Atmakaraka. Hence the eightkaraka proposition is rejected. It is quite proper and logical to conclude that seven karakas should be determined among the seven planets. Then what about the eighth planet Rahu? The Karika answers this. When two planets attain equal number of degrees, one karaka may be omitted. In such a case Rahu's intrusion is sina quonon. That is why Jaimini showed the alternative, by mentioning ashtanamva. If three planets attain equal number of degrees, the relevant fixed karaka intrudes. Only four variable karakas among the seven will be omitted in

case of the equality of planetary degrees. Hence the sage mentioned four fixed karakas to fill the gaps of the four variable karakas. There are no fixed karakas in the place of Atma and Amatya. Rahu is not eligible to become Atmakaraka. So, the gaps cannot be filled in either by any fixed karaka or by Rahu, if Atma and Amatya karakas attain equal number of degrees. Then the one that has greater natural strength becomes Atmakaraka, while the other becomes A matya karaka The below illustrations clarify the above mentioned points.

1. SEVEN PLANETS-SEVEN KARAKAS

Mars =	2s 27°	- Atma
Venus =	2s 17°	- Amatya
Saturn =	2s 12°	- Bhratru
Mercury =	7s 8°	- Matru
Sun	Is 6°	- Putra
Jupiter =	11s 3°	- Jnati
Moon =	9s 2°	- Dara

In the example-1, no two planets attain unequal number of degrees. Hence seven variable karakas among the seven planets are obtained.

II. EIGHT PLANETS -SEVEN KARAKAS

Mars =	2s 27°	- Atma
Rahu =	2s 6° (30°-6=24°)	- Amatya
Venus =	2s 17°	- Bhratru
Saturn =	7s 12°	- Matru
Sun =	1s 6°	- Putra
Mercury =	1s 6°	- —
Jupiter =	11s 3°	- Jnati
Moon =	9s 2°	- Dara

In the example-II, the Sun and Mercury attained equal number of degrees. So one Karaka should be omitted. To avert this omission of one karaka among the seven, Rahu

is intruded. Rahu attained 6° in the sign which means he has enjoyed 24° already. So in the order of degrees, Rahu comes next to Mars. Hence Rahu comes in the place of Amatya, and thus seven variable karakas are determined among the planets including Rahu.

III. A CASE OF ATMA AND AMATYA WITH EQUAL NUMBER OF DEGREES.

Venus	=	2s 27°
Mars	=	1s 27°
Saturn	=	7s 12°
Mercury	=	1s 8°
Sun	=	1s 6°
Jupiter	=	11s 3°
Moon	=	9s 2°

In the table-Ill, Venus and Mars attained the highest equal number of degrees. No intrusion of Rahu is necessary nor any fixed karaka fills the gap. But between Mars and Venus, Venus is of greater natural strength than Mars. Hence Venus becomes Atmakaraka while Mars becomes Amatya karaka.

Some think of the omission of Antyakaraka while some others think of the omission of Agrimakaraka.

OMISSION OF ANTYAKARAKA:

If Atma, Amatya and Bhratru Karakas attain equal number of degrees, by the intrusion of Rahu, no karaka will be omitted. If any three karakas other than Atmakaraka, attain equal number of degrees, Dara karaka will be dropped. If four karakas attain euqal number of degrees, Jnati and Dara Karakas will be omitted. If four Karakas attain equal number of degrees, Putra, Jnati and Dara karaka will be omitted. If six or seven karakas attain equal number of degrees, Matru, Putra, Jnati and Dara Karakas will be omitted. See the following examples.

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EX. IV

Venus	=	2s 27°	-	Atma
Mars	=	2s 27°	-	Amatya
Saturn	=	7s 27°	-	--- X
Mercury	=	1s 8°	-	Bhratru
Sun	=	1s 6°	-	Matru
Jupiter	=	11s 3°	-	Putra
Moon	=	9s 2°	-	Jnati
Rahu	=	2s 28°	-	(2°) - Dara

In the example IV, between Venus and Mars. Venus is strong and hence Venus becomes Atmakarka, while Mars becomes Amatya. But Satrun is dropped. By the intrusion of Rahu all the 7 karakas are obtained and Rahu being in the lowest degree becomes Darakaraka.

EX. V

Mars	=	2s 27°	-	Atma
Venus	=	2s 16°	-	Amatya
Mercury	=	Is 16°	-	– X
Saturn	=	7s 16°	-	– X
Sun	=	1s 6°	-	Bhratru
Jupiter	=	11s 3°	-	Matru
Moon	=	9s 2°	-	Putra
Rahu	=	2s 28° (30° -28° =2°)	-	Jnati

In the exapmple V, Darakaraka is omitted. Hence Venus, the fixed karaka for wife, should be judged.

EX. VI

Mars	=	2s 27°	-	Atma
Sun	=	2s 16°	-	Amatya
Mercury	=	Is 16°	-	–X
Saturn	=	7s 16°	-	–X
Venus	=	2s 16°	-	–X
Jupiter	=	11s 3°	-	Bhratru
Moon	=	9s 2°	-	Matru
Rahu	=	28° (-2°)	-	Putra

In the example VI, Sun, Mercury, Saturn and Venus obtain the equal number of degrees. So jnati and Dara karakas are omitted.

OMISSION OF AGRIMA KARAKA

If Atma and amatya, and bhratru andMatru and Putra and Jnati karaka pairs each attain equal number of degrees, Matru Karaka will be omitted. If Amatrya and Bhratru, and Matru & Putra and Jnati & Dara karaka pairs each attain equal number of degrees, bharatru and Putra karakas will be omitted. If Matru and Putra and Jnati and Dara Karaka pairs each attain equal number of degree Putra karaka will be omitted.

EX. VII

Venus	=	2s 27°	-	Atma
Mars	=	2s 27°	-	Amatya
Mercury	=	1s 16°	-	– X
Sun	=	Is 16°	-	Bhratru
Jupiter	=	11s 6°	-	Putra
Saturn	=	7s6° -	-	----
Moon	=	9s° 2°	-	Jnati
Rahu	=	2s 28°	-	(2°) - Dara

In EX. VII Matru Karaka is omitted.

EX. VIII

Mars	=	2s 27°	-	Atma
Venus	=	2s 16°	-	Amatya
Mercury	=	Is 16°	-	Matru
Saturn	=	7s 6°	-	–
Juppiter	=	12s 3°	-	– Jnati
Moon	=	9s 3°	-	–
Rahu	=	2s 28° (2°)	-	Dara

In Ex.VIII Bhratru and Putra karaka are omitted.

सू०। मन्दो ज्यायान् ग्रहेषु ।

Mando jyayan grahesh - 24

Saturn is the oldsest and wekvest of the seven planets. The planets in the increasing order of strength are saturn, Mars, Jupiter Venus Moon and Sun, Some take the Katapayadi pneumonic of Manda (ma=5, de=8 . 85/12=1) and interpret that Janma Lagna is the strongest of all bhavas because the sage is going to expose the principle of reckoning of the bhava and Dasas in the next aphorism.

सू०। प्रचीवृत्तिर्विषमेषु ।

Prachee vrittirvishameshu -25

सू०। परावृत्त्योत्तरेषु ।

Para vrittyottareshu -26

सू०। न क्वचित् ।

No kwachit -27

The sage authorises the general and exceptional principles of count concerning with Rasi Dasas, Bhavas etc. through three aphorisms. Aries, Gemini, Leo Libra, Sagittarius, Aquarius are the odd signs. The count is direct in the case of the odd signs. Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces are the even signs. In the case of even signs, the count is reverse. The count, direct for the odd signs, reverse for the even signs is called Prakritichakra reckoning. But sometimes the count may be according to Vikritichakra, or Udaya chakra or grahachakra. This is what the aphorism of exception 'nakwachit' implies. The vikritichakra means the count reverse for the odd signs, direct for the even signs. Udayachakra means the direct count whether for the odd or even signs. Grahachakra means, the direct count from the lord of Lagna in the order of the planets. For example- the Sun is the lord of Lagna. The Suncorresponds to Tanubhava. The planet

next to the sign in Rasi chart corresponds to Dhana bhava. The planet next to him correspondsto the Bhratru bhava The planet next to him corresponds to the Matru bhava. The next planet corresponds to Jnati bhava. The next planet corresponds to Dara bhava. The next planet corresponds to Ayurbhava. The next planet corresponds to the Bhagya bhava. Thus the nine planets in the direct order correspond to the nine bhavas. Again Tanubhava becomes Rajyabhava. Dhanabhava becomes Ekadasa bhava. Jnati bhava becomes Vyaya bhava.

But there is an obsolete karika which states that the count for Taurus and Scorpio, though even signs, is direct, and for Leo and Aquarius, though odd signs, the count is reverse. There is another karika which tells us, as follows.

Aries, Taurus, Gemini, Libra, Scorpiio, Sagittarius are Vishama pada signs, and in respect of these signs the count is direct. Cancer, Leo, Virgo, Capricorn, Aquarius, Pisces are the Sama pada signs and in the case of these signs the count is reverse. Neelakantta endorses this opinion in the total interpretation of the three aphorisms. But adoubt arises here. If this were the opinion of the sage, he could have easily suffixed the word 'pade' in the two aphorisms mentioned above. But he did not do so. Hence the Padakrama count, opined by Neelkantta is not implied in these aphorisms. But Neelkantta answeres that the sage did not use the word 'pada' here for fear of confusion in the minds of the readers, since he is going to use the same word 'pada' in one of the ensuing aphorisms, concerning with the exposition of 'padam or Arudha. But, in fact the pada krama count is exposed by the sage through the milieu of three aphorisms in the 4th pada of the 2nd Adhyaya. This is described by Vridhas. This padakrama principle of count is as follows. If Lagna is a cardinal sign, the reckoning from Lagna is regular according to Prakriti chakra. If Lagna is a fixed sign, the reckoning from Lagan is every 6th

according to Prakriti chakra. If Lagna is a dual sign, the reckoning from Lagna is according to Prakriti chakra in the order of Kendra, Pana para, apoklima. I shall, in detail, deal it later.

सू०। नाथान्ता: समा: प्रायेण

Having mentioned the principles of reckoning of Dasa signs, in the previous aphorisms, the sage now preaches, us, the count of Dasa varsha, which means the number of years to be counted for each Dasa sign. The aphorism means that the count should be from the dasa sign to the lord of the Dasa sign according to Prakriti chakra, in general. But the sage used the word, prayena in the aphorism, "Nadhantas samaha prayena", to mean that the count of Dasavarsha may vary according to the type of sign dasa among several Dasasigns classified as Ayurdasas and Phalita dasas. In some sign Dasas, the count of Dasavarsha would be from the lord of Dasa sign to the Dasa sign, according to Prakriti chakra. In some Sign-Dasas, 9 years are fixed for each Dasa sign. In some other Sign Dasas, the cardinal, fixed and dual dasa signs are respectively fixed as seven, eight, and nine years.

But Neelakantta and others interpreted the word, 'prayena' with differentpurposives, in the count of dasavarsha and a vridhakarika is authenticated too for their justification.

1. Dasa sign with its lord placed therein gets 12years.
2. If the lord of Dasa sign is exalted, the Dasa sign gets one more year added to the number of years of Dasa sign got by the count from Dasa sign to its lord. If the lord of the Dasa sign is debilitated, the Dasa sign loses one year from the number of years of the Dasa sign got by the count from the Dasa sign to its lord.
3. Scorpio and Aquarius have dual lordship each. It means that both Mars and Ketu are the lords of Scorpio and Saturn and Rahu are the lords of Aquarius. Hence for the purpose of the count of Dasa Varsha from the Dasa sign to its lord, the lord of Aquarius between two viz.,Saturn and Rahu, and the lord of Scorpio between the two viz. Mars and Ketu, should be determined. The method of determination would be dealt in the 1st pada of the 2nd Adhyaya.

The method of count of Dasavarsha is explained as follows:

If the Dasa sign is odd, count from Dasa sign to its lord directly and subtract one year from it to get the number of years of the dasa sign. For example,Gemini is the Dasa sign. If Mercury is in Cancer, Gemini gets one year. If Mercury is in Leo, Gemini gets 2years. Thus the Dasavarsha of Gemini should be found out according to the placement of Mercury. Similar is the count for other odd Dasa signs, according to the placement of the lord of Dasa sign.

If the Dasa sign is even, count reversely from the Dasa sign to its lord. For example Taurus is the Dasa sign. If Venus is in Gemini, Taurus gets llyears. If Venus is in Cancer, Taurus gets lOyears. If Venus is in Aries, Taurus gets lyear. If Venus is in Pisces, Taurus gets 3years, because Venus is exalted. Thus the Dasavarsha should be found out for the even Dasa signs by the reverse count. Alternate count of Dasavarsha, advocated by some: The count from the Dasa sign to its lord should be direct both inclusive, if the Dasa sign is odd. The count from the Dasa sign to its lord should be reverse bothe inclusive if the Dasa sign is even. For example- Aries is the Dasa sign. If Mars is in Taurus, Aries gets 2years, if Mars is in Gemini, Aries gets 3years. For example, Vrishabha is the Dasa sign. If venus is in Gemini, Taurus gets 12years. If Venus is in Cancer, Taurus gets 11 years. If Venus is in Aries. Taurus gets 2 years and so on. No Dasavarsha should exceed 12 years.

अथाग्रेफलाविशेषविवृत्यै राशीनां पदशबदेन संज्ञितमारुदढमुपादिशत्।-

सू०। यावादीशाश्रयं पदमृक्षाणाम्

Yavadeeshrayam Padamrikshanam -29

सू०। स्वस्थे दाराः।

Swasthe daraha -29

सू०। सुतस्थे जन्म।

Sutasthe janma -29

ARUDHA

The sage makes an expostion of 'padam' familiarly known to the readers, as Arudha. The aphorism simply means that the padam of a sign is to the extent of sign lord's position. By Tadguna Samvijana Bahuvreehi compound, it is implied that the number of signs from the sign to its lord's postion should be counted again from the sign-lord on wards, to get padam of the sign. This is elucidated by Vridhakarikas too.

For example, Aries is Janma Lagna and its lord, Mars is in Taurus. Since Taurus is the 2nd from Aries, the 2nd from Taurus again is Gemini which becomes Arudha Lagna. Suppose

Mars is in Gemini the 3rd from Aries. Then Leo becomes Arudha Lagna . Suppose Mars is in Cancer, the 4th from Aries. Then Libra becomes Arudha Lagna, the 4th from Cancer, or the 7th from Aries. Suppose Mars is in Aries Janma Lagna. Then Aries becomes Arudha Lagna Suppose Mars is in Libra, the 7th from Aries. Then Aries becomes Arudha Lagna. This is how Arudha is reckoned for all the signs in general, according to the principal aphorism. 'Yavadeesrayam padamrikshanam'.

Neelkantta interprets the next two aphorisms by

illustrating the opinion of the principal aphorism. His interpretation is as follows. If the lord of Janma Lagna is placed in the 4th house (Swasthe), the 7th house (daraha) becomes Arudha Lagna. If the lord of Janma Lagna is in the 7the house (Swasthe), Janma Lagna becomes Arudha Lagna.

While dealing with results of padam in the 3rd pada of the 1st Adhyaya, Jaimini preaches us, the aphorisms 'Anyadha dusthe, ripu roga chintasu vairam etc., which give us the results by the mutual 6th, 8th, 12th positions of Arudha and Kalatra Arudha etc. But according to the interpretation of Neelkantta, Arudha Lagna and Kalatra Arudha would never be in the 6 and 8 positions etc. in any horoscope. Hence, the mention of the relevant aphorisms in the 3rd pada of the 1st-Adhyaya would be futile. Besides, to say that Jaimini expends two aphorisms for illustrating one principle, is nothing to attribute the sage with tautological fantasy.

Hence the two aphorisms may either be the corollaries for the exceptional reckoning of Arudha or may be the aphorisms connected with some other principles.

1. Swasthe daraha : The Katapayadi pneumonic value of swasthe is. Darah means 4 (DA =8, ra=2.28/12=4). So this corollary means that the 4th house becomes Arudha if the lord of Janma Lagna is in the 4th house. But according to the principal aphorism 'yavadeesasrayam padamrikshanam', the 7th house becomes Arudha Lagna, if the lord of Janma Lagna is in its 4th house. Hence to avoid this contradiction, I hold the opinion that the corollaries pertain to the reckoning of Arudha in the case of the dual signs. The dual signs are Gemini, Virgo, Sagittarius and Pisces. Mercury is the lord of Gemini and Virgo. Each is the 4th from the other. Such features are not found in

movable and fixed signs since no two movable or fixed signs have the same lord. For example, Gemini is Janma Lagna and its lord, Mercury occupies its 4th house, Virgo. Then according to Swasthe Daraha, Virgo becomes the Arudha Lagna. it may be noted here that Virgo, the own house of Mercuty is occupied by Mercury. That Virgo here becomes Arudha Lagna, does in no way breach the spirit of the principal aphorism according to which the sign occupied by its lord becomes Arudha. But this specific reckoning of Arudha does not fit in the case of movable and fixed signs. For example, if the movable sign, Aries is Janma Lagna and its lord, Mars occupies its 4th house, Cancer. Then Libra becomes Arudha Lagna according to the principal aphorism. But Cancer cannot become Arudha Lagna as Cancer is not the own house of Mars, though it is the 4th house. The own house and 4th house are both implied in the word 'swasthe' in the corollary 'swasthe darah[1]. Swarksha means the 4th house as 'swa' numerically means 4. Swarksha means own house also. That is why the specific reckoning of Arudha is applied to the dual signs. The following are the four cases:

1. Virgo becomes Arudha Lagna if Janma Lagna is Gemini and its lord Mercury occupies Virgo.
2. Gemini becomes Arudha Lagna if Janma Lagna is Virgo and its lord Mercury occupies the 4th house, Gemini.
3. Pisces becomes Arudha Lagna if Janma Lagna is Sagittarius and its lord Jupiter occupies the 4th house, Pisces.
4. Sagittarius becomes Arudha Lagan if Janma Lagna is Pisces and its lord, Jupiter occupies the 4th house, Sagittarius.

According to the 2nd corollary, sutashe janma,

the 10th house becomes Arudha Lagna if the lord of Janma Lagna occupies the 7th house. Hence to avoid contradiction, it should be inferred that the 2nd corollary relates to the dual signs. The four dual signs have two lords, while the movable or fixed signs have four different lords. The 7th and 10th of the dual signs are the own houses of one planet, while it is not so in the case of a movable or fixed sign. The following are the four cases of specific reckoning of Arudha for the dual signs.

1. If Janma Lagna is Gemini and Mercury occupies its 7th, Sagittarius, the 10th sign pisces becomes Arudha Lagna.

2. If Janma Lagna is Virgo, and Mercury occupies its 7th Pisces, the 10th sign Sagittarius becomes Arudha Lagna.

3. If Janma Lagna is Sagittarius and Jupiter occupies its 7th Gemini, the 10th sign Virgo becomes Arudha lagna.

4. If Janma Lagna is Pisces and Jupiter occupies its 7th Virgo, the 10th sign Gemini becomes Arudha Lagna.

1. Reckon Arudha Lagna in the following way. In the male horoscope, if Janma Lagna is an odd sign find out Arudha Lagna of Janma Lagna. If Janma Lagna is an even sign, find out Arudha Lagna of its sammukha sign which is odd.

2. In female horoscope, if Janma Lagna is an odd sign, find out Arudha Lagna of its sammukha sign which is even. If Janma Lagna is an even sign, find out Arudha Lagna of Janma Lagna.

If, howeve, the sammukha sign is weak, find out Arudha Lagna of the 7th of smmukha sign. Somanath in his Kalpalatha, cites two kinds of Arudha. They are Sign- Arudha and Aspect-Arudha..

SIGN-ARUDHA : If the sign-dasa begins from Janma Lagna, count the number of signs from Janma Lagna to the dasa- sign under Judgement. The same number counted from dasa sign under judgement, will give sign-Arudha.

ASPECT - ARUDHA: Count the number of signs from the sign occupied by the planet, to the sign first aspected by him. The same number counted from the sign aspected will give Aspect-Arudha. The following are the pairs of signs of mutual first aspects. Aries Scorpio, Taurus-Libra, Gemini - Virgo, Cancer-Aquarius, Leo-Capricorn, Sagittarius-Pisces. It appears that some commentators like Raghavabhatta and others, interpretaed the two corollaries differently as follows:

Swasthe daraha means that the dasa -sign occupied by its lord gets 12 years. Here swasthe means the planet in his own house. Daraha is taken as three lettered word and its pneumonic value is taken as 12(Da-8, RA-2, Ha=8 . 828/12=12 sutasthe Jnama means that the dasa -sign, with its lord in the 7th gets 10 years. Suta means seven (su-7, ta-6. 67/12=7) Janma means 10(ja-8, ma-5, 58/ 12=10). It is inferred by experience that both the interpretations are found valid and authentic.

सू०। सर्वत्र सवर्णाभावा राशयश्च।

Sarvatra savarna bhava rasayasch -32

The aphorism means that the signs and bhavas are discernible by the katapayadi pneumonic values. There is a vriddhakarika which makes an expostion of varnada rasi. Hence some commentators interpreted the word, 'varna[1] as varnada in the aphorism.

VARNADA LAGNA :

1. If Janma Lagna is an odd sign, count form Arise to Janma Lagna directly. Know this number. Countfrom Aries

to Hora Lagna also directly and know this number too. If Hora Lagna is an odd sign, add these tow numbers. Count this number from Aries directly to get Varnada Lagna. If Hora Lagna is an even sign, subtract the small number from the big number. Count this number from Aries to get Varnada Lagna.

2. If Janma Lagna is an even sign, count from Pisces to Janma Lagna reversely. Know this number. Count from Pisces to Hora Lagna reversely, and know this number too. If Hora Lagna is an even sign, add these two numbers. Count this number from Pisces reversely to get Varnada Lagna. If Hora Lagna is an odd sign, subtract the small number from the big number. Count this number from Pisces reversely to get Varnada Lagna.

For Example- Janma Lagna is Scopio and Hora Lagna is Gemini. Janma Lagna, Scorpio is an even sign. So if you count from Pisces to Scorpio reversely, you get the number 5. If you count from Pisces to Hor" a Lagna, Gemini too you get the number 10. Hora Lagna is an odd sign and Janma Lagna is an even sign. Hence subtract the small number 5 from the big number 10 and you get the number 5. Hence the 5th sign counted reversely from Pisces is Scorpio which becomes Varnada Lagna.

सू०। न ग्रहा:

No grahaha - 33

The katapayadi pneumonic values cannot be used for knowing the planets. The protagonists of Varnada, excepted the planets.

सू०। याव द्विवेक मातृत्तिर्भनाम्

Yavadwivekamavrittir bhanam - 34

The sage outlined the general and exceptional principles of the count of Dasa Varsha previously through

his 28th aphorism. Now the method of calculating the period extant of antardasas etc. is enunciated in this aphorism, 'Yavadwiveka mavrittirbhanam'. Viveka numerically means 144 (Vi=4, ve=4, ka-1) The number of years of the twelve dasa signs, do not exceed 144. It means that any dasa sign does not exceed 12 years. Hence to get the period of antardasa of any dasa sign, the number of years of the dasa sign should be divided by 12. This would be the number of years or months of each antardasa of the Dasa sign. If you again divide the period of years or months of any antardasa sign by 12, you will get months or days of each sookshma dasa of the antardasa sign. Thus Prana Dasa periods etc. can be calculated. For example- Libra Dasa attained 12 years according to nadhanath samha prayena. Then each antardasa sign from Libra to Virgo gets one year. Suppose Gemini Dasa sign gets 9years. Then each antardasa sign from Gemini to Taurus gets 9 months.

सू०। होरादय रिसद्धाः।

Horadaya ssiddhaha - 35

The sign divisions like Hora, Drekkana, Navamsa, Dwadasamsa Trimsamsa are known from the classics of Parasari, Like the sign aspects and Argala etc. different from those of Parasari, the aphorism means to imply some of specific Lagnas viz., Hora, Ghatika etc.

HORA LAGNA : The method of reckoning Hora Lagna is shown in a Vriddhakarika. This is termed as Parvritti dwaya Hora Lagna. The twelve signs will have 24 Horas. The first six signs from Aries to Virgo will have 12 Horas and the same are repeated from Libra to Pisces. The first Hora of Aries is Aries and its 2nd Hora is Taurus. The first Hora of Taurus is Gemini and its 2nd Hora is Cancer. Parivrittidwaya Hora Lagna is used for the Judgement of Rajayoga and longevity.

TABLE OF HORAS

Sign	1st Hora 1°-15°	2nd Hora 15°-30°
Aries	Aries	Taurus
Taurus	Gemini	Cancer
Gemini	Leo	Virgo
Cancer	Libra	Scorpio
Leo	Sagittarius	Capricorn
Virgo	Aquarius	Pisces
Libra	Aries	Taurus
Scorpio	Gemini	Cancer
Sgittarius	Leo	Virgo
Capricorn	Libra	Scorpio
Aquarius	Sagittarius	Capricorn
Pisces	Aquarius	Pisces

There exists another method of calculating Hora which is chiefly used for the calculation of life span. This may be termed as Savayava Hora Lagna. There are two obsolete verses in Sanskrit which authenticate the calculation of Savayava Hora Lagna, different from that given in Parasari.

CALCULATION OF SAVAYAVA HORA LAGNA:

Find out diurnal duration (D.D.) or Nocturnal duration (N.D.) in ghatikas etc. For the day birth divide DD by 12 and divide the birth ghatikas from sunrise by the quotient obtained above. Now the quotient obtained again+1 will be the number to count directly from Janma Lagna if Janma Lagna is an odd sign to get Hora Lagna. Count reversely from Janma Lagna if Janma Lagna is an even sign to get Hora Lagna. The remainder can be converted into degrees etc. which become the longitude of Hora Lagna. Use the same procedure for the night birth by the nocturnal duration and birth ghatikas from sunset. The method is understndable by the following formulae.

Step 1 = DD/12 or ND/12=Q
Step-2 = BGR/Q or BGS/Q = Ql and R
Step 3 = N = Q_1+l
Step -4 = 3Q/Q × R = L.H.L.
Example : DD = gh. 29-34
BGR = gh. 14-35
Janma Lagna = Sagittarius
Q = 29 - 34/12=2-28
Ql = 14 - 35/2 - 28 = 5 R = gh. 2-15
N = Ql + 1 5 + 1=6

Hence the 6th sign from Sagittarius is Taurus which becomes Hora Lagna.

L HL = 30/2 - 28 X 2 - 15 = 27° 14'

Hence Savayava Hora Lagna = Taurus 27° 14'

CALCULATION OF GHATIKA LAGNA

Divide the birth ghatis by 12. Reject the quotient and the integral part of the remainder (R) + 1 counted from Janma Lagna give$ ghatika lagna. The fractional part of the remainder reduced to degrees gives the exact longitude.

Example. Birth ghatis = 30 - 30, JL = Scorpio

30-30/12 = 2 (Quotient)

R = 6s - 30 Vighatis

.6+1 =7th sign from Storpio is Taurus, which becomes Ghatika Lagna.

1 ghatika = 30° 30/60 × 30 = 15°

30 vighatis — ?

Therefore the longitude of ghatika Lagna=Taurus 15° Ghatika Lagna is used for the Judgement of Rajayoga.

CALCULATION OF DIVYA LAGNA

Add the longitudes of the lord of Janma Lagna and Yogada. Subtract 12 signs if the total exceeds 12. Count

the number of signs from Janma Lagna in the order of Padakrama. If Yogada is absent, take Kevala. If Kevala is also absent, take the lord of Chandra Lagna. The order of Padakrama is as follows. From the cardianal sign the count is regular. From the fixed sign, the order is every 6th. From the dual sign the order is kendra panapara apoklima which means the order of 1, 5, 9 etc.

Example. Janma Lagna is Scorpio.	=	2s.26°
Longitude of Lagn Lord, Mars	=	7s. 11°
Longitude of Kevala (satrra)		
		10s. 07°

So the llth sign by padakrama from Janma Lagna, Scorpio is Capricorn which becomes Divay Lagna 7°.

RESULTS OF DIVYA LAGNA:

Divya Lagna aspected by an exalted planet; or by a benefic, confers Rajayoga. Divya Lagna connected with the malefics or with a debilitated planet, gives poverty.

CALCULATION OF TRIPRAVANA LAGNA :

Add the longitudes of Lagna Lord and the Moon. If the number of signs exceeds 12, remove the twelve signs. Now add the longitude of Lagna lord to get Tripravana Lagna.

Example :-

Longitude of Lagna lord	2s	26°
Longitude of the-Moon	9s	3°
Total	11s	29°
Now add the longitude of Lagna Lord	2s	26°
	14s	15°
Remove twelve signs	12s	
	2s	15°

Hence Tripravana Lagna is Gemini 15°

RESULTS OF TRIPRAVANA LAGNA :

Tripravana Lagna occupied by the benefic plant or by

an exalted planet confers Rajayoga. Tripravana Lagna occupied by the malefics gives poverty. Rahu in Tripravana Lagna may cause danger from water.

इति ज्योतिर्विदः श्रीमत इरंगंटि राघवाचार्यस्य पुत्रेणरंगाचार्येणविरचिते जैमिनिसूत्रामृते प्रथमाध्यायस्य प्रथमः पादः।

Thus ends the 1st pada in the 1st Chapter of Jamini Sutramritam written by Iranganti Rangacharya S/o. Sri Raghavacharya, an erudite of astrology.

जैमिनिसूत्रामृतम्

JAIMINI SUTRAMRITAM

प्रथमाध्याये - द्वितीयः पादः

CHAPTER - I PADA - II

सू०। अथ स्वांशो ग्रहाणाम्

Adha swamso grahanam -1

The results of Karakamsa are enunciated in the 2nd pada of the 1 st Adhy ay a. Karakamsa means the sign occupied by Atmakaraka in the navamsa diagram.

सू०। पंचमूषिक मार्जारः

Pancha mooshika marjarah -2

If Aries becomes Karakamsa, there will be trouble from the rats or cats.

सू०। तत्र चतुष्पादः

Tatra chatushpadah - 3

Tatra (26/12=2) means numerically the 2nd sign viz. Taurus. If Taurus becomes Karakamsa, one fears from the quadrupeds. Here Neelakantta and others interpreted that one gains happiness from quadrupeds. The source of authenticity to them is an obsolete verse of Vriddhas. The verse means that trade or business is expected if Taurus or Libra becomes karakamsa and the harm of rat-bite is expected if Aries or Leo becomes Karakamsa.

सू०। मृत्यौ कंडूः स्थौल्यं च

Mrityau kandoo sthoulyam cha -4

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Mrityau (15/12=3) numerically means the 3rd sign which is Gemini. If Gemini becomes Karakamsa, aspected by the benefic planets, one may develop corpulence. By the aspect of malefic planets to Gemini Karakamsa one may suffer from eczema, itches etc.

सू०। दूरे जल कृष्ठादि

Dure jala kushttadih -5

Dure (28/12=4) numerically means the 4th sign which is Cancer. If Cancer becomes karakamsa, aspected by benefic planets, the native may suffer from dropsy or ascites. If the malefic planets aspect Cancer karakamsa, the native may suffer from white or black leprosy.

सू०। शेषा: श्वाप दानि।

Seshaha swapadani -5

Seshaha (65/12=5) means numerically the 5th sign which is Leo. Here the use of plural number for karakamsamay be to indicate the navamsas from Aries and so on in different signs. It may be either to remind us of the three remnants, of debt, fire and disease. So if Leo becomes karakamsa, the native may suffer from the disease due to the dog-bite.

सू०। मृत्युवज्जायाग्नि कणश्च

Mrityu vajjayagni kanascha - 7

Jaya means numerically the 6th sign which is Virgo. If Virgo becomes karakamsa, the results of Gemini karakamsa, viz. Corpulence and itch may be mentioned. If the malefic planets aspect Virgo karakamsa, fear from fire accident may be expected.

सू०। लाभे वाणिज्यम्

Labhe vanijyam - 8

Labhe (43/12=7) means numerically the 7th sign, Libra.

If Libra becomes karakamsa, the native lives by business or he is clever in the affairs of sale and purchase.

सू०। अत्र जलसरी सृपा: स्तन्य हानिश्च।

Atra jala saree sripaha stanyahanischa - 9

Atra(20/12=8) means the 8th sign, Scorpio. If Scorpio becomes karakamsa, in its first half, danger from water, in its second half, danger from repitles may be apprehended. First half means the longitude of Atmakaraka in between 0°-15° and the second half means the longitude of Atmakaraka in between 15° - 30°.

सू०। समे वाहनादुच्चाच्च क्रमात् पतनम्

Same vahana duchhachha kramat patanam - 10

Same (57/12=9) means the 9th sign Sagittarius. If Sagittarius becomes Karakamsa, gradual fall from high place or from vehicle may happen.

सू०। जलचर खेचर खेट कंडू दुष्ट ग्रन्थयश्चरि:फे।

Jala Chara Khechara Kheta kandu dushta grandjhyasch ripphe -11

Ripphe (22/1 2 =10) means the 10th sign, Capricorn. If Capricorn becomes karakamsa and is aspected by the aquatic planets, danger from leeches or crocodiles may happen. If aspected by the khechara planets, danger from the birds or spirits may happen. If aspected by more than two malefic planets, the native may suffer from eczema or fistula, or scrofula or tumours. The Moon and Venus are the aquatic planets. Saturn and Mercury are the khechara planets.

सू०। तटाकादयो धर्मे

Tatakadayo dharme -12

Dharme (59/ 1 2= 1 1) means the 1 1 th sign, Aquarius. If

Aquarius becomes karakamsa, fall in still water like tank or well may happen or the native builds well and tanks.

सू०। उच्चे धर्मनित्यता कैवल्यं च।

Uchhe dharmanityata kaivalyamcha - 13

Uchhe (60/12=12) means the 12th sign Pisces. If Pisces becomes karakamsa, the native is virtuous and attains final emancipation of soul called Moksha. If atmakaraka is placed in a benefic sign or benefic navamsa the native becomes rich. If the benefics occupy any of the Kendras (1,4,710) from Karakamsa, the native is certain to attain Rajayoga. He becomes high Govt. Officer. If Atmakarka is exalted or placed in own or benific navamsa. While Navamsa Lagna is occupied by benefics and the last planet from Atmakaraka is a benefic planet, the native attains salvation or Moksha. In the above if both the benefics and the malefics are connected, the native attains heaven. If the malefics only are connected, the native attains neither heaven nor hell.

सू०। तत्र रवौ राज कार्यपर:

Tatra ravau rajakarya parah -14

Tatra (26/12=2) numerically denotes the 2nd hous.

If the Sun occupies the 2nd house of Karakamsa, the native leads a political life. If the Sun is debilitated there, he becomes a low Government servant or often gets defeated in politics.

सू०। पूर्णेन्दु शुक्रयो: भोगी विद्या जीवी च

Poornendu sukrayoho bhogi vidyajeevicha - 15

If the full Moon and Venus occupy the 2ndhouse of Karakamsa, the native is luxurious and erudite, earning by the dissemination of learning to others. The Moon there is responsible for giving riches and luxuries, while Venus is responsible for his earning by his scholarship. The quantum

of the above results vary according to the relative strenghts of the Moon and Venus by their sign-placement and longitudes.

सू०। धातुवादी कौन्तायुधो वह्निजीवीच भौमे।

Dhatuvadi kauntayudho vahni jeevicha bhaume -16

If Mars occupies the 2nd house of karakamsa, make three-fold predictions. 1. Mars 0° -10° metallurgy, chemicals etc. 2. Mars 10° - 20° wears a weapon by name kunta. 3. Mars 20° - 30° , goldsmithy, blacksmithy, cooking etc. If the native is a Brahmin, he may live by paurohitya, cremation rites, homas and yajnas etc.

सू०। वणिजस्तन्तु वाया: शिल्पिनो व्यवहारविदश्च सौम्ये

Vanijastantu vayaha silpino vyavaharavidascha saumye -17

If Mercury occupies the 2nd house of Karakamsa make fourfold predictions. 0°-7 1/2° businessmen or merchants. 7½. - 15° weavers, cloth merchants or those connected with textiles. 15° - 22½° sculptors, 22. ½° - 30° litigants.

सू०। कर्म ज्ञान निष्ठा वेद विदश्च जीवे।

Karma jnana nishta veda vidascha jeeve - 18

If Jupiter occupies the 2nd house of Karakamsa make two predictions. 1. 1°-15°- Aman of action and wisdom. 2. 15°-30°-scholar of Vedas. Make three predictions. 1. -10° A man of action (karma). 2. 10° - 20° A man of wisdom (jnana). 3. 20- 30° scholar of Veda.

सू०। राजकीया: कामिन: शतेंद्रियाश्च शुक्रे।

Rajakeeyaha, kaminah satendriyaschasukre - 19

If Venus occupies the 2nd house of karakamsa make three-fold predications. 1. 0°-10°, politician or one who does government job. 2. 10°-20°, passionate, lascivious and goes

after women. 3. 20°-30° lives hundred years.

सू०। प्रसिद्ध कर्माजीवशनौ।
Prasiddha karmajeevassanau - 20

If Saturn occupies the 2nd house of karakamsa, the native makes his living by performing yajnas or adheres to ancient customs and traditions or continues his ancestral vocations. In the next aphorism there are two chakaras (conjunctions.) Hence the wo results mentioned to Rahu may relate to Saturn also. Hence three results may be mentioned for Saturn in the 2nd house of karakamsa. 1. 0-10° ancestral vocation, 2. 10°-20° body guard or aid de camp, 3. 20°-30° a thief or a cheater.

सू०। धानुष्का श्चोराश्च जांगुलिका लोहयन्त्रिणश्च राहौ।
Dhanushka chorascha jamgulika loha yantrinascha rahau- 21

If Rahu occupies the 2nd house of karakamsa make five predications, three of Saturn and two of Rahu. They are 1. 0°-6°, ancestral vocation, 2. 6°-12° bodyguard or armed with bow, 3. 12°-18°thief,4. 18°-24° druggist or doctor dealing with poisonous drugs, 5. 24°- 30° service in factories in the manufacture of machines.

सू०। गज व्यवहारिण श्चोराश्च केतौ।
Gaja vyavaharinascha ketau 22

If Ketu occupies the 2nd house of karakamsa make two predications. 1. 0°-15° trade of elephants, 2. 15°-30° thief. Some say that the results of Mars also should be mentioned to Ketu.

सू०। तत्र मन्द सर्पयोस्तांबूल दायी।
Tatra manda sarpayah tamboola dayee - 23

If Saturn and Rahu occupy the 2nd house of karakamsa, the native always chews betel-leaves or sells them. The referene

of the 2nd house has already been made in the aphorism 'Ravau rajakarya parah'. And he repeats, 'tatra' in this aphorism probably to pin-point the yoga of two planets in the 2nd house.

सू०। चापे चन्द्रे नाविकः
Chape chandre navikah -24

सू०। शुक्रे दृष्टौ विशेषेण।
Sukra drishtau viseshena - 25

The Moon in the 4th house of karakamsa aspected by Venus, makes the native a prosperous navigator..The same can be mentioned the Moon in Sagittarius aspected by by Venus. The above two aphorisms are omitted in the commentary of Neelakantta.

सू०। रवि राहुभ्यां सर्पनिधनम्।
Ravi rahubhyam sarpanidhanam -26

If the Moon alone occupies the 4th house of karakamsa and is aspected by the Sun and Rahu, the native dies by snake-bite.

सू०। शुभ दृष्टे तन्निवृत्तिः
subha drishte tannivrittihi - 27

In the above, the aspect of benefics averts the danger of death by snake bite.

सू०। शुभ मात्र संबंधात् जांगुलिकः
Subhamatra sambandhat jangulikah - 28

By the association of benefics alone in the above, the native becomes a curer of snake- bites or a dealer of antidotes.

सू०। कुज मात्र दृष्टे गृह दाहकोऽग्निदो वा
Kujamatra drishte grihadahakognidova - 29

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If the 4th house of karakamsa is occupied by the Moon alone, aspected by Mars and unaspectred by any other planet, his house burns away or he burns other's house. If the benefics also aspect, the house will be half - burnt.

सू०। शुक्रे दृष्टे न दाह:

Sukra drishte na dahah - 30

If the benefics along with Venus, aspect the above, the danger of fire accident will be averted.

सू०। गुरु दृष्टेत्वा समीप गृहात्

Guru drishte twa sameepa grihat - 31

If the 4th house of karakamsa is occupied by the Moon and aspected by Mars and Jupiter, the houses adjacent to the native's house, may catch fire but not the native's house.

सू०। सगुलिके विषदो विषहतो वा।

Sagulike vishado vishahato va - 32

If the 4th house of karakamsa is occupied by Gulika, unaspected by the benefics, he administers poison to others. But if Gulika in the 4th house of karakamsa is aspected by the malefics, he dies by swallowing poison.

CALCULATION OF GULIKA :

Divide the diurnal duration by 8. There will be 8 parts. The lord of the weekday owns the 1st part. Next the lords of the weekdays own respectively the next six parts in the order of Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn. The 8th part will have no lord. The part owned by Saturn will contain Gulika at the end. Suppose the weekday of birth is Tuesday. Then the lords of the 7 parts are Mars, Mercury, Jupiter, Venus, Saturn, Sun, Moon Hence Gulika resides in the 5th part owned by Saturn.

For night birth divide the nocturnal duration by 8. The 1st part will be owned by the 5th week lord from the

weekday and subsequent parts will be owned in the order of the weeday lords.

The following tables give the positions of Gulika for day birth and night birth.

Weekday	Gulika or part owned by Saturn
DAY BIRTH	
Sunday	7th
Monday	6th
Tueseday	5th
Wednesday	4th
Thursday	3rd
Friday	2nd
Saturday	1st
NIGHT BIRTH	
Sunday	3rd
Monday	2nd
Tuesday	1st
Wednesday	7th
Thursday	6th
Friday	5th
Saturday	4th

Since Gulika resides in the end of the part owned by Satrun, the longitude of gulika can be calculated according to the latitude of the place of birth.

Elustration : Birth on 20.12.1990 at 9.00 a.m. I.S.T.
Place 18.03.N 79.32E
Weekday of birth : Thursday
Diurnal duration = 11 hrs 03 minutes
Each port when divided by 8=1 hr 23

On Thursday the 3rd part is owned by Saturn. Hence Gulika stands at the end of Saturn's part which is 4hrs 09 minutes (3X 1hr. 23 mts.) Sunrise is 6.29 a.m. There fore 6.29+4.09=10.38 a.m.

Hence at 10.38 a.m. for the given place and latitude, the longitude of Lagna calculated becomes the longitude of Gulika. This comes to 10s 5° 57'. Hence gulika is placed in Aquarius 5° 57', in the navamsa of Scorpio. It means thus: Erect Rasi and Navamsa charts for the given date of birth and time and place (20.12.1990 at 9.00 a.m. at the place 18.03 N 79.32 E). Place Gulika in Aquarius in Rasi chart and in Scorpio in Navamsa chart.

सू०। चन्द्र दृष्टौ चोरापहृत धन श्चोरो वा

Chandra drishtau chorapahrita dhanaschora va -33

If Gulika in the 4th house of karakamsa is aspected only by the Moon and connected with the benefics, the native gets the stolen money. If Gulika in the 4th house of karakamsa receives the aspect of the Moon and is connected with the malefics, the native himself becomes a thief.

सू०। बुध मात्र दृष्टे बृहद्बीज:

Budhamatra drishte brihat beejah - 34

If Gulika in the 4th house of karakamsa is aspected by Mercury, the native will have hydrocle or swelling of the testicles.

सू०। तत्रकेतौ पापदृष्टे कर्णच्छेद: कर्ण रोगो वा

Tatra ketau papadrishte karnachhedoh Karnarogova - 35

The sage gives the results concerning with the placement and aspects of the planets to the 2nd house of karakamsa. If Ketu occupies the 2nd house of karakamsa and is aspected by the malefics, the ears of the native will be cut off. If the benefics also aspect, the native suffers from ear disease.

सू०। शुक्र दृष्टे दीक्षित:

Sukra drishte deekshitah - 36

Ketu in the 2nd house of karakamsa aspected by Venus, makes the native perform yagnas etc

सू०। बुध शनिदृष्टे निर्वीर्य:।

Budhasani drishte nirveeryah - 37

Ketu in the 2nd house of karakamsa, aspected by Mercury and Saturn, makes the native a eunuch.

सू०। बुध शुक्र दृष्टे पौन: पुनिको दासी पुत्रो वा

Budha sukra drishte paunah puniko dasiputra va - 38

Ketu in the 2nd house of karakamsa aspected by Mercury and Venus, makes the native talk repeatedly or gives tautological expression. Some interpret that the native may be the one bora to a woman who marries for the second time. And some interpret that the native may suffer from windy disease. If the malefics aspect, he is the one born to a servant - maid.

सू०। शनिदृष्टे तपस्वी प्रष्यो वा

Sani drishte tapaswee preshyo va - 39

If Ketu in the 2nd house of karakamsa is aspected by Saturn make two predications.

1. Saturn in 1°-15°, associated with another planet, aspects Ketu in the 2nd house of karakamsa, the native becomes an ascetic.

2. Saturn in 15° - 30° associated with another planet, aspects Ketu in the 2nd house of arakainsa, the native becomes a servant.

सू०। शनिमात्रदृष्टे संन्यासाभास:

Sani matra drishte sanyasa bhasah - 40

If ketu in the 2nd house of karakamsa, is aspected by

Sati:rn alone, the native becomes a feigned ascetic or spoiled sanyasin.

सू०। तत्र रवि शुक्र दृष्टै राज प्रेष्य:

Tatra ravi ukra drishte raja preshyah - 41

If the conjunct Sun and Venus aspect the 2nd house of karakamsa, the native becomes a government servant. Tatra (26/12=2) is again used in this aphorism for denoting the 2nd house. Hence the continuity of Ketu in the aphorisms so far is here deleted. Neelakantta and others interpreted all the above-mentioned results by the planetary placement and aspects to karakamsa. The readers may accept either of the interpretations, depending on the propriety and validity in the practical cases, though I strongly endorse the former, by virtue of my experience, and by the logical continuance of the aphorisms.

सू०। रि:फे बुधे बुधदृष्टे वा मन्दवत्।

Ripphe Budhe Budha drishte va mandavat -42

Mercury in the 10th house of karakamsa or Mercury's aspect to the 10th of karakamsa gives the results of Saturn as mentioned in the aphorism, "Prasiddha karma jeevassnau"

सू०। शुभदृष्टे स्थेय:

Subha drishte stheyah - 43

If the 10th house of karakamsa is connected by association or aspect, of a benefic planet other than Mercury, the native is firm minded or is a person chosen to settle a dispute or a priest. Here the benefic other than Mercuty is mentioned since the result of Mercury is already revealed in the previous aphorism.

सू०। रवौ गुरुमात्रदृष्टे गोपाल:

Ravau guru matra drishte gopalah - 44

If the Sun is placed in the 10th of karakamsa and is aspected by Jupiter only, the native becomes a herdsman.

सू०। दारे चन्द्रशुक्रदृग्योगात् प्रासाद:

Dare chandra sukra drigyogat prasadah - 45

If the Moon and Venus occupy or aspect the 4th house of Karakamsa, the native owns a palatial building.

सू०। उच्चग्रहेऽपि

Uchha grahepi - 46

If the 4th house of Karakamsa is occupied by an exalted planet, though unconnected with the Moon and Venus by aspect or occupancy, the native owns a palatial building.

सू०। राहुशनिभ्यां शिलागृहम्

Rahau Sanibhyam sila griham - 47

If the 4th house of karakamsa is connected with the Moon and Venus and is aspected by Saturn and Rahu, the native owns a palatial building built of stone. If the 4th house of karakamsa is occupied by an exalted planet and aspected by Saturn and Rahu, the native owns a palatial building built of Stone.

सू०। कुज केतुभ्यामैष्टकम्।

Kuja Ketubhyamaishtakam - 48

If Ketu and Mars instead of Saturn and Rahu, aspect the native owns a building built of brick.

सू०। गुरुणा दारवम्।

Gurunadaravam - 49

Jupiter in the 4th house of karakamsa gives building built of wood.

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सू०। तार्णं रविणा

Tarnam Ravina -50

The sun in the 4th house of karakamsa gives hut to the native.

The Sun indicates the hut. The Moon indicates the cottage. Mars indicates the house built of clod. Mercury indicates the white washed house. Jupiter indicates the house built of timber. Venus shows the beautiful building, Saturn shows a worn-out house built of stone, Rahu shows the house built of brick. Ketu shows the temple hall.

A palatial building is indicated by the Moon and Venus. Jupiter shows the self-earned building. Rahu's connexion shows the building constructed by others. The aspect of the Sun shows the government quarter. Saturn shows the building earned by service to others.

सू०। समे शुभदृग्योगात् धर्मनित्यस्सत्यवादी गुरुभक्तश्च

Same subha drigyogat dharma nityah satya wadi guru bhaktascha - 51

Same (57/12=9) numerically means the 9th sign. Make three predictions by the aspect or association of a benefic in the 9th house of Karakamsa. 1.0°- 10°= Virtuous; 2. 10°-20° Truthful and 3. 20°-30° Devoted to preceptor.

सू०। अन्यथा पापै:

Anyadha papaihi - 52

If the 9th of Karakamsa is connected with malefics, the native lacks in the above-mentioned qualities.

सू०। शनिराहुभ्यां गुरुद्रोह:

Sani Rahubhyam guru drohah -53

If both Saturn and Rahu conjoin in the 9th house of karakamsa, the native is treatcherous to his teacher.

सू०। रविगुरुभ्यां गुरावविश्वास:

Ravi gurubhyam guravaviswasah - 54

If Ketu joins or aspects the 9m house, he is not a lifelong adulterer.

सू०। तत्र भृग्वंगारक वर्गे पारदारिक:

Tatra bhrigwangaraka varge paradarikah - 55

सू०। दृग्योगाभ्यामधिकाभ्यामामरणम्

Drigyogabhyamadhikabhyama maranam - 56

If the 9th of karakamsa is connected by the Shadvarga of Venus and Mars, the native becomes an adulterer. If the 9th house of karakamsa is connected by the aspect or association of Mars and Venus, the native is a lifelong adulterer. If Atmakaraka is in the Shadvarga of Mars and Venus and aspected or associated with them, the native is a lifelong adulterer.

सू०। केतुना प्रतिबंध:

Ketuna pratibandhah - 57

If Ketu joins or aspects the 9th house, he is not a lifelong adulterer.

सू०। गुरुणा स्त्रैण:

Guruna strainah - 58

Jupiter in the 9th house of karakamsa makes the native excessively fond of women.

सू०। राहुणा अर्थ निवृत्ति:

Rahunaardha nivrittihi - 59

If the 9th house of karakamsa is connected with Mars, Venus and Rahu by aspect or association, the native squanders his money for his sexual debauchery. Some interpret that the

native discontinues his adultery in his middle age.

सू०। लाभे चन्द्रगुरुभ्यां सुन्दरी।
Labhe chandragurubhyam sundari - 60

If the Moon and Jupiter conjoin in the 7th house of karakamsa, the native's wife is beautiful. Some think that the aspect of the Moon and Jupiter is more influential than occupancyin this respect.

सू०। राहुणा विधवा
Rahuna vidhava - 61

The aspect or occupancy of Rahu in the 7th house of karakamsa, makes the native debauch with a widow.

सू०। शनिना वयोधिका रोगिणी तपस्विनी वा
Sanina vayodhika roginee tapaswani va - 62

By Saturn's occupancy in the 7thhouse, make three predictions.

1. 0° -10° the native's wife is older than the native.
2. 10° - 20° the native's wife will be sickly.
3. 20°-30° wife not inclined to sexual pleasure.

सू०। कुजेन विकलांगी।
Kujena vikalangee - 63

By the occupancy of Mars, the native's wife is deformed.

सू०। रविणा स्वकुले गुप्ता च
Ravina swakule gupta cha - 64

If the Sun occupies the 7th house of Karakamsa, the native's wife will have a secret guilty intrigue with the men in his caste or family. Or the native's wife is deformed and is restricted to stay in the house of her husband's family.

सू०। बुधेन कलावती
Budhena Kalavati - 65

By the occupancy of Mercury in the 7th house of karakamsa, the native's wife will be well-educated and good at dance and music.

सू०। चापेचन्द्रेणानवृते देशे।
Chapechandrena navrite dese - 66

Having enunciated the yogas leading to the different types of women that the natives gain, the sage next speaks of the first sexual intercourse that the native enjoys. If the Moon occupies in the 4th of karakamsa, the native enjoys sexual union in an open space. The following are the versions from Sutrardha Prakasika.

If the Moon occupies he 4th house, which is Sagittarius, the native enjoys sexual intercourse in an open space, outside the house, near watery region. The Sun in the 4th indicates the garden as the place of enjoyment. Mars indicates the place near the wall. Mercury indicates the park. Jupiter indicates the temple premises. Venus indicates the sport in water. Saturn and Rahu indicate the tavern or any place of low-born when aspected by the malefics.

But Neelakantta does not take the pneumonic value of chapa, but takes it as Sagittarius and hence interprets that the Moon, in the 7th being Sagittarius, makes the native enjoys sexual pleasure in an open space.

सू०। कर्माणि पापे शूरः
Karmani pape surah - 67

A malefic in the 3rd of karakamsa, makes the native a brave man of royalty.

सू०। शुभे कातरः
Subhe katarah - 68

A benefic in the 3rd of karakamsa makes the native timid.

सू०। मृत्युचिंतया: पापे कर्षक:
Mrityu chintayoh pape karshakah - 69

If the malefics occupy in the 3rd and 6th houses of Karakamsa, the native becomes a cultivator.

सू०। समेगुरौ विशेषेण
Same gurau viseshena - 70

Malefics in the 3rd and 6th, while Jupiter is in the 9th of karakamsa, confer Rajayoga, despite huge cultivation of lands.

सू०। उच्चेशुभे शुभलोक:
Uchhe subhe subhalokah - 71

Benefics in the 12th of Karakamsa indicate the gain of subhalokas or the happy higher regions of the universe.

सू०। केतौ कैवल्यम्
Ketau kaivalyam - 72

Ketu in the 12th of karakamsa gives Mukti or the final deliverance of the soul. Here Mukti or Kaivalyam means the soul's self-enjoyment.

सू०। क्रिया चापयो विशेषेण
Kriya chapayorviseshena - 73

If Pisces or Cancer or Aries or Sagittarius is the 12th house of karakamsa, and is occupied by Ketu, the native attains superior Mukti or the perfect bliss of God.

सू०। पापैरन्यथा।
Papairanyadha - 74

If the 12th of karakamsa is occupied by malefics, the native falls into hell.

सू०। रवि केतुभ्यां शिवेभक्ति:
Ravi ketubhyam sive bhaktihi - 75

सू०। चन्द्रेण गौर्याम्।
Chandrena gauryam - 76

सू०। शुक्रेण लक्ष्म्याम्-
Sukrena lakshmyam - 77

सू०। कुजेन स्कन्द:
Kujena skandah - 78

सू०। बुध शनिभ्यां विष्णौ-
Budha sanibhyam vishnau - 79

सू०। गुरुणा सबिशिवे-
Guruna sambasive - 80

सू०। राहुणा तामस्यांम्-
Rahuna tamasyam - 81

सू०। केतुना गणेशे स्कन्दे च-
Ketuna ganeshe skandeeha - 82

The sage enunciates eight aphorisms to make mention of devotion to the gods by the planetary placement in the 12th house of karakamsa.

Sun and Ketu	-Siva
Moon	-Gouri
Venus	-Lakshmi
Mars	-Skanda
Mercury and Saturn	-Vishnu
Jupiter	-Sambasiva
Rahu	-Durga
Ketu	-Ganesha, Skanda

सू०। पापर्क्षे चन्द्रे क्षुद्र देवतासु।
Paparkshe mande kshudra devatasu - 83

Saturn in the malefic 12th house of karakamsa gives devotion to the base deities.

सू०। शुक्रेच
Sukre cha - 84

Venus also like Saturn, gives devotion to low deities.

सू०। अमात्य दासे चैवम्।
Amatya dase chaivam - 85

The planet next to Atmakaraka in the decreasing order of degrees is Amatya karaka. Dasa (78/12=6) means six. Take the 6th planet from Atmakaraka in the order of Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn. If the 6th planet is in the malefic sign of karakamsa, the native will have devotion to the low Deities

सू०। त्रिकोणे पापद्वये मान्त्रिकः।
Trikone papdwaye mantrikah - 86

सू०। शुभ दृष्टेऽनुग्राहकः
Subhadrishte anugrahakah - 87

सू०। पापदृष्टे निग्राहकः
Papadrishte nigrahakah - 88

By malefics in the 5th and 9th of karakanisa the native becomes a sorcerer controlling the evil spirits. By the aspect of the benefics too, he may do favours to people.

सू०। शुक्रेन्दौ शुक्र द्रष्टौ रसवादी
Sukrendau sukra drishtau rasavadi - 89

Moon in karakamsa aspected Venus makes the native

a Chemist.

सू०। बुध दृष्टे भिषक्।
Budha drishte bhishak - 90

Moon in Karakamsa aspected by Mercury makes the native a Doctor.

सू०। चापे चन्द्रे शुक्र दृष्टे पांडुश्वित्री।
Chape chandre sukra drishte pandu switree-91

If Cancer or Sagittarius becomes karakamsa with the Moon occupied and receives the aspect of Venus, the native may suffer from jaundice or white leprosy.

सू०। कुज दृष्टे महारोगः
Kuja drishte maharogah -92

Instead of the aspect of Venus, if there is the aspect of Mars, the native suffers from a long disease.

सू०। केतु दृष्टे नील कुष्ठम्।
Ketu drishte Neela Kushttam - 93

By the aspect of Ketu the native becomes a black leper.

सू०। तत्र मृत्यौ वा कुज राहुभ्यां क्षयरोगः
Tatra mrityau va kuja rahubhyam kshaya rogah - 94

If Karakamsa or its 3rd house is occupied by Mars and Rahu, the native suffers from tuberculosis.

सू०। चन्द्र दृष्टौ निश्चयेन
Chandra drishtau nischayena - 95

In the above yoga, if the Moon aspects, the native is certain to suffer from tuberculosis. In the absence of Moon's aspect, tuberculosis will be in the initial stage. If karakamsa

(Cancer or Sagittarius) or its 3rd house is connected with the Moon, Mars and Rahu by aspect or association, the native suffers from the intense tuberculosis.

सू०। कुजेन पिटकादि:
Kujena pitakadihi - 96

If Karakamsa or its 3rd house is occupied by Mars, the native suffers from pimples, boils or ulcers.

सू०। केतुना ग्रहणी जल रोगो वा
Ketuna grahani jalarogo va - 97

By Ketu make two predictions 1. 0° - 15°, dysentery 2. 15° - 30° coldness

सू०। राहुगुलिकाभ्यां क्षुद्र विषाणि।
Rahu gulikabhyam kshudra vishani - 98

Rahu and Gulika in karakamsa or in its 3rd house make the native troubled by the poison due to the bite of rats etc. Some interpolate the word Mritau in the place of Mrtyau in the aphorism No.94 and interpret the above mentioned diseases by the planetary connections in the 4th and 5th houses of karkamsa. Mritau (Ma=5, ta =6 therefore 65/12=5) is taken as the 5th house numerically deduced. Tatra is taken as the 4th as continued from the word chape in aphorism 91. Some take the 4th and 8th houses of karakamsa and some others take the 2nd 8th houses of karakamsa.

सू०। तत्र शनौ धानुष्क:
Tatra sanau dhanushka - 99

सू०। केतुना घटिका यंत्री
Ketuna ghatika yantri - 100

सू०। बुधेन परमहंसो लगुडीवा
Budhena paramahamso lagudeeva - 101

सू०। राहुणा लोह यंत्री
Rahuna loha yantree - 102

सू०। रविणा खड्गी।
Ravina khadgi - 103

सू०। कुजेन कुन्ती
Kujena kuntee - 104

The sage preaches us in six aphorisms the different means of subsistence. By the use of 'tatra' in the aphorism-99, the continuity of 'mrityau' in the aphorism-94, is left out. Hence 'tatra' means karakamsa or its 2nd house numerically obtained (26/2=2). Hence Saturn in karakamsa or in its 2nd house makes the native live by the bow. Ketu therein makes the native a watch-maker or a horologist. Rahu therein makes the native a mechanist. The Sun therein makes the native carry a sword. Mars therein makes the native carry a wapon called 'kunta'. Here Nellakantta interpreted 'tatra' as the 4th house of Karakamsa.

सू०। मातापित्रो र्चन्द्रगुरुभ्यां ग्रन्थकृत्।
Mata pitroh chandra gurubhyan grandhakrit -105

The Moon and Jupiter in Karakamsa or in its 5th house, mame the native an author of many books or a research scholar. Some think of 4th & 5th housesor 5th & 9th houses.

सू०। शुक्रेण किंचिदूनम्
Sukrena kimchidunam - 106

The Moon & Venus or Jupiter & Venus in karakamsa or in its 5th house gives authorship but less than that which is given by the Moon & Jupiter. Here Venus alone is not taken since the result of Venus is mentioned in the ensuing aphorism. Karakamsa or its 5th house should be carried on till 118th aphorism.

सू०। बुधेन ततोऽपि।
Budhena tatopi - 107

The Moon & Mercury of Jupiter & Mercury in karakamsa or 5th house gives authorship less than that which is given in the previous aphorism. Here also Mercury alone is not taken sine the result of Mercury is mentioned in the ensuing aphorism. Thus it comes to our understanding that the combination of the Moon and Jupiter gives the first order of authorship or thesis and the connection of the Moon or Jupiter with Venus or Mercury is also a must for authorship.

सू०। शुक्रेण कवि र्वाग्मी काव्यज्ञश्च
Sukrena kavirvagmee kavyajnaseha - 108

By Venus alone in Karakamsa or 5th house, make three predictions. 1. Venus in 0°-10° makes the native a poet. 2. Venus in 10-20° makes the native an orator. 3. Venus in 20°,-30°, makes the native a knower of poetics or poetical compostions.

सू०। गुरुणा सर्ववित् ग्रान्थिकश्च।
Guruna sarvavit grandhikascha - 109

Make two predictions for Jupiter. 1 Jupiter in 1°-15°versatile scholar 2. Jupiter in 15°-30° Writer

सू०। न वाग्मी
Na vagmee -110

Jupiter does not make the native, an orator.

सू०। विशिष्य वेयाकरणो वेद वेदांगविच्च
Visishya vaiyakarano veda vedanga vichha - 111

Jupiter makes the native a grammarian and scholar of Veda Vedangas.

सू०। सभा जडश्शनिना
Sabha jada ssanina - 112

By Saturn in karakamsa or 5th house, tiie native is timid to speak in assemblies.

सू०। बुधेन मीमांसकः
Budhena mimamsakah - 113

By Mercury, the native becomes a mimamsaka.

सू०। कुजेन नैयायिकः
Kujena naiyayakah - 114

Mars makes the native a logician or a lawyer.

सू०। चन्द्रेण सांख्ययोगज्ञः साहित्यज्ञो गायकश्च।
Chandrena samkhya yogajnah, sahityajno gayakascha 115

By the Moon in 1°-15° the native is conversant with sankhya yoga. By the Moon in 15°-30° the native is a man of literature and is a musician.

सू०। रविणा वेदान्तज्ञो गीतज्ञश्च।
Ravina vedantajno geetajnascha - 116

By the Sun in karakamsa or 5th house, make two predictions. 1. 0°-15° knows philosophy, 2. 15°30° reads Bhagavadgeeta or knows musicology.

सू०। केतुना गणितज्ञः।
Ketuna ganitajnah 117

By Keru in karakamsa or in 5th house, the native will be proficient in mathematics.

सू०। गुरु संबंधेन संप्रदायसिद्धि
Guru sambandhena sampradaya siddihi 118

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By Jupiter in karakamsa of 5th house, the native keeps up ancestral learning.

"gp | w%

Bhagye chaivam -119

All the above mentioned vidyayogas may be judged from the 2nd house of karakamsa too.

Sada chaivamityefce - 120

Some say that the above-mentioned vidya yogas may be judged from the 3rd house of karakamsa also.

goi w§ ^fr w{ ^ w*)ciicbj

Bhagye ketau papa drishtau stabdavak - 121

If Ketu occupies the 2nd house of karakamsa and is aspected by malefics, the native can not talk or reply, soon or fastly.

Swa pitrupadat bhagya rogayoh papa samye kemadrumah - 122

go| -K<^I

Chandra drishtau viseshena - 123

'Swa' means Atmakaraka in view of the karakamsa section being dealt with, 'swa' is not the adjective of the two words, Pitru and Pada as the objects to be defined. Swapitru pada is the compound of three words, Swa, Pitru and Pada. Hence 'swa' means Atmakaraka, Pitra (61/12,1) means Lagna, and Pada means Arudha Lagna. Hence equal number of malefics in the 2nd and 8th houses of Atmakaraka or Janma Jagna or Arudha Lagna, constitute kemadruma yoga. It means thus if one malefic planet is

placed in the 2nd, one malefic Planet should be in the 8th to form kemadrumayoga. If two malefic planets occupy the 2nd house two malefics should occupy the 8th, for the formation ofKemadruma yoga.

But one malefic in one house whether the 2nd or 8th, and two malefics in the other whether 2nd or 8th do not constitute kemadramayoga. If the 2nd or 8th houses of all the three viz., Atmakaraka, Lagna and Arudha Lagna are occupied by the malefics, Kemadramayoga forms. This is the opinion of some scholars. Kemadramayoga gives poverty and distress. There is an obsolete Sanskrit verse which makes mention of Lagna and Arudha Lagna in connection with the formation of Kemadruma yoga. But by the use of 'swa' in the aphorism, Atmakaraka should be taken as implied in the verse as an addition. Though the verse makes mention of both the benefics and malefics a little differently from the aphorism, it matters little.

gol Tf^lT <^K1?il TfrcWI

Sarvesham chaiva pake - 124

All the above-mentioned results may be judged in the sign dasas. Kemadrumayoga may be judged from the commencing dasa sign. It means that if Kemadruma is present, the dasasign brings about poverty.

v^Tdfck: # ^ Wffe <|fe|dHi4w ^PT <IMI^J| M ^ r ^Ptfr g^r wp^PTFT fsata:

Thus ends the 2nd pada of the 1st Chapterof Jaimini Sutramritam written by Iranganti Rangacharya S/o Sri Raghavacharya, an erudite of astrology.

जैमिनिसूत्रामृतम्

JAIMINI SUTRAMRITAM

प्रथमाध्याये - तृतीय पादः

CHAPTER - I PADA - III

सू०। अथ पदम्।
Adha padam - 1

The sage has dealt in the 2nd pada, the judgement of various results by the planetary placements and aspects connected with karakamsa and its corresponding houses. Now the Judgement of results based on Arudha is given to an exposition extensively. The reckoning of this Arudha has been already preached by the sage through the milieu of three aphorisms viz., Yavadeesa srayam Padamrikshanam, swasthe daraha, sutasthe janma in the 1st pada of the 1st chapter.

सू०। व्ययेसग्रहे गृहदृष्टे श्रीमन्तः।
Vyaye sagrahe graha drishte sree mantah - 2

If the llth house of Arudha Lagna is occupied or aspected by the planets, the native becomes wealthy. The quantum of wealth may be judged in accordance with the number and the positional strength of the planets.

सू०। शुभै र्न्याय्यो लाभः
Subhaihi nyayyo labhaha - 3

If the llth house of Arudha Lagna is occupied or aspected by the natural benefic planets, the native earns money by honest means.

सू०। पापैरमार्गेण।
Papaira margena - 4

If the 1 1th house of Arudha Lagna is occupied or aspected by the natural malefic planets, the native takes to unlawful means of earning money. If both the benefics and malefics are involved, the native earns money by both the means.

सू०। उच्चादिभिर्विशेषात्।
Uchhadibhirviseshat - 5

The native earns a lot of money if the planet that occupies or aspects the 11th house of Arudha is exalted, should the 12th house of Arudha Lagna be vacant and free from the aspect of the planets.

A Vriddha karika makes an extension of this concept by advocating eight alternatives concerning the aspecting planet of the 1 1th house of Arudha Lagna in the process of judging the quantum of wealth. The alternatives are given below in the increasing order:

1. Morethan two aspecting planets.
2. Exalted aspecting planets.
3. Argala formed by the aspecting planet.
4. Morethan two argalas formed by the aspecting planet.
5. Benefics involved in the Argala formed by the aspecting planet
6. Exalted planet involved in the argala formed by the aspecting planet.
7. Langa Lord is an aspecting planet.
8. 9th house lord is an aspecting planet.

The above-mentioned eight alternatives are valid only if

the 12th house of Arudha Lagna lies vacant and unaspected by the planets.

सू०। नीचे ग्रह दृग्योगात् व्ययाधिक्यम्
Neeche grahe drigyogat vyayadhikyam - 6

Neeche means the 12th house (Na-0, Che-6 therefore 60/ 12,=12). If the planets occupy or aspect the 12th house of Arudha Lagna, the native spends money extravagantly. The native spends money for good purposes if the planets are benefics or otherwise if they are malefics. If both the benefics and malefics are involved, the native spends money both for good and bad purposes.

सू०। रवि राहु शुक्रै र्नृपात्।
Ravi Rahu sukraihi nripat - 7

If the Sun, Rahu and Venus or any two or any one of them would occupy or aspect the 12th house of Arudha, the native loses the money by the reason of the Government. If the Sun and Rahu aspect or occupy, the native's money may be seized, by force by the Government. If Venus occupies or aspects, the native loses money willingly.

सू०। चन्द्रदृष्टौ निश्चयेन
Chandra drishtau nischayena -8

The native is certain to lose money by the reason of the government, if the Moon also aspects. It comes to saying that in the absence of the Moon's aspect, it is quite probable that the native may not lose his money for the purpose of the Government, or the native apropos may lose very little sum of money.

सू०। बुधेन ज्ञातिभ्यो विवादाद्वा
Budhena jnatibhyo vivadadwa - 9

Loss of money due to kindred or due to disputes or

litigations may happen by the placement of Mercury in the 12th house of Arudha Lagna.

सू०। गुरुणा कर्ममूलात्।
Guruna karma mulat - 10

Loss of money may becouse to business or performance of religious rites, by the placement of Jupiter in the 12th of Arudha Lagna. According to Neelakantta's version 'Guruna karamulat' loss of money may be due to taxes.

सू०। कुजशनिभ्यां भ्रातृमूलात्
Kuja sanibhyam bhratrumuÃat - 11

Loss of money through brothers may be mentioned by the placement of Mars and Saturn in the 12th of Arudha Lagna.

सू०। एतैः व्यय एवं लाभः
Etaihi vyaya evam labhah - 12

Just as loss of money is judged above by the planets connected to the 12th house of Arudha Lagna, gain of money also may be judged similarly by the same planets connected to the 1th house of Arudha Lagna.

1.	Jupiter, Moon and Rahu	gain of treasure
2.	The Moon and Venus	gets money from the Govt.
3.	Mercury and Saturn aspected by Rahu	gets money in temples and dilapidated house.
4.	The Sun in the llth being Aries or Scorpio	gets money through brothers
5.	The Sun in the 11th being Sagittarius or Pisces	gets money through sons
6.	The Sun in the llth being Cancer or Aquarius or Capricorn	self-earned money
7.	The sun in the 11th	getsmoney by

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being gemini or Virgo	kinsmen
8. The Sun in the 11th being Taurus or Libra or Leo	gets money from the Govt.
9. Debilitated benefic in the 11th.	gets money from foreigners
10. Mercury in association with the debilitated or exalted or malefic in the 11th house	gets money from foreigners
11. Jupiter in the 11th house debilitated in Navamsa and Drekkana	gets money from foreigners
12. Mars, Sun and Rahu in the 11th house	gets money from the low and despised classes of people
13. Mercury and Moon in the 11th house	gets money from the low and despised classes of people,
14. Jupiter in the llth being own house	earns money by his education or litigation,
15. Jupiter in the llth being Aries or Scorpio	gets money in the mint.
16 Jupiter in the llth being Taurus or Libra	gets money through wife
17. Jupiter in the 11th being Gemini or Virgo	gets money by dint of his education
18. Jupiter in the 11th being Capricorn or Aquarius	gets money by service.
19. Jupiter in the 11th being Cancer or Leo	gets money from Govt.
20. Venus in the 11th being Aries, Scorpio or Taurus or Libra	gets money by business.
21. Venus in the 11th being Gemini or Virgo	gets money by cultivation of lands.
22. Saturn in the 11th being Aries or Scorpio	gets money by bad course of conduct.
23. Saturn in the 11th being Gemini or Virgo	gets money from temples.
24. Saturn in the 11th being Cancer or Leo	gets money by cultivation of lands.

सू०। लाभे राहु केतुभ्यां उदररोगः

Labhe Rahu Ketubhyamudara rogah - 13

Rahu or Ketu in the 7th of Arudha Lagna causes the diseases like dysentery, diarrhoea etc.

सू०। तत्र केतुना झटिति ज्यानि लिङ्गानि।

Tatra ketuna jhatiti jyani lingani - 14

Tatra' means numerically two. Hence Ketu in the 2nd house of Arudha Lagna causes symptoms of old-age soon. But some interpreted the word, 'tatra[1] as the 7th house, carried on from the word, labhe in the preceeding aphorism. But in such a case, the use of 'tatra' becomes futile, since the 7th house can be understood even without the use of tatra by the word'labhe' (43/12=7) in the preceeding aphorism. Besides, Labhe, the 7th house has to continue in the succeeding aphorism, since no word is used by the sage to denote the place therein. As such the aphorism should mean that the native becomes wealthy by the placement of the Moon, Jupiter and Venus in the 7th house of Arudha Lagna. But this interpretationlacks propriety and authenticity. A vriddhakarika authenticates the 2nd house of Arudha Lagna for the judgement of wealth but not the 7th house. Hence it is concluded that Ketu in the 2nd house but not in the 7th house of Arudha Lagna causes quick symptoms of old age.

सू०। चन्द्रगुरुशुक्रेषु श्रीमन्तः।

Chandra guru sukreshu sreemantah - 15

The Moon, Jupiter and Venus or any two or any one of them in the 2nd house of Arudha Lagna, bestows Sreemantayoga. It means the native earns fabulous wealth.

सू०। उच्चेन वा

Uchhena va - 16

सू०। स्वांशवदन्यत् प्रायेण

Swamsavadanyat prayena -17

The results mentioned based on Karakamsa may be judged also from Arudha Lagna in the absence of mutual contradiction.

सू०। लाभ पदे केन्द्रे त्रिकोणे वा श्रीमन्तः

Labha pade kendre trikone va sreemantah - 18

If Dara Pada is in kendra or trikona from Arudha Lagna Sreemantyoga forms.

सू०। अन्यथा दुस्स्थे (दुस्स्थाः पाठान्तरम्)

Anyadha dusthe - 19

If Dara Pada is in the 6th or 8th or 12th fom Arudha Lgna, the natives become financially poor. According to the alternate version, the natives become distressed and miserable if Dara Pada is in the places other than kendra and trikona from Arudha Lagna.

सू०। केन्द्र त्रिकोणोपचयेषु द्वयोर्मैत्री।

Kendra trikonapachayeshu dwayormaitri - 20

If Dara pada is in kendra or kona or upachaya (3,10,11) places from Arudha Lagna, mutual affection between husband and wife may be mentioned. The 6th in the upachaya places is deleted here, since in the succeeding aphorism, enemity is said about the 6th place. Similarly mutual amicability can be said of the other bhavas putra, brata etc.

सू०। रिपुरोगचिन्तासु वैरम्

Ripuroga chintasu vairam - 21

Ripu numerically means twelve (Ri=2, pu, 1 there fore 12/ 12=12) Roga means eight (Ra=2, ga=3 therefore 32/12=8) chinta means six (cha=6, ta=6 therefore 66/12=6). If any bhava is in 6th, or 8th or 12th from Arudha Lagna, thereexists

mutual hostility between the two. Suppose if Putra Arudha is in the 6th or 8th or 12th from Arudha Lagna the father and son are hostile with each other. Similarly, if Pitra Arudha is in the 6th or 8th or 12th from Arudha Lagna, the native and his father will be hostile with each other. If they are in kendra, kona or 3and 11, they will be amicable and enjoy Rajayoga. Similar position may be judged by looking into the horoscopes of any two.

सू०। पत्नीलाभयोः दिट्या निराभासार्गलया।

Patni labhayoh distya nirabhasargalaya - 22

By sthali pulaaka nyaya, the sage now makes an exposition of the use of three categories of Argala in two aphorisms.Patni (pa=1, na=0 therefore 1) means Lagna and Labha means the 7th house. The aphorism means as follows:

Take the planet who aspects both Lagna and its 7th house. It means he is A.P.-2, Now find out the Argala places of A.P.-2 viz. 2nd, 4th and llth. If these argala signs are occupied by the planets, while the corresponding virodhargala signs, vi. 12th 10th and 3rd lie vacant, a subhargala yoga forms which gives prosperity to the native. The potentiality of the subhargala yoga can be estimated into three orders, viz., superior, above-average, average, by the number of planets and the argala signs involved. Besides the quantum of wealth can be judged by the nature of the planets.

1. Benefics involved - fabulous wealth

2. Bothe benefics and malefics* - sometime fabulous and some time mediocre.

3. Malefics - mediocre.

Nirabhasargala also means the argala formed by more than two malefics in the 3rd signs of the planet aspecting both lagna and its 7th house. This is the 2nd category of

argala called specific argala which confers independent Rajayoga with wealth.

सू०। शुभार्गले धनसमृद्धिः।

Subhargale dhana samriddhihi - 23

In the preceeding aphorism the sage has illustrated the use of the principal and the specific argala yogas. Now the use of the supplemental argala yoga enunciated through the aphorism, pragwat trikone is illustrated. Take the aspecting planet i.e. A.P.2 of both Lagna and its 7th house. If the 5th from A.P.2 is occupied by the benefics, its 9th being vacant or if the 9th from A.P.2is occupied by the benefics, its 5th being vacant, subhargala yoga forms which gives enough of wealth. The subhargala yoga subsists even though a malefic instead of benefic is involved if only exalted.

सू०। जन्मकालघटिकास्वेक दृष्टासु राजानः

Janma kala ghatiksweka drishtasu rajanah - 24

A planet who aspects the three lagnas viz. Janma, Hora and Ghatika, constitutes Rajayoga. This is to interpret that the native occupies a very high governmental post, if the three Lagnas receive the aspect of the same planet.

सू०। पत्नी लाभयोश्च राश्यंशक दृगाणैर्वा

Patni labhayoscha rasyamsaka driganairva - 25

Take Lagna or its 7th house whichever is stronger. If a planet aspects Lagna or its 7th house whichever is stronger in Rasi chart and Navamsa Lagna in Navamsa chart and Drekkana Lagna in drekkana chart, Rajayoga forms. The word 'rasi' in the aphorism is meant as the signoccupied by the Moon, according to Neelakantta. But Lagna is more effective than the Moon. In the preceeding aphorism the word 'Janma[1] is used which is meant as Lagna. In this aphorism also Lagna is taken frome the word 'patni'. Thus Lagna is loud -voicedby the sage and hence

Neelakantta's interpretation is inadmissible. Some opine of the planet's aspect to Lagna and its 7th house, Navamsa Lagna and its 7th house and Drekkana Lagna and its 7th house. Since the aspect of a single planet to 6 houses is very rare, this interpretation also is not honoured.

सू०। तेष्वेकस्मिन्न्यूने न्यूनम्।

Teshwakasmin nyune nyunam - 26

Among the three viz., Rasi, Navamsa, Drekkana, if any two Lagnas are aspected by the same planet, Rajayoga forms to a less extent. Or, among Janma, Hora, Ghatika Lagnas, if any two are aspected by the same planet, Rajayoga forms to a less extent. But Vriddhas hold the opinion that Rajayoga forms if any two are aspected by an exalted planet. Another obsolete verse states that Rajayoga forms if the above aspecting planet is exalted in Arudha Lagna or conjoined with the Moon or if he is Venus or Jupiter, while the virodhargala signs lie vacant. These are evidently grand rajayogas.

सू०। एवमंशतो दृगाणतश्च

Evamamsato driganatascha - 27

Just as Rajayoga is mentioned by the aspect of the same planet to Janma Lagna-Hora Lagna, Hora Lagna Ghatika Lagna in Rasi chart, so also the same may be mentioned inNavamsa and Drekkana charts.

1. Drekkana Lagna aspected by the well-placed benefic or by an exalted planet confers Rajayoga.
2. Drekkana Lagna aspected by the exalted Sun confers Raja Yoga, to the native born in the Royal family. If he is a Brahmini, he may be a Raja Guru or educational officer in the Government. The status can be assessed by the position of exaltation, debilitation etc.
3. The aspect of the Moon confers Rajayoga and reputation

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too. Generally reputation is not assured in the absence of the Moon's aspect.

4. If the aspecting Moon is debilitated, the native is not well known.

5. The aspect of Mars or Saturn makes the native a bold warrior. The aspect of the debilitted Mars makes the native earn his livelihood by wearing a weapon.

6. The aspect of Mercury or Jupiter, makes the native a learned Minister.

7. If Mercury is debilitated or associated with the malefics, contrary of the above result may be predicated. But, though Jupiter is associated with the malefics, his aspect to Drekkana confers good result to a little extent.

8. By the aspect of Venus, the native becomes a Minister fond of music and dance. If Venus is debilitated, he is wicked.

9. In the absence of Yogada's aspect to Drekkana Lagna, the results mentioned are not quite effective.

10. By all means, the aspect of Yogada to Lagna and Drekkana Lagna is since quo non for the fulfillment of Rajayoga.

11. Yogada, though debilitated, if possessed with other strenghts like amsa bala etc., confers Rajayoga.

12. Sometimes the aspect of Rahu or Ketu gives good results, despite the absence of benefic association.

13. If the Moon and Rahu conjoin in one sign and aspect, predict yoga bhanga inspite of the aspect of the benefic or exalted planet.

Find out the Drekkana of the lord of Lagna and the lord of 7th house. From the former, judge the longevity and reckon the ayurdasa. From the later, judge wealth. The term of life may be judged by the Drekkanas of the lords of Lagna and 7th house, according to the ensuing aphorisms in the 1st Pada of the 2nd Chapter. Judge the bhavas from the Drekkana of Lagna lord and judge the results from the Drekkana of the 7th house lord, and judge Arudha from the Drekkana of the Lagna lord. Judge the results finally from Rasi, Drekkana and Navamsa, as judged from Arudha.

The following are the results of Drekkanas:

1.	Aries	Bad skin, If Ketu aspects, skin disease is certain
2.	Taurus	Always happy
3.	Gemini	Wealthy and of rich complexion.
4.	Cancer	Luxuriant and handsome.
5.	Leo	Lean body, suffers from headache.
6.	Virgo	Wealthy and of rich complexion.
7.	Libra	Educated and luxurious.
8.	Scorpio	Poverty-striken and ugly to look at.
9.	Sagittarius	Minister, educated.
10.	Capricorn	Wicked.
11.	Aquarius	Servant
12.	Pisces	Litigant, Minister and moral-minded.

Judge the above from the Drekkana of the 7th house lord too.

1. Drekkana occupied by Jupiter and Venus, gives profession in education.

2. The Moon and Venus in Drekkana confer Rajayoga.
3. Drekkana aspected by the Moon and Mercury makes the native Yajwa.
4. Drekkana aspected by Mercury and Jupiter, makes the native preceptor.
5. Drekkana occupied by the Sun and aspected by Mercury and Jupiter, gives the native, teaching profession in the government.
6. Drekkana aspected by Mars makes the native, the chief of army.
7. Drekkana aspected by Saturn makes the native a servant or an ascetic.
8. If the 2nd of Drekkana is aspectedby Mars and Saturn, the native becomes a dancer.
9. If the 2nd of Drekkana is aspected by Mars and Jupiter the native is fond of women.
10. If the 2nd of Drekkana is aspected by Mars and Mercury the native becomes a (vaithalika) conjurer.
11. If the 2nd of Drekkana is aspected by the Sun only, the native knows music. If the Moon also aspects, the native becomes surely a musician.
12. If the 2nd of Drekkana is occupied by Mars and Mercury and aspected by the waning Moon, the native becomes a (vidushaka) jester.
13. If the 2nd of Drekkana is occupied by Saturn and Rahu and aspected by the waning Moon, the native leads a wretched life.
14. If the 2nd of Drekkana is occupied by Mars and Rahu, the native lives by the fire.
15. If the 2nd of Drekkana is occupied by the waning Moon and Rahu, the native becomes (udgari) one who spits.

16. The Moon in the 4th of Drekkana makes the native wealthy.
17. If the Sun and Venus aspect the 4th of Drekkana, the native becomes a horseman.
18. If Jupiter and Venus aspect, the native will have a palanquin.
19. If Mars, Jupiter and Venus occupy 4th house of Drekkana, the native has elephants.
20. If Saturn and Rahu aspect the 4th house of Drekkana the native lives by the bulls.

सू०। चन्द्रशुक्रयोर्मिथोदृष्टयोः सिंहस्थयोवी यानवन्त

Chandra sukrayormitho drishtayoh simha sthayorva yanavantah - 28

If the Moon and Venus aspect each other, vahana yoga exists This means the native maintains a four - wheeler. If the Moon and Venus are in 3 and 1 1 positions too, the native enjoys vahana yoga. But this yoga is certain only when the Moon and Venus are free from the planetary association or aspect and when no planet occupies the sign in between the Moon and Venus. The word 'simha' (87/12=3) is taken as three, by the katapayadi pneumonic value. This interpretation is authenticated by the vriddha karika.

सू०। कुज शुक्रकेतुषु वैतानिकाः

Kuja sukraketushu vaithanikaha - 29

If Arudha Lagna is occupied by all the three planets, viz., Mars, Venus and Ketu, vaithanika yoga forms. If Mars, Venus and Ketu aspect one another, vaithanika yoga forms. If Mars, Venus and Ketu are mutually placed in 3rd, vaithanika yoga forms. This is the yoga of making sacrificial oblation or of wearing a royal insignia like vitana etc.

सू०। स्वभाग्यदारमातृभावसमेषु शुभेषु राजानः।

Swabhagya dara matru bhava sameshu subheshu rajanah - 30

Rajayoga forms if the 2nd, 4th, 5th, 8th, and 9th houses from Atmakaraka are occupied by the benefics. Neel akantta interprets that Rajayoga forms if the 2nd, 4th and 5th houses from Atmakaraka are occupied by equal number of benefics.

सू०। कर्मदासयोः पापयोश्च।

Karma dasayoh papayoscha - 31

The malefics in the 3rd and 6th houses from Atmakaraka confer Rajayoga.

सू०। पितृलाभाधिपाच्चैवम्।

Pitrulabhadhi pa chhaivam - 32

An extension of the above principles of Rajayoga is here enunciated. Rajayoga forms by the benefic in 2nd, malefic in the 3rd, benefic in the 4th, benefic in the 5th, malefic in the 6th, benefic in the 7th malefi in the 8th benefic in the 9th, counted from the lord of Lagna ar from the lord of 7th house. The count can be according to grahachakra. By the doctrine of Manipravala, maha rajayoga forms by the benefic in the 2nd, malefic in the 3rd, benefic in the 4th malefic in the 5th benefic in the 6th malefic in the 7th, benefic in the 8th, malefic in the 9th counted from the lord of Lgna or the lord of 7th house. The count can be according to grahachakra. The former yoga relates to wealth only while the later refers to Maharajayoga. By any stretch, the principle of benefic in the 2nd, malefic in the 3rd and a benefic in the 4th is inevitable for the formation Rajayoga.

सू०। मिश्रे समाः

Mishre samaha - 33

In the above yogas, if both the benefics and malefics are

involved, a yoga equaivalent to rajayoga may be formed.

सू०। दरिद्राः विपरीते।

Daridraha vipareete - 34

If the benefics in the place of malefics, and the malefics in the place of benefics, are posted in the above-mentioned Rajayogas, the natives become poor and indigent.

सू०। मातरि गुरौ शुक्रे चन्द्रे वा राजकीयः

Matari gurau sukre chandre va rajakeeyaha - 35

After having exposed Rajayoga the sage now exposes the amatyayoga. Here the term Rajakeeya is understood as amatya because of the mention of Rajayoga in the proceeding aphorisms and sendhipa yoga in the succeeding aphorism. Mata (ma=5, ta=6 therefore 65/12=5) means numerically five. Hene Jupiter or Venus or the Moon in the 5th sign from the lord of Lagna or from the lord of 7th house or from A.K.confers amatyayoga. it means the native becomes a Minister.

सू०। कर्मणि दासे वा पापे सेनान्यः

Karmani dase va pape senanyah - 36

If the 3rd or 6th house from the lord of Lagna or from the lord of 7th house, or from A.K.is occupied by the malefic, the native becomes the chief of the army.

सू०। स्वपितृभ्यां कर्मदासस्थ दृष्ट्या तदीशदृ मातृनाथ दृष्ट्या च धीमन्तः

Swa pitrubhyam karma dasa stha drishtya tadeesa drishtya matrunadha drishtya cha dheemantah - 37

Yogas leading to intelligence are given in this aphorism. Reckon the signs from Lagna, Arudha Lagna and Atmakaraka. The natives become intelligent. (1) by the aspect of the planet place in 3rd house, (2) by the aspect of the lords

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of 3rd and 6th houses,- (3) by the aspect of the lord of 5th houe, to the corresponding Lagna or Arudha Lagna or Atmakaraka.

सू०। दारेशदृष्ट्या सुखिन:

Daresa drishtya sukhinah - 38

The aspect of the lord of the 4th house makes the native happy.

सू०। रोगेशदृष्ट्या दरिद्रा:

Roges drishtya daridrah - 39

The native becomes poor by the aspect of the lord of 8th house, Roga (Ro=2, ga=3 therefore 32/12=8) means the 8th house.

सू०। रिपुनाथदृष्ट्या व्यय शीला:

Ripunadha drishtya vyayaseelah - 40

Ripu (Ri=2, pu=l therefore 12) means the 12th house. The spend away money if the lord of 12th house aspect.

सू०। स्वामिदृष्ट्या प्रबला:

Swami drishtya prabalaha - 41

The sign aspected by its own lord is effective for the results connected either with bhava or with Das sign etc.

Below are the yogasleading to indigence or poverty :

1. If two malefics conjoin in the 5th or 9th of Lagna and aspect Lagna, the native's financial position will be low.

2. The same may be mentioned if the 2ndof Lagna is occupied by two malefics.

3. If two malefics occupy the 2nd of Arudha Lagna and aspect Janma Lagna, the native leads the life of penury.

4. If Arudha Lagna is a malefic sign or occupied by the malefics, and is aspected by the lord of 8th house, and is

unaspected by any other plant, the native leads a life of penury.

5. If Janma Lagna is aspected by the lord of 8th house and unaspected by any other planet the native leads a life of penury.

6. If Arudha Lagna is a malefic sign (or occupied by the malefics) and if it is aspected by the debilitated planet and unaspected by any other planet, the native leads a life of penury.

Judge the above yogas from chandrarudha too.

सू०। पश्चाद्रिपुभाग्ययो: ग्रहसाम्ये बन्ध: कोणयो:
रिपुजाययो: कीटयुग्मयो: दाररि:फयोश्च।

Paschatripu bhagyayoh graha samye bandhah konayoh ripu jayayoh keeta yugmayoh, dara rippayoscha - 42

Evam rikshanam tadeesanamcha subha sambhandhe niro dhamatram papa sambandhat srinkhala paraharadayoh - 43

From Lagna or Atmakaraka or from Arudha Lagna equal number of planets in the 2nd 12th or in 5th and 9th or in 6th and 12th or in 3rd and 1 1th or in 4th and 10th, cause imprisonment. But if the above places are connected with benefics or if the lords of the above places are connected with benefics, the native may be taken into custody. But if connected with malefics, the nativewill be beaten with chains.

The following are some of calamitous yogas :

(1) If the 4th adn the 10th signs are occupied by the malefics, or (2) if the 3rd and llth are occupied by the debilitated benefic and the waning moon, long term of imprisonment may be imposed. (3) If an exalted planet aspects the above, he will be left out after taking into custody. (4) If a debilitated planet aspects, he will be beaten with chains. (5) If the benefic aspects, he will be comfortable even in custody.

Imprisonment in years can be mentioned by the debilitated malefics, or in months by the debilitated benefics, or in weeks by the exalted malefics, or by the benefics, or in minutes, disallowed to speak, by the exalted benefics.

सू०। शुक्रात् गौण पदस्थो राहुः सूर्यदृष्टो नेत्रहा।

Sukrat gauna padastho rahuh surya drishto netrah - 44

If the mantra arudha (arudha of the 5th house) is occupied by Rahu and aspected by the Sun, the native may lose his eyesight.

सू०। स्वदारगयोश्शुक्र चन्द्रयोः आतोद्यं राज चिह्नानि च।

Swadargayoh sukra chandrayorotodyam raja chihnani cha - 45

The Moon and Venus in the 4th house of Atmakaraka, give a musical instrument and insignia of royalty.

इति

ज्योतिर्विद; श्रीमत इरंगटि राघवाचार्यस्य पुत्रेण रंगाचार्येण विरचिते जैमिनि सूत्रामृते प्रथमाध्यायस्य तृतीयः पादः।

Thus ends the 3rdPadaofthe 1 st Chapter in Jaimini Sutramritam written by Iranganti Rangacharya S/o. Shri Raghavacharya, an erudite of astrology.

जैमिनिसूत्रामृतम्

JAIMINI SUTRAMRITAM

प्रथमाध्याये - चतुर्थः पादः

CHAPTER - I PADA - IV

सू०। उपपदं पदं पित्रनुचरात्।

Upapadam padam pitranucharat - 1

Before giving the results based on upapada, the sage defines upapada in the aphorism, 'upapadam padam pitranu chart'. The proper order of the words in the aphorism is pitranucharat padam upapadam. Pitru means Lagna. Anuchara means its 12th house because the 12th house follows Lagna. And we find the 12th is behind Lagna in the zodiacal chart. Hence by the Bahuvreehi samasa, 'pitru lagnam anucharam dwiteeyam yasya', the arudha of the 12th house of Lagna is the upapada. This is to be obtained according to the principle of yavadeesa srayam padamrkshanam.But by shastee tatpurusha, pituhu anucharah, the arudha of the 2nd house of Lgna becomes upapada. The 2nd house appears only after the rise of Lagna, so we reckon the 2nd house from Lagna. Hence the interpretation that the arudha of the 2nd house acording to the principle, y avadeesasrayam padamrikshanam becomes upapada, is also justified. Some have taken, pitryanu charat instead of pitranu chart, and interpreted that the arudha of the 7th house becomes upapada, taking the katapayadi pneumonic value of the five letters (26011/12=7) This is also justified because we follow the 7th house if Lagna is weak. By the aphorism 'pitrulabhapranitoyam', we begin from the 7th house for the purpose of reckoning sign dasas,

bhavas etc., in case Lagna is weak. Hence keeping in view of the three alternatives deducible from the aphorism, the following finalisation is valid.

Male Horoscope : If Lagna or its 7th house whichever is stronger, is the odd sign, the arudha of the 12th of Lagna or 7th house becomes upapda. If Lagna or its 7th house whichever is stronger, is an even sign, the arudha of the 12th of its sammukha sign ecomes upapada.

Female Horoscope : If Lagna or its 7th house whichever is stronger, is an even sign, the arudha of its 2nd house becomes uppada. If Lagna or its 7th house whichever isstronger is an odd sign, the arudha of the 2nd house of sammukha sing becomes upapada.

सू०। तत्रपापस्य पापयोगे प्रव्रज्या दारनाशो वा

Tatra papasya papa yoge pravrajya dara naso va2

Make two predictions if upapada or its 2nd house is occupied by malefic. 1°-15° Renunciation of possessions and attachments. 15°-30° Bereavement of wife. If the upapada orits 2nd house is an even sign, reverse the predictions.

सू०। नाऽत्र रविः पापः

Natra ravin papah - 3

In the abov-mentioned yoga, the Sun should not be considered as the malefic. So Leo also should not be considered as the malefic sign. Hence the malefic signs are Aries, Scorpio, Capricorn and Aquarius.

सू०। शुभ दृग्योगान्न।

Subha drigyoganna - 4

The two yogas mentioned bove in the 2nd sutra does not happen by the aspect or occupancy of the benefic results. The same holds good even in the case of the aspect or occupancy of the Sun and in the case of Leo.

सू०। नीचे दारनाशः।

Neeche dara nasah - 5

By the debilitated planet in upapada or in its 2nd house, the native will be bereaved of his wife soon.

सू०। उच्चे बहुदारः

uchhe bahu darah - 6

By the exalted planet in upapada or in its 2nd house, the native becomes polygamist. The same can be mentioned even if he is a malefic when exalted.

सू०। युग्मे च

yugme cha - 7

If Gemini happens to be upapda or its 2nd house, the native becomes a polygamist.

सू०। तत्र स्वामि युक्ते स्वर्क्षेवा तद्धेतावुत्त रायुषि निर्दारः।

Tara swami yukte swarkshe va taddheta vuttara yushi nirdarah - 8

If the upapada or its 2nd house is occupied by its own lord, or the lord of upapada or the lord of its 2nd house occupies his own house, the native becomes wifeless in the 2nd half of his life, that is, after 50 years of his age. The same may be mentioned if Venus is placed in Taurus or Libra or if the variable darakaraka occupies his own house.

सू०। उच्चे तस्मिन्नुत्तम कुलात् दारलाभः

ucnhe tasminnuttama kulat dara labhah - 9

If the lord of upapada or if the lord of its 2nd house or if the variable darakaraka is exalted, the native's wife belongs to higher caste.

सू०। नीचे विपर्ययः

Neeche viparyayah - 10

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If he is debilitated, the native's wife belongs to the lower caste.

सू०। शुभसंबंधात् सुन्दरी

Subha sambandhat sundari - 11

If upapada or its 2nd house is connected with subhavarga or with benefics by aspect or occupancy, the native's wife is beauti ful . The same may be mentioned b y the lord of upapada or its 2nd house if connected with benefics. The same holds good in the case of the variable dara karaka.

सू०। शनिराहुभ्यां अपवादात् त्यागो नाशो वा

Sani rahu bhaymapavadat tyago nasova - 12

If the above are connected with Saturn and Rahu by aspect or association, the native divorces his wife due to scandal or he may be bereaved of his wife.

सू०। शुक्रकेतुभ्यां रक्तप्रदरः

Sukar ketubhyam rakta pradarah - 13

If upapada etc. are connected with Venus, Ketu, the native's wife suffers from urinary disease, by the passing of blood.

सू०। अस्थिस्त्रावो बुधकेतुभ्याम्।

Astti ravo budha ketubhyam - 14

If connected with Mercury and Ketu, the native's wife suffers from the disease, called Asttisrava.

सू०। शनिरविराहुभिरस्थिज्वरः

Sani ravi rahubhi rastthi jwarah - 15

If connected with Saturn, Sun and Rahu, the native's wife suffers from a disease called Astthijwara (Bone fever).

सू०। बुध केतुभ्यां स्थौल्यम्

Budha ketubhyam sthaulyam - 16

By Mercury 'and Ketu, the native's wife will have stout physique.

सू०। बुधक्षेत्रे मन्दाराभ्यां नासिकारोगः

Budha kshetre mandarabhyam nasika rogah- 17

If the upapada etc. in Gemini or Virgo, are connected with Saturn and Mars, by aspect or occupancy, the native's wife suffers from the disease belonging to nose.

सू०। कुजक्षेत्रे च

Kuja kshetre cha - 18

The above yoga happens in Aries and Scorpio.

सू०। गुरुशनिभ्यां कर्णरोगो नरहाका च

Guru Sanibhyam karna rogo naraha ka cha - 19

If the upapada etc. are connected with Jupier and Saturn, the native's wife suffers from the disease belonging to ear and nervous debility.

सू०। गुरुशनिभ्यां कर्णरोगो नरहाका च

Guru rhubhyam danta rogah - 20

If the upapda etc. are connected with Jupiter and Rahu, the native's wife suffers from dental diseases.

सू०। शनिराहुभ्यां कन्यातुलयोः पंगुर्वातरोगोवा।

Sani Rahubhyam kanya tulayoh pangur vata rogova - 21

If the upapada etc. happen to be Virgo or Libra connecting with Saturn and Rahu by aspect or occupancy, the native's wife will be lame or suffers from vataroga. Some think of Aquarius or Pisces connected here, taking the pneumonic value of Kanya (ye=l, ka=l therefore 11) or Tula (tu=6, la=3 therefore 36/12=12)

सू०। शुभ दृग्योगान्न

Subhadrigyoganna - 22

All the above mentioned evil yogas concerning with the wife of the native do not happen if the upapada etc. are connected with the benefic by aspect or association.

सू०। सप्तमांश ग्रहेभ्यश्चैवम्।

Saptamamsa grahe bhyaschaivam - 23

All the results mentioned previously, may similarly be judged from the 7th house of the upapada etc. and navamsas, and from their lords, and from kalatra karakamsa. Neelakamta opines the 2nd house etc. of the above as authenticated by Vriddhas.

सू०। बुधशनिशुक्रेष्वनपत्यः

Budha sani sukreshwana patyah - 24

If the above mentioned are connected with Mercury, Saturn and Venus by association or aspect, the native is childless.

सू०। पुत्रेषु रविगुरुराहुभिः बहुपुत्रः।

Putreshu ravi guru rahubhihi bahu putrah - 25

The Sun Rahu and Jupiter in the 5th house of the upapada etc. give many sons.

सू०। चन्द्रेणैक पुत्रः

Chandrenaika putrah - 26

The Moon in the 5th house of upapada etc. gives one son.

सू०। मिश्रे विलंबात् पुत्रः।

Mishree vilambat putrah - 27

If the 5th upapada etc. is connected with both virile and barren planets, progeny is delayed. The periods of delay of

the planets involved are Jupiter lyear, Moon-=period according to Sign, Mars - 5 years, Mercury - 3 years, Ketu -3 , Rahu - 5 years. Judge the strength of the planets and decide the period of delay from the strongest of them. If the karaka (variable or fixed) is exalted predict one year before the period of delay. If the karaka is debilitated, predict one year after the period of delay.

सू०। कुजशनिभ्यां दत्तपत्रः

Kuja sanibhyam dattaputrah - 28

If the 5th house of the upapada etc. is occupied by Mars and Saturn, the native adopts a son. Some interpolate Mars and Mercury in the aphorism and interpret that Mars and Mercury cause adoption. Some think that Saturn in the 5th of upapada etc. gives dead children.

सू०। ओजे बहुपुत्रः

Oje bahuputrah -29

If the 5th houses of upapada etc. are the odd signs, the native will have many children.

सू०। युग्मेऽल्पपुत्रः

Ugme alpaputrah - 30

If they are even signs, the native will have one or two sons.

Grihakramat kukshi tadisa panchamamsa grahebhya schai vam

Judge the above results by the planets in the 5th of upapada, by the 5th house lord of the upapada and by the panchamamsa planets.

सू०। भ्रातृभ्यां शनिराहुभ्यां भ्रातृनाशः

Bhratrubhyam sani rahubhyam bratru nasah - 32

Saturn and Rahu in the 3rd or 11th of upapada or of the lord of upapada, cause the death of brothers. Their occupancy

in the 11th indicates the death of the eldest while in the 3rd , indicates the death of the youngest.

सू०। शुक्रेण व्यवहितगर्भनाशः
Sukrena vyavahita garbhanasah - 33

Venus in the llth causes abortion to the native's mother for the birth of the one before his immediate elder brother. Venus, in the 3rd causes abortion to the native's mother for the birth of the one after his immediate younger brother.

सू०। पितृभावे शुक्र दृष्टेऽपि।
Pitrubhave sukra drishte pi - 34

The above yoga hods good if Venus aspects the 8th house of Lagna.

सू०। कुजगुरुचन्द्रबुधैः बहुभ्रातरः
Kuja guru chandra budhaihi bahu bhratarah - 35

By Mars, Jupiter, Moon and Mercury in the 3rd and llth of upapada or the lord of upapada, plurality of brothers may be mentioned.

सू०। शन्याराभ्यां दृष्टेयथास्वं भ्रातृनाशः
Sanyarabhyam drishte yadha swambhratru nasah - 36

The spect of Saturn and Mars to the 3rd of upapada or of its lord, causes the death of the youngest brother. The aspect of Saturn and Mars to the llth, causes the death of the eldest brother. Their aspect to both the 3rd and llth causes the death of both the eldest and the youngest brothers.

सू०। शनिना स्वमात्रशेषश्च
Sanina swamatra seshascha - 37

If Saturn aspects both the 3rd and 1 1th houses of upapada or upapada lord, the native only remains, all the rest being dead. Some interpolate 'matru' in the place of 'matra'

in which case the mother' only survives, all the rest being dead.

सू०। केतौ भगिनी बाहुल्यम्
Ketau bhaginee bahulyam - 38

By Ketu in the 1 1th of upapada or upapada lord, predict the plurality of the elder sisters. By Ketu in the 3rd, predict the plurality of the younger sisters.

सू०। लाभेशात्: भाग्यभे राहौ दृंष्ट्रावान्
Labhesat b&agyobhe rahau dianshtravan - 39

If the 2nd house from the lord of 7th house of upapada is occupied by Rahu, the native will have large teeth or suffers from the dental diseases.

सू०। केतो स्तब्धवाक्
Ketau sthabdhavak - 40

If Ketu occupies, the native stammers.

सू०। मन्दे कुरूपः
Mande kurupah - 41

If Saturn occupies, the native is ugly-looking.

सू०। स्वांशवशाद्गौरनीलपीतादिवर्णः
Swamsavasat gaura neela peetadi varnah - 42

By the navamsa sign occupied by Atmakaraka, the colour complexion of the native may be judged.

सू०। अमात्यचानुचरात् देवताभक्ति
Amatyanu charat devata bhakthi - 43

In the Rasi chart, from the planet next placed from the amatya karaka, devotion to deities may be judged. Some think of amatya karaka and some others think of bhratru karka for judging devotion.

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If the planet is a malefic, devotion to low deities, and if the planet is a benefic, devotion to superior deities may be mentioned. If the planet is exalted, his devotion is firm,., if the planet is debilitated, his devotion is unsteady.

सू०। स्वांशे केवलं पापसंबंधे परजातः।
Swamse kevalam papa sambandhe parajatah - 44

If Atmakarakamsa is not occupied by the benefics, and is connected with the malefics by aspect, occupancy or the six divisional vargas, the native is a bastard.

सू०। नाऽत्र पापात्।
Natra papt - 45

Bastardy should not be mentioned if Atmakaraka is a malefic or if the Sun is atmakraka because the Sun is pitru karaka.

सू०। शनिराहुभ्यां प्रसिद्धिः
Sani rahubhyam prasiddhihi - 46

By the aspect of Sani and Rahu, illegal birth is known to all.

सू०। गोपनमन्येभ्यः
Gopana manyebhya -47

Occupancy of other malefics in Karakamsa makes the illegal birth secret.

सू०। शुभवर्गे ऽपवाद मात्रम्।
Subhavarge apavadamatram - 48

Even though Saturn and Rahu aspect karakamsa if it is connected with the benefics also by aspect or occupancy and by six vargas, illegal birth is untrue but a scandal.

सू०। द्विग्रहे कुलमुख्यः
Dwigrahe kula mukhyah - 49

Two planets in karakamsa makes the native an important personage in his caste.

इति

ज्योतिर्विदः श्रीमत इरंगटि राघवाचार्यस्य पुत्रेण रंगाचार्येण विरचिते जैमिनि सूत्रामृते प्रथमाध्यायस्य चतुर्थः पादः।

Thus ends the4thPada in the 1 st Chapter of Jaimini Sutramritam written by Iranganti Rangacharya S/o. Sri Raghavacharya, an erudite of astrology.

जैमिनिसूत्रामृतम्

JAIMINI SUTRAMRITAM

द्वितीयाध्याये - प्रथमः पादः

CHAPTER - II PADA - I

अथ द्वितीयाध्याये कारुणिकेन जैमिनिना आयुः फलित दशादि प्रतिपादक सूत्राण्युपदिष्टानि। तन्नादौ आयुर्ज्ञानाय सूत्राण्यधिक्रियन्ते आयुरित्यादिना।

The merciful Jaimini, in the 2nd Chapter enunciates his aphorisms which give an expoition of Ayurdasas and Phalitadasas. These are not the planetary dasas but the sign-dasas. This is the speciality of Jaimini. The sage begins with the aphorisms which reveal the method of judging longevity.

सू०। आयुः पितृदिनेशाभ्याम्।
Ayuhu pitrudinesabhyam

Pitru means Lagna. Dina (80=8) means the 8th house. Hence longevity should be judged by the lord of Lagna and the lord of 8th house.

सू०। प्रथमयोरुत्तरयोर्वा दीर्घम्।
Pradhamayoruttarayorva deergham - 2

सू०। प्रथम द्वितीय योरन्त्ययोर्वा मध्यम्।
Pradhama dviteeyayorantyayorva madhyam - 3

सू०। मध्ययो राद्यंन्त्य योर्वा हीनम्।
Madhyayoradyanta yorva heenam - 4

Longevity is of three terms of life. (1) Long life (2) Middle life (3) Short life. The sage enunciates three aphorisms to know

how to judge the term of life in the nativity. The terrm of life is to be judged by the signpositions of the lord of Lagna and the lord of 8th house as follows.

(I) Ascertain long life if 1. The lord of Lagna is in a movable sign and the lord of 8th house is in a movable sign. OR 2. The lord of Lagna is in a fixed sign and the lord of 8th house is in a dual sign. OR 3. The lord of Lagna is in a dual sign and the lord of 8th house is in a fixed sign.

(II) Ascertain middle life if 1. The lord of Lagna is in a movable sign and the lord of 8th house in a fixed sign. OR 2. The lord of Lagna is in a fixed sign and the lord of 8th house is in a movable sign. OR 3. The lord of Lagna is in a dual sign and the lord of 8th house is in a dual sign.

(III) Ascertain short life if 1. The lord of Lagna is in a fixed sign and the lord of 8th house is in a fixed sign OR 2. The lord of Lagna is in a movable sign and the lord of 8th house is in a dual sign. OR 3. The lord of Lagna is in a dual sign and the lord of 8th house is in a movable sign.

सू०। एवं मंद चन्द्राभ्याम्।
Evam manda chandrabhyam - 5

Ascertain the term of life by Lagna and the Moon-sign, as ascertained by the lord of Lagna and the lord of 8th house according to movable, fixed and dual sign positions.

सू०। पितृ कालतश्च।
Pitru kalatascha - 6

Judge the term of life by Lagna and Hora Lagna as well, as ascertained before by the movable, fixed and dual sign positions.

सू०। संवादात्प्रामाण्यम्।
Samvadat pramanyam - 7

The term of life that is indicated by the above - mentioned three i.e. (1) by the lord of Lagna and the lord of 8th house. (2) By Lagna and the Moon sign. (3) By Lagna and Hora Lagna, should be accepted, or the term of life that is indicated by any two of the above three, should be accepted.

सू०। विसंवादे वितृकालत:

Visamvade Pitru Kalatah - 8

If the above mentioned three factors indicate three diferent terms of life, decide the term of life indicated by Lagna and Hora Lagna.

सू०। पितृलाभगे चन्द्रे चन्द्र मन्दाभ्याम्

Pitrulabhage chandre chandra mandabhyam - 9

If the Moon is posited in Lagna of in 7th house, decide the term of life which is indicated by Lagna and the Moon sign.

Make use of Parivrittidwaya Hora Lagna when you intend to judge the term of life by Lagna and Hora Lagna. Make use of Savayava Hora Lagna to judge the term of life when you intend to calculate the life apan from Lagna and Hora Lagna. The method of reckoning of these two categories of Lagnas are dealt in (he 1st pada of the 1st Chapter. Now I deal below the specific reckoning of 8th houses on the authority of vriddha karika, for its subsidiary use in the method of ascertaining longevity by the lord of Lagna and the lord of 8th house.

1. Reckon the 8th house from Lagna direct if Lagna is an odd sign or reverse if Lagna is an even sign.

2. If Lagna is a fixed sign, reckon the 8th house from the 7th house of Lagna direct if the 7th house is an even sign, or reverse if the 7th hoouse is an odd sign.

3. If the planet owns both Lagna and its 8th house,

take the 8th house from the sign occupied by the Lord of Lagna.

4. If this 8th house lord also is the same, take the 8th house of Hora Lagna.

TABLE OF 8TH HOUSE

SIGN	8TH HOUSE
Aries	Scorpio
Taurus	Gemini
Gemini	Capricorn
Cancer	Sagittarius
Leo	Cancer
Virgo	Aquarius
Libra	Taurus
Scorpio	Sagittarius
Sagittarius	Cancer
Capricorn	Gemini
Aquarius	Capricorn
Pisces	Leo

According to Vriddha karika, Aquarius is owned by two lords viz., Saturn and Rahu and Scorpio is owned by two lords viz., Mars and Ketu. Hence when you intend to judge the term of life by the lord of Lagna and the lord of 8th house, you have to choose one lord between the two in the case of Aquarius or Scorpio. The principles of choice are as follows :-

1. Between Saturn and Rahu, when one occupies Aquarius, while the other occupies any other sign, take the one in the other sign as the lord of Aquarius.

2. If Saturn and Rahu occupy different signs other than aquarius, take the one who is associated with another planet, as the lord of Aquarius.

3. If both Saturn and Rahu are associated with planets, take the one who is associated with more number of planets,

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as the lord of Aquarius.

4. If both Saturn and Rahu are associated with equal number of planets, take the one between the two, occupying the stronger sign by nature, as the lord of aquarius. The dual sign is stronger than the fixed and movable signs. The fixed sign is stronger than the movable sign.

5. If both Saturn and Rahu occupy the signs of equal natural strengths, take the one who gives more number of years.

6. Prefer the one between Satrun and Rahu who is exalted, as the lord of Aquarius.

Similarly choose the one between Mars and Ketu as the lord of Scorpio. Here in Jaimini School of thought, Scorpio is the sign of exaltation of Rahu, while Aquarius is the sign of exaltation of Ketu.

According to Garga, the following factors are to be judged for ascertaining the term of life, as has been done earlier.

1. The lord of Lagna and the lord of 8th house.

2. The 8th house and the lord of the 8th house.

3. Moon sign and the lord of 8th house of the Moon sign.

Decide the term of life indicated by the above three factors or by any two of the three. If the three factors indicate three different terms of life, middle life should be accepted.

If the lord of Lagna becomes Atmakaraka, treat the sign occupied by the lord of Lagna, as Lagna and treat the sign ocupied by the lord of 8th house, as Hora Lagna. Now if Lagna is stronger than Hora Lagna, count from Lagna to Hora Lagna and divide the number by 4 and find out the remainder. Remainder 4 gives long life, remainder 3 gives middle life, remainder 2 gives short life and remainder 1 gives very short life. If Hora Lagna is stronger than Lagna, count from Hora Lagna to Lagna and divide the number by 4and ascertain the term of life by the remainder as ascertained above.

Dharma, Ardha, Kama and Moksha are the four human objectives. An obsolete Sanskrit verse cited by some Jaimini commentators, speaks of the four human objectives related to the term of life. In the order of l)Dharma, 2) Ardha, 3 Kama 4) Moksha. Combinations of 1&4.1&3, 1&2, l&l correspond to long life, middle life, short life and very short life respectivesly. Symbolise the twelve signs with Dharma Ardha Kama, Moksha from Janma Lagna. Now calculate AyurLagna and chaturdhamsa and find out under which human objectives these two fall, to know the term of life.

CALCULATION OF AYUR LAGNA :-

Divide the birth ghatikas by 5. Add 1 to the quotient and thus the number counted from the navamsa sign of the Moon gives Ayur Lagna.

Example :	Birth ghatikas from Sun rise	= 14-35
Therefore	14-35/5, Quotient	= 2
	Remainder	=4-33
Therefore	N= Quotient +1	=3

The Moon is posited in Aries in the Navamsa Chart. Therefore the 3rd sign from Aries is Gemini which becomes Ayur Lagna.

CALCULATION OF CHATURDHAMSA

This is known as sapada ghatika Lagna. Make four divisions of the sign of five ghatikas. So each division is equal to 1.25 ghatikas. Find out in which divisions Ayur Lagna falls and count this from the Navamsa sign of the Moon to get chaturdhamsa.

Exmaple : In the above example the duration of Ayur Lagna = 4 ghatikas - 33. Divide this by 1 1/4. So Ayur Lagna falls under the 4th division. The 4th Sign from Aries occupied by the Moon in Navamsa chart, is Cancer which becomes Chaturdhamsa.

Now find out the objectives of Ayur Lagna and Chaturdhamsa. Janma Lagna is Capricorn. Hence Ayur Lagna Gemini is Ardha while chaturdhamsa, Cancer falls in Kama. So Short life is indicated.

The following table is a ready reckoner of judging longevity.

Ayur Lagna	-Dharma	Long life
Chaturdhamsa	-Moksha	
Ayur Lagna	-Dharma	Middle life
Chaturdhamsa	-Kama	
Ayur Lagna	-Dharma	Short life
Chaturdhamsa	-Ardha	
Chaturdhamsa	-Dharma	Very short life
Ayur Lagna	-Dharma	
Ayur Lagna	-Ardha	Long life
Chaturdhamsa	-Dharma	
Ayur Lagna	-Ardha	Middle life
Chaturdhamsa	-Moksha	
Ayur Lagna	-Ardha	Short life
Chaturdhamsa	-Karma	
Ayur Lagna	-Ardha	Very short life
Chaturdhamsa	-Ardha.	
Ayur Lagna	-Kama	Long life
Chaturdhamsa	-Ardha	
Ayur Lagna	-Kama	Middle life
Chaturdhamsa	-Dharma	
Ayur Lagna	-Kama	Short life
Chaturdhamsa	-Moksha	
Ayur Lagna	-Kama	Very Short life
Chaturdhamsa	-kama	
Ayur Lagna	-Moksha	Long life
Chaturdhamsa	-Kama	
Ayur Lagna	-Moksha	Middle life
Chaturdhamsa	-Ardha	
Ayur Lagna	-Moksha	Short life
Chaturdhamsa	-Dharma	
Ayur Lagna	-Moksha	Very Short life

सू०। शनौ योगहेतौ कक्ष्याह्रासः

yogahetau kakshya hrasah - 10

Having dealt the methods of judging the terms of life, the sage now exposes the pointers of the decrease and increase of the terms of life. This aphorism gives the principles of decrease of term of life (Kakshya hrasa): 1. Association of Saturn with the lord of Lagna. 2. Association of Saturn with the lord of Hora Lgna. 3. Occupancy of Saturninthe 8th house of Lagna. 4. Occupancy of Saturn in the 8th of Hora Lagna. 5. Association of Saturn with the 8th house lord of Lagna. 6. Association of Saturn with the 8th house lord of Hora Lagna. Short life to middle life or middle life to longlife is called kakshya Hrasa.

Any of the above principles turn the long life into middle life or middle life into short life. This is called kakshya Hrasa. The term of life above 66years is the long life. The term of life from 33 to 66 years is the middle life. The term of life till 33years is the short life.

सू०। विपरीत मित्यन्ये

Vipareetamityanye - 11

Some think that the above principles cause kakshya vriddhi. Some interpret that others' opinion is neither kakshya vriddhi nor kakshya hrasa.

सू०। सूत्राभ्यां न स्वर्क्षतुंगगे सौरे।

Sutrabhyam na swarksha tungage saure - 12

This is the aphorism of exception of the 10th aphorism concerning kakshya hrasa or the decrease of term of life. Kakshya hrasa need not be considered if Saturn is posited in his own house or in his house of exaltation. If Satrun is posited in his inimical sign or if Satrun is debilitated, kakshya hrasa is allowed.

सू०। केवल पाप दृ योगिनिच

Kevala papa drigyoginicha - 13

Saturn in own house or exalted, free from the aspect or association of the benefics, and associated only with the malefics, does not constitute kakshya hrasa. Othersise kakshya hrasa happens. Here I hold the opinion that Saturn may not constitute kakshya vriddhi completely, because it is contrary to our experience and Saturn is earmarked in this school of thought as the death inflicting planet. But the numerical value of 11 of kakshya (ke=l, ya=l) into two parts as 6years and 5 years, may be used for the increase or decrease accordingly to the exaltation or debilitation of Saturn. This is used for the calculation of life span, which is dealt later.

सू०। पितृलाभगे गुरौ केवल शुभ दृग्योगिनि च कक्ष्या वृद्धिः

Pitru labhage gurau kevala subha drigyogini cha kakshya vriddhihi - 14

The sage in this aphorism enunciates two principles of kakshya vriddhi or the increase of the term of life. Short life becoming middle life or middle life becoming long life is called kakshya vriddhi. Jupiter in Lagna or in 7th house constitutes kakshya vriddhi. If both Lagna and 7th house are connected by aspect or occupancy of only the benefics, absolutely free from malefic connections, kakshya vriddhi exists. Neelakantta and others interpreted this as only one principle for kakshya vriddhi.

सू०। पितृलाभयोः पाप मध्यत्वे कोणे पापयोगो वा कक्ष्या ह्रासः।

Pitru labhayoh papa madhyatwe kone papa yoge va kakshya hrasah - 15(2-1-23)

The sage again gives the rules of Kkshya Hrasa, Malefics (1) in the 2nd and 12th houses of Lagna, (2) in the 6th and 8th houses of Lagna, (3) in Lagna and 7th house, (4) in the 5th and 9th houses of Lagna, (5) in the 5th and 9th houses of the 7th of Lagna, constitute Kakshya hrasa.

सू०। स्वस्मिन्नप्येवम्

Swasminnapyevam - 16 (2-1-24)

Kakshya Hrasa exists by the following principles. Malefics (1) in the sign occupied by Atmakaraka, (2) in the 7th from Atmakaraka, (3) in the 5th and 9th houses of Atmakaraka, (4) in the 5th and 9th houses of the 7th house of Atmakaraka constitute kakshya hrasa.

सू०। तस्मिन् पापे नीचे अतुंगे अशुभसंयुक्ते च

Tasminpape neeche atunge, ashubha samyukte cha-17

Kakshya Hrasa exists if Atmkaraka is a malefic or debilitated, or associate with malefics in any sign other than the sign of exltation.

सू०। अनयदन्यथा।

Anyadanyadha - 18

Anexalted Atmakaraka or Atmakaraka associated with benefics, constitutes kakshya vriddhi.

सू०। गुरौ च

Gurau cha - 19

Jupiter being Atmakaraka constitutes Kakshya Vriddhi. This concept is implied in the previous aphorism, 'Anyadanyadha[1] which states that any Atma Karaka planet associated with benefics constitutes kakshya vriddhi. But the sage intends to give an exceptional position to Jupiter. Hence he enunciates the aphorism, 'guraucha' again, which gives us to understand that the Atmakaraka Jupiter, though associated with the malefics, constitutes kakshya vriddhi. This is seen authenticated by an obsolete Sanskrit verse.

सू०। पूर्णेन्दु शुक्रयोरेकराशि वृद्धिः

Poornendu sukrayorekarasi vriddhihi - 20

If the Full Moon or Venus becomes Atmakaraka, one

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dasasign may be increased.

सू०। शनौ विपरीतम्।

Sanau vipareetam - 21

If Saturn becomes Atmakaraka, onedasa-sign may be decreased.

सू०। रोगेशे तुंगे नवांश वृद्धिः

Rogese tunge navamsa vriddhihi-22

If the 8th house lord of Lagna is exalted, 9 years may be added to the term of life.

The principles of kakshya vriddhi and kakshya nrasa are given below for ready reference for the purpose of calculation of life-span explained next by two methods.

PRINCIPLES OF KAKSHYA VRIDDHI :

1. Occupancy of Jupiter in Lagna or 7th house.

2. Occupancy of natural beneflcs in Lagna and 7th house or in its trikona places.

3. Natural benefics with Atmakaraka or in the 7th,5th or 9th.

4. Atmakaraka should be exalted.

5. Jupiter should be Atmakaraka.

PRINCIPLES OF KAKSHYA HRASA :

1. Association of Satrun with Lagna Lord or Hora Lagna Lord.

2. Occupancy of Saturn in the 8th house of Lagna or in the 8th house of Hora Lagna.

3. Association of Saturn with the 8th house Lord of Lagna or with the 8th house lord of Hora Lagna.

4. Both Lagna and 7th house should be occupied by malefics

5. The 5th, and 9th of Lagna should be occupied by the Malefics.

6. The 5th, 9th and 7th of Atma karaka should be occupied by the malefics.

7. Atmakaraka should be debilitated.

8. Malefic Atmakaraka should be associated with malefics in the sign other than the sign of exaltation.

CALCULATION OF LIFE SPAN - VRIDDHA KARIKA METHOD :

Judge the term of life whether short, middle or long by the factors, and decide the term of life after judging the Kakshya Hrasa and Kakshya Vriddhi. Find out which of the following factors finally decide the term of life.

1. Lagna Lord, and the 8th house lord.
2. Lagna and the Moon sign.
3. Lagna and ..Hora Lagna.

The term of life ascertained by any of the three factors is full when the factors involved are in the 1st degree. If they are in the last degree, the term of life would be nil which means the validity of the previous term of life. For example the middle life is indicated by any of the three factors. If the factors involved are in the 1st degree of signs, the middle life stands valid. But, if the factors involved are in the last degree of the signs, instead of middlef life, only short life stands valid. Similarly if long life is asertained by any of the three factors, long life stands valid if the factors involved are in the 1st degree of the signs, but middle life stands valid if they are in the last degrees.

If the factors involved are in intermediary positions, the years of the ascertained term of life should be calculated by the rule of three. The term of short life is 33years. The term of middle life is 33 to 66. The term of long life is above 66 years. The Vriddha Karika States that one degree corresponds to 1

year 1 month and 6days. So 30 degrees of a sign correspond to 33years. Two Vriddha Karikas hold that the lord of Lagna and the lord of 8th house, and Lagna and Hora Lagna can be the factors in the calculation of the life span. I hold the opinion that Lagna and the Moon can also be the factors for the calculation of the life span if the term of life is ascertained by Lagna and the Moon.

The formulae given below may be used for the calculation of life span.

FORMULAE

1. Short life = 12+(30-D) X 1.1
2. Middle life = a+(30-D) X 1.1
3. Long life = b+(30-D) X 1.1

D= Degree of the factor

a= Short life (33 years)

b = Middle life (66 years)

APPLICATION OF FORMULAE :

1. Find out which of the three factors viz. Lagna Lord and the 8th house lord, Lagna and the Moon, Lagna and Hora Lagna, indicate the term of life ascertained already.

2. Use those factors involved in the formula of the concerned term of life. Suppose the ascertained long life is indicated by Lagna and Hora Lagna. Then use the degrees of these two in the 3rd formula. Add the years got by Lagna and Hora Lagna and divide the sum by two which gives the years of life - span.

3. If the same term of life is indicated by any two factors, say Lagna Lord and 8th house lord, and Lagna and Hora Lagna, take the average of the life-span got by both the factors.

4. If the Moon is in Lagna or in 7th house ascertain the term of life by Lagna and the Moon, using Kakshya Vriddhi or Kakshya Hrasa. Use any of the three factors

which indicate the term of life ascertained in the relevant formula of the term of the life.

The method is understandable by the following examples too.

Ex 1: Rasi : Birth Ascendant - Cancer 24° and Moon 17° Leo - Saturn, Virgo - Mars, Libra - Mercury and Venus, Scorpio - Sun, Sagittarius - Jupiter and Rahu. Parivritti Dwaya Hora Lagna - Scorpio.

B.Gs = gh 14-10, D.D. = 32 gh.
Q = 32/12 = 2 -40 Q_1 = 14-10/2-40 = 5
N = Q+1 = 5+1 = 6

The 6th sign from cancer reversely is Aquarius which becomes Savayava Hora lagna.

The Moon is in Lagna. Hence the term of life should be ascertained by Lagna and the Moon. These two are in movable signs and hence long life is ascertained, since the principle of Kakshya Hrasa is absent. The long life ascertained by Lagna and the Moon is not indicated by Lagna Lord and 8th house lord or by Lagna and Hora Lagna. Therefore, the life-span should be calculated by Lagna and the Moon by the 3rd formula.

1. Long life = 66+(30-24) X1.1 = 72.6
2. Long life = 66 + (30-17) X 1.1 = 80.3

Therefore average of the two

72.6 + 80.3/2 = 152.9/2 = 76.4

The life -span comes to 76 years.

Ex. 2: Rasi Birth Ascendant - Cancer 27°, Saturn 22°, Leo-Mars, Scorpio - Sun and Mercury, Sagittarius - Venus and Rahu Capricorn - Moon 6°, Taurus - Jupiter, Gemini - Ketu.

Long life is indicated by Lagna and the Moon, and Lagna Lord and 8th house lord, Saturn. Hence the life - span should

be calculated by these two factors.

1. Long life = 66 + (30-27) X 1.1 = 69.3
   Long life = 66 + (30-6) X 1.1 =92.4
   Average = 69.3+92.4 = 161.7/2=80.8 Years,
2. Long life = 66 + (30-6) X 1.1 = 92.4
   Long life = 66 + (30-22) X 1.1 = 74.8,

Average = 92.4 + 74.8 = 167.2/2 = 83.6 years

The life-span got by the average of the two factors :

= 80.8 + 83.6 = 164.4/2 = 82.2 = years.

I have improvised an easy method of calculation of life Span. Judge the term of life whether long, middle or short by the factors explained previously. Decide finally the term of life by judging the principles of Kakshya Vriddhi and Kakshya Hrasa. know the Kakshya places and years of the planets given below:-

KAKSHYA PLACES

1. Janma Lagna
2. 7th house of Janma Lagna
3. 5th house of Janma Lagna
4. 9th house of Janma Lagna
5. 5th house of the 7th of Janma Lagna
6. 9th house of the 7th of Janma Lagna
7. Sign occupied by Atmakaraka
8. 7th house of Atmakaraka
9. 5th house of Atmakaraka
10. 9th house of Atmakaraka
11. 5th house of the 7th of Atmakaraka
12. 9th house of the 7th of Atmakaraka
13. Sign occupied by Jupiter
14. 7th house of Jupiter
15. 5th house of Jupiter

16. 9th house of Jupitr
17. 5th house of the 7th of Jupiter
18. 9th house of the 7th of Jupiter

Kakshya years of planets : (Years of the planets in the above mentioned Kakshya places)

Sun = 3, Waning Moon = 1, Full Moon = 6, Moon in own house or exalted = 6, Jupiter = 6, Exalted Jupiter = 12, Mercury = 3, Venus = 6, Saturn = 5 or 6 or 7, Mars =2 or 3, Rahu =2, Ketu = 2.

Add the Kakshya years of the benefic planets to the term of life finally decided. Subtract the Kakshya years of the malefic planets to the term of life finally decided.

Add the Kakshya years of the malefics if they are in own house or exalted. Subtract if Atmakaraka is a malefic or debilitated. Add if Atmakaraka is a benefic or exalted or associated with benefic or exalted or associated with benefics. If the lord of 8th house of Lagna is exalted, add 9years to the term of life.

Example: Birth Ascendant=Cancer, Saturn, Leo-Mars, Scorpio - Sun and Mercury, Sagittarius - Venus, Rahu, Capricorn - Moon, Taurus - Jupiter, Gemini - Ketu. Atmakaraka - Saturn.

The Moon is in the 7th of Lagna. According to the aphorism, pitrualabhage chandre chandra mandabhyam, long life is ascertained since Lagna and Moon fall in the movable signs.

Therefore 66+3 (Mecrury) - 1 (Waning Moon) - 5(Saturn) + 6 (Jupiter) -3 (sun) = 66 years.

सू०। पितृ लाभ रोगेश प्राणिनि कंटकादिस्थे स्वत श्चैवं त्रिधा।
Pitru labha rogesa pranini kantakadisthe swata schaivamtridha - 23 (2-1-19)

The sage again enunciates two subsidiary methods of asertaining the term of life.

1. If the lord of 8th house of Lagna is in a Kendra from Lagna, long life is indicated. If he is in a Panapara, middle life is indicated. If he is in an apoklima short life is indicated. Ascertain similarly from the lord of the 8th house of the 7th of Lagna. Decide the term of life indicated by the stronger of the two 8th house lords.

2. If the lord of the 8th house from Atma Karaka is in a Kendra from Atma Karaka long life is indicated. If he is in a panapara, middle life is indicated. If he is in an apoklima, short life is indicated. Ascertain similarly from the lord of the 8th house from the 7th of Atmakaraka. Decide the term of life indicated by the stronger of the two 8th house lords.

सू०। योगात्समे स्वस्मिन्विपरीतम्।

Yogat same swamin vipareetam - 24

The sage here gives a special principle for the subsidiary method of judging the term of life from Atma Karaka. If Atma Karaka is posited in an even sign, the terms of life should be reversed as follows. If the 8th house lord of Atma Karaka in the even sign is in a kendra, short life is indicated in panapara, middle is indicated in an apoklima sign, long life is indicated. Judge similarly from the 7th of Atma Karaka. Neelakantta and others interpreted that the reverse judgement should be arrived at if Atmakarka is posited in the 3rd house of Lagna.

They have taken the numerical values of yoga (31/12=7) and Sama (57/12=9) and interpreted the placement of Atma Karaka in the 9th from the 7th Lagna which is the 3rd house of Lagna. One may ask here - Instead of directly enunciating the aphorism Kame (51/12=3) Swasmin vipareetam" if he meant for the third house, what prompted him to give us round about expression, yogat same swasmin vipareeta, as the 9th from the 7th of Lagna, for the 3rd house, like Dravida Pranayamam. So, he contends that the numerical value of

seven is preferred by taking the four letters of yogat same (yo =1, ga =3, sa =7, ma =5 .-. 5731/ 12=7) in order to avoid the blemish of circumlocutory expression of the 9th from the 7th house of Lagna. But here one should not say that this can better be expressed as Labhe (la =3, bhe=4 43/12=7) swasmin, since this becomes the unwarrantable stretch of the rule of judging the term of life by the movable, fixed and dual positions. Besides, the principle of reverse term of life relates only to Atmakaraka mentioned in this aphorism. The above contention is inadmissible, says, some other critic. A definition has three defects, viz. avyapti (non-pervasion) ativyapti (over-pervasion) and asambhava (absolute inapplicability) Ativyapti is the presence of the definition of something else other than the things sought to be defined. The aphorism aims only at the judgement of the term of life by kendra panapara and apoklima positions. Hence it is defined that the aphorism is involved wherever the judgement of the term of life is made by kendra panapara apoklima positions. Since the judgement by the movable, fixed and dual signs is absent here, the question of ativyapti does not arise. Hence the aphorism does not warrant the interpretation of 7th house by the numerical value of the four lettered yogatsame. Thus three alternatives exist. They are the placement of Atmakaraka, in an even sign, the placement of Atma Karaka in the 3rd house of Lagna and the placement of Atmakaraka in the 7th house of Lagna. Choice is left to the readers.

सू०। राशितः प्राणः

Rasitah pranah - 25

The strengths mentioned in the aphorisms of the 3rd pada in the 2nd chapter should be made use of but not the strength by degrees.

सू०। रोगेश्योः स्वत ऐक्ये योगे वा मध्यम्।

Rogesayoh swata ikye yoge vamadhyam - 26

The sage again mentions how middle life is ascertained.

If the lord of 8th house of Lagna becomes Atmakaraka or associated with Atmakaraka, the term of life ascertained by the 23rd aphorism becomes middle life. If the lord of 8th house of the 7th of Lagna becomes Atmakaraka or is associated with Atmakaraka, the term of life ascertained by the 23rd aphorism, becomes middle life. In fact, enough if it is said that the 8th house lord of Lagna or of 7th house, being Atmakaraka or associated with Atmakaraka, ives middle life, without referring to the 23rd aphorism.

ATMANADI DASA :-

This is evidently an ayurdasa connected with the judgement by the two subsidiary methods exposed in the 23rd, 24th and 26th aphorisms.

RECKONING OF ATMANADI DASA :

This Dasa commences from Janma Lagna. Dasa signs run from Janma Lagna according to Prakriti Chakra. It means thus - If Janma Lagna is an odd sign, the dasa - signs run directly from Janma Lagna. Suppose for example, Janma Lagna is Aries. Then the dasa - signs are Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces. If Janma Lagna is an even sign, the dasa-signs run reverse from Janma Lagna. For example, Janma Lagna is Taurus. Then the dasa-signs are Taurus, Aries, Pisces, Aquarius, Capricorn, Sagittarius, Scorpio, Libra, Virgo, Leo, Cancer, Gemini. Thus the dasa-signs may be understood, for odd and even Janma Lagnas in Atmanadi Dasa.

DASA VARSHA :

After writing the dasa signs in Atmanadi Dasa, the years of each dasa-sign should be calculated. The count of years of any dasa - sign should be according to Nadhantaha Samaha Praayena. It means as follows :

1. Count the number from dasa -sign to the lord of the dasa - sign, both inclusive directly if the dasa - sign is an

odd sign. This is the number of years of the dasa sign. Suppose Gemini is the dasa - sign and Mercury is in Libra. Then Gemini gets 5years by counting from Gemini to Libra directly.

Count the number from the dasa - sign to the lord of the dasa-sign, both inclusive reversely if the dasa-sign is an even sign. This is the number of years of the dasa- sign. Suppose Cancer is the dasa- sign and the Moon is in Scorpio. Then Cancer gets 9 years by counting reversely from Cancer to Scorpio because Cancer is an even sign.

2. Dasa - sign occupied by its own lord gets 12years. For example, Taurus is the dasa - sign occupied by Venus. Then Taurus gets 12 years.

3. If the lord of the dasa-sign occupies its 7th sign, the dasa-sign gets lOyears. For example, Taurus is the dasa-sign and Venus occupies Scorpio. Then Taurus gets lOyears.

JUDGEMENT OF LONGEVITY IN ATMANADI DASA:

Judge the term of life whether long, middle or short in the nativity by the 23rd, 24th and 26th aphorisms and decide it after making use of the principles of Kakshya Vriddhi and Kakshya Hrasa. write the dasa -signs, from Janma Lagna allot the years for the dasa - signs, as explained above.

The 8th house lord of Lagna and the 8th house lord of the 7thhouse of Lagna are fatal planets. The 8th house lord of Atmakaraka and the 8th house lord of the 7th house of Atmakaraka are also fatal planets. The dasa signoccupied by the strongest planet, and its 5th and 9th dasa signs, and the dasa - sign aspected by the strongest fatal planet are the death inflicting dasa - signs. Predict the probable period of death in the above dasa-signs, keeping in view of the term of life ascertained.

If the Full Moon or Venus becomes Atmakaraka, death may happen in the dasa-sign next to the fatal dasa-sign. If

Saturn becomes Atmakaraka, death may happen in the dasa-sign prior to the fatal dasa-sign.

सू०। मलिने द्वार बाह्ये नवांशे निधनं द्वार द्वारेशयोश्च मालिन्ये।

Maline dwara bahya navamse nidhanam dwara dwaresayoscha - 279 (2-1-15)

There are two categories of the dasa-signs viz. dwara or Paka and bahya or bhoga. If the malefic planets occupy or aspect the dwara and bahya dasa-signs, death is probable in the bahya antardasa sign of the dwara signs. If dwara dasa sign and the lord of dwara dasa sign are connected with malefics, the antardasa sign occupied by the dwara sign lord in the dwara dasa sign is fatal. The reckoning of dwara and bahya signs is vividly explained in the 4th pada of the 2nd Chapter.

सू०। शुभ दृग्योगान्न।

Subha drigyoganna - 28

The lord of the dwara sign, dwara dasa-signs and bahya dasa signs, if connected with the benefics by aspect or occupancy, though connected with the malefics, do not inflict death tout cause anguish tantamount to death.

सू०। तत्रापि पदेशदशान्ते पदनवांशादशायां पिदृदिनेश त्रिकोण वा।

Tatrapi padesa dasante padanvamsa dasayam pitru dinesa trikoneva - 29

Three pointers are enunciated by the sage, previously concerning with the dwara bahya signs and the lord of dwara sign.

They are the connection of malefic planets, the connection of both the malefic and benefic planets, and addition of 9 years to the term of life if the 8th house lord of Lagna is exalted.

Inspite of the presence of these three pointers, in Padanavamsa dasa, death is probable in the end of the dasa sign occupied by the lord of Arudha Lagna, or in the 5th or 9th dasa signs or antardasa signs of the lords of Lagna and 8th house. Padanavamsa dasa is mentioned as Padanadhamsa dasa, which is given exposition by Krishnamishra in his Sanskrit verse commentary, Phalaratnamala. This is not named as Pada Navamsa dasa since no reference is found about the longitudinal Arudha (savayava Arudha) any where in the classics of astrology. Since Arudha is implied in this Dasa, this is taken as an ayurdasa and phalita dasa as well.

PADANADHAMSA DASA

Find out the arudha or pada of Janma Lagna. Find out where the lord of Arudha Lgna is posited in the Navamsa Chart. Padanadhamsa Dasa begins from this sign in the navamsa chart. This means the Navamsa sign of the lord of Arudha Lgna is the commencing dasa sign. The dasa signs run according to the prakriti chakra and padakrama. It means as follows in the Navamsa Chart. If the commencing dasa sign is odd and movable, the dasa signs are direct. For example, Libra is the commenfcing dasa sign (occupied by the lord of Arudha Lagna) in the Navamsa Chart. Then the Dasasigns are Libra, Scorpio, Sagittarus. Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini, cancer, Leo Virgo. If the commencing dasa sign is even and movable, the dasa signs run reversely. For example,Capricorn is the commencing dasa sign. Then the dasa signs are Capricorn, Sagittarius, Scorpio, Libra, Virgo, Leo, Cancer, Gemini, Taurus, Aries, Pisces and Aquarius.

If the commencing dasa sign is odd and fixed, the dasa-signs run directly but in the order every 6th. For example, Leo is the commencing dasa sing. Then the dasa signs are Leo, Capriorn, Gemini, Scorpio, Aries, Virgo, Aquarius, Cancer, Sagittarius, Taurus, Libra and Pisces. If the commencing dasa sign is even and fixed, the dasa signs run reversely and in the order of every 6th For example, Taurus is the commencing

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dasa sign. The dasa signs are Taurus, Sagittarius, Cancer, Aquarius, Virgo, Aries, Scorpio, Gemini, Capricorn, Leo, Pisces, Libra. If the commencing dasa sign is odd and dual, the dasa signs run directly but in the order of 1,5,9. For example the commencing dasa sign is Gemini. Then the Dasa signs are Gemini, Libra, Aquarius, Cancer, Scorpio Pisces, Leo, Sagittarius, Aries, Virgo, Capricorn, Taurus. If the commencing dasa sign is even and dual, the dasa signs run reversely and in the order of 1, 5,9, For example, Virgo is the commencing dasa sign. Then the dasa signs are virgo, Taurus, Capricorn, Leo, Aries, Sagittarius, Cancer, Pisces, Scorpio, Gemini, Aquarius, Libra. Thus the dasa signs should be reckoned according to the odd, even movable, fixed and dual nature of the commencing dasa sign in the navamsa chart.

DASA VARSHA :

The principle of the count of the years of the dasa signs, as mentioned in Atmanadi Dasa should be applied for Padanadhamsa Dasa, According to the signs and sign lords in the navamsa chart.

JUDGEMENT OF FATALITY :

Apply the principles enunciated in 27th, 28th, 29th aphorisms.

सू०। पितृ लाभ भावेश प्राणी रुद्रः

Pitrulabha, bhavesa prani rudrah - 30

RUDRA

The sage enunciates an aphorism in the 3rd pada of the 2nd chapter which makes an exposition of an ayur dasa, called, Niryana Sula Dasa. Hence Rudra planet is here introduced for his use in the pointers of timing of fatality. Find the lord of 8th house of Lagna. Find the lord of 8th house of the 7th of Lagna. The stronger of the two is Rudra. Here Rudra may be deemed as Vishnu since Rudra

is one of the thousand names of Lord Vishnu and since Brahma and Maheshwara are introduced in the ensuing aphorisms.

सू०। अप्राण्यपि पापदृष्टः

Apranya pi papa drishtah - 31

The weaker of the above mentioned two lords, if associated or aspected by the malefics, becomes Aprani Rudra. Thus there may be two Rudras, Prani and Aprani.

Ascertain the strength! of the two 8th house lords as follows:

1. By Their placement in exaltaion etc.

2. If they are equally strong by the above, decide by their degrees. The lord who attains more degrees than the other is stronger than the other.

3. If by degrees also they are equally strong, decide by their natural strength. Saturn is the weakest and the Sun is the strongest. The increasing order of strengh is Saturn, Mars, Mercury, Jupiter, Venus, Moon, Sun.

सू०। प्राणिनि शुभदृष्टे रुद्रशूलान्त मायुः

Pranini subha drishte Rudra sulanta mayuhu - 32

If Prani Rudra is aspected by the benefics, death does not happen in the Dasa sign occupied by Prani Rudra, but happens in the 5th or 9th dasa sign of Prani Rudra.

सू०। तत्रापि शुभयोगे व्यर्क पापयोगेन

Tatrapi subha yoge vyarka papayoge na - 33

Even in the above mentioned Sula Dasa signs (5th, 9th) connected with the uncombust malefics, death does not happen if the above dasa signs are aspected or occupied at least by one benefic.

सू०। मन्दारेन्दु दृष्टे शूभयोगाभावे पापयोगेऽपि शुभ दृष्टौ वा परतः।
Mandarendudrishte subha yogaa bhave papa yogepi subhadrishtau Va paratah - 34

Manda means Saturn. Arendu means the Moon in the two signs of Mars (Aries and Scorpio). If the dasa-signs are aspected by Saturn or the Moon in Aries or Scorpio, death happens, if the benefics do neither aspect nor occupy them. If the benefics also aspect them, death happens in the next sula dasa sign. Here the aspect of Rahu may be taken as supplemental. The evil aspect of Rahu is more effective than the evil aspect of Saturn and other malefics. The order of the benefics in the increasing beneficence is Mercury, Venus, Ketu, Jupiter. The evil aspect of Saturn, Mars, Moon and Rahu is more effective than their occupancy. Despite the occupancy of the benefics in the Sula Dasa signs, death happens by the aspect of Saturn, Mars, Moon, Rahu. Despite the occupany of the malefics in the Sula Dasa signs, death may be averted, by the aspect or occupancy of the benefic planets.

सू०। शूले चेत्तदन्त शूले।
Sule chettadanta sule - 35

The probable period of fatality in the entire period of Sula Dasa sign is now pin-pointed. If both the Prani and Aprani Rudras are malefics, death is probable in the begining of the Sula J>asa sign. If one is benefic and the other is a malefic, death is probable in the middle of sula Dasa sign. If both are benefics, death is probable in the end of Sula Dasa sign.

सू०। रुद्राश्रयेऽपि प्रायेण
Rudrasrayepi prayena - 36

Generally longevity closes in the dasa-sign occupied by Rudra. The use of the word prayena sounds that death is probable either before or after the dasa-sign occupied by Rudra.

सू०। क्रियो पितरि विशेषेण
Kriya Pitari viseshena - 37

If Janma Lagna is Aries death may be probable particularly in the dasa-sign occupied by Rudra. Some take Pisces for 'kriye'

सू०। द्वन्द्वे रुद्रे तदन्तं प्रायः
Dwandwe Rudre tadantam prayah - 38

The sign occupied by Rudra in the 8th house of lagna may probably be death inflicting.

सू०। प्रामिमध्यमोत्तमेषु वातत्तदायुषाम्
Pradhama madhya mottameshu va tattadayusham-39

The beginning of Sula dasa sign is fatal for those born under short life. The middle of Sula dasa sign is fatal to those born under middle life. The end of Sula Dasa sign is fatal to those born under long life.

NIRVANA SULA DASA

Niryana Sula Dasa has come to be known by 18th aphorism in the 3rd Pada of the 2nd Chapter.

APHORISM : Pitru labha pradhama pranyadi sula dasa niryanae

Pitru (pa=l, ta -6 61/12=1) means Lagna. Labha (la=3, bha =4 43/12=7) means the 7th house. Hence Niryana Sula Dasa commences from Janma Lagna or its 7th house whichever is stronger. Pradhama Prani gives us to understand the judgement of strengths as exposed as the first category of strenghts in the aphorisms 5 to 12 in the 3rd pada of the 2nd Chapter, in the following way.

1. The one which is occupied by a planet is stronger than the one which is vacant.

2. The one which is occupied by more number of planets is stronger than the one which is occupied by less.

3. If both are occupied by equal number of planets, judge the strength according to the planetary strenght the like exaltation, moolatrikona etc.

4. If both are unoccupied by the planets, judge the strength of Lagna and its 7th house according to the strength of Lagna Lord and 7th house lord by their exaltation moolatrikona etc.

5. If the lords of Lagna, and its 7th house are equally strong by exaltation etc., the one between Lagna and 7th house, whose lord attains more degrees is stronger than the others.

6. If the degrees are equal, judge by the Prativeshika strength which means thus. An odd sign is stronger if its lord is in an even sign, than the odd signwhose lord is in an odd sign. An even sign is stronger if its lord is in an odd sign than the even sign whose lord is in an even sign.

SUCCESSION OF DASA SIGNS :

The commencing dasa sign is Janma Lagna or its 7th house whichever is stronger ascertained by the above mentioned principles. Dasa signs run directly from the commencing dasa sign if the commencing dasa sign is an odd signs. Dasa signs run reversely from the commencing dasa sign if it is an even sign.

DASA VARSHA :

In Niryana Sula Dasa, each dasa sign carries 9 years and each antardasa sign carries 9 months.

DEATH INFLICTING DASA SIGNS :

1. Sula dasa signs (5,9) of Janma Lagna or its 7th house whichever begings.
2. Sula dasa signs of Rudra planets.
3. Dasa sign occupied by Prani Rudra, particularly if he is a malefic.

4. Dasa sign occupied by Aprani Rudra.
5. Dasa sign occupied or aspected by Mars and the Moon.
6. Dasa sign aspected by Saturn and Rahu.
7. Dasa sign aspected by the Moon placed in Scorpio or Aries.
8. For Aries Janma Lagna, or for pisces Janma Lagna, dasa sign occupied by Rudra.
9. The dasa sign occupied or aspected by the Moon associated with malefic

सू०। स्वभावेशो महेश्वरः
Swabhaveso Maheshwarah - 40

The 8th house lord of Atmakaraka is called Maheshwara.

सू०। स्वोच्चे स्वभेरिपुभावेशः प्राणी।
Swochhe swabhe ripubhavesah prani - 41

If the 8th or 12th Atmakraka is occupied by Maheshwara, judge the strength of the 8th house lord and the 12th house lord of Atmakraka. The stronger of the two becomes a fatal planet. If means the sign occupied by this stronger planet becomes death inflicting.

सू०। पाताभ्यां योगे स्वस्य तयोर्वा रोगे ततः
Patabhyam yoge swasya tayorva roge tatah - 42

If Atmakraka is associated with Rahu or Ketu, or if Rahu or Ketu occupies the 8th house of Atmkakraka, judge the strength of the 8th house lord and 12th house lord of Atmakaraka. The stronger of the two becomes a fatal planet which means the sign occupied by him becomes death - inflicting.

सू०। प्रभुभाव वैरीश प्राणी पितृलाभ प्राण्यनुचरो विषमस्थो ब्रह्मा।
Prabhu bhava vaireesha prani pitru labha
pranyanucharo vishamstho brahma - 43

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Having introduced Rudra and Maheshwara, the sage now introduces Brahma, who is chiefly connected with Sthira dasa and Brahma dasa etc.

BRAHMA

Prabhu (42/12=6) bhava (bhava (44/12=8) vairee (24/12=12) sha prani pitru labha pranyanucharo vishamastho brahma is the aphorism. Pitru labha prani is the middle part of the aphorism, with nine letters on both sides and acts as a lamp on a threshold dehali deepaka nyaya). For reckoning Brahma the following steps may be understood.

Step 1. Find out the lords of the 6th, the 8th and the 12th houses of Janma Lagna or its 7th house whichever is stronger.

Step 2. Judge the relative strength of Janma Lagna and its 7th house by the principles mentioned under Niryana Sula Dasa.

Step 3. Ascertain the strongest of the 6th, the 8th and the 12th house lords of Janma Lagna or the 7th house, whichever is stronger, ascertained by the principles referred to. Judge their strengths by exaltation etc. If equally strong, judge by the degrees they attain. The planet getting the highest degrees of the three is the strongest. If by degrees they are equal in strength, ascertain by their natural strength.

Step 4. Find out the placement of the strongest lord (6th, 8th, 12th) if he is reckoned from Janma Lagna, and if he occupies Janma Lagna, 3rd or 5th,, he becomes Brahma. If he is reckoned from 7th house, and if he occupies 7th or 9th or llth, he becomes Brahma. But according to Neelakantta, Aries, Gemini, Leo, Libra, Sagittarius, Aquarius are referred to as Vishamastha.

Example:- Ascendant - Scorpio - Ketu, Sagittarius-Saturn, Pisces-Venus, Aries-Sun, Mercury, Mars, Taurus - Rahu, Cancer - Jupiter, Virgo - Moon. Janma Lagna is Scorpio occupied by Ketu. The 7th house is occupied by Rahu. Both Janma Lagna and its 7th house are occupied by equal number of planets. So the strength of the lord of Lagna and the lord of the 7th house should be judged to ascertain whether Janma Lagna or its 7th house is stronger. Mars, the lord of Lagna is in his moola trikona position. Venus, the lord of 7th house is exalted. So Venus is stronger than Mars. Hence the 7th house, Taurus is stronger than Janma Lagna, Scorpio. Now find out the lords of 6th, 8th and 12th houses of the 7th house. They are Venus, Jupiter, Mars respectively. Jupiter is exalted and is in the 3rd odd sign. Cancer from the 7th house, Taurus (or the 9th odd sign from Janma Lagna.). Hence Jupiter becomes Brahma. But according to Neelakantta Brahma is absent since Jupiter is in Cancer which is an even sign.

सू०। ब्रह्माणि शनौ पातयोर्वातत:

Brahmani Snau pata yorvatatah - 44

If Brahma is associated with Saturn, Rahu or Ketu, find out the lords of 6th, 8th and 12th houses of Brahma. The strongest of these three lords is fatal. It means the sign occupied by the fatal planet becomes death inflicting. According to Neelakantta, Saturn and Rahu and Ketu may not stand the chances of becomeing Brahma. But we find no propriety in Saturn's ineligibility for Brahmatwa, when he is eligible to become Rudra and Maheshwara.

सू०। बहूनां योगे स्वजातीय:।

Bahunam yoge swajateeyah - 45

When Brahma is associated with more than two planets, the 12th sign of Atmakraka becomes the death - inflicting dasa - sign. Swa means Atmakraka. Jateeyah (ja=8, tee=6,

ya=l 1687 12=12) means the 12th sign. Swajateeyah means swaat jateeyah, (the 12th sign from Atmakraka).

सू०। राहु योगे विपरीतम्।

Rahu yoge vipareetam - 46.

If Brahma conjoins Rahu or Ketu, the 10th sign closes the life. The pneumonic value of vipareetam (va = 4, pa = 1, ra = 2, ta = 6 6214/12 = 10) is 10.

सू०। ब्रह्मास्वभावेशो भावस्थः

Brahma swabhaveso bhavasthah - 47

Brahma being the 8th house lord of Atmakaraka, in the 8th house becomes death - inflicting.

सू०। विवादे बली

Vivade bali - 48

सू०। ब्रह्मणो यावन्महेश्वरर्क्ष दशान्त मायुः

Brahmano yavan maheshwararksha dasanta mayuh-49

In Brahma Maheshwara sign - dasa, longevity ranges from the dasa sign occupied by Brahma to the Dasa sign occupied by Maheshwara.

सू०। तत्रापि महेश्वर भावेश त्रिकोणाब्दे

Tatrapi Maheshwara bhavesa trikonabde - 50

Death is probable in the dasa sign occupied by Maheshwara, in the 5th or 9th antardasa sign from the 8th house lord.

BRAHMA MAHESHWARA DASA

This ayurdasa begins from the sign occupied by Brahma and closes at the dasa sign occupied by Maheshwara. The dasa signs run regularly and directly. Dasa varsha may be found out by the principles mentioned for Atmanadi Dasa.

Judge the death inflicting dasa signs as mentioned previously.

सू०। स्थिरदशायां यथा खंडं निधनम्।

Sthira dasayam yadha khanadam nidhanam - 51

The sage now makes mention of another ayur dasa, by name, Sthira Dasa. This is given to exposition through two aphorisms in the 3rd pada. Here the principle of judging the period of fatality is indicated. Decide the term of life whether long, middle or short in the chart. Make three parts of the twelve dasa signs from Brahma. If the term of life is short, judge the 1st four dasa signs from Brahma. If the term of life is middle, judge the 5th, 6th, 7th, 8th dasa signs. If the term of life is long, judge the 9th, 10th, llth and 12th dasa signs.

सू०। तत्रर्क्षविशेषः

Tatraksha viseshah - 52

It is said in the above aphorism, that fatality should be judged in the part of 4 dasa signs, of the corresponding term of life. Now this aphorism specifies that among the four dasa signs of each part, the dasa sign having the death aflicting characterstics, becomes fatal to the native.

सू०। पापमध्ये पापकोणे रिपुरोगयोः पापे वा

Papa madhye papa kone ripu rogayoh pape va - 53

Death inflicting dasa signs are mentioned which are as follows:

1. Dasa sign hemmed in between malefics.
2. Dasa sign whose 5th and 9th signs are occupied by malefics.
3. Dasa sign whose 8th and 12th signs are occupied by malefics.
4. Dasa sign aspected by malefics.

सू०। तदीशयोः केवल क्षेणेन्दु शुक्र दृष्टौ वा

Tadeesayoh kevala kshieenendu sukra drishtau va - 54

If the dasa sign and the lord of the dasa sign are aspectred by the waning Moon or Venus, the dasa sign is fatal.

सू०। तत्रा प्याद्यर्क्षारि नाथ दृश्यनवभागद्वा

Tatra pyadyarksharinadha drisya nava bhagadwa - 55

The aphorism means that in the death inflicting dasa sign, the antardasa sign aspected by the 8th house lord may cause death.

STHIRA DASA

Sthira Dasa is another ayur dasa found exposed in the 3rd pada through two aphorisms, viz. , Sasi Nanda Pavakaha Kramadabdaha Sthira dasayam, Brahmadiresha. Contextually here it is given to full exposition below :

Sthira Dasa begins from the sign occupied by Brahma. The dasa signs, run in the direct order from the sign occupied by Brahma, Whether it be odd or even.

DASA VARSHA :

The cardinal (chara), fixed (sthira)and dual (dwiswabhava) signs respectively carry 7 ,8, 9 years. It means thus - Aries, Cancer, Libra and Capricorn get 7 years each. Taurus, Leo, Scorpio and Aquarius get 8 years each. Geimini, Virgo, Sagittarius and Pisces carry 9 years each. This means that the dasa years are constant unlike those of Chara Dasa, Gochara dasa etc.

PERIOD OF FATALITY BY STHIRA DASA :

For timing of fatality, death - inflicting dasa signs in Sthira Dasa should be ascertained. Apropos it is first necessary to decide the term of life, whether long, middle or short in the horoscopic chart. If the term of life is short, judge the first four dasa signs from the sign occupied by Brahma. If the term of life is middle, judge the 5th , 6th,

7th and 8th dasa signs. If the term of life is long, judge the 9th 10th, llth, 12th dasa signs. Make use of the following principles to make the probable death-inflicting dasa signs and antardasa signs, according to the term of life ascertained in the horoscopic chart.

1. Dasa sign aspected by a malefic
2. Dasa sign occupied by a malefic
3. Dasa sign whose 5th and 9th signs are occupied by malefics.
4. Paka and Bhoga dasa signs occupied by malefics.
5. Dasa sign and its lord connected with one or two malefics whether by aspect or by association.
6. Dasa sign aspected by the Waning Moon.
7. Dasa sign and its lord aspected by the Waning Moon or by Venus.
8. Dasa sign hemmed in between by Rahu or Ketu on one side and Mars and Saturn on the otherside.
9. Dasa sign whose 8th sign is occupied by the Moon.
10. Dasa sign aspected by Rahu / Ketu and Saturn and occupied or aspected by Mars.
11. Brahma if associated with Saturn Rahu/Ketu, the strongest of the lords of 6th, 8th and 12th houses of Brahma will be the death- inflicting planet. If means the sign occupied by him is the death inflicting dasa - sign.
12. If Brahma is associated with more than two planets, the 12th sign of Atmakaraka becomes death - inflicting.
13. If Brahma is associated with Rahu or Ketu, the 10th dasa sign closes the life.
14. Brahma being the 8th lord of Atmakraka in the 8th house becomes death - inflicting.

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सू०। स्व कर्म चित्त रिपु रोगनाथ प्राणी मारकः

Swa karma chitta ripurogandha prani maraka -56

The strongest of the lords of 3rd, 6th, 8th, 12th house lords from Atmakaraka is fatal which means the sign occupied or aspected by him becomes death - inflicting.

सू०। तदृक्ष दशायां निधनम्

Tadriksha dasayam nidhanam - 57

The dasa sign occupied by the fatal planet becomes death inflicting.

सू०। तत्रापि कालाद्रि पुरोग चित्त नाथा पहारी।

Tatrapi kaladripuroga chitta nadha pa hari - 58

The antardasa signs occupied by the lords of 6th, 8th, 12th houses from Hora Lagna are fatal. The antardasa sign occupied by the strongest of the above becomes death - inflicting. But Neelakantta and others took the numerical value of 'kala' (ka=1, la=3. 31/12=7) in the aphorism and interpreted that 6th, 8th, 12th house lords from the 7th of Atmakaraka or Lagna are fatal. But the 55th56th and 57th aphorisms are connected with the pointers of fatality. Neelakantta and others meant the word, 'swa' in the 55th aphorism as Atmakaraka, eschewing its pneumonic value. In the same contextual 57th aphorism, they have switched over to taking numerical interpretation of kala. In fact 'swa[1] is known as Atmakaraka while 'kala' is known as Hora Lagna, by the aphorisms pitrukalatasche janma kala ghatika sweka drishtasu rajanaha etc. Hence Neelkantta's interpretation of 'kala' as the 7th house is neither contextual nor logical.

HORA DASA

This is another ayurdasa deduced from the 55th, 56th and 57th aphorisms chiefly. Reckoning of Hora Dasa : Hora Dasa begins from Janma Lagna and the order of the dasa signs is direct if Janma Lagna is odd, or reverse, if Janma Lagna

is even. Dasa Varsha - The years of each dasa sign should be counted according to the aphorism, 'Nadhantaha samaha prayena'. This may be understood and followed from Atamnadi dasa. Hence it comes to saying that Hora Dasa does not differ from Atmanadi Dasa, but totally differs concerning with judgement of period of fatality.

Death inflicting dasa signs :

1. If Atmakraka is stronger than the lord of Hora Lagna, the strongest of the lords of 3rd, 6th, 8th, 12th house lords from Atmakaraka is fatal. In the dasa sign occupied by this plant, in the antardasa sign occupied by the strongest of 6th, 8th, 12th house lords of Hora Lagna, death is probable.

2. If the lord of Hora Lagna is stronger than Atmakaraka, the strongest of the lords of 3rd, 6th, 8th, 12th houses of Hora Lagna is fatal. In the dasa sign occupied by this fatal planet, in the antardasa sign occupied by the strongest of the lords of 6th, 8th, 12th houses from Atmakaraka, death is probable.

3. Death is most common generally in the dasa sign or antardasa sign occupied by the lord of 6th house.

इति

ज्योतिर्विद; श्रीमत इरंगटि राघवाचार्यस्य पुत्रेण रंगाचार्येण विरचिते जैमिनि सूत्रामृते द्वितीयाध्यायस्य प्रथमः पादः।

Thus ends the Ist pada of the 2nd chapter of Jaimini Sutramritam written by Iranganti Rangacharya S/o. Sri Raghavacharya, an erudite of astrology.

जैमिनिसूत्रामृतम्

JAIMINI SUTRAMRITAM

द्वितीयाध्याये - द्वितीयः पादः

CHAPTER - II PADA - II

सू०। रवि शुक्रयोः प्राणी जनकः
Ravi sukrayoh prani janakah - 1

Judge the strength of the Sun and Venus. The stronger of the two is Pitru karaka.

सू०। चन्द्रारयो जननी
Chandrarayor janani - 2

सू०। अप्राण्यमि पाप दृष्टः
Apranyap papadrishtah - 3

The weaker between the Sun and Venus, if associated or aspected by malefic, becomes fatal to father. The weaker between the Moon and Mars, if associated or aspected by a malefic, becomes fatal to mother.

सू०। प्राणिनि शुभदृष्टे तच्छूले निधनं मातापित्रोः
Pranini subhadrishte tachhule nidhanam mata pitroh - 4

The stronger between the Sun and Venus is Pitrukaraka. If he is aspected by a benefic, death of father is probable in the 5th or 9th dasa sign from the sign occupied by Pitrukaraka. The stronger between the Moon and Mars is Matrukaraka. If he is aspected by a benefic, death of mother is probable in the 5th or 9th dasa sign from the sign occupied by Matrukaraka.

सू०। तत्भावेशे स्पष्ट बले तच्छूल इत्यन्ये।
Tadbhavese spashta bale tacchula ityanye - 5

Take the 9th house of Lagna. If the 8th house lord of the 9th house is fully strong, the 5th dasa sign or 9th dasa sign from the sign occupied by the 8th house lord, may become fatal to father. Take the 4th house of Lagna. If the 8th house lord of the 4th house is fully strong, the 5th dasa sign or the 9th dasa sign from the sign occupied by the 8th house lord may become fatal to mother. The sage declares that this is the opinion of some. But Neelakantta interprets other's opinion differently. Instead of Pitru bhava and Matru bhava he refers to Pitru karaka and Matru karaka.

सू०। आयुषि चान्यत्।
Ayushi chanyat -6

In the matter of judging longevity or fatality of parents, the alterrnate method of Niryana Sula Dasa etc. also may be looked into. That is enunciated by the sage in the 3rd pada.

सू०। अर्कज्ञयोगे तदाश्रये क्रिये लग्ने मेष दशायां पितृरित्येके।
Arikajnayoge tadasraye kriye lagne mesha dasayam pitrurityeke - 7

The dasa sign occupied by the Sun and Mercury is fatal to father. If Aries is Janma Lagna, death of father may happen in Leo dasa sign. If Aries is Janma Lagna and is occupied by the Sun and Mercury, Aries dasa sign or Leo dasa sign may be fatal to tather. If the 12th house of Janma Lagna is Gemini or Leo or Virgo and is occupied by the Sun and Mercury, the 3rd or the 5th dasa sign is fatal to father.

सू०। व्यर्क पाप मात्र दृष्टयोः पित्रोः प्राक् द्वादशाब्दात्।
Vyarka papamatra drishtayoh pitroh prak dwadasabdat - 8

If the 9th house is aspected by the malefics other than the Sun, father dies before 12 years of age of the native. If the

4th house is aspected by the malefics other than the Sun, the native's mother dies before his age of 12 years. The aspect of the Sun or any benefic does not cause the parental death before the age of 12 years of the native. Here Neelakantta takes Pitrukaraka and Matrukaraka instead of 9th and 4th houses.

सू०। गुरु शूले कलत्रस्य

Guru sule kalatrasya - 9

The 5th or 9th dasa sign from the sign occupied by Jupiter, is fatal to wife.

सू०। तत्तच्छूले तेषाम्

Tattat sule tesham - 10

Thus the death of brother, son, uncle etc. may be judged from the Sula dasa signs of the signs occupied by the corresponding karakas.

PARENTAL FATALITY IN NIRYANA SULA DASA

Niryana Sula Dasa begins from Janma Lagna or 7th house whichever is stronger. Dasa signs run directly if Janma Lagna or 7th house is odd sign. Dasa signs run reversely if Janma Lagna or 7th house is an even sign. Each dasa sign carries 9 years. The reckoning of Niryana Sula Dasa is dealt in the 1st Pada of the 2nd Chapter.

POINTERS OF PARENTAL FATALITY :

1. The antardasa sign aspected by the Sun or Venus in the sula (5th, 9th) dasa sign reckoned from the sign occupied by the Sun or Venus whoever is stronger, is fatal to the father.

2. The 5th or 9th antardasa sign reckoned from the Sun or Venus in the dasa sign aspected by the Sun or Venus, is fatal to father.

3. The antardasa sign aspected by the Moon or Mars in the 5th or 9th dasa sign reckoned from the Moon or Mars is fatal to mother.

4. The 5th or 9th antardasa sign reckoned from the Moon or Mars in the dasa sign aspected by the Moon or Mars, is fatal to mother.

5. The dasa sign occupied or aspected by the 8th house lord from Venus or Sun or the sula (5th, 9th) dasa sign reckoned from the Sun or Venus, is fatal to father.

6. The dasa sign occupied or aspected by the 8th house Lord from the Moon or Mars or the Sula dasa sign reckoned from the Moon or Mars.

7. If Janma Lagna is Aries, Leo dasa sign is fatal to father and Cancer dasa sign is fatal to mother.

8. The dasa sign occupied or aspected by the Sun and Mercury, is fatal to father.

9. Generally Leo, Capricorn, Aquarius dasa signs are fatal to father.

10. Generally Cancer, Libra, Taurus, Scorpio dasa signs are fatal to mother.

11. If the Sun or Venus whoever is weaker, is connected with the malefics by aspect or association, the sula dasa signs of the Sun or Venus or the dasa signs aspected by the sun or Venus or the dasa signs aspected by the Sun or Venus are fatal to father.

12. If the Moon or Mars whoever is weaker, is connected with the malefics by aspect or association, the sula dasa signs of the Moon or Mars, are fatal to mother.

13. If the Sun or Venus whoever is stronger if connected with the benefics the sula dasa signs from the Sun or Venus or the dasa signs aspected by the Sun or Venus, are fatal to father.

14. If the Moon or Mars whoever is stronger is connected with the benefics, the sula dasa signs from the Moon or Mars are fatal to mother.

15. If the Sun or Venus is connected with Saturn, Mars, Rahu/Ketu, by aspect or association, death of father is probable before 12 years of age of the native. But the aspect of the Sun or any benefic may avert it.

16. If the Moon or Mars is connected with Saturn, Mars, Rahu/Ketu, by aspect or association, death of mother is probable before 12 years of age of the native.

VARNADA DASA

Varnada Dasa is connected with varnada lagna. Varnada Lagna has come to be realised by the term Varna' in the aphorism, 'sarvatra savarna bhava rasayascha[1] by a vriddha karika. Varnada dasa is found dealt by Raghava bhatta, Krishna Mishra and others. The following is the clear method of reckoning Varanda Dasa.

Judge the strength of Janma Lagna and Hora Lagna. Varanda Dasa begins from the stronger of the two. The dasa signs run according to Prakriti chakra. It means thus - If the commencing dasa sign is odd, the dasa signs run directly. The dasa signs run reversely if it is an even sign. But if Varanda Lagna is occupied by Rahu / Ketu, the dasa - signs from the commencing dasa sign run according to Vikriti chakra. It means thus - if the commencing dasa sign is odd, the dasa signs run reversely. If it is an even sign the dasa signs run directly.

DASA VARSHA :

Count the number of signs from Janma Lagna to Varnada Langa by prakriti chakra. Find out the sign counted by the same number from the dasa - sign and find out the number of years of the sign by the principle of nadhantassamaha. This number will be the dasavarsha or the years of the dasa sign. For example Janma Lagna is Pisces. Varanda Lagna is Virgo. Hora Lagna is Leo. Hora Lagna is stronger than Janma Lagna. Hence the dasa signs run directly from Leo. They are Leo, virgo, Libra, etc. Varnada Lagna is

the 7th of Janma Lagna. So the 7th of Leo is Aquarius and Saturn is posited in Sagittarius. Hence Aquarius gets 11 years. Hence Leo dasa sign gets 11 years. The next dasa sign is Virgo. The 7th of Virgo is Pisces. Jupiter is placed in Sagittarius. Hence Pisces gets 4years. So Virgo dasa - sign carries 4 years. Thus the years of dasa sign may be found out.

JUDGEMENT OF NATIVE'S DEATH :

The 5th or 9th dasa sign of Varnada Lagna, if associated with malefics becomes death inflicting. Death is probable in this dasa sign in the antar dasa sign of Varnada Lagna or in the 5th or 8th antardasa sign of Varnada Lagna.

JUDGEMENT OF PARENTAL DEATH :

Find out the 5th house from Varnada Lagna by prakriti chakra. The Dasa signs run there from. Find out the years of the dasa signs. Death of father happens in the dasa sign occupied by pitru maraka or in the sula dasa sign of Pitru maraka or in the dasa sign aspected by Pitru maraka.

Find out the 4th from Varnada Lagna, according to prakriti chakra and the dasa signs run as well therefrom. Death of mother may happen in the dasa sign occupied by Matru maraka or in the sula dasa sign of Matru Maraka or in the dasa sign aspected by Matru Maraka. By Rahu or Ketu, in the 5th of Pitru Karaka, in the 4th of Matru Karaka, in the 3rd of Bhratru karaka, according to Prakriti chakra, the dasa signs run according to Prakriti chakra from the sign occupied by Rahu/Ketu. By Rahu/Ketu in Varnada Lagna, Pitru, Matru Bhratru bhavas may be reckoned from Varnada Lagna, by Vikriti chakra.

In the 3rd pada of the 2nd chapter, the sage enunciated six aphorisms for the exposition of parental fatality in the alternate method of Niryana Sula Dasa. It may be divided for

the sake of convenience into Pitru Niryana Sula Dasa and Matru Niryana Sula Dasa.

PITRU NIRYANA SULA DASA :

Ascertain whether Janma Lagna or its 7th house is stronger, by the first category of strengths exposed under Niryana Sula Dasa in the 1st pada of the 2nd Chapter. Reckon the 9th house directly from Janma Lagna or 7th house whichever is stronger, if Janma Lagna or 7th house is an odd sign. But if Janma Lagna or 7th house is an even sign, reckon the 9th house reversely from Janma Lagna or 7th house, whichever is stronger. Pitru Niryana Sula Dasa begins from the 9th house and the dasa signs run directly whether the 9th house is odd or even. Each dasa sign carries 9 years.

JUDGEMENT OF FATHER'S DEATH :

1. The relevant pointers in Niryana Sula Dasa may be judged from Pitru Niryana Sula Dasa.

2. Father's death is probable in the dasa sign aspected or occupied by the 8th house lord of the 9th house or in the sula (5th, 9th) dasa sign occupied or aspeeted by the 8th house lord of the 9th house.

3. If the 9th house is connected with Saturn Mars, Rahu or Ketu, by aspect or association death of the father is probable before 12 years of age of the native. But this may be averted by the aspect of the Sun or any benefic planet.

MATRU NIRVANA SULA DASA

Reckon the 4th house directly from Janma Lagna or 7th house whichever is stronger ascertained by the first category of strengths, if Janma Lagna or 7th house is an odd sign. But if Janma Lagna or 7th house is an even sign, reckon the 4th house reversely from Janma Lagna or 7th house whichever is stronger. Matru Niryana Sula Dasa begins from the 4th house and the dasa signs run directly whether the 4th house is odd or even. Each Dasa sign carries 9 years.

JUDGEMENT OF MOTHER'S DEATH :

1. The relevent pointers in Niryana Sula Dasa may be judged in Matru Niryana Sula Dasa.

2. Mother's death is probable in the dasa sign occupied or aspected by the 8th house lord of the 4th house or in sula dasa sign occupied or aspected by the 8th house lord of the 4th house.

3. If the 4th house is connected with Saturn, Mars, Rahu or Ketu by aspect or association, death of the mother is probable before 12 years of age of the native. But this may be averted by the aspect of the Sun or any benefic.

Reckon the 3rd house by Prakriti chakra from Lagna or 7th house whichever is stronger. The dasa signs run directly from the 3rd hous. Reckon the llth house by Prakriti chakra from Lagna or 7th house whichever is stronger and the dasa signs directly from the 11th house. Judge the death-inflicting dasa sign of brothers. Similarly judge the probable death of sister and son from the dasa signs reckoned from the 5th house of Lagna or 7th house whichever is stronger.

सू०। कर्माणि पापयुत दृष्टे दुष्टं मरणयम्

Karmani papayuta drishte dushtam maranam - 11

After having exposed the method of judging the probable periods of death of the native, native's prarents etc., the sage now explains the nature of death. Malefic in the 3rd house or malefics aspecting the 3rd house from Lagna, the karaka or the bhava (9th, 4th etc.) give much painful death to them.

सू०। शुभं शुभ दृष्टियुते

Subham subha drishte yute - 12

Benefics by aspect or occupancy in the 3rd house, cause easy death.

सू०। मिश्रे मिश्रम्
Mishre mishram - 13

Both benefics and malefics cause less painful death.

सू०। आदित्येन राजमूलात्

The Sun in the 3rd house may cause death by the wrath of government.

सू०। चन्द्रेण यक्ष्मण:
Chandrena yakshmanah - 15

The Moon causes death by consumption.

सू०। कुजेन व्रण शस्त्राग्नि दाहाद्यै:
Kujena vrana sastragni dahadyaihi - 16

सू०। शनिना वातरोगात्।
Sanina vata rogat - 17

सू०। मन्दमान्दिभ्यां विषसर्पजलोद्बंधनादिभि:।
Mandamandibhyam visha sarpa jalodbandha nadibhini - 18

By saturn and Mandi in the 3rd house, death is probable due to swallowing of poison or by snake-bite, or by watery disese ike dropsy or due to government action. Somanath in his kalpalatha, thought of this yoga, by Rahu and Mandi.

सू०। केतुना विषूची जल रोगाद्यै:
Ketuna vishuchi jala rogadyaihi - 19

Ketu in the 3rd house may cause diseases like cholera, dropsy etc.

सू०। चन्द्र मान्दिभ्यां पूगमदान्नकबलादिभि: क्षणिकम्
Chandramandibhyam pugamdanna kabaladibhihi kshanikam - 20

By the Moon and Mandi in the 3rd, death is probable due to blocking of the morsel of food or betel nut in the throat. Nrisimha Suri thinks of this yoga by Mercury.

सू०। गुरुणा शोफाऽरुचि वमनाद्यै:
Guruna sopha aruchi vamandyaihi - 21

By Jupiter in the 3rd, death is probable due to swelling or tumours, distate, vomiting etc.

सू०। शुक्रेण मेहात्
Sukrena mehat - 22

Venus in the 3rd house causes death due to urinary diseases like gleet or diabetes etc.

सू०। मिश्रे मिश्रात्
Mishre mishrat - 23

By benefics and malefics in the 3rd house, death is probable by many diseases.

सू०। चन्द्र दृग्योगान्निश्चयेन
Chandra drigyogat nischayena - 24

Death due to various diseases mentioned above, by the planetary aspect or placement in the 3rd house, is certain by the aspect occupancy of the Moon in the 3rd house.

सू०। शुभैश्शुभदेशे
Subhaihi subha dese - 25

If the 3rd house is connected with the benefics by aspect or occupancy, death happens in holy places.

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सू०। पापैः कीकटे

Papaihi keekate - 26

By malefics, death happens in bad places.

सू०। गुरु शुक्राभ्यां ज्ञान पूर्वकम्।

Guru sukrabhyam jnana purvakam - 27

If the 3rd house is connected with Jupiter and Venus, conscious death is probable.

सू०। अन्यैरन्यथा

Anyairanyadha - 28

By the planets other than Jupiter and Venus, unconscious death is probable.

सू०। लेय जनकयोर्मध्ये शनि राहु केतुभिः पित्रोंः न संस्कर्ता।

Leya janakayormadhye sani rahu ketubhihi pitroh na samskarta - 29

By Saturn and Rahu or by Saturn and Ketu in between Lagna and 12th house, the native does not perform parental rites.

सू०। लेयादि पूर्वार्धे जनकाद्यपरार्धे

Leyadi purvardhe janakadya parardhe - 30

The sage here specified 'madhya' between Lagna and 12th house, mentioned in the previous aphorism. The shatka (six signs) from Lagna is the first half and the shatka from the 7th house is the second half. If Stum and Rahu or Saturn and Ketu are placed in the 1st half i.e. purva shatka, the native does not perform the funeral rites to his mother. If they are placed in the second half i.e. uttara shatka, the native does not perform the funeral rites to his father.

सू०। शुभ दृग्योगान्न

Subha drigyoganna - 31

The yoga mentioned above is not certain, if the shatka is connected with the benefic by aspect or occupancy.

इति

ज्योतिर्विदः श्रीमत इरंगटि राघवाचार्यस्य पुत्रेण रंगाचार्येण विरचिते जैमिनि सूत्रामृते द्वितीयाध्यायस्य प्रथमः पादः।

Thus ends the 2nd pada of the 2nd Chapter of Jaimini Sutramritam, written by Iranganti Rangacharya S/o. Sri Raghavacharya, an erudite of astrology.

जैमिनिसूत्रामृतम्

JAIMINI SUTRAMRITAM

द्वितीयाध्याये - तृतीयः पादः

CHAPTER - II PADA - III

सू०। विषमे तदादिर्नवांशः
Vishame tadadirnavamsah - 1

सू०। अन्यथा आदर्शादि
Anyadha adarsadihi - 2

APHORISM - 1 means that Dasa begins from Janma Lagna if it is an odd sign. Navamsa means that every dasa sign carries 9 years.

Aphorism - 2 means that Dasa commences from the adarsa signs of Janma Lagna, if it is an even sign. This ayurdasa is called Navamsa dasa by Neelakantta, probably because of the word, 'navamsa' in the 2nd aphorism, meaning 9 years. It is not clear whether Neelakantta based his deduction of 9years on the use of 'nava' from the word, navamsa. If it were so it may not be acceptable to Sanskrit scholars to impose the meaning of 'years' on the word, 'amsa' in navamsa. Hence I have deduced the katapayadi pneumonic value of the entire word, 'navamsa'. Na = 0, va = 4, sa = 5. By the principle of ankanam vamato gatihi, it becomes 540. This when divided by 12, gives the remainder 45. Now expunge three multiples of 12 from 45, since the number of years of any dasa sign does not exceed 12. Now we get the remainder 9, which is the number of years of any dasa sign. Neelakantta introduced a verse of Prem Nidhi Pandit in this context and rejected it saying that the verse was intended to authenticate only the sign

aspects. The verse means that the 8th of movable sign, the 6th of a fixed sign and the 7th of a dual sign are the sammukha signs. Here Neelakantta meant adarsa sign as the 7th house of Janma Lagna. But Jaimini Maharshi used words deducibleby katapayadi pneumonics where ever he intended to introduce the 7th house The numerical value of Adarsa is 4(Aa=0 da=8, Sa=3 Therefore 580/12=4) 1 have sufficiently proved that the 4th house of a dual sign in the summukha sign but not the 7th house.in the beginning of the 1st pada of the 1st chapter. Abhimnukha, sammukha, darpana are the synonyms of adarsa. It is probable that Neelkantta was misguided by the interpolated word, saptama in the 4th pada of the cited verse. The pada should be chaturdhassammukho matah. Some body must have taken a fancy for the alliteration of saptama and sammukha. Since this ayurdasa begins from the sammukha sign, and darpana is the synonym of sammukha and adarsa. Raghavabhatta, and Nrisimha Suri aptly called it as Darpana Dasa.

DARPANA DASA

Reckoning : Commence Darpana Dasa from Janma Lagna if Janma Lagna is an odd sign. The dasa signs are direct and regualr from Janma Lagna. For example Jana Lagna is Gemini. This is an odd sign, so the dasa signs are Gemini, cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces, Aries and Taurus.

Commence Darpana Dasa from the sammukha sign of Janma Lagna if Janma Lagna is an even sign. For example, Janma Lagna is Taurus. This is an even sign. Hence Darpana Dasa begins from the sammukha sign of Taurus. The sammukha sign of Taurus is Libra Hence Darpana Dasa begins fom Libra and the dasa signs are Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo Virgo.

DASA VARSHA : In Darpana dasa, allot 9 years to each dasa, sign.

In female horoscope, Darpana Dasa begins from Janma Lagna if it is an even sign, and the order of the dasa signs is reverse. But if Janma Lagna is an odd sign, Darpana dasa begins from the sammukha sign of Janma Lagna and the order of dasa sign is reverse.

FATAL DASA SIGNS IN DARPANA DASA :

1. Death is probable in the 5th or 9th dasa signs of the commencing dasa sign, if they are connected with the malefic planets by aspect or association.
2. If the dwara and bahya dasa signs are afflicted with the malefics, death is probable in the bahya antardasa of the dwara dasa sign.
3. If the dwara dasa sign and the lord of the dwara dasa signs are afflicted with malefics, death is probable in the dasa sign, occupied by the lord of dwara dasa sign in the dwara dasa sign.
4. Dasa is probable in the 8th dasa sign if it is connected with malefics.
5. The 8th dasa sign occupied by the waning Moon is fatal.
6. The 8th dasa sign aspected by Venus is fatal.

JAYA BHAVAPAMSA DASA

This is another ayurdasa introduced by Raghava-bhatta and Nrisimha Suri. Since this is connected with the lord of 6th house and the lord of 8th house, Nrisimha Suri in his Sanskrit verse commentary, Sutrardha Prakasika, called it simply shashttashtama dasa. Jaya (ja =8, ya =1 18/12=6) means the 6th house. Bhava (bha = 4, va = 4 44/12 =8) means the 8th house. Hence this is called as Jayabhavapamsa dasa.

Judge the term of life whether long, middle or short, by the lord of 6th house and the lord of 8th house, according to the principle of cardinal, fixed and dual nature of signs.

Commence this dasa from the sign occupied by the lord of 8th house and the dasa signs run according to Prakriti chakra. Find the dasa varsha or years of each dasa sign, by the principle of Nadhantassamaha prayena.

Death of the native is probable in the dasa sign aspected by the 8th houselord. Increase the term of life (Kakshya Vriddhi) if 8th house lord is exalted or the 8th house is occupied by the exalted planet. Decrease the term of life if the 8th house lord is debilitated or the 8th house is occupied by a debilitated planet.

If Rahu or Ketu occupies the 7th house of Lagna, the long life ascertained by the lord of 6th house and the lord of 8th house, becomes short life. If it is middle life, ascertained, middle life stands as it is. If it is short life, it becomes the long life. Speciality in 6h and 8th houses: (1) If the Moon is the occupant of 7th house, find out the lord of6th house and the lord of 8th house from the 7th house according to prakriti chakra. (2) If Rahu or Ketu or the Moon is the occupant of 6th house, or 8th house or the 12th house, accept the lord of 6th house and the lord of 8fh house from the sign occupied by Rahu or Ketu or the Moon. (3) If Lagna and 7th house are occupied by equal number of planets, reject the above principles, and find out the lord of 6th house and the lord of 8th house from Lagna according to Prakriti chakra. (4) If the 12th house of Lagna is occupied by any planet, find out the lord of 6th house and the lord of 8th house from the 12th house of Lagna.

It should be remembered that the dasa signs should be reckoned from the sign occupied by the 8th house lord. When the dasa signs run from the sign occupied by the 8th house lord of the Moon, death is probable in the dasa sign aspected by the Moon and in the 5th or 9th antardasa sign occupied by the lord of 8th house.

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ATMANOBHAVAPAMSA DASA

Atmanobhavapamsa Dasa is another ayurdasa connected with Atmakaraka and the navamsa sign of the lord of the 8th house of Janma Lagna. Here the 8th house of Lagna should be according to Prakriti chakra. Now judge the term of life whether long, middle or shortfrom the sign occupied by Atmakaraka and navamsa sign of the 8th house lord of Janma Lagna, according to the movable fixed and dual nature of the signs. Commence Atmanobhavapamsa Dasa from the navamsa sign of the 8th house lord of Lagna in Rasi chart and write the dasa signs according to udaya chakra. (directly) Death of the native is probable in the dasa sign aspected by the 8th house lord of Lagna.

SPECIAL RECKONING OF 8TH HOUSE

(1) If the Moon is in Lagna or in 7th house or by Prakriti chakra in the 8th house or 12th house, find out the 8th house from the Moon sign, by Prakriti chakra and Padakrama. (2) If the Moon is in the 2nd house of Lagna, find out the 8th house from the 7th house of Lagna. (3) If the Moon conjoins with the even number of planets in the 12th house of Lagna, find out the 8th house from the Moon sign by Vikriti chakra and padakrama.

Thus after having ascertained the 8th house, judge the term of life whether long, middle or short, by the sign ccupied by Atmakaraka, and the navamsa sign of the 8th house lord, by the principle of movable, fixed and dual nature of the signs. Write the dasa signs from the navamsa sign of the 8th house lord and predict the death in the dasa sign aspected by the Moon.

If the 8th house lord conjoins with the odd number of the planets, death is probable in the dasa sign aspected by the 8th house lord.

If the 8th house or the 8th house lord is connected with benefic planets by aspect or association, or if the 8th

house is occupied by an exalted planet or 8th house lord is exalted, increase the term of life. Death is probable in the dasa sign aspected by the lord of 8th house in the antardasa sign occupied by any of the 6th , 8th and 12th house lords, afflicted with malefics. If Atmakraka sign is occupied by the planets count their number and find out the sign by counting the same number from Atmakaraka sign. Death is probable in the 6th or 8th antar dasa sign from the sign got by the count.

Apply Atmanobhavapamsa Dasa if the Moon is the occupant of Lagna or 7th house or by prakriti chakra of Slh house. This is my humble opinion.

TABLE OF 8TH HOUSE BY PRAKRITI CHAKRA PADAKRAMA

Sign	8th house
Aries	Scorpio
Taurus	Gemini
Gemini	Aries
Cancer	Sagittarius
Leo	Cancer
Virgo	Scorpio
Libra	Taurus
Scorpio	Sagittarius
Sagittarius	Libra
Capricorn	Gemini
Aquarius	Capricorn
Pisces	Taurus

TABLE OF 8TH HOUSE BY VIKRIT1 CHAKRA PADAKRAMA

Signs	8th house
Aries	Virgo
Taurus	Aries
Gemini	Leo

Cancer	Aquarius
Leo	Virgo
Virgo	Cancer
Libra	Pisces
Scorpio	Libra
Sagittarius	Aquarius
Capricorn	Leo
Aquarius	Pisces
Pisces	Capricorn

सू०। शशिनन्द पावकाः क्रमादब्दाः स्थिरदशायाम।

Sasinanda pavakaha krama dabdaha sthira dasayam-3

सू०। ब्रह्मादिरेषा

Brahmadiresha - 4

Sasi (sa = 5, sa = 5 Therefore 55/12=7) means 7

Nanda (na =0, da=8 therefore 80/12-8) means 8

Pavaka (pa =1, va=4, ka=l therefore 141/12=9) means 9.

In Sthira Dasa, the movable dasa sign carries 7 years, the fixed dasa sign carries Syears and the dual dasa sign carries 9years. The years of each dasa sign are thus fixed. And Sthira dasa commences from the sign occupied by Brahma. The reckoning of Brahma and Sthira dasa together with the judgement of fatality is exposed in detail in the 1st pada of the 2nd Chapter.

सू०। अथ प्राणः

Adha pranaha - 5

Having given exposition of some ayurdasas, the method of judging the sign strengths is now revealed in the following aphorisms.

सू०। कारक योगः प्रथमो भानाम्।

Karaka yogah pradhamo bhanam - 6

The first strength of a sign is the occupancy of planets. It means that the sign occupied by a planet is stronger than the sign which is vacant.

सू०। साम्ये भूयसा

Samye bhooyasa - 7

If the signs are occupied by the planets, the one which is occupied by more number of planets is stronger than the one which is occupied by less number of planets.

सू०। ततस्तुंगादिः

Tata stungadihi - 8

If the strength of the sign is same even by the occupancy of the planets Judge the strength of the signs by the positional strength of the planets like exaltation, own house etc.

सू०। निसर्गस्ततः

Nisargastatah - 9

If by the positional strength of exaltation etc., the strength is the same decide by the natural strength of the signs. A fixed sign is stronger than the cardinal sign and the dual sign is stronger than the cardinal and fixed signs.

सू०। तदभावे स्वामिन इत्थं भावः

Tadabhave swamini ittham bhava - 10

If the signs are vacant, judge the strength by the strength of their lords, according to planetary association, planetary exaltation etc. and the natural strength of the planets and signs Saturn is the weakest and the Sun is the strongest. The increasing order of strength is Saturn, Mars, Mercury, Jupiter, Venus, Moon, Sun.

सू०। अग्रायतोऽत्र विशेषात्।

Agrayatotra viseshat - 11

If the planets are equally strong by their positional strength like exaltation etc. the one who attains the highest degrees of them is the strongest. It means that the planet who attains more degrees is stronger than the one who attains less.

सू०। प्रातिवेशिकः पुरुषे

Prativesikah pureshe - 12

If by degrees, the strength is equal, judge by the prativesika strength which means thus: An odd sign is stronger if its lord is in an even sign than the odd sign whose lord is in an odd sign. An even sign is stronger if its lord is in an odd sign than the even sign whose lord is in an even sign.

सू०। इति प्रथमः

Iti pradhamah - 13

Thus the sage enunciated the first category of sign strength by the above-mentioned seven aphorisms.

सू०। स्वामि गुरुज्ञदृग्योगो द्वितीयः

Swami sure jna drigyogo dwiteeyah - 14

This aphorism gives us the second category of strength. A sign gets strength by the aspect or occupancy of its lord, Jupiter, Mercury. It strikes to our mind that Varaha Mihira made use of this aphorism in his Brihat Jathaka. The line runs- Hora swami guru jna veekshita yutaha nanyaischa veeryot kataha.

सू०। स्वामिनस्तृतीयः

Swaminastriteeyah - 15

The third category of strength by the sign lord is mentioned below:

सू०। स्वात्स्वामिनः कण्टकादिष्वपार दौर्बल्यम्।

Swat swaminah kantakadishwapara daurbalyam-16

If the sign lord is in kendra from Atmakaraka, his weakness is nil. If he is in panapara his weakness is one unit. If he is in Apoklima his weakness is 2 units. This means that the sign lord is strong if he is in kendra from Atmakaraka, less strong if he is in panapara, much less strong if he is in Apoklima. This interpretation is discernable by the application of katapayadi pneumonics in the word 'apara' Aa=0, pa=l, ra=2. The order of the values is according to the order of kendra, panapara, apoklima.

सू०। चतुर्थतः पुरूषे

Chaturdhatah purushe - 17

The 4th strength lies in the odd sign. But Neelakantta and others interpreted, that from the 4th strength, mentioned in the ensuing 27th aphorism, 'papadrigyoga stungadi graha yoga', an odd sign gains strength. By dint of a grammatical rule, Pradhamantah tasir, which means that tasir is permissible in all the cases, the word, 'chaturdhataha[1] is taken in the sense of nominative case. If so, Neelakantta contended that the sage could have enunciated chaturdhaha purushe. But we answer that the sage might have preferred the seven lettered aphorism, 'chaturdhatah purushe' to the six lettered chaturdhah purushe' since the strength is concerned with the odd sign.

सू०। पितृ लाभ प्रथम प्राण्यादिशूल दशा निर्याणे

Pitrulabha pradhama pranyadisula dasa niryane-18

Niryana Sula Dasa commences from the stronger of Janma Lagna and 7th house. The judgment of strength is according to the first category of strength as exposed through seven aphorisms from the 6th to 12th in this pada. The readers may find Niryana Sula Dasa dealt in detail together with timing of fatality in the first pada of the second chapter and in the second pada of the second chapter with the judgement of parental fatality.

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सू०। पितृ लाभ पुत्र प्राण्यादि पुत:

Pitru labha putra pranyadi pituhu - 19

Find out the 9th sign of Janma Lagna and the 9th sign of 7th house. Pitru Niryana Sula Dasa begins from the stronger of the two 9th signs. The alternate reading of the aphorism is pitru labha prani putradihipituhu. Accordingly find out from the stronger of Lagn and 7th house, the 9th house according to prakriti chakra. Pitru Niryana Sula Dasa begins from the 9th house. This Pitru Niryana Sula Dasa in detail with the judgement of father's fatality is exposed in the second pada of the second chapter.

सू०। आदर्शादिर्मातु:

Adarsadirmatuhu - 20

Matru Niryana Sula Dasa begins from the 4th of the stronger of Lagna and 7th house. This is detailed in the 2nd pada.

सू०। कर्मादिर्भ्रातु:

Karmadirbhratuhu - 21

Bratru Niryana Sula Dasa begins from the 3rd house of the stronger of Lagna and 7th house.

सू०। मात्रादिर्भगिनी पुत्रयो:

Matradir bhaginee putrayoh - 22

Matru (ma=5, ta=6 65/12=5) means the 5th house. Death of sister and the sister's son should be judged in the Niryana Sula Dasa reckoned from the 5th house of Lagna or 7th house whichever is stronger.

सू०। व्यायादि र्ज्येष्ठस्य

Vyayadir jyesttasya - 23

Death of the eldest brother should be judged in the Niryana Sula Dasa reckoned from the 11th house of Lagna or

7th house whichevr is stronger.

सू०। पितृवत् पितृवर्ग:

Pitruvat pitru vargah - 24

Death of those related to father may be judged like the judgement of father's fatality in Pitru Niryana Sula Dasa.

सू०। ब्रह्मादि पुरुषे दासान्ता:

Brahmadi purushe dasantaha - 25

सू०। स्थान व्यतिकर:

Sthana vyatikarah - 26

Now the sage gives the exposition of a phalita dasa, called Brahma Dasa. If Brahma is the occupant of an odd sign, Brahma Dasa begins from the sign occupied by Brahma and the dasa signs run in the direct order. If Brahma is the occupant of an even sign, Brahma Dasa begins from the 7th house (tha = 7, Na =0 =7) of Brahma and the dasa signs run in the reverse order. The number of signs counted from the dasa sign to the sign occupied by the lord of the 6th house of the dasa signs is the number of years of the dasa sign. Dasa varsha or the number of years of each dasa sign is deduced from 'Samaha daasaantaaha'. Samaha means years, Dasa means six because da = 8, and sa = 7 and 78 gives 6 when divided by 12. So the aphorism speaks of 6th sign for the count of dasa varsha. But by the count from the dasa sign to its 6th sign it is absurd and ridiculous to get 6 years of each dasa sign in every horoscope and to limit the total of 72 years. Hence the mention of 6th house in the aphorism implies the meaning of the lord of 6th house in which case dasa varsha varies from sign to sign from horoscope to horoscope. Concerning the reckoning of Brahma Dasa, Neelakantta and others chose its commencement from Brahma, but conditioned the succession of the dasa signs on the odd and even nature of Janma Lagna. The intrusion of Janma Lagna here is inevitable to those

commentators, since according to them, Brahma is qualified only in the odd signs, viz. Aries, Gemini, Leo, Libra, Sagittarius, Kumbha while Taurus, Cancr, Virgo, Scorpio, Capricorn, Pisces are denied to him But we make no such purposeless restriction and interpret that Brahma is allowed to get qualified in the odd numbered signs from Lagna or 7th house in which case the presence of Brahma is probable and possible in the odd signs like Aries, Gemini or even signs like Taurus, Cancer etc. Hence we find no necessity to fall back on adhyahara or new supposition of Janma Lagna which is uncontextual in the reckoning of Brahma Dasa, since this phalita dasa is chiefly connected with Brahma like the ayurdasa, Sthira dasa which precludes Janma Lagna.

सू०। पाप दृग्योग स्तुंगादिग्रहयोगः।

Papa drigyoga stungadigrahayogah - 27

After having given exposition of a phalita dasa by name, Brahma Dasa, the sage now outlines how to make general findings of the phalita dasa. The dasa signs occupied or aspected by the malefics, give evil results of the corresponding 'bhava'. The aspect or occupancy of the benefics conduces to the progress of the corresponding 'bhava'.

सू०। पंचमे पदक्रमात् पाक् प्रत्यक्त्वं चरदशायाम्।

Panchame padakramat prak pratyaktwam chara dasayam - 28.

The most commonly applicable phalita dasa in the nativities of averaee rajayogas. is chara dasa which the sage enunciates LugTSs aphorism, panchami padkramat prak pratyaktwam chara . The aphorism means that chara dasa commences from Laana and the succession of the dasa Signs from Janma accords to the convention of Prakriti chakra padakrama. This interpretation of the aphorism is deduced as follows. The word, 'panchame' is not a single word. But pam and chame are the two wordss Pam means

Janma Lagna since the numerical value of pa is one. Thus the commencement of chara dasa is from Janma Lagna as indicated by the word 'pam'. Then comes the point of the order of dasa signs from Janma Lagna. The mode of reckoning dasa signs is direct or reverse as understood from prak pratyaktwam. But when is the order of dasa-sign is direct or when is the order reverse? This is deduced from the word, chame. Chama is the compound word by chakara poorvaka makarah, by Madhyama pada lopikarmadharaya. The single lettered word, 'ma' means a weapon. And what is the name of the weapon which begins with the letter cha in Sanskrit? It is chakram which is the weapon of Lord Vishnu. Chakra means Prakriti chakra, because this is the general principle of reckoning in Jaimini as known by the aphorism in the first pada of the first chapter. Prakriti chakra etc. are explained in detail in the first pada of the first chapter. So, by Prakriti chakra, the order is direct if Janma Lagna is an odd sign or reverse if Janma Lagna is an even sign. There is one word more, padakrama. Hence the order of dasa signs is not only direct or reverse but also by padakram. Padakrama means the regular order of the dasa signs, for a cardinal sign, order of every 6th for a fixed sign and the order of 1,5,9 for a dual sign. The complete exposition of chara dasa is detailed below :-

CHARA DASA :

Chara Dasa opens from Janma Lagna and the succession of the dasa signs from Janma Lagna, is direct and regualr if Janma Lgna is an odd and cardinal sign. The succession of dasa signs is everse and regular from Janma Lagna if Janma Lagna is an even and cardinal sign. The succession of dasa signs is direct and in the order of every 6th, from Janma Lagna if Janma Lagna is an odd and fixed sign. The succession of the dasa signs is reverse in the order of every 6th, if Janma Lagna is an evern and fixed sign. The succession of dasa signs from Janma Lagna is direct and in the order of 1,5,9 (Lagna panchama

bhagyatah) if Janma Lagna is an odd and dual sign. The succesion of dasa signs from Janma Lagna is reverse in the order of 1,5,9 if Janma Lagna is an even and dual sign. For example, Janma Lagna is Aries. Then the dasa signs are Aries, Taurus, Gemini, Cancer, Leo, Virgo. Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces. Janma Lagna is Cancer. Then the dasa signs are Cancer. Gemini, Taurus, Aries, Aquarius, Capricorn, Sagittarius, Scorpio, Libra, Virgo and Leo. The dasa signs may be understood for Libra and Capricorn ascendants. Janma Lagna is Taurus. Then the dasa signs are Taurus, Sagittarius. Cancer, Aquarius, Virgo, Aries, Scorpio, Gemini, Capricorn. Leo Pisces, Libra. Janma Lagna is Leo. Then the dasa signs are Leo, Capricorn, Gemini, Scorpio, Aries, Virgo, Aquarius. Cancer, Sagittarius, Taurus, Libra andPisces. Thus the dasa signs may be understood for Scorpio and Aquarius, ascendants. Janma Lagna is Gemini. Then the dasa signs are Gemini, Libra, Aquarius, Cancer, Scorpio. Pisces, Leo, Sagittarius. Aries. Virgo, Capricorn, Taurus. Janma Lagna is Virgo. Then the dasa signs are Virgo, Taurus, Capricorn, Leo. Aries, Sagittarius. Cancer, Pisces, Scorpio, Gemini, Aquarius and Libra Thus the dasa signs for Sagittarius and Pisces Ascendants may be nderstood.

The table given below shows the dasa signs againstg each Birth Ascendant in Chara Dasa:-

Birth Ascendant	Dasa Signs
Aries	Aries, Taurus, Gemini, Cancer. Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces.
Taurus	Taurus, Sagittarius, Cancer, Aquarius, Virgo, Aries, Scorpio, Gemini. Capricorn, Leo, Pisces, Libra.
Gemini	Gemini, Libra, Aquarius, Cancer, Scorpio, Pisces, Leo, Sagittarius, Aries, Virgo, Capricorn, Taurus.

Cancer	Cancer, Gemini, Taurus, Aries, Pisces, Aquarius, Capricorn, Sagittarius, Scorpio. Libra, Virgo, Leo.
Leo	Leo, Capricorn, Gemini, Scorpio, Aries, Virgo, Aquarius, Cancer, Sagittarius, Taurus, Libra, Pisces.
Virgo	Virgo, Taurus, Capricorn, Leo. Aries. Sagittarius, Cancer, Pisces. Scorpio. Gemini, Aquarius, Libra.
Libra	Libra, Scorpio, Sagittarius, Capricorn. Aquarius, Pisces. Aries. Taurus. Gemini. Cancer, Leo, Virgo
Scorpio	Scorpio, Gemini. Capricorn, Leo. Pisces. Libra. Taurus. Sagittarius, Cancer. Aquarius. Virgo, Aries.
Sagittarius	Sagittarius, Aries. Leo, Capricorn. Taurus. Virgo, Aquarius. Gemini. Libra. Pisces. Cancer, scorpio.
Capricorn	Capricorn, Sagittarius, Scorpio. Libra. Virgo, Leo.Cancer, Gemini, Taurus, Aries. Pisces. Aquarius.
Aquarius	Aquarius, Cancer, Sagittarius, Taurus, Libra, Pisces, Leo, Capricorn. Gemini, Scorpio, Aries,.Virgo.
Pisces	Pisces, Scorpio, Cancer. Aquarius. Libra, Gemini, Capricorn, Virgo, Taurus, Sagittarius, Leo, Aries

Dasa Varsha in Chara Dasa :- The count for the years of each dasa sign is from the lord of the dasa sign to the dasa sign by Prakriti Chakra, according to the principle of Nadha Prabhriti Rasyantaha gananeeyastu vatsarah. If the lord of the dasa sign is in an odd sign, count the number of dasa signs from the lord of the dasa sign to the dasa sign directly.

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This number is the number of years of the dasa sign. If the lord of the dasa sign is in an even sign, count the number of signs from the lord of the dasa sign to the dasa sign reversely. This number is the number of years of the dasa sign. The dasa sign occupied by its own lord gets 12years. The convention of the planetary debilitation and exaltation need not be considered in the count. For example, if Mars occupies Aries, give 12 years to Aries Dasa sign. If Mars is in Taurus, Aries dasa sign gets 2 years. If Mars is in Gemini, Aries dasa sign gets 1 1 years. If Mars is in Cancer, Aries dasa sign gets 4 years. Thus the dasa varsha or years of each dasa sign may be understood.

Chara Dasa applicable in Female Horoscope:

The basis for chara dasa applicable in female horoscope is a corollary of the 28th aphorism. It is 'Parak Pratyagwa pratyuktam chara dasayam' Parak (Pa=1, Ra=2, Ka=1 121/12=1) means Lagna. Pratyak (ra=2, ya=1, ka =1 112/12=4) means the 4th house. The sage again specifies through the corollary that chara dasa opens from Janma Lagna, already exposed through "pam" in the 28th aphorism, in male horoscope, while it opens from the 4th house of Janma Lagna in the female horoscope. To show that the count of Dasa varsha in Chara Dasa differs from the count in Atma Nadi and other dasas, the sage uses pratyuktam chara dasayam. This means the principle of Nadha Pabhriti rasyantaha should be applied in Chara dasa, contrary to the principle of Nadhantassama, adopted in the sign dasa like Atma Nadi etc.

Reckoning of Dasa signs :

Find out the 4th house of Janma Lagna by Prakritichakra. The dasa signs from the 4th house run according to vikriti chakra padakrama. For exmple - Janma Lagna is Aries. Hence the dasa signs are Cancer, Leo, Virgo, Libra etc., Supose - Janma Lagna is Taurus. Then the dasa signs are Aquarius, Virgo, Aries etc. Suppose - Janma Lagna is Gemini then the dasa signs are Virgo, Capricorn. Taurus, etc., see the table.

Charadasa in Female horoscope

Birth Ascendant	Dasa Signs
Aries	Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini.
Taurus	Aquarius, Virgo, Aries, Scorpio, Gemini, Capricorn, Leo, Pisces. Libra, Taurus, Sagittarius, Cancer.
Gemini	Vireo Capricorn,Taurus,Libra, Aquarius. Gemini, Scorpio, Pisces, Cancer, Sagittarius, Aries, Leo.
Cancer	Aries, Pisces, Aquarius, Capricorn, Sagittarius, Scorpio, Libra, Virgo, Leo, Cancer. Gemini, Taurus.
Leo	Scorpio, Aries, Virgo, Aquarius, Cancer, Sagittarius, Taurus, Libra, Pisces, Leo, Capricorn, Gemini.
Virgo	Gemini, Aquarius, Libra, Taurus, Capricorn, Virgo. Aries, Sagittarius, Leo, Pisces, Scorpio, Cancer,
Libra	Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo,Libra, Scorpio, Sagittarius.
Scorpio	Leo, Pisces, Libra, Taurus, Sagittarius, Cancer, Aquarius, Virgo, Aries, Scorpio, Gemini, Capricorn.
Sagittarius	Pisces, Cancer, Scorpio, Aries, Leo, Sagittarius, Taurus, Virgo, Capricorn, Gemini, Libra, Aquarius.
Capricorn	Libra, Virgo, Leo, Cancer, Gemini, Taurus, Aries, Pisces, Aquarius, Capricorn, Sagittarius, Scorpio.

Aquarius	Taurus, Libra, Pisces, Leo, Capricorn, Gemini, Scorpio, Aries, Virgo, Aquarius, Cancer, Sagittarius.
Pisces	Pisces Sagittarius, Leo, Aries, Scorpio, Cancer, Pisces, Libra, Gemini, Aquarius, Virgo, Taurus, Capricorn.

DASA VARSHA OF CHARA DASA IN FEMALE HOROSCOPE :

By the principle of Nadha Prabhruti Rasyantaha gananeeyastu vatsaraha, the count of years of each dasa sign should be from the lord of the dasa sign to the dasa sign according to Prakriti Chakra. If the dasa sign is an odd sign, count the number of signs from the lord of the dasa sign to the dasa sign directly. This number minus one would be the number of years of the dasa sign. If the dasa sign is an even sign, count the number of signs from the lord of the dasa sign to the dasa sign reversely. This number minus one would be the number of years of the dasa sign. Dasa sign occupied by its own lord gets 12 years. Dasa sign with its lord in its 7th house gets 10 years. Planetary exaltation or debilitation need not be considered in the count of dasa varsha. It should be particularly remembered that in male horoscope the count direct or reverse depends on the odd or even nature of the sign occupied by the lord of dasa sign, while in female horoscope it depends on the odd or even nature of dasa sign.

Chara dasa according to Neelakantta :

Neelakantta's method of exposition of chara dasa from the aphorism, panchame padakramat prak pratyaktwam differs from the method given before.

Panchame (pa=1, cha=6, ma=5 561/12=9) means the 9th house. By the authenticity of two obsolete Sanskrit verses, Neelakantta showed the twelve signs into two groups, viz., Oja pada group, and sama pada group. Neelakantta meant

these two groups from the word 'padakrama' in the aphorism. Aries, Taurus, Gemini, Libra, Scorpio, Sagittarius belong to the oja group while Cancer, Leo, Virgo, Capricorn, Aquarius, Pisces belong to the sama pada group. Hence chara dasa commences from Janma Lagna and the dasa signs run from Janma Lagna directly if the 9th house belongs to the oja pada group.

The dasa signs run reversely fron Janma Lagna if the 9th house belongs to the sama pada group. Though the aphorism does not constitute the commencement of chara dasa, Janma Lagna is taken for granted as the commncing dasa sign, bince Janma Lagna is the strongest of the twelve bhavas, by the aphorism, Mando jyayan gruheshu. This is how the advocates of this method answer by taking this alternate reading in the place of Mandojyayan graheshu. For example Janma Lagna is Aries. The 9th house of Janma Lagna is Sagittarius. This sign belongs to the oja pada roup. Hence the dasa signs from Janma Lagna are directly Aries, Taurus, Gemini etc. Suppose Janma Lagna is Gemini. The 9th house of Janma Lagna is Aquarius which belongsto the sama pada group. Hence the dasa signs are reversely Gemini, Taurus, Aries etc.

DASA VARSHA :

Count the number of signs from the dasa sign to its lord directly if the dasa sign belongs to the oja pada group. This number minus one gives the number of years of the dasa sign. Count the number of signs from the dasa sign to its lord reversely if the dasa sign belongs to the samapada group. This number minus one gives the number of years of the dasa sign.

If the lord of the dasa sign is exalted add 1 year to the above. If the lord of the dasa sign is debilitated, subtract lyear. Dasa sign occupied by its own lord gets 12 years. For Aquarius dasa sign, judge both Saturn and Rahu, for lordship and for Scorpio, judge Mars and Ketu. The principles of choice may

be seen in the 1st pada of the 2nd chapter. For example, Aquarius is the dasa sign. Saturn alone occupies Aquarius and Rahu occupies Sagittarus. Hence Rahu is taken as the lord of Aquarius which belongs to sama pada sign. Hence by reverse count Aquarius gets 2 years.

NEELAKANTTA CHARA DASA

Birth Ascendant	Dasa Signs
Aries	Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces.
Taurus	Taurus, Aries, Pisces, Aquarius, Capricorn, Sagittarius, Scorpio, Libra, Virgo, Leo, Cancer, Gemini.
Gemini	Gemini, Taurus, Aries, Pisces, Aquarius, Capricorn, Sagittarius, Scorpio, Libra, Virgo, Leo, Cancer.
Cancer	Cancer, Gemini, Taurus, Aries, Pisces, Aquarius, Capricorn, Sagittarius, Scorpio, Libra, Virgo, Leo.
Leo	Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Pisces, Aquarius, Aries/ Taurus, Gemini, Cancer.
Virgo	Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces. Aries, Taurus Gemini, Cancer, Leo.
Libra	Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo.
Scorpio	Scorpio, Libra, Virgo, Leo, Cancer, Gemini, Taurus, Aries, Pisces, Aquarius. Capricorn, Sagittarius.
Capricorn	Capricorn, Sagittarius, Scorpio. Libra, Virgo, Leo, Cancer, Gemini, Taurus, Aries, Pisces, Aquarius.
Aquarius	Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn.
Pisces	Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius,

सू०। अत्र शुभः केतुः

Atra subhah ketuh - 29

Ketu is considered as benefic and the sign occupied by Ketu gives the best results in Chara dasa.

RESULTS OF CHARA DASA

1. The dasa sign aspected or occupied by an exalted planet or by any benefic gives benefic results. The dasa sign occupied or aspected by a malefic gives evil results.
2. The dasa sign occupied by Ketu is the best for bestowing the benefic results.
3. Libra, Taurus, Cancer, Pisces, Sagittarius, Virgo and Gemini dasa signs give benefic results. Marriage, getting a job, or promotion in job and such other auspicious and favourable result are probable. The best of the above dasa signs is Gemini in the order shown above.
4. Leo. Aries, Scorpio, Capricorn and Aquarius dasa signs give evil results. Aquarius is the worst of all in the order. Financial worries, litigations, troubles in job. frequent transfers, breaks in educational career, grief due to death of a parent are probable.
5. Dasa sign of Scorpio is troublesome till the period of antardasa sign occupied by Ketu.
6. In the dasa signs of Capricorn and Aquarius, the native loses some of his wealth, earned already.

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7. Dasa sign of Capricorn causes anxieties eitherin the beginning or in the end.
8. Dasa sign occupied by Rahu, causes troubles related to job, house, lands etc.
9. Dasa sign of Capricorn occupied by Rahu, gives mental imbalance, wanderings, spending away money by bad means, and other troubles.
10. If both the Moon and Venus occupy the 12th of the dasa sign, the native may lose his wealth, in the period of the dasa sign.
11. If both the Moon and Venus occupy the 2nd of the dasa sign, the native earns fabulous money and good job in the period of the dasa sign.
12. If Rahu occupies the 12th of the dasa sign, troubles belonging to job like suspensions, demotions or such punishments are probable occasioning loss of money in the period of the dasa sign.
13. If Rahu occupies the 2nd of the dasa sign, the native will be deprived of his wealth or spends away his money for bad ends in the period of the dasa sign.
14. If Mars and Ketu conjoin in the 12th of the dasa sign, fire accident is probable in the period of dasa sgin.
15. The 6th, 8th and the 12th dasa signs from Janma Lagna give troubles. If they are occupied by debilitated or inimical planets, they are more troublesome.

इति

ज्योतिर्विद; श्रीमत इरंगटि राघवाचार्यस्य पुत्रेण रंगाचार्येण विरचिते जैमिनि सूत्रामृते द्वितीयाध्यायस्य तृतीय: पाद:।

Thus ends the 3rd pada of the 2nd Chapter of Jaimini Sutramritam written by Iranganti RangacharyaS/o. Sri Raghavacharya an erudite of Astrology.

जैमिनिसूत्रामृतम्

JAIMINI SUTRAMRITAM

द्वितीयाध्याये - चतुर्थः पादः

CHAPTER - II PADA - IV

सू०। द्वितीयं भाव बलं चर नवांशे

Dwiteeyam bhava balam chara navamse - 1

This pada begins with a phalita dasa, named chara paryaya dasa. In the end of the previous pada, the phalita dasa, by name chara dasa is exposed, where in Janma Lagna is the commencing dasa sign. But this aphorism gives us to understand that Janma lagna need not necessarily be the commencing dasa sign in chara paryaya dasa but any strong bhava, ascertained by the 2nd category of strength enunciated by the aphorism, swami guru jna drigyogo dwiteeyah. Hence it is deduced from the Vriddha karikas that chara paryaya dasa opens from Janma Lagna or 5th house or 9th house whichever is ascertained strong by the aspect or asociation of its lord, or Jupiter or Mercury.

The karika clearly states that the commencement of chara paryaya dasa should be like that of gochara dasa, known as trikona dasa.

सू०। दशाश्रयो द्वारम्

Dasasrayo dwaram - 2

सू०। ततस्तावतिथं ब्राह्मं

Tatastavatidham bahyam - 3

The sign from which a Dasa commences or any dasa sign which begins under judgement is called dwara sign.

Count the number of signs from Lagna or the commencing dasa sign to the dasa sign. Count the same number from the dasa sign to get Bahya sign. Dwara is called Paka while Bahya is called Bhoga. For example in Atmanadi Dasa, Hora dasa etc., Janma Lagna is Aries which is the commencing dasa sign. Then Aries is both dwara and bahya. The 2nd dasa signis Taurus. Then Taurus is dwara and Gemini is bahya. The 3rd dasa sign is Gemini. Gemini is dwara and Leo is bahya. Thus the dwara and bahya dasa signs may be reckoned. Suppose Janma Lagna is Taurus and is the commencing dasa sign. Then Taurus is both dwara and bahya. The 2nd dasa sign reversely is Aries, because Taurus is an even sign. Then Aries is dwara and Pisces is bahya. The 3rd dasa sign is Pisces. Then Pisces is dwara and Capricorn is bahya. Thus the dwara and bahya dasa signs may be understood. If the order of the dasa signs is direct or reverse and regualar, the twelve dasa signs from the commencing dasa sign are called the dwara signs. The 1st, 3rd, 5th, 7th, 9th and llth dasa signs are called the bahya signs of the first six dwara signs and the same are repeated for the next six dwara signs. But Vriddhas pointed that this count of dwara and bahya is common in the sign dasas like Atmanadi, Hora etc., but differs in Charya Paryaya, Sthira paryaya, and Trikona dasas depending on the order of the succession of the dasa signs. This implies also that these three sign dasas differ from one another, in the order of successions and in the count of dwara and bahya.

CHARA PARYAYA DASA

Vriddhakarika makes special mention of three important Sampat Dasa, viz., Chara Paryaya, 2 Sthira paryaya, 3 Trikona, other wise known as gochara dasa. Since these three phalita dasas are different, the succession of the dasa signs differ and hence the count of dwara bahya also differs.

Ascertain the strongest sign among Janma Lagna, 5th and 9th houses, by the aspect or occupancy of its lord, and

Jupiter and Mercury. Chara Paryaya Dasa begins from Janma Lagna or its 5th house or its 9th house whichever is the strongest of the three. The succession of the dasa signs is according to Prakriti Chakra Pada Krama. It means as follows:

If the commencing dasa sign is cardinal and odd, the dasa signs run directly and regularly. If it is cardinal and even, the dasa signs run reversely and regularly. If it is a fixed and odd sig, the dasa signs run directly but in the order of every 6th. If it is a fixed and even sign, the dasa signs runreversely in the order of every 6th. If it is a dual and odd sign, the dasa signs run directly in the order of kendra panparas and apoklimas. If it is a dual and even sign, the dasa signs run reversely in the order of kendras, panaparas, apoklimas. For example, the commencing dasa sign is Aries. The dasa signs are directly Aries to Pisces. These twelve dasa signs are the dwara signs. The bahya signs respectively of these twelve dwara, signs are Aries, Gemini, Leo, Libra, Sagittarius, Aquarius, Aries, Gemini, Leo, Libra, Sagittarius, Aquarius. Suppose the commencing dasa sign is Cancer. The twelve dasa signs from Cancer are reversely Cancer to Leo. These twelve dasa signs are the dwara signs. The bahya signs of these twelve dwara signs are respectively Cancer, Taurus, Pises, Capricorn, Scorpio, Virgo, Cancer, Taurus, Pisces, Capricorn, Scorpio, Virgo.

If the commencing dasa sign is Taurus, the dasa signs are Taurus, Sagittarius, Cancer, Aquarius, Virgo, Aries, Scorpio, Gemini, Capricorn, Leo, Pisces, Libra. These twelve dasa signs are the dwara signs. The bahya signs are respectively Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces, Taurus, Cancer, virgo, Scorpio, Capricorn, Pisces. If the commencing dasa sign is Leo, the dasa signs are Leo, Capricorn, Gemini, Scorpio, Aries, Virgo, Aquarius, Cancer, Sagittarius, Taurus, Libra, Pisces. These are the dwara signs. The bahya signs are respectively Leo, Gemini, Aries, Aquarius, Sagittarius, Libra, Leo, Gemini, Aries, Aquarius, Sagittarius, Libra.

If the commencing dasa sign is Gemini the dasa signs are Gemini, Virgo, Sagittarius, Pisces, Cancer, Libra, Capricorn, Aries, Leo, Scorpio, Aquarius, Taurus. These twelve dasa signs are the dwara signs. The bahya signs are respectively Gemini, Sagittarius, Gemini, Sagittarius, Leo, Aquarius, Leo, Aquarius, Libra, Aries, Libra, Aries. If the commencing dasa sign is Virgo, the dasa signs are Virgo, Gemini, Pisces, Sagittarius, Leo, Taurus, Aquarius, Scorpio, Cancer, Aries, Capricorn, Libra. These twelve dasa signs are the dwara signs. The bahya signs are Virgo, Pisces. Virgo, Pisces, Cancer, Capricorn, Cancer, Capricorn, Taurus, Scorpio, Taurus Scorpio. The following tables show the dwara and bahya signs of the commencing dasa signs, Aries, Capricorn, Scorpio, Aquarius, Sagittarius and Pisces in Chara Paryaya Dasa.

Commencing Dasa sign = Aries

Dwara	Bahya
Aries	Aries - 1
Taurus	Gemini - 3
Gemini	Leo - 5
Cancer	Libra - 7
Leo	Sagittarius - 9
Virgo	Aquarius- 11
Libra	Aries - 1
Scorpio	Gemini - 3
Sagittarius	Leo - 5
Capricorn	Libra - 7
Aquarius	Sagittarius - 9
Pisces	Aquarius - 11

Commencing Dasa sign = Capricorn

Dwara	Bahya
Capricorn	Capricorn - 1
Sagittarius	Scorpio - 3
Scorpio	Virgo - 5

Libra	Cancer - 7
Virgo	Taurus - 9
Leo	Pisces - 11
Cancer	Capricorn - 1
Gemini	Scorpio - 3
Taurus	Virgo - 5
Aries	Cancer - 7
Pisces	Taurus - 9
Aquarius	Pisces - 11

Commencing Dasa sign = Scorpio

Dwara	Bhaya
Scorpio	Scorpio - 1
Gemini	Capricorn - 11
Capricorn	Pisces - 9
Leo	Taurus - 7
Pisces	Cancer - 5
Libra	Virgo - 3
Taurus	Scorpio - 1
Sagittarius	Capricorn - 11
Cancer	Pisces - 9
Aquarius	Taurus - 7
Virgo	Cancer - 5
Aries	Virgo - 3

Commencing Dasa sign = Aquarius

Dwara	Bhaya
Aquarius	Aquarius - 1
Cancer	Sagittarius - 11
Sagittarius	Libra - 9
Taurus	Leo - 7
Libra	Gemini - 5
Pisces	Aries - 3
Leo	Aquarius - 1
Capricorn	Sagittarius - 11
Gemini	Libra - 9

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Scorpio	Leo - 7
Aries	Gemini - 5
Virgo	Aries - 3

Commencing Dasa sign = Sagittarius

Dwara	Bahya
Sagittarius	Sagittarius - 1
Pisces	Gemini - 7
Gemini	Sagittarius - 1
Virgo	Gemini - 7
Capricorn	Aquarius - 3
Aries	Leo - 9
Cancer	Aquarius - 3
Libra	Leo - 9
Aquarius	Aries - 5
Taurus	Libra - 11
Leo	Aries - 5
Scorpio	Libra - 11

Commencing Dasa sign = Aquarius

Dwara	Bahya
Pisces	Pisces - 1
Sagittarius	Virgo - 7
Virgo	Pisces - 1
Gemini	Virgo - 7
Aquarius	Capricorn - 3
Scorpio	Cancer - 9
Leo	Capricorn- 3
Taurus	Cancer - 9
Capricorn	Scorpio - 5
Libra	Taurus - 11
Cancer	Scorpio - 5
Aries	Taurus - 11

Dasa Varsha in Charya Paryaya asa - The years of each dasa sign should be counted according to the principle of nadhantassamaha, by prakriti Chakra. But here the dasa - sign lord lords are not the lords of the signs, but Atmakaraka and the planets in kendras, panaparas and apoklimas. It means Atamakaraka is the lord of the commencing dasa sign in Chara Paryaya Dasa and the planets in kendra papapara apoklima from Atmakaraka are the lords of the subsequent dasa signs respectively. The count should be direct from the dasa sign to its lord if the dasa sign is odd or reverse if the dasa sign is even.

JUDGEMENT OF RESULTS IN CHARA PARYAYA DASA

1. If both Dwara and Bahya dasa signs are afflicted by malefics, troubles like imprisonment, fevers etc. are probable.
2. Whether the dwara or the bahya dasa sign, though occupied by a malefic does not create troubles, if the malefic owns the dwara or bahya sign
3. The malefic in the dwara or bahya dasa sign if associated with Jupiter does not cause trouble.
4. The results mentioned by the planetary occupancy may be judged.
5. The results of Trikona Dasa may be judged in chara paryaya dasa.

The above results are deduced from the three aphorisms mentioned below:-

सू०। तयोः पापे बंधयो (रे) गादिः
Tayoh bandhayo (ro) gadih - 4

सू०। स्वर्क्षेऽस्य तस्मिन्नपजीवस्य
Swarkshe sya tasminnopajeevasya- 5

सू०। भग्रह योगोक्तं
Bhagraha yogoktam sarvamasmin- 6

सू०। पितृलाभ प्राणितोयम्
Pitrulabha pranitoyam -7

The aphorism means that the stronger of Janma Lagna and its 7th house is the commencing dasa sign. It appears that the sage refers this to sthira paryaya dasa, another important phalita dasa after chara paryaya dasa and this reference is understandable from a Vriddha karika, Balina ssukra sasinoh paryayam tu sthiram nayet. The complete exposition of sthira paryaya dasa is given in Sutrardha Prakasika, a Sanskrit verse exposition of Jaimini by Nrisimha Suri.

STHIRA PARYAYA DASA

Ascertain whether Janma Lagna or its 7th house is stronger, on the basis of the 2nd category of strength, shown by the aphorism, Swami Gurujna drigyoga dwiteeyah, as is done in chara paryaya dasa.

Sthira Paryaya Dasa opens from Janma Lagna or 7th house whichever is stronger. So the first dasa sign is either Janma Lagna or its 7th house. The second dasa sign is the 7th sign of the first dasa sign. The third dasa sign is the 2nd sign of the first dasa sign. The fourth dasa sign is the 2nd sign of the 7th sign. The ffth dasa sign is the 3rd sign of the first dasa sign. Thus twelve dasa signs may be written. The order of the dasa signs should be according to Prakriti Chakra.

But in female horoscope sthira paryaya dasa opens from the 4th house of Lagna or 7th house whichever is stronger. The above order of the dasa signs is according to Vikriti Chakra in female horoscope. The succession of the dasa signs mentioned above may be understood from the tables of Dwara - Bahya given below:

Commencing dasa sign is = Aries

Dwara	Bahya
Aries	Aries - 1
Libra	Aries - 1
Taurus	Gemini - 3
Scorpio	Gemini - 3
Gemini	Leo - 5
Sagittarius	Leo - 5
Cancer	Libra - 7
Capricorn	Libra - 7
Leo	Sagittarius - 9
Aquarius	Sagittarius - 9
Virgo	Aquarius - 11
Pisces	Aquarius - 11

Commencing dasa sign = Taurus

Dwara	Bahya
Taurus	Taurus -1
Scorpio	Taurus - 1
Aries	Pisces - 3
Libra	Pisces - 3
Pisces	Capricorn- 5
Virgo	Capricorn - 5
Aquarius	Scorpio - 7
Leo	Scorpio - 7
Capricorn	Virgo - 9
Cancer	Virgo - 9
Sagittarius	Cancer - 11
Gemini	Cancer - 11

Female Horoscope - Commencing dasa sign

Dwara	Bahya
Aries	Aries - 1
Libra	Aries - 1
Pisces	Aquarius - 11
Virgo	Aquarius - 11
Aquarius	Sagittarius - 9
Leo	Sagittarius- 9
Capricorn	Libra - 7
Cancer	Libra - 7
Sagittarius	Leo - 5
Gemini	Leo - 5
Scorpio	Gemini - 3
Taurus	Gemini - 3

Female Horoscope - Commencing dasa sign = Taurus

Dwara	Bahya
Taurus	Taurus - 1
Scorpio	Taurus - 1
Gemini	Cancer - 11
Sagittarius	Cancer - 11
Cancer	Virgo - 9
Capricorn	Virgo - 9
Leo	Scorpio - 7
Aquarius	Scorpio - 7
Virgo	Capricorn- 5
Pisces	Capricor - 5

DASA VARSHA ;

By the principle of Nadhanta ssamah, the count should be from the dasa sign to the lord of the dasa sign by Prakriti chakra. Like the lords of the dasa signs in Chara Paryaya Dasa, in Sthira Paryaya Dasa also, Atmakarka and the planets in Kendras, Panaparas and apoklimas are the dasa - sign lords.

The results of chara paryaya and trikona dasa may be judged in sthira paryaya dasa too.

सू०। प्रथमे प्राक् प्रत्यक्त्वम्

Pradhame prakpratyaktwam - 8

If the commencing dasa sign is cardinal and odd, the succession of the dasa signs is regular and direct, if cardinal and even, the succession is regular but reverse.

सू०। द्वितीये रवित:

Dwiteeye ravitah - 9

If the commencing dasa sign is fixed and odd, the succession is direct in the order of every 6th sign. It is fixed and even, it is reverse in the order of every 6th sign.

सू०। पृथक्क्रमेण तृतीये चतुष्टयादि

Pridhak karmena triteeye chatushtayadi -10

If the commencing dasa sign is dual and odd, the succession of the dasa signs is direct and in the order of kendra panapara, and apoklima. If it is dual and even, the succession is reverse and in the orderof kendra panapara, apoklima. This concept of prakrit chakra padakrania holds good in the reckoning of the bhavas etc. also. This interpretation is authenticated by the ancient Sanskrit verses, given previously in ttie context of dwara - bahya count concerning chara paryaya dasa. It may be asked - you have interpreted that the succession of the dasa sign is in the order of kendras panaparas and apoklimas in the case of a dual sign in chara paryaya dasa. And you have interpreted the same for the 10th

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aphorism, pridha kramena triteeye chatushtayadi. To authenticate your interpretation, you have brought in Vriddha sloka, where in the line runs Lagna Panchama Bhagyatah (in the order of 1,5,9) in the case of the dual sign. Then does it not come under self -contradiction?

No - the two statements do not differ each since Lagna is Kendra, the 5th is panapara and the 9th house is apoklima. Vriddhas introduced three important phalita dasas specially viz chara prayaya dasa, sthira paryaya dasa and trikona dasa in the context of the count of dwara and bahya, which distinguish from the normal concept of dwara and bahya, of the dasa like Atmanadi and Hora etc. And these three dasas differ from one-another in the succession of the dasa signs and formadon of the bahya signs. Hence to differentiate from the padakarma convention of Trikona Dasa, the succession of the dasa signs is shown in the order of kendras, panaparas and apoklimas. And this accords to the principle of kendrasthadyaha, which means the occupancy of dasa sign lords in the kendras first, next in the panaparas and lastly in the apoklimas. Hence what we interpreted is authentic, valid and applicable. And we use 1,5,9 in Trikona dasa.

सू०। स्वकेन्द्र स्थाद्याः स्वामिनो नवांशानाम्

Swa kendrastha dyaya swamino navamsanam - 11

This aphorism is the basis for dasa varsha of chara paryaya dasa, sthira paryaya dasa and the ensuing karaka dasa. The aphorism means that the atmakaraka and the planets in his kendras, panaparas and apoklimas are the lords of the dasa signs, used for the count of dasa varsha from the dasa sign to the lord of the dasa sign explained above. Hence it is clear that the sign lords are not differed for dasa varsha in the above-mentioned three phalita dasas.

सू०। पितृ चतुष्टय वैषम्य बलाश्रयः स्थितः

Pitru chatushtaya vaishamya balasraya sthitah - 12

Which is the strongest among the kendra panapara apoklima signs? The nswer is the sign occupied by Atmakaraka is the strongest. The dasa varsha begins from the atmakarka, and the rest follows from the atmakaraka.

KARAKA DASA

Karaka dasa opens from the atmakaraka sign. The dasa signs succeed in the order of the kendra., panaparas and apoklimas. These are called, the planetary dasa signs. Count the numer of signs from Janma Lagna to the sign occupied by Atmakarak. Count the number of signs from the 7th house to the sign occupied by Atamakaraka. The number that is greateris the number of years of the atmakraka-dasa sign, which is the first planetary dasa sign.

For example- JanmaLagnaisaScropioandMarksis Atmakaraka posited in Gemini. The number by the count from Janma Lagna to the sign occupied by Atmakaraka is 8 which is greater than the number, 2 by the count from the 7th house to the sign occupied by Atmakaraka. Hence the first planetary dasa sign is Mars-Genimi getting 8 years. Next see whether any other planets are associated with Atmakaraka. If so, count similary as you count for Atmakaraka. The planetary dasa signs follow in the decreasing order of strength of the planets associated with Atmakaraka. Suppose in the example Venus and Rahu are associated with Atmakaraka Mars in Gemini. Venus is stronger than Rahu. Then the 2nd planetary dasa sign is Venus- Gemini -8 and the 3rd planetary dasa sign is Rahu-Gemini = 8.

Next see whether any of the kendras from Atmakaraka are occupied by the planets. Now count from the kendras occupied by the planets to the sign occupied by Atmakaraka. Similary count from the apoklimas to Atmakaraka to get the planetary dasa signs.

Exception : Count from Aries to the sign occupied by Ketu but not from Ketu to the sign occupied by Atmakaraka. In the example given, Ketu is posited in

Sagittarius, the 7th (kendra) from Atmakraka, Mars posited in Gemini, so the 4th planetary dasa sign is Ketu - Sagittarius, getting 9years by the count from Aries. Jupiter is posited in Pisces, the 1 Oth (kendra) from Atmakaraka, Mara. So by the count from Pisces to Atmakaraka, the 5th planetary dasa sign is Jupiter - Pisces getting 4years. Thus the planetary dasa signs from panaparas and next from apoklimas may be found out.

Antardasa lords : Divide the years of the planetary dasa sign by 9 Commencing from the lord of the planetary dasa sign, the antardasa lords are those who are in kendras panaparas and apoklimas. The sookshma dasa lords also may be found similarly.

Upagraha dasa : Find out the planet who crosses more number of signs in the hexad from Lagna to 6th, and in the hexad from the 7th to 12th house. Of the two, the planet who crosses more signs is called 'Upagraha'. If the number is same in the two hexads, the planet who is associated with anothers planet becomes upagraha. If the number of planets associated is the same, decide by the natural strength of the planetto qualify himself as uapgraha. Treat this upagraha as Atmakaraka and find out the planetary dasa signs

सू०। स्वामि बल फलानि च प्राग्वत्

Swami bala phalani cha pragwat - 14

The strengths and results of the dasa signs and the lords of the dasa signs may be judged as mentioned before.

RESULTS OF KARAKA DASA

Atmakaraka transits for one year in the atmakaraka dasa sign. He transits in the second year in the second sign in the third year in the third sign and so on. It means if the dasa varsha of the atmakarka - dasa sign, (the first planetary dasa sign) is 5 years, Atmakaraka transits for 5 years in 5 signs

from Atmakaraka dasa sign, by the rule of one year in one sign. In the manner of Atmkaraka's transit, the planet in the 4th house from Atmakaraka, transits from the sign next to the sign left by Atmakaraka. Similarly the transits of the planets in the 7th and 10th kendras and in the panapana and apoklima houses of Atmakaraka, may be understood. Then the result of the planetary dasa signs may be judged. Generally, the results, good or bad are probable in the begin or in the end of the dasa signs, according to the exaltation debilitation etc. By Mars in the Sun's commencing dasa sign, the Sun is considered exalted. By Venus in the Sun's commencing dasa sign, the Sun is considered, debilitated. Similarly the ending dasa signs, and the exaltation, debilitations etc. in the yearly planet transit signs should be judged. Thus the commencing and ending dasa signs of the Moon and Saturn etc., in yearly planetary transit signs should be judged whether it is the sign of exaltation or debilitation, whether occupied by exalted or debilitated planet, whether benefic or malefic occupies etc. Here is a convention that the planet, connected with the sign of exaltation or with the exalted planet, is considered as the exalted planet. Similar is the concept of the debilitated planet. In the planetary dasa sign of the exalted planet, the planet in the antardasa sign gets exaltation.

The begin and the end of Capricorn dasa sign is trouble some. Capricorn with Rahu therein causes heavy loss of money due to Government. The Moon and Venus in the 12th of the dasa sign, cause loss of money due to Government. The Moon and Venus in the 2nd confer fabulous wealth, government job etc. Rahu in the 2nd, cuases loss of money. Mars and Ketu in (he 12th creates fire accident. Aquarius occupied by Rahu is favourable. Scorpio occupied by Ketu is favourable. These results are judged in Trikona Dasa.

The planets capable of bestowing Raja yoga if posited in between two or three benefics confer good results in the dasa signs. Rahu in the four signs from Aquarius, and Ketu

in the four signs rom Scorpio are favourable in the beginning of the dasa sign.

In the begin and in the and of the benefic planetary dasa sign, much beneficence is expected. Debilitated dasa sign causes loss of wealth. If the planet of the benefic planetary dasa sign occupies Capricorn, or if a sign which the planetary dasa sign ends is aspectedor occupied by Venus or the Moon, loss of wealth is due to the wrath of the government. Rahu occupying or aspecting the navamsa sign of the ending sign of the planetary dasa sign, causes poverty, death or imprisonment, or banishment from country etc. A dasa sign with the malefics in the trikonas, is certainly troublesome and creates much anguish and grief. The sign of the planetary dasa sign that ends, if occupied by the malefics or with the malefics in the badhaka places, causes grief, imprisonment and loss of money etc. But the same if connected with benefics, or exalted planets or the planets in own houses, bestows happiness and money.

Rahu in the 3rd, 6th, 8th and 12th of the badhaka lord causes troubles, illness, travel, loss of money etc. The same are expected by Rahu/Ketu in the trikonas of the dasa sign lord. The antardasa sign occupied by the Sun, Mars, Rahu or Saturn, causes troubles from the government, fever etc. If the antardasa sign is the sign of exaltation of the dasa sign lord or if the exalted planet is posited in the trikona of the antardasa sign, happiness, gain of good position or job, birth of a son, gain of money, prosperity, fame etc. are expected. If the dasa sign lord is aspected by jupiter or in the benefic sign, gain of money, marriage, birth of son etc. are expected.

DREKKANA DASA

Find out the drekkana sign of the 7th house lord of Janma Lagna. If this is the sign of exaltation or debilitation or own house of the 7th house lord or if this sign is occupied or aspected

by benefics, Rajayoga forms. By the aspect or occupancy of malefics Rajayoga fails. By both benefics and malefics, judge the quantum of Rajayoga based on planetary strength. Succession of Dasa signs: If the drekkana sign of 7th house lord is cardinal, the dasa signs run directly. If it is a fixed sign, the order of the dasa signs is every 6th, if it is a dual sign the order is kendra panapara aphoklima. Dasa sign lords here are not the sign lords, but the lord of the drekkana sign of 7th house lord, and the planets in kendra panapara apoklima from him. Deem the twelve bhavas of these dasa sign lords and judge the results of the bhavas by their connection with benefics and malefics. Judge the results by the planetary occupancy or aspect of the benefics or malefics and by the arudha signs of the bhavas,. Dasa sign with malefics in its 4th and 8th houses, gives troubles like loss of job, but with benefics, gives job, money etc. The rest may be examined as in chara dasa.

सू०। स्थूलादर्श वैषम्याश्रयो मण्डूक स्त्रिकूटः

Sthooladarasa vaishamya srayo manduka strikutah - 15

MANDUKA DASA

Now the sage makes an exposition of Manduka Dasa. Sthoola means Lagna by the katapayadi numerical value. Adarsa means the 4th house by the same rule. Sthoola or Lagna implies the 7th house also by upalakshanam. And the Manduka Dasa has a different recourse concerning its commencement, as we understand from the aphorism. In male horoscope, Manduka Dasa opens from Tanma Lagna or 7th house whichever is stronger. In female horoscope, Manduka Dasa opens from the 4th house of Janma Lagna or of 7th house whichever is stronger. This is the opinion of Virddhas too. Manduka means frog and like the jump of the frog, the padakrama of the dasa signs is Lagna Panchama bhagyatah (1,5,9etc.), Dasa Varsha or the number of years of each dasa - sign is deduced from the word, trikuta. A cardinal sign a fixed sign and a dual sign form together a triad, each carrying 7years, 8 years and 9 years respectively

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which are a fixed triad of Dasa Varsha like trikuta.

सू०। निर्याण लाभादि शूल दशा फले

Niryan labhadi soola dasa phale - 16

Soola Dasa begins from the 7th of the death inflicting dasa-sign.

सू०। पुरुषे समा सामान्यत:

Purushe sama ssamanyatah - 17

The sage enunciates general principle concerning the commencement of sign - dasas and dasa varsha. In the absence of specific injunction, the sign - dasas in male horoscopes open from Janma Lagna if it is an odd sign and the number of years of each dasa sign is nine.

सू०। सिद्धा उडुदाये

Siddha ududaye - 18

The constellational dasas like Vimshottari, Ashtottari etc. are well - known from classical treatises of parasari.

सू०। जगत्तस्थुषम्या योगार्धे

Jagattasthushorardham yogardhe - 19

सू०। स्थूलादर्श वैषम्या श्रयमेतत्

Sthoola darsha vaishamya srayametat - 20

YOGARDHA DASA

Yogardha Dasa is another important phalita dasa, connected with both both chara dasa and sthira dasa. In male horoscope, yogardha dasa begins from Janma lagna or 7th house whichver is stronger. In female horoscope yogardha dasa begins from the 4th house of Janma Lagna or 7th house whichever is stronger. In both the horoscopes, the succession of the dasa signs is regular and direct irrespective of odd or even nature or cardinal, fixed, or dual nature of the commencing dasa sign.

The count of dasa varsha is also deduceable by Jagat

(chara) tasthusho (sthira) rardham yogardhe. Thi means as follows :

Find out the years of the dasa sign in Chara Dasa and find out whether the same dasa sign carries 7 or 8 or 9 years according to the nature of cardinal, fixed or dual sign as is done in sthira dasa. The half of the sum of the two is the number of years of the dasa sign in yogardha dasa. Suppose the dasa varsha or the number of years of Cancer dasa in yogardha dasa is required. Suppose according to chara dasa it gets 9 years. Because Cancer is a cardinal sign, it carries 7 years according to Sthira Dasa. Hence Cancer dasa sign in yogardha dasa gets 8 years (9+7/2=8). Judge the results in yogardha dasa based on the dasa sign, drekkana sign and navamsa sign, argala, and arudha etc.

सू०। कुजादि स्त्रिकूट पद क्रमेण दृग्दशा

Kujadistrikuta pada kramena drigdasa - 21

DRIG DASA

Kuja (81/12=9) means the 9th house and hence Drig Dasa begins from the 9th house of Janma Lagna. The succession of the dasa signs is according to trikuta padakrama. Trikuta padakrama means the padakrama of the triad of cardinal, fixed, dual signs which is nothing but the order of 1,5,9 etc. If the 9th house is a cardinal sign, the trikuta forms with the cardinal fixed and dual signs in the order of 1,5,9. If the 9th house is a fixed sign, the trikuta forms with the fixed, dual and cardinla signs in the order of 1,5,9If the 9th house is a dual sign, the trikuta forms with the dual cardinal and fixed signs in the order of 1,5,9. Hence this is called trikuta padakram. Hence the dasa signs are, the 9th house of Janma Lagna, the 5th and 9th from it, the 10th house of Lagna, the 5th and 9th from it, the 1 1th house of Lagna, the 5th and 9th from it and the 12th house of Lagna, the 5th and 9th from it.

The word, trikuta also indicates the triad of cardinal, fixed and dual signs carrying 7,8 and 9 years respectively. Thus the aphorism speaks of the opening of Drik Dasa, the succession of the dasa signs and the dasa varsha.

DRIG DASA

Lagna	Dasa Signs
Aries	Sagittarius, Aries, Leo, Capricorn, Taurus, Virgo, Aquarius, Gemini, Libra, Pisces, Cancer, Scorpio.
Taurus	Capricorn, Taurus, Virgo, Aquarius, Gemini, Libra, Pisces, Cancer, Scorpio, Aries, Leo, Sagittarius.
Gemini	Aquarius, Gemini, Libra, Pisces, Cancer, Scorpio, Aries, Leo, Sagittarius, Taurus, Virgo, Capricorn.
Cancer	Pisces, Cancer, Scorpio, Aries, Leo, Sagittarius, Taurus, Virgo, Capricorn, Gemini, Libra, Aquarius.
Leo	Aries, Leo, Sagittarius, Taurus, Virgo, Capricorn, Gemini, Libra, Aquarius, Cancer, Scorpio, Pisces.
Virgo	Taurus, Virgo, Capricorn, Gemini, Libra, Aquarius, Cancer, Scorpio, Pisces, Leo, Sagittarius, Aries.
Libra	Gemini, Libra, Aquarius, Cancer, Scorpio, Pisces, Leo, Sagittarius, Aries, Virgo, Capricorn, Taurus.
Scorpio	Cancer, Scorpio, Pisces, Leo, Sagittarius, Aries, Virgo, Capricorn, Taurus, Libra, Aquarius, Gemini.
Sagittarius	Leo, Sagittarius, Aries, Virgo, Capricorn, Taurus, Libra, Aquarius, Gemini, Scorpio, Pisces, Cancer.
Capricorn	Virgo, Capricorn, Taurus, Libra, Aquarius, Gemini, Scorpio, Pisces, Cancer, Sagittarius, Aries, Leo.
Aquarius	Libra, Aquarius, Gemini, Scorpio, Pisces, Cancer, Sagittarius, Aries, Leo, Capricorn, Taurus, Virgo.
Pisces	Scorpio, Pisces, Cancer, Sagittarius, Aries, Leo, Capricorn, Taurus, Virgo, Aquarius, Gemini, Libra.

सू०। मातृ धर्मयो स्सामान्यं विपरीत मोज कूटयो:

Matrudharmayossamanyam vipareeta moja kutayoh- 22

सू०। यथा सामान्यं युग्मे

Yadha samanyam yugme - 23

It is said previously in the 1st pada of the 1st Chapter, that the reckoning of sign dasa, 'bhavas[1] ect. may be sometimes by Prakriti chakra, some times by vikriti chakra and sometimes by udayachakra. But the count of dasa - varsha is always by Prakriti chakra. This is what the sage intends to clarify here through the milieu of two aphorisms. Matru means the 5th sign. Ma =5, ta=6 65/12=5) the 5th zodical sign is Leo. Dharma means the llth sign. Dha =9, ma = 5 59/12=11. The llth zodical sign is Aquarius. So the count of Dasa - varsha of Leo and Aquarius is samanyam, which means direct, though Leo and Aquarius belong to samapda group which warrants reverse reckoning. Vipareetam oja kutayoh-by dual number Taurus and Scorpio belong to the oja ada group. So the count of dasa varsha of Scorpio and Taurus is reverse, though these two belong to the oja pada group which warrants direct reckoning. Yadha samanyam yugme - The rest of the even signs have the reverse reckoning, while the rest of the odd signs have the direct reckoning. Thus the aphorism emphasises

the direct count for the odd signs, and reverse count for the even signs concerning the count of dasa varsha.

सू०। पितृ मातृ धर्म प्राण्यादिस्त्रिकोणे

Pitrumatru dharma pranyadi strikone - 24

TRIKONA DASA

Pritu (61/12=1) Lagna, Matru (65/12=5) 5th house, Dharma = 9th house. According to katapayadi pneumonic value, a word, 'dhana' is a proper substitute of dharma. So Trikona Dasa opens from Janma Lagna or 5th house or 9th house whichever is strong.

A Vriddha Karika gives the exposition of Trikon Dasa as follows:

MALE HOROSCOPE : Find the strongest of Janma Lagna, the 5th and the 9th house, ascertained by the second category of strength, known from Swami Guru Jna drigyogo dwiteeyah. If the strongest is an odd sign, Trikona Dasa begins from it and the order of the dasa signs runs by the padakrama. If the strongest is an even sign, Trikona Dasa begins from its sammukha sign and the order of the dasa signs run by the Padakrama. In both the cases, since the commencing dasa sign is odd, the dasa signs run in the direct and by the padakrama order according to cardinal, fixed and dual nature of the commencing dasa sign..

For example - the strongest of Lagna, 5th and 9th houses in male horoscope is Aries. Then the dasa signs are Aries to pisces in the direct order. Suppose the strongest is Taurus. The dasa signs are Libra to Virgo in the direct order. Suppose the strongest is Gemini. Then the dasa signs are Gemini, Libra, Aquarius, Cancer, Scorpio, Pisces, Leo, Sagittarius, Aries, Virgo, Capricorn, Taurus. Suppose the strongest sign is Cancer. Then the dasa signs are Aquarius, Cancer, Sagittarius, Taurus, Libra, Pisces, Leo, Capricorn, Gemini, Scorpio, Aries, Virgo, Thus the dasa signs may be

found out from the commencing dasa sign, in the direct and pada krama order.

FEMALE HOROSCOPE : If the strongest of Janma Lagna, 5th house and 9th house is an odd sign, take its sammukha sign to begin Trikona Dasa. If the strongest is an even sign, begin Trikon Dasa from it. In both the cases since the commencing dasa sign is even, the dasa signs run in the reverse and pada krama order according to the cardinal, fixed and dual nature of the commencing dasa sign.

For example - in female horoscope, the strongest of Lagna, 5th and 9th houses, is Aries, The dasa signs are Scorpio Gemini, Capricorn, Leo, Pisces, Libra, Taurus, Sagittarius, Cancer, Aquarius, Virgo, Aries.

Suppose the strongest sign of Lagna, 5th and 9th houses is Taurus, Then the dasa signs are Taurus, Sagittarius, Cancer, Aquarius, Virgo, Aries, Scorpio Gemini, Capricorn, Leo, Pisces, Libra. Thus the dasa signs may be foun d out from the commencing dasa sign in the reverse and padakrama method.

MALE HOROSCOPE : TRIKONA DASA

Strong sign among	Lagna, 5th and 9th	Dasa Signs
Aries or Scorpio	Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces.	
Taurus or Libra	Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo.	
Gemini or Virgo	Gemini, Libra, Aquarius, Cancer, Scorpio, Pisces, Leo, Sagittarius, Aries, Virgo, Capricorn, Taurus.	
Cancer or Aquarius	Aquarius, Cancer, Sagittarius, Taurus, Libra, Pisces, Leo, Capricorn, Gemini,	

	Scorpio, Aries, Virgo.
Leo or Capricorn	Leo, Capricorn, Gemini, Scorpio, Aries, Virgo, Aquarius, Cancer, Sagittarius, Taurus, Libra, Pisces.
Sagittarius or Pisces	Sagittarius, Aries, Leo, Capricorn, Taurus, Virgo, Auarius, Gemini, Libra, Pisces, Cancer, Scorpio.

FEMALE HOROSCOPE : TRIKONA DASA

Strong sign among	Lagna, 5th and 9th Dasa Signs
Aries or Scorpio	Scorpio, Gemini, Capricorn, Leo, Pisces, Libra, Taurus, Sagittarius, Caner, Aquarius, Virgo, Aries.
Taurus or Libra	Taurus, Sagittarius, Cancer, Aquarius, Virgo, Aries, Scorpio, Gemini, Capricorn, Leo, Pisces, Libra.
Gemini or Virgo	Virgo, Taurus, Capricorn, Leo, Aries, Sagittarius, Cancer, Pisces, Scorpio, Gemini, Aquarius, Libra.
Cancer or Aquarius	Cancer, Gemini, Taurus, Aries, Pisces, Aquarius, Capricorn, Sagittarius, Scorpio, Libra, Virgo, Leo.
Leo or Capricorn	Capricorn, Sagittarius, Scorpio, Libra, Virgo, Leo, Cancer, Gemini, Taurus, Aries, Pisces, Aquarius.
Sagittarius or Pisces	Pisces, Scorpio, Cancer, Aquarius, Libra, Gemini, Capricorn, Virgo, Taurus, Sagittarius, Leo, Aries.

Dasa varsha in Trikona Dasa: Apply the principle of nadhanta ssamaha prayena by Prakriti chakra. Count the number of signs from the dasa sign to the preceding sign of the sign ccupied by the dasa sign lord. This number is the number of years of the dasa sign. The count should be direct

from the dasa sign if it is odd or reverse if it is even.

Dasa sign occupied by its lord gets 12 ears. Dasa sign with its lord in its 7th gets 10 years.

If the dasa sign lord is exalted, add lyear to the countJf the dasa sign lord is debilitated subtract lyear from the count.

सू०। तत्र द्वारबाह्याभ्यां तद्वत्

Tatra dwara bahya bhyam tadwat -25

The sage instructs us to judge the results in Trikona Dasa on the basis of dwara and bahya dasa signs, as are considered in the sign Dasas like chara paryaya, sthira paryaya etc. By the special mention of these three sampat dasas in vriddha karika, it goes without saying that these dasas have the special reckoning of Dwara and Bahya signs, differing from one another. The diferent dwara - bahya count of chara paryaya and sthira paryaya is dealt previously. Though the reckoning of dwara - bahya, in respect of cardinal and fixed signs in chara paryaya and trikona is the same, the count in Trikona Dasa differs in respect of the dual signs from that of chara paryaryaya dasa. This count accords with the line, 'Lagna Panchama B hagyeteh' in the verse of Vriddha. The method of count is shown by an obsolete Sanskrit verse.

It is as follows:

The twelve dasa signs from the commencing dasa sign are called the dwara signs. If the commencing dasa sign is cardinal, the 1st, 3rd, 5th, 7th, 9th and llth signs from the commencing dasa sign, are called the bahya signs of the first six dwara signs, and the same are repeated for the next six dwara signs,

If the commencing dasa sign is fixed, the 1st, llth, 9th, 7th, 5th and 3rd signs are called the bahya signs of the first six dwara signs and the same are repeated for the next six dwara signs. If the commencing dasa sign is dual, the 1st, 9th, 6th, 3rd, llth and 8th signs are called the bahya signs of the first

six dwara signs and the same are repeated for the next six dwara signs. The count should be direct if the commencing dasa sign is odd or reverse if it is even.

COMMENCING DASA SIGN - ARIES

Dwara	Bahya
Aries	Aries - 1
Taurus	Gemini - 3
Gemini	Leo - 5
Cancer	Libra - 7
Leo	Sagittarius - 9
Virgo	Aquarius - 11
Libra	Aries - 1
Scorpio	Gemini - 3
Sagittarius	Leo - 5
Capricorn	Libra - 7
Aquarius	Sagittarius - 9
Pisces	Aquarius - 11

COMMENCING DASA SIGN - CANCER

Bahya	Dwara
Cancer	Cancer - 1
Gemini	Taurus - 3
Taurus	Pisces - 5
Aries	Capricorn- 7
Pisces	Scorpio - 9
Aquarius	Virgo - 11
Capricorn	Cancer - 1
Sagittarius	Taurus - 3
Scorpio	Pisces - 5
Libra	Capricorn- 7
Virgo	Scorpio - 9
Leo	Virgo - 11

COMMENCING DASA SIGN -LEO

Dwara	Bahya
Leo	Leo - 1
Capricorn	Gemini - 11
Gemini	Aries - 9
Scorpio	Aquarius- 7
Aries	Sagittarius - 5
Virgo	Libra - 3
Aquarius	Leo - 1
Cancer	Gemini - 11
Sagittarius	Aries - 9
Taurus	Aquarius - 7
Libra	Sagittarius - 5
Pisces	Libra - 3

COMMENCING DASA SIGN - TAURUS

Dwara	Bahya
Taurus	Taurus - 1
Sagittarius	Cancer - 11
Cancer	Virgo - 9
Aquarius	Scorpio - 7
Virgo	Capricorn- 5
Aries	Pisces - 3
Scorpio	Taurus - 1
Gemini	Cancer - 11
Capricorn	Virgo - 9
Leo	Scorpio - 7
Pisces	Capricorn - 5
Libra	Pisces - 3

COMMENCING DASA SIGN - GEMINI

Dwara	Bahya
Gemini	Gemini - 1
Libra	Aquarius - 9
Aquarius	Scorpio - 6
Caner	Leo - 3
Scorpio	Aries - 11
Pisces	Capricorn - 8
Leo	Gemini - 1
Sagittarius	Aquarius - 9
Aries	Scorpio - 6
Virgo	Leo - 3
Capricorn	Aries - 11
Taurus	Capricorn - 8

COMMENCING DASA SIGN - VIRGO

Dwara	Bahya
Virgo	Virgo- 1
Taurus	Capricorn - 9
Capricorn	Aries - 6
Leo	Cancer - 3
Aries	Scorpio - 11
Sagittarius	Aquarius - 8
Cancer	Virgo - 1
Pisces	Capricorn - 9
Scorpio	Aries - 6
Gemini	Cancer - 3
Aquarius	Scorpio - 11
Libra	Aquarius - 8

सू०। धासगैरिकात्पत्नी कराकत्कारकैः फलादेशः

Dhasagairikatpatni karatkarakaihi phaladeshaha -26

The aphorism means that the results should be judged from the 7th (dha=9, sa=7 79/12=7) the 3rd (ga=3, ri=2 ka=l 123/ 12=3) Lagna (pa=l,na=0 -1) and 9th (ka=l ra=2 21/12=9) and from the karakas. This means that the results may be judged on the basis of dwara bahya signs of the planetary placement and gochara. Benefics in kendras and konas of the dwara and bahya signs, give favourable results, by horoscope or transit. Benefics in the 3rd, 8th and 12th houses gives bad results. This is one school of thought. The planet in the 7th sign of the stronger of Lagna lord and Atmakaraka becomes Atmakaraka. The good or bad results may be judged by the nature of Atmakaraka, by the sign occupied by him, by his navamsa sign and by the planet aspecting Atmakaraka. The planet in the 5th house from the stronger of the Sun and Venus is pitrukaraka. The planet in the 4th house from the stronger of the Moon and Mars, is the matrukaraka. The planet in the 7th house from the stronger of the 7th house lord and Venus is darakaraka. The planet in the 5th house from the stronger of the 5th house lord and Jupiter is putrakaraka. The reckoning may be understood by graha chakra.

Add the longitude of the Sun to the sign occupied by any karaka ascertained above. At the time when the sun transits the sign obtained above, activity in politics, or in governmetn job etc., is probable. If the above sign is in the kendra of Atmakaraka, gain of award or promotion etc. are probable. If it is in panapara, mixed results happen. If is is in apoklima, failure in the above activities is probable. When the Moon transits the sign which is obtained by adding the longitude of the Moon to Atmakaraka sign, mental happiness may be expected. When Mars transits in the sign got by adding the longitude of Mars to Atmakaraka sign, brothers may be happy. When Mercury transits in the sign got by adding the longitude of Mercury to Atmakaraka sign, success in

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educational activity is probable. When Jupiter transits in the sign got by adding the longitude of Jupiter to Atmakaraka sign, birth of a son may be expected. Similarly the results concerning brother, son etc. may be judged by the corresponding karakas. Appraisal of the benefic or malefic results may be made according to the kendra, panapara and apoklima positions of the signs from Atmakaraka. This is the second method of judging results in Trikona Dasa. That is why Trikona Dasa is also called Gochara Dasa.

1. Malefics in the 5th, 9th and 8th of dwara and bahya signs, create trouble and danger by fights or war.
2. Malefics in the 3rd and 6th, give strength to body and victory over the enemies.
3. Benefics in the 3rd and 6th cause weakness in body and defeat in fights.
4. Benefics in the 12th give bad results in the 4th give good results.
5. A benefic sign is favourable while a malefic signs is unfavourale.
6. A malefic in the benefic sign gives bad results first and good result next.
7. A benefic in the malefic sign, gives first good result and next bad result.
8. Loss of money is probable in the inimical sign, while gain of money is probable in the friendly sign.
9. Good reputation is probable in the exalted sign while humiliation is probable in the debilitated sign.

1. Benefics in the 2nd and 5th house of the dasa sign - secures job, success in all endeavours.
2. Malefics in 3rd and 6th - victory over enemies.
3. Benefics in the 4th happiness.

4. Benefics in the 8th - maintains good health.
5. Benefics instead of malefics and malefics instead of benefics in the above places give contrary results.
6. Both benefics and malefics in the above places mixed results. Judge all the above results by dwara and bahya signs particularly in Trikona Dasa, Drig Dasa, Chara Paryaya dasa and Sthira Paryaya Dasa.

SPECIALITY IN TRIKONA DASA

1. Malefics in both dwara and bahya signs - ill health, mental anguish.
2. Malefics in the 7th of dwara and bahya signs - ill health to wife.
3. Malefics in the 4th- change of place or transfer.
4. Malefics in the 5th- grief due to progeny.
5. Malefics in the 10th- loss of reputation.
6. Malefics in the 9th- trouble to father.
7. Malefics in the 8th- of dwara sign - troubles.

Benefics in the above give good results. Both benefics and malefics give mixed results.

RESULTS COMMON TO ALL THE SIGN DASAS :

1. The Moon and Venus in the 2nd of the dasa sign by Prakriti Chakra - Earns fabulous money.
2. The Moon and Venus in the 12th - loss of money due to Government.
3. Rahu in the 2nd - heavy expenditure of money.
4. Rahu in the 12th - trouble from fever.
5. Dasa sign occupied by Rahu - wanderings to distant places.
6. Cardinal Dasa sign - frequent transfers.

7. Dual dasa signs and the dasa signs occupied by the Moon and Venus - moves about frequently.

8. Malefics in the 9th of dasa siogn - troubles to father.

Thus deem the dasa sign as Lagna and judge the results by the benefics and the malefics in the corresponding bhavas.

RESULTS OF EXALTED AND DEBILITATED PLANETS

Exalted Sun -	Favour from government, gain of corn, cattle etc.
Debilitated Sun -	wrath of government, disease in neck and throat, eye disease, headache - fear from animals.
Exalted Moon -	Gain of cloth from foreign country - gain of land.
Debilitated Moon -	troubles, ill - health to mother.
Exalted Mars-	Army chief, livelihood by quarrels and litigations.
Debilitated Mars -	Imprisonment, bodily heat or suffering.
Exalted Mercury -	Construction of wells, temples and devotion to Vishnu.,
Debilitated Mercury -	Disease in tongue, typhoid.
Exalted Jupiter -	Performance of Yajna, writing of books, fame.
Debilitated Jupiter -	Scandal, distaste in food etc.
Exalted Venus -	Enjoyment of luxuries.
Debilitated Venus -	Scandal to wife, humiliation.
Exalted Saturn -	Construction of temple, leadership of village.

Debilitated Saturn -	Windy disease.
Exalted Rahu -	Tendency to fight, dependent on others.
Debilitated Rahu -	Ascending on lance or spear.
Exalted Ketu -	devotion to Vishnu.
Debilitated Ketu	Imprisonment.

TRANSIT RESULTS

1. When the Sun with one or two benefics transits the sign occupied by Yogada, the native may secure Govt. job.
2. When the Sun with one or two malefics transits the sign occupied by Yogada or when debilitated in that sign, contrary results are expected.
3. When the Moon transits the Yogada sign, happiness is expected.
5. At the tim e of Mercury transiting the Yogada sign, happiness is probable by vedic activities.
6. When Jupiter transits the Yogada sign, the native secures Government job.
7. When Venus trransits the Yogada sign, marriage happens, attains honour etc.
8. When Saturn transits the Yogada sign, mental anguish may result.
9. When Rahu transits the Yogada sign, bad name, bad activities and doing harm to others are the results expected.
10. Similarly, the results may be judged when the benefics or malefics transit the trikonas of the dasa signs.
11. By the malefic aspect, bad results, by the benefic aspect good results may be judged.
12. If the 12th house lord with one or two benefics transit

the Yogada sign, expenditure of money in the performance yajna, marriage etc. is expected.

RESULTS OF LONGITUDINAL TRANSIT:

Add the longitude of yogada and the lord of Lagna. Divide this by 2. You get sphuta yoga lagna.

Example :

The longitude of Lagna Lord, Mars	3s	17°	20'
The longitude of Yogada, Saturn	7s	1°	43'
	10s	19°	03'

Therefore 10s 19* 03'/2=5s 9* 31'
Hence shutayoga lagna = Virgo 9° 31'
Sphuta yoga navamsa = pisces

1. When the Sun transits the Sphuta yoga lagna, the native obtains money through government. Butif the Sun is debilitated there, the native loses money due to govt.

When the strong Moon transits the sphuta yoga lagna, the native obtains money from foreign country or from Government. When Mars transits the sphuta yoga lagna the native suffers from ulcers, boils etc. and often enters into quarrels or fire accidents etc. When Mercury transits, gain or money from litigations, or business, enjoyment withp restitutes etc. are expected. When Jupiter transits, birth of a son is expected. When Venus transits, the native receives felicitation honours, and gets money. When Saturn transits, troubles due to quarrel and ill - health are expected. When Rahu transits, injuries due to fall or quarrels are feared. When Ketu transits, pilgrimage may be expected. In the absence of yogada graha, kevala may be taken or in the absence of kevala too, the lord of the Moon sign may be taken to get sphuta yoga lagna. In the sign dasas like Trikona Dasa, etc. take the sign got by adding the longitudes of Lagna Lord and the lord of the dasa sign, and judge the transit results as mentioned above.

Find out the sign obtained by adding the longitudes of Jupiter and Yogada. When Jupiter transits the 5th house of this sign, birth of a son may be expected. Find out the sign obtained by adding the longitudes of Venus and yogada. When Venus transits the 7th house of this sign, marriage occurs. When Mars transits the 3rd house of the sign obtained by adding the longitudes of Mars and yogada, birth of brother may be expected. When Mercury transits the 6th house of thes ign obtained by adding the longitudes of Mercury and yogada, the native may become popular among kith and kin.

Add the longitudes of Lagna lord and 8th house lord to get sphuta yoga lagna. When Saturn and Rahu transit the trikonas of this shputa yoga lagna, death of the native may happen. When a debilitated planet transits the sphuta yoga lagna or its 8th house, humiliation or insults may be expected. When a malefic transits loss of money may be expected. When an exalted planet transits honours are expected. If the transit malefic is in malefic navamsa, troubles in job are indicated. If the transit planet is conjunct with Rahu, imprisonment may be indicated. Thus if a good astrologer makes a proper judgement of the above mentioned secrets, his predictions would never go wrong.

सू०। तारार्कांशे मन्दद्यो दशेशः

Tarakamse mandadyo dasesah - 27

Tara means a star. Arka means the Sun. Since the Suns are twelve in number, arka. means 12. Amsa means a division. Thus Tararkamsa hints at the twelve divisions of the star period to calculate Tara Lagna. Mandadyo means the commencement of the count from Manda (ma=5, da= Therefore 8 85/12=1) meaning Janma Lagna.

CALCULATION OF TARA LAGNA:

Divide the total duration of the Moon's star in ghatis by 12. Divide the elapsed duration (Bhukti) of the Moon's star at the time of child - birth by the quotient obtained

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above. The quotient now obtained plus 1 will be the number of signs to be counted from Janma Lagna to get ara Lagna.

Step - 1 TDS/12=Q
Step - 2EDS/Q=Q1
Step - 3N=Q,+1
TDS = Total duration of Moon's star in ghtatis
EDS = Elapsed duration of Moon's star
Q,Q1 = Quotients
N = Number of signs to be counted from Janma Lagna to get Tara Lagna.

ALTERNATIE METHOD :

Find out the elapsed vimshottari planetary dasa at the time of birth. Convert this into months. Divide this by its planetary dasa constant. The quotient plus 1 gives Tara Lagna when counted from Janma Lagna. In both the methods, the count fromJanma Lagna should be direct. But if Ketu is the dasa lord, count reversely from Janma Lagna to get Tara Lagna.

EVDM/PDC	=	Q
ThereforeN	=	Q+1
EVDM	=	Elapsed Vimshottari Dasa inmonths
Q	=	Quotient
N	=	Number to count for Tara Lagna
PDC	=	Planetary dasa constant

(PDC: Sun = 6, Moon = 10, Mars = 7, Rahu = 18, Jupiter 16, Saturn = 19, Mercury = 17, Ketu = 7 Venus = 20)

सू०। तस्मिन्नच्चे नीचेवा श्रीमन्तः
Tasminnuche neche va srimantah - 28

सू०। स्वमित्रभे किंचित्
Swamitrabhe kimchit - 29

सू०। दुर्गतोऽपरथा
Durgatoapara dha - 30

THREE CLASSIFIED YOGAS ARE ENUNCIATED FRM THE THREE APHORISMS :

1. SREEMANTA YOGA:

1. An exalted or debilitated planet in Tara Lagna.
2. Exaltation or debilitation of the lord of Tara Lagna.
3. Occupancy of the waxing Moon.
4. Exaltation of the planetary dasa lord.

2. DHANA YOGA :

1. Tara Lagna occupied by its own lord or by a friendly planet.
2. The lord of Tara Lagna is in his own house or friend's house.
3. The planetary dasa lord is in own house or friend's house

3. NIRDHANA YOGA :

1. Tara Lgna occuped by inimical planet.
2. The lord of Tara Lagna is in an inimical sign.
3. The planetary dasa lord is in an inimical sign.

4. RESULTS OF THE YOGAS :

1. The native born with Sreeemanta yoga becomes opulent and / or placed in high government service.
2. The native born with Dhana yoga will have satisfactory financial position and will be happy and contented with his job.
3. The native born with Nirdhana yoga will not have satisfactory financial position.

TARA DASA:

Tara dasa means the sign- Dasa connected with Tara

Lagna. Tara Dasa begins from Tara Lagna and the order of the dasa signs is according to Prakriti chakra, authenticated by the adhikara sutrasprachervrittir vishameshu, para vrityo ttareshu. Each dasa sign attains 9 years, by the principle of purushe sama ssama nyatah.

The sub- periods run directly if Atamakarak or Saturn is placedmanevensignofsamapadagroup.butreverselyif Atmakaraka or Saturn is placed in an odd sign of sama pada group.

सू०। स्व वैषम्ये यथा स्वं क्रम व्युत्क्रमौ
Swa vaishamye yadha swam krama vyutkramau - 31

सू०। साम्ये विपरीतम्
Swamye vipareetam - 32

सू०। शनौ चेत्यैके
Sanau chetyeke - 33

सू०। अन्तर्भुक्त्यंशयोरेतत्
Antarbhuktyamsa yoretat - 34

Order of sub - periods in Tara dasa:

The succession of the sub- periods is linked with Atmakaraka, the most potential planet and / or according to some, with Saturn the weakest planet. The sub - periods of Tara Dasa run directly if Atmakarka or Saturn is placed in the odd sign of oja pada group, but reversely if Atmakaraka or Saturn is placed in an even sign of oja pada group.

सू०। शुभादशा शुभयुते धाम्न्युच्चे वा
Subha dasa subha yute dhamniuche va - 35

सू०। अन्यथा ऽन्यथा
Anyadhanyadha - 36

JUDGMENT OF TARA DASA :

1. Benefic dasa sign are Taurus, Gemini, Cancer, Virgo, Libra, Sagittarius, and Pisces.
2. The Dasasign occupied by an exalted planet confers Rajayoga
3. The dasa sign whose lord is exalted is also benefic.
4. The dasa sign occupied by the benefic planets is also benefic.
5. Other than the above dasa signs give evil results.

सू०। सिद्धमन्यत्
Sidhamanyat - 37

Anything not mentioned here is known from other classics of astrology.

इति

ज्योतिर्विद; श्रीमत इरंगटि राघवाचार्यस्य पुत्रेण रंगाचार्येण विरचिते जैमिनि सूत्रामृते द्वितीयाध्यायस्य चतुर्थः पादः।

Thus ends the 4th pada of the 2nd Chapter of Jaimini Sutramritam written by Iranganti Rangacharya S/o. Sri Raghavacharya an erudite of astrology.

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