

JAIMINI MAHARISHI'S

UPADESA SUTRAS

(COMPLETE)

**Translated by
Sanjay Rath**

B.E.C.S.S.

SAGAR PUBLICATIONS

JAIMINI MAHA RISHI'S UPADESA SUTRAS

(Complete with four chapters)

(महर्षि जैमिनी कृत उपदेश सूत्र)

*Translation, Commentary and
annotation by*

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PRAYER

ॐ

गणानां त्वा गणपतिं हवामहे कवि कवीनामुपमश्वस्तमम्।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः श्रणवन्नूतिभिः सीद सादनम्॥
(Rig Veda : II.23.1)

*O Ganesha, Lord of all seers, praise be to Thee;
Thou art Omniscient and the unmatched wisdom
of the wise. Thou art the precursor (ॐ) of all
prayers and the Lord of all souls; we pray for
Thy guidance for success in all good actions.*

Dedicated To The
Memory of My Grandfather
Pandit Jagannath Rath

PREFACE:

Vedic astrology has been viewed by some scholars as polyparadigmatic, comprising of a multitude of unique schools employing different hypothesis and independent tools for analysis. Thus, the Parasarian system is viewed as grossly different from that of Jaimini, Brighu or the Tajaka writers (Neelkanthi) or even the Nadi's (Satyanadi etc.). Consequently much of the literature has either not surfaced for fear of unwanted criticism or if surfaced, is languishing for want of serious research as scholars view the literature as "inferior" to their system. Fortunately, due to the efforts of some brilliant scholars Vedic astrology has come a long way from its dark days. However, to make further progress, this science should be viewed in a right unified perspective where the various systems are actually parts of the whole (Vedic astrology).

The original Brihat parasara Hora Shastra has been surfacing in bits and pieces and this is evident in every new publication which has a few more stanzas or even chapters than the previous ones. Thus it is evident that the original text must have been far more voluminous than what is available now and would have had the essence of all the systems or sub-systems of astrology currently practised in the Indian sub-continent, and not excluding the astrological knowledge that migrated to China or other parts of Asia with the monks (Buddhist, Jain etc.).

The Upadesa Sutras (Advisory stanzas) popularly called the Jaimini Sutras were originally in eight chapters of four quarters each and, as the name implies, were meant to supplement the standard texts like Brihat Parasara Hora Shastra etc. Maharishi Jaimini was a student of Sri Vyasa who was the son of Parasara. So, Jaimini must have been trained in the traditional Vedic astrology and has given these Upadesa Sutras to bring out the finer points of astrology. Thus, many areas

like Chara and Sthira karakas (temporary/fixed signifiers) that find a fleeting reference in the standard texts are explained in detail. Similarly while Jaimini has dealt with seventy phalita dasas and fourteen Ayur dass he has generally avoided the constellation based dasa (excepting Lagna kendradi Rasi Dasas or Sudasa) asking the reader to refer to standard texts. (I have explained as many dasas as possible in this translation and a detailed exposition will require a separate book). Again, Jaimini asks the reader to refer to standard texts for the divisional charts while explaining only those like Saptamsa, Rudramsa, Shastamsa etc which do not find adequate coverage elsewhere. My interpretation is on the basis of my learning and any error is attributable only to my own inattentiveness, for which, the erudite readers may kindly enlighten me.

In the determination of (monthly) signifiers for the period of gestation, most standard texts give the natural signifiers Jaimini gives the fixed signifiers besides adding a novel method of timing events during pregnancy. Even the use of Varnada Lagna in the epoch chart is meant to supplement standard texts. These can also be successfully used in horary charts or the natal saptamasa chart D-7) of the parents. Perhaps the only area where he has differed is the delineation of body parts. By explaining in detail the use of such sensitive special ascendants like the Hora Lagna etc, Jaimini has taken Vedic astrology to unprecedented heights which no serious scholar can afford to miss. For example, it is traditionally known that the second Lord in the twelfth house is a specific combination for poverty and it is found in the chart of Queen Victoria! However, Jaimini teaches that the Varnada Lagna in the second house is good for power and position. This is found in the chart of the Queen and the results of "second Lord in twelfth house" get modified to "Lord of Varnada lagna in the eleventh house from it" thereby result-

ing in a *dhanyog* (wealth & prosperity). The traditionalists view of Vedic astrology as a unified whole is advocated and to the extent feasible I have given quotes from standard texts.

While a flawless commentary by the brilliant Neelkanth is available on the first two chapters the third chapter, at least in the available sanskrit works, is in an uncorrelated manner showing that in the process of transfer by word of mouth some order was lost. These have been arranged (only in Chapter III Quarter3) on the basis of my learning and it is possible that those who are more erudite may like to advise me further on this. I shall be most obliged for their valuable suggestions. While this book should suffice, research scholars can consult the bibliography for further reading. I do not claim that the Jaimini Sutras are complete as the last four chapters are not available and will have to be added subsequently, if at all they are traced. While reading these stanzas the reader is cautioned against taking a hard line attitude without actually trying out their applicability. Again, there should be no fixation for names as 'Chara dasa' is quite different from 'chara Paryaya dasa' etc.

Jaimini has explained a novel method of determining the sex of the child on the basis of the *vighati* (Birth time) from Sunrise or Sunset and this can also be used for rectifying horoscopes. Instead of going into all the important combination which are available in standard texts, Jaimini has just explained a few. The explanation of the *Shakti Yoga* gives a new insight into understanding these combinations.

Explanatory notes and illustration have been provided to bring out the applicability of the stanzas which have been specifically referred to in the explanation to charts. It is hoped that this work meets with the expectations of the learned astrologers.

Words would not suffice to appreciate the efforts and

inspiration provided by close elder astrologers. Vedic astrology is indebted to the Sagar family for patronising publication of various books over the past few generations now and I express my gratitude to Sri Narinder Sagar for his advise and expertise in the publication of this book. God willing, we should be able to throw more light on Vedic Astrology in the future as well .

I prostrate at the Lotus feet of Sri Sri Jagannath of Puri (Orissa), my Gurus and my parents for their blessings.

New Delhi 18/8/97

Sanjay Rath

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ॐ गुरुवे नमः

जैमिनि महर्षिकृतं उपदेश सूत्र

Jaimini Maharishi's

Upadesa Sutras

प्रथमाध्याये प्रथमः पादः

Chapter I Quarter I

1.1.1. उपदेश व्याख्यास्यामः॥

The explanatory verses (that will form the key in deciphering the Jaimini Sutras) are being initiated.

All ancient Sanskrit works were always initiated with a benedictory address and in this stanza, the sage pays obeisance at the feet of Sri Visnu ('u' is the middle letter of 'Aum') for the benefit of mankind.

Note : (i) At the outset the reader is cautioned that the Jaimini Sutras are often couched with multiple meanings and at places the best of commentators have held divergent opinions. Thus 'upadesam' is also read as 'u'- 'Pade'- 'Sam' where 'u' represents Sri Visnu, 'Pade' means 'feet' and 'Sam' means 'for general welfare.'

(ii) Jaimini has been following the 'katapayadi' varga system of numerology for coding the number of the houses and signs within words. In this system, the Sanskrit vowels have a zero value and each of the consonants Ka, Ta, Pa & Ya have a numerical value of one, hence the name Katapayadi Varga. The consonants following these have a sequentially higher numerical value as per Table 1.1.