

JAIMINI SUTRAS

English Translation with full notes and original
texts in Devanagari and
transliteration

by Bangalor Suryanarain Rao and revised and
annotated by Dr. Bangalore
Venkata Raman

and published by Sri G. K. Ananthram fc IBH
Prakashana, 5th Main,
Gandhinagar, Bangalore-56000:

Sixth Edition 1984 (c) Dr. B. V. RAMAN, 1984
Price : Rs. 20-00

Printed by H. S. N. Rao, IBH Prakashana Printery,
Bangalore-560 054.

CONTENTS

Preliminary Observations : Geneology of Maharishis
by Vedavyasa- The
intellectual development of Maharishis by Yoga
Literature in Sanskrit-
-Definition of Sutra Difficulties in Translation-
Perfect Development
of Sanskrit-Maharishi Jaimini.

Adhyaya 1, pada 1- (Chapter 1, Part 1) Meanings of
Astrological terms
defined-Aspects of Planets and Zodiacal Signs--
Differences of
Principles in Astrology and their reconciliation
Necessity for a study
of general and special principles-Pneumonics in
Sanskrit Mathematics -
Bad influences and their counteraction-Atma karaka
or Lord of Soul,
Kalatrakaraka or Lord of wife, Naisargikakaraka or
Permanent Lord

Lordships for Rahu and Ketu-Results of Atma karaka, Amatyakaraka or Lord of minister, Bhratrukaraka or Lord of brother, Matrukaraka or lord of mother, Putrakaraka or Lord of son, Gnatikaraka or Lord of cousins and Darakaraka or Lord of wife- Signification of Planets, Rasi, Rasi Dasasor Period: of Signs and their results Arudha or Pada Lagna, Varnada Lagna, Ghatika Lagna, Bhava Lagna, Chandra Lagna, Hora Lagna and their uses.

Adhyaya 1, Pada 2-(Chapter 1, Part 2) Atmakaraka in different Navamsas- Planets with Atmakaraka-Gulikakala or Time of the Son of Saturn- Lordships planets over different times in a day- Hora Drekkana, Navamsa, Dwadasamsa and the Thrimsamsa explained as per Varaha mihira- Planets aspecting Atmakaraka Navamsa in Gulikakala- Effects of Planets in various houses from Karakamsas and their significations -Kemadruma Yoga.

Adhyaya 1, Pada 3-(Chapter 1, Part 3) Planets in various houses from Pada Lagna and their results-Uchcha-Graha Samanya- Cornbi nations for Royalty and Poverty.

Adhyaya 1, Pada 4-(Chapter 1, Part 4) Upapada Lagna and its results- Combinations for various diseases - Children - Death of brothers, sisters-Dumbness, stammering, complexion, religious tendencies,

adultery, leadership in community-33 crores of
Devatas-Nigraha and
Anugraha forms-Mahamantras or good Vedic Secrets-
Kshudra Mantras or
evil incantation.

Adhyaya 2, Pada 1-(Chapter 2, Part 1) .
Determination of Longevity-
Combinations for Long, Middle and Short lives-
Reconciliation of
different systems of Longevity-Karakayogas Kakshya,
Hrasa or reduction
or degradation Kakshya Vriddhi or ' increase-Dwara
Rasi, Dwarabahya
Rasi and Pakabhoga Rasis explained -Increase of
Life and averting
death-Viparitas or Perverts in meaning-Karakayogas
and Kartari yogas
detailed-Three kinds of Longevities Alpayu,
Madhyayu and Purnayu--
Explanation and results of Rudra, Maheswara and
Brahma Rasis -
Different kinds of Yogas.

Adhyaya 2. Pada 2-(Chapter 2, Part 2) Planets
causing Death of Mother
and Father in Shoola Dasas-Combinations for deaths
due to the
displeasure of Governments-Different kinds of
diseases-Bites of
insects and venereal complaints.

Adhyaya 2, Pada 3-(Chapter 2, Part 3) 170-180
Sthira Dasas, Navamsa
Dasas and Prana Dasas detailed-Combinations for
deaths of uncles,
cousins and other relations in Shoola Dasas
Explanation Shoola Dasas
or periods.

Adhyaya 2, Pada 4-(Chapter 2, Part 4) 180-197 Bhoga Rasis, Bhoga Dasas and Paka Dasas Combinations for imprisonments and Deaths in Purusha and Stri Rasis-Yogardha Dasa, Drigdasa and Trikona Dasa. A short sketch of Prof. B. Suryanarain Rao's life. 199

FOREWORD

By BANGALORE VENKATA RAMAN
Editor: THE ASTROLOGICAL MAGAZINE

I have the pleasure to present herewith the Sixth and revised edition of the English Translation of the first two Adhyayas of JAIMINISUTRAS by my revered grandfather late Professor B. Suryanarain Rao. Jaimini is held in very great esteem throughout India not only for his philosophical aphorisms but for his astrological writings also. JAIMINISUTRAS as presented in these pages deals with a system of astrology that has no parallel in the existing methods. The sutras are hard nuts to crack and Professor Rao has tried his utmost to explain the aphorisms as clearly and convincingly as possible. I have not meddled with either the translation or the NOTES as given by Prof. Rao for fear of affecting the sense. I have however added my own remarks by way of annotations wherever I felt that an aphorism or aphorisms

required further elucidation. Professor Rao is the only scholar in India to have attempted an English Translation of Jaimini. Therefore the cultured public should feel grateful to him for having enabled them to have access to a system of astrological literature which is unique in its own way. My own publication STUDIES IN JAIMINI ASTROLOGY deals with the Jaimini system in an exhaustive manner with examples. The Translation herewith presented has been thoroughly revised by me and it is hoped readers will be highly benefited by a careful study of his book.

Bangalore B. V. RAMAN

PREFACE

The best Indian sciences, religion, philosophy, dramas, literature, politics and; epics are the productions of the Maharishis. These are intellectual giants like the Himalayan Mountains and all others in the world are pigmies before them. The why of this may not be known to us, but the facts are there. Works, therefore, from the brains of the Maharishis stand unrivalled and they are colossal in nature. Maharishi Jaimini is a great intellect and his sutras are very valuable. I make no apology to introduce them to the public in the

simplest, English garb. The sutras will and have to speak for themselves. They are more than five thousand years old and valuable to command attention and respect from all classes of readers, Indian or Foreign. Those which have stood brilliantly for 5 or 10 thousand years without losing their brilliancy are real intellectual gems which everybody should covet to possess. These five thousand years, instead of diminishing their lustre, have added further brilliancy to the sutras.

The commentators have done invaluable service and all their extensive interpretations and clear arguments cannot be incorporated or embodied in short notes of mine. If they are to be assimilated into the real explanations of the sutras, the bulk of the present volume would increase by ten-fold and cause tremendous discouragement to the students who would like to pursue the easiest way, and learn something of Jaimini sutras, which have been sealed letters to the English knowing public. Even the great Sanskrit scholars find the sutras hard nuts to crack and often they give them up for want of patience, devotion and technical difficulties in the way. I have been only a student in Astrology and kindred sciences, although I have had 55 years of study and practice. Astrology is a grand ocean, containing

four ,. hundred thousand stanzas or verses, and requires certainly centuries for its grasp and comprehension.

After all our brains can take in only a few stanzas from the extensive literature, but for brilliant intellects, a knowledge of the few fundamental principles will enable them to grasp the sciences and make good progress in the course of a few years I have done my best in this English Translation, and I leave the readers to judge of my honest labours in propounding sutraic principles. Within my humble knowledge none of our learned scholars seem to have taken the trouble, or made attempts to translate these aphorisms of Maharishi Jaimini and I am proud to say I am the first in the field of translation to have undertaken this difficult task. Constructive criticisms are always welcome and I shall be grateful to them who offer such observations. Destructive criticisms must be treated with supreme contempt. One who is not an adept in a subject will be a sorry critic. He can be left alone.

B. SURYANARAIN RAO

INTRODUCTION

An Introduction to the valuable JAIMINISUTRAS will be an uncatted

for luxury. The profundity and brevity of these sutras have called forth the highest admiration from all readers during the last fifty centuries. My pen is too humble to do them justice or bring their majesty before the public in that dignified form in which the original sutras stand in Sanskrit. They eloquently speak for their intrinsic value. To frame short sutras with comprehensive meanings is not given to ordinary mortals. Maharishis of Aryavarttha alone have framed sutias. None else could do them. No one has done them in the world. It requires not only the command over the Sanskrit language but it also requires consummate scholarship in the Science of Astrology and kindred subject to frame sutras. The readers should particularly remember that Jyothisha in Sanskrit means light and the sense which sees and feels the light. It is the clear vision of the Vedas. Of the Vedic shadangas this is the most important. Without the help of Jyotisha, Vedas would be blind.

We want clear Light over all our events, past, present, and the most desirable future. What other sciences can pretend or have pretended to do this service for mankind ? From where and from what previous states of existence have we come ? What will be our success and failures in the present state and where are we going to live after

the separation of Jeeva from the Oeha or the Life from the physical structure ? What are our thoughts, deeds and aspirations in this life, and how far do we succeed in our aims and in what manner can we do so ? Do the planets influence us and are we directed under their command ? If not, what have they to do with us ? How do they exercise their influences over us ? and how can we correctly calculate them and guide our destinies in their light, averting evils and enhancing good. Who are the most famous writers on Astrology, and what are their pretensions ? Are there any other sciences which can help us in these directions? All these and many more pertinent and relevant questions are asked, both by believers and non-believers of this science.

Such questions are no doubt very important and are to the point. I am proud to say that almost all such relevant or irrelevant questions on Astrology and remedies prescribed by Astrology and Dharmasastras, have been clearly and convincingly answered by me in my introduction to the Study of Astrology in the Light of Modern Sciences. The Introduction extends over 78 pages of closely printed matter and I must refer my readers to that for fuller details and information. JAIMINISUTRAS have not been translated into English by

anybody in India, so far as my knowledge goes. Neither is it so very easy to translate sutras into proper English. The meaning of a small sutra, sometimes may be developed into stout printed volume: English language is incapable of framing sutras and much less for their being translated into concise and short sentences. In its present form and construction the English language is quite unfit for framing sutras.

These sutras are profound, scholarly and unique in their composition and defy all competition. They comprehend a vast amount of knowledge. in the shortest forms possible and have been framed graciously by Maharishi Jaimini, for the benefit of the world. He openly says so. In the end of these sutras the author remarks that all that he has written is quite true, as these truths have been propounded by the still earlier Maharishis, Pitamaha or Brahma, Vyasa, Parasara, Vasishta, Garga, Bhrigu, Surya, Chandra, Brihaspathi, Sukra, Marichi, Palaha, Pulisa, Maya and other eminent scientists. The treatment of the different Bhavas, Rasis and Planets will be found a little confusing in the beginning but with some patience, diligence and practice the peculiarities of his system readily yield themselves to our comprehension and enable us to read the full horoscopes in the

light in which Jaimini has explained them for our benefit. He gives various Lagnas, Hora Lagna, Ghatika Lagna, Upapada Lagna, Varnada Lagna and so forth. His Dasas are mostly founded on Rasis and Navamsas.

The calculations backwards and forwards for odd and even signs trouble the reader to some extent. The extent of Dasas differs from the ordinary conceptions as explained by the general principles of Astrology. Constellations have not been given prominence. Brahma, Rudra and Maheswara Dasas are peculiar in these sutras. While the language is graceful, the interpretations are taxing, difficult and stiff. A vast amount of general knowledge is needed for the proper interpretations and comprehension of these sutras. It is asserted by some that JAIMINISUTRAS extend over 8 Adhyayas. I have seen only four and have not come across the rest. I am on the look out for them and by chance I may have the good-luck to discover them in some old palace or private libraries.

* I shall translate the other two Adhyayas ' Prof. B. Suryanarain Rao tried his utmost to secure that other two chapters but could not :succeed.

However I have been able to secure the III and IV Adhyayas

information from which has been incorporated in my book Studies in Jaimini Astrology An English translation of the III and IV Adhyaya: has: been made by S. K. Kar. at an early date. The two Adhyayas, I have now translated, are complete in themselves and will be found to be of the highest value to the students in astrology. The masterly way in which the Maharishi has explained the Astrological principles, will surely make the students masters in this line. The sutras, being short and sweet, can easily be committed to memory and this is the greatest advantage Sanskrit sutras possess over other languages in the world. I have quoted the original sutras in the transliteration system so that those who know Sanskrit may easily follow the sutras and my translation and NOTES, and correct any mistakes, which may have crept into my translations either through ignorance or oversight.

I have given the original Sanskrit words and have explained them in easy English as I have understood them. Sanskrit alone commands sutras. We have Brahmasutras or Uttara Mimamsa by Vyasa, Jaimini Sutras Or Poorva Mimamsa, Grihyasutras, Vyakaranasutras, and other sutras on various subjects by Maharishis. Such wonderful display of sutras is quite peculiar to Sanskrit and I have not heard of the

existence of such a system of sutras in any other language in the world. Those who are better scholars than myself in Astrology, Astronomy, Sanskrit and English may point out my inaccuracies, correct them, for the benefit of the world and thus earn not only my gratitude but also of the cultured humanity in general. Since this translation is the first of its kind in the field on Jaiminisutras, I recommend this work to all lovers in Astrology. Those who do not believe in Astrology, will do well to read the translation and apply the principles to their own horoscopes and see how beautifully the results agree with the positions of planets.

Duty to science and literature requires every sensible man, who has the good of humanity at heart, not to neglect any branch of knowledge, without fair and reasonable trials. We have no reason to reject any science, without proper study and careful application. There are some persons who say "I don't believe in this or that science". Reflection shows they are unwise and entirely wrong. In the first place they do not represent the sum total of all knowledge in the world. The importance attached to their Ego, by themselves, is unjustifiable and untenable. I challenge, if there is any man in this world who knows all branches of knowledge or even the A B C of them.

Some scientists are more narrow-minded and bigoted than the declared bigots of religion or social customs. When the best and the most intellectual Maharishis of India have not only believed in Astrology, but, have also written four hundred thousand stanzas on Astrology, will it be unreasonable to ask the readers to study the science, put it into practice and then say, what they think about it. To the sceptics, only one word of advice by me. Learn the elementary principles, take your horoscopes and of those who are dear and near to you. Read them in the light of these sutras and then say honestly what you think of this science. A handful of experience is worth ten cartloads of theories. If I am wrong correct me in the light of experience. If you are wrong correct yourself like a noble soul. Can I be fairer than this in my advice ?

B. SURYANARAIN RAO

PRELIMINARY OBSERVATIONS

The name of Maharishi Jaimini is held in high esteem and reverence among the Sanskrit writers of eminence and probably he is held only next to Maharishi Vedavyasa. Jaimini is the disciple of Vyasa, and besides being a writer of various treatises and the Epic

Jaimini Bharata, he is the famous author of Poorva Mimamsa Sastra, and these able aphorisms in Astrology called after his name as the JAIMINISUTRAS. The Maharishis, so far as their intellectual development was, concerned, stood altogether on a unique pedestal unapproached by any other authors in the world. They expanded their intellects not by ordinary study, patient labour and devotion but by the mystic processes of Yoga. Thus expanding their mental vision by a peculiar process still unknown to the greatest scholars of the present day, they were able to grasp the causes and effects of the celestial and terrestrial phenomena with the greatest ease and on a scale of understanding and comprehension of facts at which the present generations stand surprised and wonderstruck.

Take Maharishi Vedavyasa the great grandson of Vasishta, the grandson of Sakti, the son of Parasara and the father of Maharishi Shuka who is held in the highest esteem by the great Rishis themselves for this piety, Brahmagnana, and unalloyed purity of life. Vyasa has written 18 Puranas including the Mahabharata, enclosing the immortal Bhagavadgita, great Siddhanta after his name on Astronomy, several works on Astrology and the most profound Brahmasutras, called Uttara-Mimamsa. This colossal collection of literature relating to all

branches of human knowledge stands as a monument to the grandeur of his glorious intellect and it will be a real surprise to the cultured public, if any other name in the world could be ,compared to this intellectual giant. In addition to all these works, he was able to systematise and put in proper order the Four Vedas and thus earn the most envious title of Vedavyasa or one who put the Vedas in their present form and sequence. Jaimini was a worthy disciple of Vedavyasa and has bequeathed to humanity, many valuable works among which stand foremost Jaimini Bharata, Poorva-Mimamsa and the Jaiminisutras on Astrology.

In the various branches of the Sanskrit Sciences the sutras are a wonder of Sanskrit literature. We do not know if there is any other language in this world which has anything like the sutras. A sutra may thus be defined as the shortest in form with the largest meaning possible. JAIMINISUTRAS are said to have been composed in eight chapters. Though brief, they contain a large quantity of meaning. Many technicalities are used throughout these sutras and I will try to explain them as best as I could. In translations from a rich and comprehensive language to a poor and ill-equipped tongue, it is extremely difficult to bring out the force, the dignity, the

sweetness, the majesty and the flow of the original language. The translators, however learned they may be and however brilliant their intelligence may be, have to remember the great gulf which separates their intelligence with that of the great Maharishi who is their original author.

At best the translator can only explain and illustrate what he understands and conceives to be the meaning of the original author. It may be the correct interpretation of the author or what may have been understood to be the meaning by the translator. In the case of the works of the Maharishis, I may not be very wrong if I say that none of the commentators or the translators could ever hope to come up to their standard. However, a man can do at best what he honestly knows to be the meaning; and I can assure my readers that in the translation of these difficult sutras I have taken the greatest care to bring out the correct meaning of the Maharishi in his inimitable work the JAIMINISUTRAS. Everyone cannot compose a sutra. A sutra, to be a sound one, must have certain characteristic features and unless these conditions are satisfied they cannot pass muster under the heading of a sutra. In English, so far as my humble knowledge and practical experience go, it looks impossible to frame a sutra as the Sanskrit

authors have composed and conceived it. The defects of languages cannot be set right by ordinary men, and it is hopeless to make such attempts.

Jaimini, through his great sympathy and love for the people, framed these sutras and they have to be interpreted on certain principles which the Sanskrit writers have laid down for our guidance and education. The brevity of a sutra is its distinguishing feature, and it can easily be committed to memory even by the ordinary students. Somehow or other, Sanskrit language seems to have a close affinity to strengthen and improve memory. Have we ever seen an advocate or a judge who is able to repeat a few sections of any legal book ? Is there any English knowing person who can repeat a play of Shakespeare or a few pages of any dictionary? In Sanskrit, Dasopanishads are easily committed to memory. There are Dwivedis and Thrivedis who easily commit to memory one, two and three Vedas and repeat them with an ease which surprises the listeners. There are many who have committed to memory the Sanskrit lexicon "Amara" and quote its stanzas offhand with the greatest ease. Bhagavata, Bharata, Ramayana and other extensive works are easily committed to memory. Kavyas and Natakas. Epics and Dramas form no exception. Astrological

literature, whether it be astronomical calculation
or astrological
Phalabhaga has been committed to memory and I can
repeat more than 2
or 3 thousand slokas, without any paper or pencil.

The discussion of the learned Brahmin Pandits
is a source of
great delight to the audience. They bring neither
books, nor notes,
nor papers, nor any references when they come for
great assemblies
where their knowledge in the several branches of
Sanskrit will be
tested and where they receive due rewards. The
greatest Indian Pandit
has hardly anything which deserves the name of a
library, whereas the
poorest equipped English reader keeps up a decent
library. Are not
then the heads of these Pandits more valuable than
the heads of the
greatest English scholars who have to refer to
books for constant
renewal of their memories ?

ADHYAYA 1-PADA 1

SU. 1.- Upadesam vyakhyasyamah. I shall now explain
my work for the
benefit of the readers and shall give them proper
instructions to
understand the subject.

NOTES Upadesa means literally bringing one close to the object and make him understand the truth. Upa samip disanti cause to sit-taking one close to the true object of his search, making him sit there and see clearly with his mental vision, the truths of the Science. Jaimini observes that he will take the subject of Astrology in Phalabhaga or Predictive portion, introduce the readers and disciples to the principles of Astrology and make them see the truths and realise their grandeur by personal experiences. He expands the subject in his own inimitable style and tries his best to put vast quantities of Astrological knowledge in the fewest possible Aphorisms called the Sutras. This word Upa occurs in Upanayana as making a man, see the grandeur of Parabrahma, and Upanishad or taking one nearer to God and Upasana carrying the same idea and making the person see the object of his search and bring him into closer contact with it.

SU. 2.-Abhipasyanti rikshani. The zodiacal signs aspect each other (in their front).

SU. 3.-Parswabhe cha. Excepting. the next zodiacal signs to them.

SU. 4.- ?ihann ishthascha tadvat. Those planets which occupy such

signs will also aspect the planets found in such houses.

NOTES Unless easy explanations are offered and illustrations are given the meanings of these Sanskrit Sutras will not become intelligible and convincing to the readers. The second Sutra can be explained thus. The zodiacal signs aspect each other which are in their front. I do not exactly understand what is meant by the word front. The commentators who have done invaluable services to humanity by their lucid explanations and the removal of all reasonable doubts thus observe :

Mesha has Vrischika, Vrishabha has Thula, Mithuna has Kanya, Kataka has Kumbha, Simha has Makara, Kanya has Dhanus, Thula has Vrishabha. Vrischika has Mesha, Dhanus has Meena, Makara has Simha, Kumbha has Kataka and Meena has Mithuna as the signs in front and aspect them.

From the 3rd sutra it is signified that the zodiacal sign next to Aries, viz., Vrishabha is not aspected, the sign Mithuna is not aspected by Vrishabha, Kataka is not aspected by Mithuna, Simha is not aspected by Kataka and so forth. Following this rule all the Chara Rasis or movable signs aspect all the Sthira Rasis or fixed signs excepting that which is next to it and all the fixed signs aspect the movable signs excepting that which is next to it. The double bodied

signs aspect each other. In none of the current astrological books is mentioned the fact of the aspecting of zodiacal signs or the planets which are in them in this particular manner. In the 4th sutra, reference is made to planets occupying those houses, and exercising aspectual influences as the houses themselves are said to do. I will give a few illustrations to exemplify the above enunciated principles.

Meena Mesha Vrishabha Mithuna Kumbha I Kataka I
DIAGRAM I Makara j
Simha Dhanus Vrischika Thula Kanya

*Chara Rasis aspect Sthira Rasis, Sthira Rasis aspect Chara Rasis and Dwiswabhava Rasis aspect the Dwiswabhavas. Mesha is movable and Vrishabha next to it is fixed Mesha is said to aspect the fixed signs except the one which is next to it. Mesha aspects the fixed signs Simha, Vrischika and Kumbha but not Vrishabha which is close to it. Vrishabha a fixed sign, aspects the movable signs Kataka, Thula and Makara but not Mesha which is close to it. Mithuna, Kanya Dhanus and Meena the four double-bodied or common house; aspect each other and there is no difficulty about them. Kataka a movable sign, aspects Vrischika, Kumbha and Vrishabha, but not Simha which is close to it. Thula a movable sign aspect; Kumbha, Vrishabha and Simha but not the fixed sign Vrischika next to it. Vrischika, a fixed sign, aspects

Makara, Mesha and Kataka but not Thula which is close to it. Makara a movable sign aspects these fixed signs Vrishabha, Simha and Vrischika but not Kumbha which is close to it.

These aspects of Rasis have peculiar influences and they are taken into consideration in these Jaiminisutras.

According to the above sutras and the explanations a; understood by me, the following

aspects. have to be noted in the example given on next page. Ravi is in a movable sign and does not aspect Budha but aspects Simha, Vrischika and the planet Sani in it and Kumbha and Chandra in it.

Budha aspects Kataka, Thula and Makara and Kuja who is in that sign.

As per above principles, Rasis aspect each other and also the planets in them. The planets aspect each other and also the Rasis mentioned in the sutras. In the above illustration Sukra aspects Kanya with Guru in it, Dhanus and Meena and Guru aspects Dhanus, Meena and Mithuna with Sukra in it.

As per general principles in use in astrology, the aspects of planets in the above diagram are thus Budha and Sani aspect each other, Sani aspects Kuja and Simha, 3rd and 10th. Guru aspects Kuja, Meena and Budha, the 5th, 7th and 9th, Kuja aspects Mesha with Ravi in it Kataka and Simha or the 4th, 7th and 8th houses and planets in them. Chandra

aspects Simha. These are details which have to be borne in mind by the readers, who are anxious to master the technicalities of these Sutras. Jaimini is very cautious in his statements. He asks his readers to study the general principles of astrology, and along with their applications to the practical side of horoscopes he directs them to remember the general and special principles which he has explained in his learned work and make predictions, taking both the influences mentioned in the general works and also the principles he has explained with particular care and on his own responsibility, into consideration- Ravi and Sani in the diagram according to ordinary astrology do not aspect each other, but in making predictions, we have not only to ascribe the general 6th and 8th positions of the Sun and Saturn from each other but also the special aspect influences which Jaimini has named here.

For a novice in general astrology, these observations of the Maharishi may appear quite novel but a little practice of these principles along with those of the general principles current with the astrologers, will show that there will be no difficulty and the predictions based on these combined influences will be found to be more accurate and to the point. The preliminaries should be carefully studied and

remembered and the readers should put them cautiously into practice.
Theory and practice will make a man perfect.

SU. 5. - Darabhagyasulasthargala nidhyatuh. The fourth, second and eleventh places (or planets in them) from the aspecting body are Argalas.

SU. 6.-Kamasthathu bhuyasa papanam. Malefics in the third from the aspecting planet give rise to evil Argala.

SU. 7.-Rihpha neechakamastha virodhinah. Planets in the tenth, twelfth and third from Argala cause obstruction to such Argala.

SU. 8.-Na nyun4 vibalascha. If planets obstructing Argala are fewer or less powerful than those causing Argala, then the power of Argala cannot be affected.

SU. 9.-PrQgvastrikone. The houses or planets in trikonas (5 and 9) similarly influence the Argala.

SU. 10. - yipareetQm ketoh In the case of Ketu the formation of Argala and obstruction to it must be calculated in the reverse order. .

NOTES These sutras require elaborate NOTES as they are highly technical in nature. Unless these are properly understood, further

progress in Jaiminisutras will become difficult and doubtful. In Sanskrit Mathematics, pneumonics of a peculiar kind are used and these must be properly mastered. In, Sutras 32 and 33 of this Pada, Jaimini gives a clue to the decipherment of his Sutras. I have to anticipate a few of the future Sutras here, for the great author himself does so.

SU. 23. -Sarvatra savarna Bhava Sasayah.

SU. 33.-Na grahah. In the indication or designation of the Rasis and the Bhavas (Signs and Significations) the author has used, for the sake of abbreviation, varnas or single letters. But in the case of planets he has not done so, which means he has used the proper names of the planets and not any letters to indicate them. I shall explain these differences in the NOTES below. We have in Sanskrit a sutra called Ka, Ta, Pa, Yadi. These are also called the Vargas - Kavarga, Tavarga, Pavarga and Yavarga. Kavarga contains Kadi Nava or nine letters commencing from Ka thus -Ka, Kha, Ga, Gha, Jna, Cha, Chha, Ja, Jha, or nine letters. Tavarga or Tadinava-nine letters beginning with Ta-Tu, Tta, Da, Dha, Na, Tha, Thha, Da, Dha, or the nine letters of Ta varga. Pavarga or Padi Pancha-five letters commencing from Pa. They are Pa,

Pha, Ba, Bha, Ma five letters. Yavarga yadyahrau or eight letters from Ya. They are Ya, Ra, La, Va, Ssa. Sha, Saand Ha, for the 8 letters of Ya varga. After having learnt these the next sutra in Sanskrit Mathematics is Ankanum Vamato ghtihi.

• Though Suryanarain Rao has elucidated the abbreviations used by Jaimini to imply numerals I propose to make some observations for the benefit of the reader The system of pneumonics employed here is called Katapayadi system. The consonants of the Sanskrit alphabet have been used in the place of the numbers 1-9 and zero to express number:.

There are different variant: of this system but I shall explain the most commonly accepted method. □ (n) and □ (n) and the vowels denote zero.

• The letter: in succession beginning with Ka (□), Ta (□), Pa (q) and Ya (□) denote the digits ; in a conjoint consonant, e.g., Kya (□) only the last one denotes a number According to this system therefore the letters ka (□) ta (□) pa C_ Ya (□) denotes

1. kha (□) tta (Γ) pha (□) ra (□) " 2. 9a (□) da (s) ba (□) la (□) " 3. gha (□) dha (□) bha (□) va (□) " 4. nga (□) na (□) ma (□), ssa (□) " 5. cha (s) tha (□) sha (□) ., 6. chha (□) thha (□) sa (□) " 7. a (□) da (□) ha (□) " 8. jha (□) dha (□) " 9. A right to left arrangement Is employed in the

formation of chronograms i.e., the letter denoting units figure is first written, than follows the letter denoting the tens figure and so on, e.g., ra me ` 2 6- 62. Jaimini divides the figure so obtained by 12 and takes the remainder as denoting a particular sign of the zodiac as reckoned from Mesha.

All figures in Astronomy, Inscriptions and Mathematics should be read in the reverse order or as the Mohammedans read from right to left. The explanations of the following sutras make these aphorisms easy to understand. . Jaimini uses the word Argala to mean a sort of obstruction or impediment for the free flow of planetary influences. A planet in a certain house from any desired Bhava or signification or planet, prevents or obstructs the progress of the influence and thereby diminishes its value and usefulness. These five Sutras give explanations about these Argala. influences and obstructions and they must be carefully treasured up. There are two varieties of Argala : shubha or beneficial, and papa or malefic.

Dara contains two Sanskrit letters da and ra. Da according ' to Tavarga given above, represents the 8th letter in that group and hence stands for the figure 8. Ra represents the 2nd letter in the Yavarga,

and hence stands for the digit 2-thus we have by the word dara 82. Reading this by the above mathematical Sutra in the reverse order we get 28. There are 12 signs or Rasis and when 28 is divided by 12, we get 4 as the remainder. Therefore Dara means the fourth house, representing the Argala from any desired significance or planet. Now the peculiarity is this Dara in Sanskrit language means wife and in general astrology, when we say Dara or Darasthana, we signify the 7th house from Lagna for a male horoscope. But Dara in Jaimini by the rules he has laid down means Four and not Seven. Bhagya. By the letter interpretation process-Bha is the fourth in the Pavarga and stands therefore for 4, Gya in Sanskrit is composed of Ga, and Ya the letter underneath the former Ga, and in all compound or conjoined letters the lower letter has to be taken into account and not the upper. Thus we have here Ya, and it is the first letter in Yavarga and stands for 1. We have therefore 41.

Reading in the reverse order we get 14 and this divided by 12 will give us a remainder of 2. Bhagya-2. Therefore the 2nd house or planet from any given Bhava also becomes an Argala planet or obstruction. Sula is composed of Ssa and La. In the Vavarga, Ssa stands as the fifth letter and represents 5. La represents the 3rd letter in Yavarga

and therefore stands for 3. We thus get the figure 53. But reading in the reverse order we have 35, Divided by 12 we get a remainder of 11 and therefore Sula stands for 11. Those planets which are in 4, 2 and 11 from any planet or Bhava in question or under consideration, become classified as Argala and obstruct their influences. In Sutra 6 if many evil planets, more than two as the plural is used, are found in Kama or 3rd house, they also then become Argala. Ka stands as in Kavarga and Ma stands as 5 in the Pavarga. Therefore we have 15. Reading in the reverse order we get 51. Divide this by 12 and we have the remainder 3.

Therefore Kama stands for the 3rd house. Kama in Sanskrit means Cupid, passions, wife and desires. In the general astrological literature, Kama means the 7th house representing husband or wife as the horoscope may belong to a female or a male human being. But by the interpretation by letters as directed by the author, it means the third. As it is stated here the planets become Argala in the 3rd only when there are more than 2 evil planets in the 3rd from the questioning planets or Bhava. But suppose there is only one evil planet in the 3rd house, then by implication it does not become Argala for the planet or Bhava. In Sutra 7, Ripha means 10, Ra in Yavarga

stands for 2 as it is the second letter from Ya and Pha is the second letter .in the Pavarga and therefore represents 2, putting together we get 22. Divide this by 12 we have a balance of 10. Neecha stands for 12. Na represents 0 in the Tavarga as it stands as the 10th from Ta and therefore represents cipher.

We have only 9 Ankas or digits and the 10th shows a zero. Cha stands as the 6th letter from Tavarga and represents 6, putting together we have 06. Reading in the reverse order we have 60. Divided by 12 there will be no balance, but the author asks the readers to take always the last balance and when 60 is divided by 12 it goes four times (48) and the last balance is 12. Therefore Neecha stands for 12. Kama, we have already seen, means 3. Those planets which are in 10, 12 and 3 form an obstruction to the Argala mentioned in Sutra 5. Here probably the meaning is that the Argala influences, formed by planets mentioned in Sutra 5, good or bad, are themselves modified or obstructed by the planetary positions mentioned in this Sutra.

Those planets which are in the 5th and 9th or Trikonas counteract the influences of the Argala planets as explained before. It has been already stated that certain planets in certain house cause Argala or obstruction and those which are in the 5th and 9th counteract these

Argala influences. Coming to Sutra 8, if fewer planets or powerless or disabled planets cause obstruction in Sutra 7 to the Argala generated in Sutra 5, then they will not affect the power of that Argala. Here it means that the obstructive Argala created in Sutra 7, unless the planets are strong, will not be able to obstruct the Argala influences caused by planetary positions mentioned in Sutra 5.

Sutra 9 is clear and needs no further explanation. With reference to Ketu the order must be reversed (Sutra 10). The 9th from Ketu becomes Argala and the 5th from him becomes Pratibandhaka or obstruction. The name of Rahu is not mentioned in the original, but some commentators are of opinion that the mention of Ketu is enough to include Rahu. Sutras are short and certainly require clearer explanations. Those beneficial planets who are in Dara 4, Bhagya 2, and Shula 11 from Ketu do not form Argala. The malefics in the 3rd and 8th from Ketu do not form Papargala or evil obstruction. Argala seems to be a sort of force or energy, caused by certain positions of the planets, and this energy may be beneficial or malicious. Power may be good or bad as it is used. In the case of Rahu and Ketu the Argala results must be calculated in the reverse order. From the 11th Sutra Jaimini gives the rules which will guide the student in determining the lordship of

the various relations and events, which have to be taken into consideration, in the career of an individual.

SU. 11.-Atmadhikaha kaladibhirna bhogassaptanamashtamva. " Of the seven planets from the Sun to Saturn, or the eight planets from the Sun to Rahu, whichever gets the highest number of degrees becomes the Atmakaraka.

NOTES The word Ashtanamva is emphasised because Rahu, instead of being mixed with other planets, seems to have been separated for a certain set purpose. The meaning becomes evident when we refer to Parasara according to whom also, Rahu fills up the gap-when two planets (of the seven) possess the same number of degrees. If two or three planets obtain the same Ka/as or degrees and minutes, they are all merged into one Karaka or Lordship over some event in the human life. The vacancies caused by the merges of two or three planets into one have to be supplied by Rahu in the reverse of order. The other Karaka will be supplied by the Naisargika Karakas or permanent lords.

This is a difficult Sutra and requires some clear explanations. While all the planets have got movements from left to right or direct. Rahu and Ketu move in the reverse order or from right to left. The first is

called the Savyam or Pradakshinam (dextral) and the Other is called Apasavyam or Apradakshinam (sinistral). Rahu and Ketu have no houses but, Jaimini gives lordship of Kumbha to Rahu and Vrischika to Ketu. They have been given lordships over some human events. In any horoscope, the first duty of an honest astrologer is to find out the exact positions of all the planets. This implies a good knowledge in Astronomy and astrologic-mathematics. Then the degrees, minutes and seconds of the positions of the planet are calculated and placed correctly, then the student will be able to find out which planet has got the highest number of Kalas or degrees in a horoscope. Whoever has got the highest number of Kalas, becomes the Atmakaraka.

These Karakatwas or Lordships, therefore, can be acquired according to these Sutras by any planet. Whereas in Naisargika, Karakas or permanent lordships are fixed for ever. In Naisargika, the Karakas or Lordships are thus detailed : In Brihat Jataka, Ravi, Chandra, Sani and Sukra are given different Karakaships: Diva arkasukrow pitru. matru soungnitou. This means that persons born during the day have the Sun and Venus as lords of the father and mother respectively. Sanaischarendu nisi tadviparyayat. For persons born during the nights,

Sani becomes Matrukaraka and Indu or Chandra becomes the lord of father. I have simply drawn the attention of the readers to the various versions given by the different authors. Here we may have Pitrukaraka (1) Ravi in the Naisargika 'method', (2) Chandra as Pitrukaraka for those who are born in the night and (3) any planet out of the nine who gets or contains the largest number of degrees in a horoscope.

Then the question arises as to how a student has to be guided in determining the prosperity and adversity of a person's father. Suppose in the Jaimini system Sani becomes Pitrukaraka : Chandra becomes Pitrukaraka by the direction of Brihat Jataka and by the general or Naisargike system, Ravi becomes the Pitrukaraka. These three planets, viz., Ravi, Chandra and Sani are thoroughly different in characteristics and these variations, expounded by the learned in Astrology, instead of helping a student in the progress of the studies will confound him and launch him into greater doubts and confusion. When different systems, apparently contradictory, are enunciated by eminent Maharishis the wisest thing would be, in my humble opinion and experience, to take all of them into careful consideration, add his own experience, judge all of them with a diligent eye and make a

harmonious whole so that all of them may prove successful and satisfactory.

Take half a dozen medical experts in remote corners of the world. They experiment and hit upon certain herbs or roots as efficacious for certain diseases. Each one succeeds with a certain class, and thinks they may prove useful. If all of them have succeeded and the results of their experiments satisfactory, then a wise physician carefully NOTES the characteristics of such of those drugs and roots and he may succeed even better than any one of the original experimenters, by a judicious use of them suitable to times and conditions of life. Maharishis, by their expanded vision, watched and recorded their experiences from different mental visions, and gave principles in. all such sciences, which, though contradictory on the surface, will be found to be agreeable on a deeper analysis.

Different systems have mentioned different periods for death and other important events of human life. Bhattotpala, the great commentator of Varahamihira's works; hits on a nice system of reconciliation and I refer my readers for clearer explanations on my NOTES to Dasantardasa chapter in Brihat Jataka. A man may live upto 70 or 80 years and may have passed through various critical conditions. He will be killed in

the period of the strongest death-inflicting planet and have critical dangers during other evil periods. Take the longevity question. We have the Udu Dasa or length of life measured by the planets according to the constellations ruling at birth. We have secondly Kalachakra Dasas and the longevity given by them.

Third, we have the Graha Datta Pindayuryoga or the term of life given by the planets to the Foetus at the time of conception. Fourth, we have the Amsayurdaya recommended by Satyacharya and followed by Varahamihira. Fifth, we have the longevity determined by the Gochara movements of the planets. Sixth, the longevity as determined by the kendra Ayurdaya. Seventh, we have the Dasantardasa Ayurdaya. Then, eighthly, we have the Ashtakavarga Bindusodhana Ayurdaya. These eight systems certainly give divergent views and different terms. If so, what should the astrological student do when all the eight systems give eight different periods.

Bhattotpala, whom we have not seen a more learned commentator on astrological works in recent times, reconciles these different systems in the following manner : say a person lives for 50 years and gets various periods of longevity from 3 years to 50 years. The suggestion of Bhattotpala stands to reason. Suppose the eight systems give the

following terms of life -3,10,15, 20, 27, 35, 40 and 50 we are asked to prescribe the longest term obtained as the longevity, and the terms indicated by the other systems will be periods in the life of the person which will be very critical and during which he. will suffer from severe diseases, dangers, or accidents, but he will manage to get over them and live upto the longest term, viz., 60 years as shown by one of those systems.

Jaiminisutras offer the same explanations. In the typical case Sani, Chandra and Ravi, representing father in the case of a single person, then the age and prosperity of the father will be determined by the most powerful among them. It may also happen that by the three systems, Ravi may become the lord of father. Then he will live longer and be more prosperous and happy. The merging of two or three planets into one karaka has to be fully explained. Unless I give some illustration, the readers will not be able to follow these sutras. The sutra says that whichever planet gets the highest number of degrees, becomes the Atmakaraka. Suppose in a horoscope two planets get the same number of degrees ; then both of them will become Atmakaraka. Take Sani and Chandra in a horoscope, and say they have got each 29 degrees and ten minutes.

As per the above sutra, both of them become merged into one, viz., Atmakaraka. When both of them become representing one event, viz., Atmakaraka, there will be a vacancy for some other karakatwa say Chandra has merged into Sani and his place, representing matrukaraka or some other karaka, falls vacant. This, Jaimini says, will be supplied by- Rahu. As Rahu and Ketu move in the reverse, they will be considered as getting the highest number of degrees when they are at the beginning of a sign. In the above illustration, suppose Sani has 29° and 10' in Aries as also Chandra. Then they will naturally have travelled all over Mesha and will be within fifty minutes from Vrishabha.

Sani and other planets move from Mesha to Vrishabha, Mithuna, Kataka, and so forth, whereas Rahu moves in the reverse order, viz., from Vrishabha . to Mesha and Mesha to Meena. Rahu will have obtained 29° and 10' when he is 50' from Meena, for Rahu gains each degree as he enters Mesha from Vrishabha and moves on to the 1st degree of Mesha before he enters into the next sign Meena. Here as Chandra has merged into Sani, Rahu takes that karakatwa which Chandra as a separate planet would have taken. Suppose Budha also gets the same degrees, and these three represent one karakatwa or signification. Suppose now

brothers have to be represented. Then Jaimini says take the Nisarga Karaka, Kuja, and give him the control over brothers. etc., attributed to Kuja in the general literature in Astrology.

SU. 12.--Saeeshtay bandhamokshayoh. Atmakaraka gives bad and good results by virtue of malefic and benefic dispositions such as debility, exaltation, etc.

NOTES When the Atmakaraka is in exaltation or in beneficial Rasis or conjunctions, though the person is imprisoned he will be liberated, will live in holy places and will have Moksha or Final Emancipation. But when he is in Neecha Rasi or with evil conjunctions and aspects he will be imprisoned, will suffer from chains and other tortures, and will not have Moksha. But if this debilitated planet has beneficial aspects or conjunctions, he will be liberated. The idea seems to be the securing of final salvation. If the Atmakaraka is exalted and has beneficial aspects and conjunctions without any malicious influences the man will get the final Bliss called Moksha, so ardently coveted by all devotees and the yogis. They desire nothing more than this state of bliss. Here Bandha and Moksha may be interpreted as malefic and benefic results.

SU. 13,-Thasyanusaranadamatyaha. The planet who is next in kalas or degrees to Atmakaraka will become Amatyakaraka. .

NOTES By careful mathematical calculations the student should first find out the positions of planets correctly in degrees and minutes. Then fix them up in the horoscope and place the Lagna also in degrees and minutes. It will be very easy to fix all the planets and also the Lagna in their vargas or minute divisions by proper calculations. Unless this part of the work is done satisfactorily the application of the principles of Astrology, enunciated by Jaimini or other Maharishis, will not be possible. And when the foundation is not well laid and solidly built, the superstructure can never be durable or lasting. After the planets are placed correctly in their degrees and minutes, it becomes easy for a student to find out who gets the highest number of degrees of Kalas. whoever gets the largest number take him as the Atmakaraka. The planet who gets the next highest degrees will be Amatyakaraka. Probably when the Amatya or Mantrikaraka is powerful and well combined and aspected the person will become a great Minister or Councillor. But when he is ill combined and badly aspected and debilitated he becomes an evil Councillor or an adviser who brings disgrace on himself and also on those to whom he offers his

counsel.

SU. 14,-Tasya bhratha. The planet who gets the highest number of degrees next to Amatyakaraka becomes Bhratrukaraka or gets lordship over brothers.

NOTES If the Bhratrukaraka is debilitated, joins evil planets and has malicious aspects then there will be ruination to brothers. He, will have no brothers or, if he gets them, they will die or become wretched, poor and disgraceful. If, on the other hand, the Bhratrukaraka is exalted, well combined and well aspected there will be plenty of brothers and prosperity and success will attend on them. In the world we have experience of various sorts and all these are indicated by the astrological authors.

SU. 15. - Tasya mriatha. - The planet who gets the highest number of degrees next to Bhratrukaraka becomes lord of the mother or Matrukaraka.

SU. 16. - Tasya putraha The planet who is next in power in degrees to Matrukaraka becomes the lord of the children or Putrakaraka.

NOTES The Sanskrit Sciences have attached the greatest importance to

the birth of children. Without children a home is designated as a burial ground or smasana or cemetery. Aputrasya gatirnasti observe the Vedas. This means that a man who has no children will have no heaven or Moksha. There is a special Hellish River called the Put. One who no Putra will not be able to cross this river Put. He is called a Putra who enables the parents to cross this river. If he does not cross it, he will have no salvation and he cannot go to regions of bliss. In this world what can give a person greater pleasure than the possession of healthy, intelligent, obedient and prosperous children ? What can delight the hearts of the parents more than the playing round about them of their happy children ? Can the work of creation continue without children 1 If there are no children, then the human species must cease to exist and the world will be depopulated.

Children thus become an absolute necessity, for the continuation of the human species. But in getting children, there is a very great variety. Temperaments are various and curious. It is no doubt a source of great pleasure for a man to have children but what is the good of getting bad, deformed, repulsive, ungrateful, depraved and rascally children who are antagonistic to their parents, who are immoral,

cheats and otherwise quite undesirable to society, to the nation and to the family. Where the Putrakaraka is well situated, exalted, in good Shadvargas, in beneficial conjunctions and aspects, the children will be blessed with all the virtues which make them agreeable, happy, prosperous and dutiful to parents. The greatest Epic in India, viz., Ramayana teaches the excellent duties of children towards their parents and Sri Rama is the noblest conception and embodiment of the duties towards the parents, relations, friends and the public citizens under his royal care. It is better to have no children than to have bad and ungrateful ones.

SU. 17.-Thasya gnathihi. The planet who gets less degrees than those of Putrakaraka becomes Gnathikaraka or lord of the cousins. Among all the nations of the world, cousins form one important item, in making the domestic circle happy or unhappy. This is specially so among the Hindus, whose laws of inheritance and succession to property are peculiar and very complicated. There are maternal and paternal cousins and nephews. The last are the most formidable, when they are adversely situated and most favourable when they are sympathetic and loving. The condition of the planets who become Gnathikarakas will determine the

attitude of the cousins and the rules for judging of these have already been laid down in the previous NOTES and explanations.

SU. 18. - Thnsya darascha. The planet who gets less degrees than the gnathikaraka becomes Darakaraka or lord of wife.

NOTES The use of cha in this sutra indicates plurality and includes the examination of the various Bhavas or significations from Lagna, Pada Lagna and Upapada Lagna, which technicalities will be explained later on in the NOTES. Jaimini suggests that the results should not be foretold simply by the consultations of the karakas alone, but also by the Bhavas from Lagna; Pada Lagna and Upapada Lagna. The Science of astrology, specially the foretelling of the future, is highly complicated and requires the highest form of intelligence, and the most profound forms of analytical powers to unravel its mysteries and make the future predictions correct. This science as well as other sciences require great intelligence and erudition, and this will be so specially with astrology which deals with all the phenomena in the world and which, therefore, requires the most comprehensive and grasping intellect to understand its principles.

SU. 19. -Matra saha putrameke samamananthi. Some Acharyas or authors hold that the Matru and putrakarakas may be represented by one and the same planet, that is these two Bhavas, lordship of mother and children may be judged by the same planet.

NOTES Here this union may be interpreted in two ways, viz, Matrkaraka includes Putrakaraka, and therefore these two Bhavas may be foretold by the lord of mother or by the lord of children. The planet next in degrees to Bhratrkaraka becomes Matrkaraka, and the planet next in degrees to Matrkaraka becomes Putrakaraka. What Jaimini apparently means is that by the planet next in degrees to Bhratrkaraka, may be foretold about the prosperity and adversity of the mothers and the children. Since Jaimini gives pada, ghatika and upapada Lagnas as also the Lagna for the consultation for results, difficulties and confusion have been removed and the welfare and misfortunes of mother and children may be easily analysed and predicted.

SU. 20.-Bhaginyurathassyalaha kaniyajjananee cheti. . Some say that from Kuja should be ascertained particulars regarding brothers and sisters, brother-in law, younger brothers and step-mothers. Some others hold that predictions relating to step-mother should be made

from the 8th house. However this latter view is not approved by all.

NOTES From Ara or Kuja the sisters, wife's brothers, younger brothers and mother must be examined. In Sutras 15 and 16 reference to find out the lord of mother has been made. Why then again mention about mother? Here from Mars we have to find elder and younger sisters, brothers of wife, younger brother, step-mother and the maternal aunts. Ara or Kuja is the permanent or Naisargika Bhratrukaraka or lord of brothers. Some authors by pronouncing Aratha in short A, make it A = 0, Ra = 2 and $Tha\ 6 = 0.26$ and reading it in the reverse order we get 620. This divided by 12 will give us remainder 8. And ask the readers to find out the above events from the 8th house from Lagna. Jaimini does not approve of it. .

SU. 21.-Mathuladayo bandhavo matrusojatiya ittyuttarataha. From Mercury should be ascertained details relating to maternal uncles, maternal aunts and other maternal relations.

NOTES Take the planet next to Ara or Kuja and he will be Budha. The order of the planets must always be remembered as in the weekdays- Ravi; Chandra, Mangala, Budha, Guru, Sukra and Sani. Therefore when the author says Uttarataha or take the next planet, it clearly means

Budha. From Budha, maternal aunts, maternal uncles and other maternal relations like step-mothers should be found out. Thus say some others. This means that Jaimini is not in agreement with the views of these writers. Like Kechit in Brihat Jataka, Ekey in Jaimini is used to indicate other schools of thought in Astrological predictions.

SU. 22.-Pitamahou pathiputraviti gurumukhadewa janiyat. From Guru the paternal grandmother and grandfather, the husband and children must be found out.

SU. 23.-Patnipitarau swasurou matamaha ityante vasinaha. From the next planet from Guru, viz., Sukra, the parents of the wife, or parents-in-law, paternal and maternal aunts, maternal grandfather and grandmother, and Ante Vasina or disciples must be found out.

NOTES If two or three planets get the lordship by getting the same degrees, then find out who has got the greater number of minutes and seconds, and if the planets are equal in all these degrees and minutes and seconds then we are recommended to take the Nisarga or permanent lords for the welfare of the particular events. I shall give here the Naisargika lordships of planets. . Ravi.- Atmaprabhavasakti or soul

force, reputation, vitality and father. , Chandra.-
Manas, Matru, Mani-
Mind, Mother and Gems. Kuja.-Bhumi, Satwa, Bhratru-
Lands, Strength and
Brothers. Budha.-Pragnya, Matula, Buddhi, Vacha-
intelligence, uncle,
wisdom and speech. Guru.-putra, Vidya, Dhana,
Grtana-Children,
Education, Wealth and Spiritual development.
Sukra.-Kama, Indriasukha,
Kalatra-passion, sense pleasures and wife. Sani.-
Ayushyam,
Jeevanopayam, Maranam-longevity, means of
livelihood and death. Rahu.-
Matamaha or maternal grandfather, Vishakaraka or
lord governing
poison. Keru.-- Pitamaha or paternal grandfather
and Kaivalyakaraka or
one who gives final basis. . I have given here only
the most salient
points and for greater details I refer my readers
to my English
translation of Sarwarthachintamani.

SU. 24. - Monzdojyayan Grah eshu. Among all the
planets, Ravi,
Chandra, Kuja, Budha, Guru, Sukra and Sani, Saturn
is the least
powerful.

NOTES Varaha Mihira observes in ascribing the
Veeryabala thus -Sa, Ku,
Bu, Gu, Su, Cha, Ra meaning Sani is the least
powerful in Veeryabala ;
next comes Kuja, then Budha, then Guru, then Sukra,
then Chandra and
Ravi represents the .strongest in, Veeryabala. Some
writers and

commentators give the following interpretation which may also be acceptable. Mandojyayan ltyuttarataha. Next to Sukra comes Sani in Sutra 23. Therefore from Sani must be found out the prosperity and misfortunes of the elder brothers.

SU. 25.-Pracheevruttirvishamabheshu. In all odd signs the counting must be in the right direction.

NOTES Mesha, Mithuna, Simha, Thula, Dhanus and Kumbha are odd signs. In all these signs the counting must be from left to right. I will explain in clearer terms. Say we want the 5th from Mesha. Then count as Mesha, Vrishabha, Mithuna, Kataka, Simha and so forth.

SU. 26. - Paravruttyottareshu. In even signs the counting must be in the reverse order.

NOTES Take Vrishabha and we want the 6th from it. There we get Vrishabha, Mesha, Meena, Kumbha, Makara and Dhanus. Take Thula. It is an odd sign, suppose we want the 4th. Then Thula, Vrischika, Dhanus and Makara. Take Vrischika and we want the 6th from it. Then we have Vrischika, Thula, Kanya, Simha, Kataka and Mithuna. In fact, in all odd signs the procedure is in the right direction. in even signs we

count backwards like the movements of Rahu and Ketu in reverse order.

Then follows a short but very difficult Sutra.

Brevity may be the soul of composition, but it will be the thorny path to the commentators and readers, with ordinary intelligence and education.

SU. 27.-Nakwachit. In some places or signs this does not apply.

NOTES Here the brevity of the Sutra offers the greatest confusion.

What are the places or signs where these rules do not apply. When a general principle is laid down why should there be any exceptions ? If

we had excellent commentators, who were almost equal to the original

authors and some of whom were even superior to their originals, many

of the Sanskrit Sciences would have been sealed letters and none of

the modern scholars, though brilliant, have got that spiritual

capacity and concentration of mind to enable them to go beyond the

screens and find out the literary gems which were hidden in the deep

mines of Sanskrit Literature. If the ancient authors have been held as

great benefactors to the literary world, .the commentators for those

works should. be considered even greater benefactors.

What would have been the use of the Vedas, if they had not been

handled by the renowned two commentators Bhatta ' Bhaskara and Vidyardhana. Sanskrit Sciences are put in technical styles and Sutras and unless the commentators are scholars of great genius and of equal capacity, the original works would have remained almost inaccessible and unintelligible to the modern generation. For in this Sutra there are two words Na negative and Kvachit, at times are occasions. We have no clue to when and how these two words have to be used or interpreted. Gathering information from the ancient commentators this Sutra signifies while the general rule is to count regularly in all odd signs and in the reverse order in the even signs, this rule does not apply to Vrishabha or Vrischika and to Kumbha and Simha. Here it means that in the even signs of Vrishabha and Vrischika, instead of counting in the reverse order we have to count in the right way and in Kumbha and Simha instead of counting in the right way, we have to count in the reverse order. In other signs where such exceptions obtain they will be pointed out in their proper places.

SU. 28:-Nathaanthahasamapruyenu. Many of the writers are of opinion, that the *Rasi Dasa (period of the sign) extends over such number of years which are counted from the Rasi to the place where its lord is

located.

NOTES Take Mesha ; its lord Kuja. Say he is in Simha. . Count from Mesha to Simha ; we get 5. This will be the number of years of Rasi Dasa given by Mesha. In all other works, Dasas and Bhuktis (periods and sub-periods) are given only to planets but never to the zodiacal signs. Jaimini -gives Rasi Dasas as a peculiar feature of his immortal works. I shall try to explain this Sutra in full as, otherwise my readers will be surrounded by many doubts and difficulties and may understand the Sutra altogether in a very perverted sense. The number of years of the Rasi Dasa is determined by the number of Rasis which its lord has travelled from it at birth. Take a horoscope and follow the reasoning.

We want to find out the Dasa period of years given by Mesha. Its lord is Kuja. He is found in the 7th house from Mesha. Therefore Mesha Dasa extends for 7 years. We want the Dasa period given by Dhanus. Its lord is Guru and he is in the 3rd house from Dhanus, and therefore the length of Dasa of Dhanus will be 3 years. This point is now clear. In Jaiminisutras the lords of the houses are those which are recognised by the astrological works in general and I presume the possession of this elementary knowledge in my readers. The lords of the 12 zodiacal

signs are the following regularly * I have discussed Rasi Dasa at considerable length in my book Studies in Jaimini Astrology. Chandra Rahu Lagna Sani Ravi Budha Guru RASI Sukra Ketu from Mesha, viz., Kshitija-Kuja, Sita- Sukra, Gna-Budha, Chandra-Moon, Ravi-.Sun, Soumya-Budha, Sita-Sukra, Avanija--Kuja. Suraguru - Jupiter, Manda-Sani, Souri-Sani, Guru--Jupiter- vide my translation of Brihat Jataka: These same planets are also lords of the Amsas or other minuter divisions like Drekkana, Navamsa and Dwadasamsa.

Differences of opinion obtain in all branches of knowledge. These differences may arise from various causes. World presents such a complicated and comprehensive phenomena that two observers trying in different directions may find different results from the same research or one result from different substances. Take one illustration. Two doctors, men of high culture with tinges of original genius, far removed from each other and quite strangers, may go on experimenting to find out the best antidote for fever. Each may deal with different sets of articles and find a resultant, which will have the efficacy of completely curing fever and all such disorders. Similarly in Astrology. Temperaments differ so radically in some cases that those who watch them keenly get puzzled over them and fail to account for,

such strange phenomena. If the lord of the Rasi is in his own house, the sign gives 12 years of life. If he is in the 12th house the Rasi gives a similar period. If he is in the second house he gives one year. Some say he gives two years.

The word prayena signifies a great deal. If the lord of the Rasi is in exaltation he will add one more year to the number he gives by his position. Take Vrischika and Kuja in Makara. Here he is in the 3rd house from Vrischika and therefore gives 3 years. But as he is in exaltation one more year is to be added and thus the Rasi gives four years. But if he is in debilitation he takes away one year. Thus if we take Mesha and find Kuja in Kataka, then he will have to give four years as Kataka is the fourth from Mesha but his debilitation has taken away one year and instead of four years he gives only three years. There are two signs according to Jaimini which have two lords instead of one granted by the rules of general astrology. Vrischika has two lords, viz., Kuja and Ketu and Kumbha has Sani and Rahu. In this case if the two lords are in the sign, then the Rasi gives 12 years of Dasa. If one of them- is not there, then the presence of the other gives no years. When both of them are not in the Rasi, then find out the Dasa years by the stronger of the two planets.

Suppose of these two, one is in his own house, and the other in a different house, then count up and take the planet in his own house in preference to the other who is in a different house. Take Kumbha. It has two lords Rahu and Sani. Sani is in Makara and Rahu is in Mesha. Here we have to prefer Sani to Rahu as he is in his own house and therefore the longevity or Dasa given by Kumbha will be 12 years as Makara is the 12th from Kumbha. If out of the two lords, in other houses one is with another planet or planets, and the second is not with a planet then take the planet who is in conjunction with another planet. Suppose both of them are with other planets, Then take the lord who is in conjunction with a larger number of planets. Suppose both of them are with the same number of planets. Then find out the strength of the Rasi and whichever is more powerful, take the planet in it.

Here I shall explain What is meant by the strength of the Rasi. The fixed signs are stronger than movable signs. The double bodied signs are stronger than the fixed ones. If even here the strength of the two lords is the same, then take that lord who gives the larger number of years. In this way we have to find out who is the more powerful of the

two lords and ascribe the Rasi Dasa accordingly. If one of them is in exaltation, he should be preferred. In this way find out the causes of strength to the planet and then prescribe the Rasi Dasa years to it.

SU. 29. - Ya vadeesasrayam padamrzuksanam. Arudha Lagna is the point obtained by counting as many signs from the place of lord of Lagna as the lord of Lagna is removed from Lagna.

NOTES Here Arudha or Pada Lagna is explained. The lord of the Lagna at birth must occupy some house. The sign which measures from him in the same number as he is from the Lagna will be called Pada Lagna. Take an example. Chandra Rahu Lagna Sani . Ravi Budha Guru . RASI Kuja Sukra Ketu Here we have to find out the Pada Lagna. The lord of Lagna is Sukra. He is in the 8th house from Lagna. The 8th from Sukra becomes pada. Here the 8th from Sukra is Kataka. Therefore it becomes the Arudha or Pada Lagna. The uses for which these various Lagnas are enumerated here will be explained later on. Jaimini makes his meaning clear in the next two sutras.

SU. 30. -Swasthe daraha. If Lagnadhipathi is in the 4th, then the 7th becomes Pada Lagna.

NOTES Dara as we have seen is 28, divided by 12 giving a remainder 4. If Mesha is Lagna and Kuja occupies Kataka, he will be in the 4th from it. The 4th from Kataka, viz., Thula will be the Pada Lagna.

SU. 31.-Sutasthe janma. If the lord of Lagna is in the 7th from Lagna, then Lagna itself becomes Arudha Lagna.

NOTES He gives another example. If the lord of Lagna is in the 7th, the 7th from it will be Lagna itself and this becomes pada or Arudha Lagna. Suta-su represents 7 and ta indicates 6. This will be 67. Divided by 12 we get the remainder 7 and therefore the 7th house is indicated. The Maharishi gives these two examples so that his readers may make no mistakes or misinterpretation about the Sutras. I hope my readers now have fully understood what is meant by Pada Lagna. In this sutra, as the lord of Lagna is in the 7th, the 7th from it will be Lagna itself. In this case both Lagna and Pada Lagna are one and the same.

SU. 32.-Sarvatrasavarna bhavarasayaha. All Rasis and Bhavas are studied by Varnada Lagna. Hence it will be explained in this aphorism.

NOTES Raghavabhatita, Pantha, Nilakanta and other older commentators

have given the fullest NOTES and details on this
sutra and I have to
take the readers along those intricate paths. They
have introduced
Varnada Lagna, Ghatika Lagna, Hora Lagna and other
details. The
following is the full exposition for all these.
Readers are advised to
have a large fund of patience and devote some time
to master these
details. In all the following sutras of Jaimini,
Varnas or Katapayadi
letters are used to indicate Bhavas and Rasis. But
for planets their
various names are used and they should not be
interpreted with the
help of such letters. For those who are born in odd
signs count from
Mesha in the regular order, for those who are born
in even signs count
from Meena backwards till we get to Bhava Lagna and
keep these figures
on one side.

Again count for those who are born in odd signs
from Mesha to Hora
Lagna in the regular order and for those born in
even signs count from
Meena to Janma Lagna in the reverse order, and
deduct the smaller
figures from the larger and counting again from
Mesha forwards to the
number of remainder. and fix that Rasi as the
Varnada Rasi for odd
signs and for person born in even signs counting
back from Meena to
the number of Rasis given by the figure, take that
Lagna as the
Varnada Lagna. This will certainly be not
intelligible, unless a few

examples are given here to illustrate the principles involved.

Varieties of Lagnas will be explained here. Bhava Lagna-used in Jaimini-means the ordinary Lagna as is mentioned in the ordinary books on Astrology. The sign that rises at birth on any particular day.

Chandra Lagna-or the Janma Rasi, is that sign in which Chandra is situated at the time of birth. This is determined by constellation ruling on that day. Pada Lagna-means that sign in number again from the position of the lord of Lagna which he occupies from Lagna. Hora Lagna-Take the time of birth from the sunrise and fix it in ghatas. Then divide this number by 2.5 which is called a Hora and the number thus obtained represents the Hora Lagna. Take an example. A man was born on the 3rd of the solar month Kumbha at 14.5 ghatas after sunrise. Now 14.5 ghatas divided by 2.5 will give us 5 and 2 ghatas as a remainder. Therefore the Hora Lagna falls in the 6th from Kumbha-Kanya.

Take a person born on the 2nd of the solar month. Vrischika at about 29 ghatas after sunrise. Dividing this by 2.5 ghatas we get 11 and a remainder 1.5 ghatas. That is the Hora Lagna will be the 12th from the sign occupied by the Sun, viz., Vrischika or it falls in Thula the

12th from it. If suppose the man is born on that day at 48 ghatis after the sunrise then divide this by 2.5 ghatis. We get 19 and a remainder of 5 ghati. Therefore the Hora Lagna falls in the 20th. As there are only 12 signs, deduct this figure from 20 and we get 8. Therefore the 8th from Vrischika will be the Hora Lagna and it falls in Mithuna. Here also the order already named for odd and even signs should be observed.

Ghatika Lagna-From the sunrise to the time of birth find out how many ghaticas have passed and find out the Rasi which falls at the time and this will be easy to understand. Say a man is born at 25 ghatis after sunrise on the 2nd of Vrishabha Masa. Then take 25 ghatis and count from Vrishabha; whenever, the figure of ghatis is more than 12 deduct or divide the number of ghatis and find out the remainder. 25 divided by 12 will give us a balance of 1 after going twice. Thus in this case the ghatika Lagna falls in one and therefore in Vrishabha itself.

Varnada Lagna-We have already explained this and we will give clearer explanations later on. As Jaimini insists on Savya-right and Apsasavya - left for odd and even signs our readers must understand this point clearly and keep before their vision in all countings for the various Lagnas.

An Indian ghati means 24 minutes of English time. An hour means 2.5 ghatas. A minute means 2.5 vighatis. The minuteness of the divisions of time, reached by the Indian astronomers, is simply astounding. The Europeans have no idea of them. I shall give them here for ready reference. The European conception of the minute divisions of time is as follows. A day is divided into 24 hours. An hour is divided into 60 minutes. A minute is divided into 60 seconds. Here ends their conception of time. $24 \times 60 \times 60$ or one day contains 86,400 seconds. This is the highest idea of the European conception of the divisions of time for a day. Take the conception of the division of Time by the Indian Astronomers.

In the Uttara Gograhana or the release of the cattle, Arjuna went to effect their release and Duryodhana, Emperor of Hasthinapura, takes objection to the appearance of Arjuna before the stipulated time for their Agnathavasa or incognito existence for 12 years. Bhishma, the greatest warrior, saint and philosopher in the whole of Mahabharata, explains the astronomical details and calculations of time and convinces Duryodhana, that the time of 12 years imposed on the Pandavas passed away the previous day and Arjuna was justified in his appearance for the release of the cattle. According to Arjan

Astronomers a day is divided into 60 ghatas. Each ghati is divided into 60 vighatis. Each vighati is divided into 60 Liptas. Each lipta is divided into 60 Viliptas. Each vilipta is divided into 60 paras and each para is divided into 60 Tatparas. The figures when multiplied stand thus : one day 60 Gh. x 60 V.G. x 60 L x 60 V.L. x 60 P. x 60 TP. or 60 x 60 x 60 x 60 x 60 x 60. My good readers, this humble figure when multiplied will give you 46656000000.

Imagine here the conception of the minuteness of time by the Maharshis and their intellect. A day in the calculation of Hindu astronomers contains the above number of Tatparas. This can possibly be conceived by the highest human intellect under the highest yogic and experienced Divya Drishti or Divine vision and can never be the work of ordinary mortals however high their genius may be. I leave my readers to judge of these facts with their own intelligence and not be guided by the stupid theory of Hindus borrowing their Astrology from the barbarous Greeks and Chaldeans. Has any man in the world conceived divisions of time more minute ? If so, who is he and where can we find him.

SU. 33. Nagraha. Varnada is not to be applied for the planets but only for Rasis. In all the sutras of Jaimini, the Ka, Ta, Pa, Yadi

sutra of interpreting the language should not be applied to the planets. The author means that the grahas or the planets are designated by their various names and never by the letter system.

SU. 34.-Yavadwivekamavrittirbhanam. Divide Rasi Dasas by 12 and distribute the same to the 12 Rasis in proportion to the Rasi Dasa periods to get sub-periods. The counting should be from right to left if Lagna is odd sign and vice versa if even.

NOTES Interpreting of Viveka-Va -4 Va.-4 Ka-1-or 441 or reading in the reverse order we get 144. All the Rasis put together at 12 each will come up to 144. Take the Rasi Dasa year and divide that into 12 bhagas, multiply the Mesha Dasa Rasi by 12. Then divide the total by 12 and the quotient will represent the Antardasa years. Even here the readers are advised to count and follow the odd and even signs in the right and left directions as has been already explained. Sutras are meant really for those who have bright brains.

SU. 35.-Horadayaha siddhaha. . . From the general literature of Astrology learn all the details about Hora, Drekkana, Saptamsa, Navamsa, Dwadasamsa, Trimsamsa, Shashtiamsa, etc.

NOTES Where the Maharishi does not differ from the ordinary rules of

Astrology, he says siddha, meaning they are ready at hand from able astrologers. Wherever he cuts a new path he indicates the lines of research on which he proceeds. These commentaries are written by Neelakanta and go under the name of Subodha. The term Subodha means that the commentaries are written in such an easy and convincing style that even ordinary readers and students can easily grasp the ideas explained by the learned commentator. I have also consulted other learned commentators.

End of First Pada of the First
Adhyaya

ADHYAYA 1- PADA 2

SU. 1-Adhaswamsograhamam. Having determined the Atmakaraka from among the several planets, ascertain the results of his Navamsa position.

NOTES Among all the planets commencing from Ravi, find out who gets the greatest number of degrees and minutes and determine. as principles already explained, who becomes the Atmakaraka. In Sutra 11 of the first pada it has been clearly enunciated that whichever planet gets the highest number of degrees and minutes, he becomes the

Atmakaraka. Such a planet, whoever he may be among the nine planets, must occupy some Navamsa. In all the future sutras, the effects of such Navamsa occupied by the Atmakaraka, the planets who are there and the planets who aspect such Navamsa will be clearly detailed. Find out by mathematical calculations the position of all the planets in degrees and minutes and then the results can easily be foretold in the light of the following sutras. Find out the Atmakaraka and place him in the proper Navamsa. Prepare also the Navamsa Chakra correctly.

SU. 2.-Panchamooshikamarjaraha. If the Atmakaraka occupies Mesha Navamsa, then the person will be subjected to the fears and bites of rats, cats, and other similar animals.

NOTES Pancha means one or Mesha. Pa stands for 1 in Pavarga. Cha stands for 6 in the Tavarga. Thus we get 16, reading in the reverse order we get 61. Divide this by 12 we get the remainder 1 and this stands for the first sign in the Zodiac or Mesha Navamsa.

SU. 3.--Tathra chatushpada. If Atmakaraka is in Taurus Navamsa, there will be fear from quadrupeds.

NOTES Ta means 6 and Ra means 2 or 62 reversed we get 26, divided by

1.2 we get 2 remainder which means the 2nd house from Mesha or Vrishabha Navamsa. If Atmakaraka occupies Vrishabha Navamsa the person will have gains and happiness from quadrupeds like cattle, horses, elephants, etc. Some commentators say he will have troubles and worries through them. I think. when Atmakaraka is weak or has evil aspects or associations troubles should be predicted. Others write prosperity from them.

SU. 4. Mrithyow kandooh sthotilyam cha. If Atmakaraka occupies Mithuna the person will suffer from corpulence, itches and cutaneous eruptions.

NOTES . Ma represents 5 and Ya represents 1 or 51 reading inversely we get 15. Divided by 12 we have the balance of 3 and this represents the 3rd Navamsa from Mesha or Mithuna.

SU. 5. -Dure jalakushtadih. If the Atmakaraka occupies Kataka Navamsa, dangers and troubles come from watery places and leprosy.

NOTES Da stands for 8 and Ra represents for 2 or 82. Reversing it, we have 28. Divided by 12 we get the balance of 4 and this refers to Kataka as the fourth from Mesha. Dirty form of leprosy or watery

disease rises from blood corruption and the use of filthy water.

SU. 6. --Seshaha s wapadan i. If the Atmakaraka joins Simha Navamsa, troubles will come through dogs and such canine animals.

NOTES Ssa represents 5 and Sha indicates 6 or 56, reading backwards we have 65. Divided by 12 we get 5 remainders and Simha counts as the 5th from Mesha. Here in all these Sutras the class of animals or diseases is indicated and the reader has to use his intelligence.

SU. 7. Mrithyuvajjayognikanascha. If Atmakaraka is in Kanya Navamsa, the native will suffer from fire, itches, and corpulence.

NOTES Ja represents 8 and ya denotes 1. We get 81, in the reverse order we get 18, divided by 12 have the balance 6 and Kanya Navamsa represents the 6th from Mesha. If the Atmakaraka joins Kanya Navamsa the person will suffer from the troubles indicated by the 3rd Rasi or Mithuna and also from fires. But in Mithuna the author only said that suffering will come from corpulence and itches. From this Sutra it means that in the Mithunamsa there will also be trouble from fires.

SU. 8. -Labhe vanijyam. If the Atmakaraka joins Thula Navamsa, the person will make much money by merchandise.

NOTES La denotes 3 and Bha stands for 4, this stands as 34. In the reverse order it is 43, divided by 12 we get 7 as the remainder. Thula stands as the 7th Navamsa from Mesha. The various kinds of articles in merchandise have to be found out by the nature of the Rasi, its lord, the planets who are in conjunction and the aspects they have.

SU. 9.-Arrajalasareesrupaha sthanyachanischa. If the Atmakaraka joins Vrischikamsa, the person will have fears and dangers from watery animals, snakes and he will also have no milk from his mother. Atr:Aa O-Ra 2-02, reversed it means 20 divided by 12 we get a balance of 8 which signifies Vrischika counting from Mesha Navamsa. When he is a child he will have to be nursed and suckled by others for want of milk in his mother's breast. There are some women who have plenty of milk in their breasts and who nurse their children with their own milk and sometimes the milk will be sufficient for even two or three children. Their breasts may not be large or heavy but their lacteal glands do make brisk work and secrete milk.

There are, on the other hand, a large number of women who have large

lumps of breasts without any milk, but full of flesh and making the breasts attractive and heavy. The author apparently considers that the absence of milk in the mother will be a misfortune for the child. The artificial feeding of children from nipples attached to feeding bottles has removed this misfortune, to some extent. Remember it is not the mother who feeds the infant. A rubber bottle is not a mother's holy breast. Nor does it contain the natural milk of the mother with the maternal love and affection pervading throughout its contents.

SU. 10. - Same vahanaducchaccha kramatpatanam. If the Atmakaraka joins the Navamsa of Dhanus, the person will have suffering and dangers from falls, .from conveyances, horses, etc., and also from elevated places like trees, houses, hills and mountains.

NOTES Sa denotes 7, Ma shows 5, 75 reading reversely we have 57, divided by, 12 will give us a balance of 9 and Dhanus is the 9th Navamsa from Mesha. Aeroplanes may be safely included in these falls. Dangers are indicated by these falls.

SU. 11.-Jalachara khechara kheta kandu dushtagranthayascha riphay. If the Atmakaraka joins Makara the person will have troubles and sorrows from aquatic animals from fierce birds, skin diseases, large wounds

and glandular expansions.

NOTES Ri 2 and Pha 2 = 22, divide this by 12 we have a remainder of 10, meaning Makaramsa as it is the 10th from Meshamsa. There will be troubles from Khetas. Grahas have two important significations, viz., planets and evil spirits : some read the sutra as Buchara instead of Khechara, and include such wild animals as lions, tigers, boars and other fierce animals found wandering on the earth. Planets and evil spirits occupy the higher regions. Kha means the sky or the higher sphere.

SU. 12.--Tatakadayo dharmay. If the Atmakaraka occupies Kumbha Navamsa the person will do charities in the shape of constructing wells, tracks, topes or gardens, temples and dharmasalas or chatrams,

NOTES Dha stands for 9 and Ma denotes 5, thus we get 95 reversing we get 59. Divided by 12 we get remainder 11, denoting Kumbha, the Navamsa 11 th from Mesha.

SU. 13.-Uchhe dharmanityata kaivalyam cha. If the Atmakaraka occupies Meenamsa, the person will be fond of vinuous deeds and charities, and will take residence in Swargadi Lokas or will attain to the final

bliss or what is called by the Sanskrit writers Moksha or final emancipation or freedom from rebirths.

NOTES U stands for 0, Cha denotes 6, we get 06, reading in the reverse order we get 60. Divide this by 12 the balance will be 12 and therefore Meena Navamsa is indicated by the term uchcha. Among the Yogis and real Vedantists their sole aim or final goal is to get rid of these punarjanmas or constant birth and get final assimilation with Para Brahma. The old commentators have offered some valuable suggestions. I shall quote them here for ready reference. If the Atmakaraka is in a beneficial Navamsa or if beneficial planets are in Kendras from the Navamsa he occupies' the person will become very wealthy or a ruler.

If the next planet to Atmakaraka occupies a beneficial sign or Navamsa, or found in his own house or beneficial sign or in exaltation or in good Navamsas, he will have residence, after death, in Swargalokas according to merit. If both of them are auspiciously situated, the person will get good Bliss and after a prosperous and happy career will go to Heaven. If they have mixed positions, conjunctions and aspects, he will have some good and some bad. If both of them are badly situated combined and aspected, he will suffer

miseries, poverty and will take residence, after death, in various Hells enumerated in the Hindu Sastras like Kumbhipatha, Andha, Tamisra, etc. There are fourteen Lokas mentioned and principally three namely Swarga tenanted by the Devatas who are headed by Indra, Bhuloka inhabited by mortals called Martya, and Patala inhabited by special creatures called Nagas. A person in Gandharva or Siddhaloka is not so happy as one in Indra Loka.

One who resides in Brahmaloaka enjoys superior Bliss to that which he can have in Devaloka. When evil planets predominate the temperament will be mixed and his deeds will be bad and sinful. When benefics predominate they produce favourable results both here and also enhance his pleasure in Heaven after his death. As for the comparison of pleasures, see Anandavalli Upanishad and also numbers 11 and 12 Of VOL. 19 Of THE ASTROLOGICAL MAGAZINE.

SU. 14.-Tatra ravou rajakaryaparaha. If the Sun occupies the Karakamsa, the person will be fond of public service and will work in political activities.

NOTES Here it means, that Ravi must be in conjunction with the Atmakaraka in the Navamsa. His success here may be determined both by

the nature of the Navamsa and also by his relation to the Atmakaraka who may change to be his friend, bosom friend, neutral or enemy or bitter enemy. All these different stages are suggested by the Maharishi in compliance with the general principles of Astrology, which he enumerates.

SU. 15. -Poornendusukrayorbhogee vidyajeevee cha. If Full Moon and Venus join Atmakaraka in the Navamsa, the person will command great wealth and all comforts attendant on wealth and he will also earn money and live by the profession of education.

NOTES In all these the strength, position and association of Atmakaraka will have great influence in determining the rank and position in the line. A school authority will be great or small as he gets fat or low salary. Ii.

SU. 16.-Dhatuvadee kountayudho vahnijeevee cha bhoume. When Kuja joins Atmakaraka in the Navamsa, the person becomes great in the preparation of various medical mixtures, will bear arms like kuntayudha and other weapons, and live by profession involving preparations in or near fire.

NOTES The gunners, cooks, engine drivers and those engaged in various

preparations in or near fire are indicated. Alchemy comes in this line of work.

SU. 17.-yanijatantuvayaha silpino vyavaharavidascha soumye. If Budha conjoins the Atmakaraka in the Navamsa, the persons become merchants, weavers and manufacturers of clothes, artists and persons clever in preparing curios, and those well versed in the affairs of social and political matters.

SU. 18.-Kairmagnunanishta vedavidascha jeevay. When Guru joins the Navamsa with Atmakaraka, the person will be well versed in Vedic or religious rituals, will have religious wisdom, well known in the rules of sacrificial functions and will have good knowledge in Vedanta and will be a religious man. .

SU. 19.-Rajakeeyaha kaminaha satendriyascha sttkre. . If Sukra joins the Atmakaraka in the Navamsa, the person will become a great official or political personage, will be fond of many women and will retain vitality and sexual passions till he is hundred years old.

NOTES He will be fond of women and sexual pleasures and in spite of these sexual excesses he will retain passions for a very long period. . Sexual passions are as various and as curious as any other

phenomena. Some get prematurely old and lose their sexual vitality.

Other retain sexual vigour for more than a hundred years.

SU. 20.--Prasiddhakarma jeevaha sanow. If Sani joins Atmakaraka in the Navamsa, he will produce a famous person in his own line of business.

NOTES The author apparently means that when Sani joins the Atmakaraka in the Navamsa, a person will be able to achieve greatness -and reputation in whatever walk of life he may be engaged. There are great writers, painters, sculptors, speakers, merchants, warriors, statesmen, travellers, inventors, discoverers, scientists, musicians and so forth, the profession or line of work being determined by other combinations in the horoscope. Sani with the Atmakaraka in the Navamsa lifts the person to a high position in that line and gives him great reputation and name.

SU. 21.-Dhanushkaschouvrasha jangalikalohayantrinascha rahow. It Rahu joins the Atmakaraka in Navamsa the person will live by the skilful use of warlike instruments, he will earn bread as thief and dacoit; he becomes a doctor dealing in poisons, manufacturer of gold, silver, copper and other metallic machinery

SU. 22.--Gajavyavaharinaschourrascha kethau. 'When Ketu joins the Atmakaraka in the Navamsa the persons born under such combination trade in elephants or become thieves and robbers.

NOTES Between thieves and dealers in elephants the line of demarcation seems to be delicate.

SU. 23. -Ravirahubhyam sarpanidhranam. If Ravi and Rahu join Atmakaraka in the Navamsa the person dies by snake-bites.

NOTES Snakes are of various kinds and the nature of the causes will be determined by other planetary positions.

SU. 24. -Subhadrislhte thannivrittihi. If benefics aspect the Yoga mentioned above, there will be no deaths from snake-bites.

NOTES He may have snake-bites, but relief proper will be at hand and the person will get over the danger.

SU. 25.-Subhamatrasambandhajjjanagulikaha. If Ravi and Rahu join Atmakaraka in the Navamsa and have only beneficial aspects the person will have no snake-bites, but will become a doctor who deals solely in poisonous matters.

SU. 26-Kujarnatradrishtegrihadahako agnido va. If Ravi and Rahu join Atmakaraka in the Navamsa, and have the evil aspect of Kuja, the person will burn houses or lend fire and other help to the incendiaries.

NOTES There is some difference in the guilt of the person who burns a house and one who helps him in his diabolical deeds.

SU. 27.-Stukradrish te na dahaha. If Ravi and Rahu join Atmakaraka in the Navamsa and have the aspect of Sukra, the person will not burn the houses himself, but will lend fire to the rogues who do it.

NOTES The abettor is equally culpable in the eye of law and the delicate difference of burning the house and lending fire to burn the house, seems to be a nice point for consideration of the Dharmasastras and legal luminaries.

SU. 28.-Gurudrishte twasameepagrihat. If Ravi and Rahu join Atmakaraka in the Navamsa, but have the aspect of Guru alone, the person will burn houses at a distance from his own house. NOTES Apparently Sukra's aspect will intensify the evil tendencies and aggravate the offences, by burning houses close to one's own house.

SU. 29. - Sagulike vishado vishahato va. If the Karaka Navamsa falls in Gulikakala or the time governed by Gulika, the person will administer poison to others and kill them or be killed by such administrations of poison by others.

NOTES Here we have to learn what is meant by Gulikakala and the time governed by him. Ravi, Chandra, Kuja, Budha Guru, Sukra and Sani are called Grahas. They have Upagrahas or their sons. Sukra and Chandra have not been given any Upagrahas. The latter are Sani - Gulika, Guru-Yamaghantaka, Kuja-Mritya, Ravi-Kala and Budha-Ardhprahara. Divide the duration of the day by 8 and proceed to count from the lord of the day. Take Sunday and suppose the *duration of the day is 30 ghatish. Then each part gets $30/8$ or 3.75 ghatish. The first 3.75 ghatish are governed by Ravi the lord of that day. The second 3.75 ghatish are under the rule of Chandra. The third 3.75 ghatish are governed by Kuja. The fourth 3.75 ghatish are under the lordship of Budha. The fifth 3.75 ghatish are ruled by Guru. The sixth 3.75 ghatish are under Sukra. The seventh 3.75 ghatish are ruled by Sani. The 8th 3.75 ghatish have no lord and Gulika who is next to Sani becomes the lord.

These 3.75 ghatish are called Gulikakala and if the Atmakaraka Navamsa

falls in this time, the results above named must be predicted. 3.75

ghatis is called a Yama in Sanskrit. * If the duration of day is more or less than 30 ghatish than each part is indicated by the actual duration of day divided by 8. Take Chandrawara or Monday. First Chandra 3.75 ghatish. Fourth Guru 3.75 ghatish Second Ku a 3 " Fifth Sukra " .Third Budha 3.75 " Sixth Sani 3z " ..All these six give 22.5 ghatish Seventh Gulika 3.75 ghatish Eighth Ravi 3.5 " After this comes in Gulikakala extending from 22.5 ghatish on Monday and lasting upto 26.25 ghatish. On Tuesday or Kujawara we commence from Kuja thus : 1. Kuja 3.75 ghatish 5. Sani 3.75 ghatish 2. Budha 33 " 6. Gulika 3.75 " 3. Guru 3.75 " 7. Ravi 3.75 " 4. Sukra 3.75 " 8. Chandra 3.75 "

The first 5 yamas give us 18.75 ghatish. From that time till 22.5 ghatish after sunrise, there will be Gulikakala and if the Atmakaraka Navamsa falls in this, the evil results indicated above will happen. The Gulikakala has been so stated by the commentators. I have another authority for the Gulikakala. Mandapan watapariansam chaturgunyam dwihinakam. Tatkala gulikognayaha sarva karya vinasakritu. Count from Saturday to the weekday required. Take the number so obtained and multiply it by four. Then take or deduct 2 from the number so

obtained. Then Gulikakala commences at the time and continues upto 3.75 ghatis more. The results differ in these two systems. Take Monday and find out the Gulikakala as per the above rule. Monday counts as the 3rd from Saturday. Multiply this 3 by 4 and we get 12. Deduct two out of that and we get 10 ghatis. Gulika kala falls on Monday from 22.5 ghatis to 2G.25 ghatis after sunrise.

The process to find out the Gulikakala in the night is thus stated by the old commentators. Take the fifth planet from the lord of the weekday and count from him and then the 8th in the order given above will be Gulikakala. Take for example Sunday, the 5th from him is Guru. Now take Guru. Dropping Guru we have Sukra and Sani covering the first and second period, and the 3rd period falls under Gulika on Monday. the second period on Tuesday, the 8th period on Wednesday, the 7th on Thursday, the 6th on Friday and the 5th on Saturday. When there are differences of opinion on such matters among the old writers we have to look to the opinion of the best among them, and to verify and support the theory we must also bring our large experience to help us in such interpretations. Take Hora, Varahamihira and his school. Say, that in odd signs the first Hora is governed by Ravi and the second by Chandra.

In the even signs the first is governed by Chandra and the second by Ravi. But there is a different school. Some say that first Hora is governed by the lord of the house and the second by the lord of the 11th. In Drekkana more than two systems are recommended. Varahamihira says the lords of the three Drekkanas are the lords of 1st, 5th and 9th. There are some others who say that the lords of the 3 Drekkanas are the lords of 1st, 12th and 11th houses. There are some others who say that in chara or movable signs, the lords of the Drekkanas are the owners of the 1st, 5th and 9th. But in fixed and double bodied signs their order is quite changed. In all such cases of difference of opinion among the Maharishis I cannot pretend to say which is correct and which is not. Both may be correct as the authors, by their Divya Drishti, may have approached from different directions and may have found their observations proving quite true.

I leave the readers to judge of these differences in the light of their intelligence, knowledge and personal experiences. When two Maharishis differ I must frankly tell my readers that I have no means at my command to ascertain which is better and more correct. Both of them are Mahatmas and both looked into these details by their Divya Drishti or expanded mental vision. I possess no such Divya Drishti and

therefore am not in a position to go beyond the phenomena and ascertain the true causes. I have to trust the learned commentators.

SU. 30. - Chandrudrishtau chorapahritadharnaschouro va. If Chandra aspects the Atmakaraka Navamsa falling in Gulikakala, the person will be a receiver of stolen property or will become himself a thief.

NOTES I think there is not much difference between the moral and spiritual offences between these two worthies.

SU. 31.- Budhamatradrishte brihadbeejaha. If the Atmakaraka Navamsa falls in Gulikakala and possesses only the aspect of Budha, the person will have enlarged testicles.

NOTES Here Budha alone must aspect the Navamsa without the aspect of any other planets. Hydrocele is a nasty form of disease and disgusting before the public.

SU. 32. -Tathra kethow papadrishte karnachchedaha kurnarogo va. If Ketu joins the Atmakaraka Navamsa the person will have his ears cut off or will have serious ear complaints.

SU. 33.-Sukradrishte deekshitaha. If Atmakaraka and Ketu in the

Navamsa, have the aspect of Sukra, the person will become a Deekshita or performer of Yagnyas or religious sacrifices.

NOTES Formerly such persons were held in high esteem. They had to lead scrupulously clean, simple and holy lives.

SU. 34.-Buidhasanidrishte nirveeryaha If the Atmakaraks with Ketu in the Navamsa has the aspects of Budha and Sani, the bind of an impotent or eunuch should be predicted.

NOTES Veerya is virility in a person and one who has no veerya is impotent.

SU. 35.-Btrdhasukradrishte pounah puniko dasiptree va. If the Karakamsa Rasi with Ketu has the aspect of Sukra and Budha, the person will talk repeating and repeating the same ideas or will be the son of a prostitute or dancing woman.

NOTES Dasees are a special class of dancing women who were devoted to the service of Gods in the temples and had no strictness in sexual matters.

SU. 36. -Sanidrishte tapaswee preshyo va. If the Karakamsa with Ketu has the aspect of Sani, he will become a Tapaswi or recluse or be a dependent and servant under somebody.

NOTES There is a great gulf of difference between the position of a man devoting all his energies on the contemplation of God and one who is dependent on others. Why both the results are ascribed to the same combination is not clear.

SU. 37. - Sanimatradrish te sanyasabhasaha. If in the above combination there is only the aspect of Sani and there is no other planetary aspect, he will put on the appearance of a sanyasi but will not be a true or real sanyasi. He will be an impostor.

SU. 38.-Tatra ravisukradrishte rajapreshyah. If Ravi and Sukra aspect the Karakamsa the person will be employed by royal or political personages to do their work. He will be their confident.

SU. 39. - Ripphe budhe budhedrishte va mandavat. If the tenth from the Karaka Navamsa possesses the aspect of Budha, he will get similar results as have been given by Sani.

NOTES This means that the person will follow some notable profession. Ripha means, Ra 2, pha means 2 = 22 divided by 12, will give us 10, 10th house is indicated by Ripha.

SU. 40.-Shzubhadrishte stheyaha. If in the 10th from Karakamsa, there is beneficial aspect, the person will be one of great determination and never capricious.

NOTES The other benefics are Guru and Sukra. It cannot mean anything else.

SU. 41.-Ravow gurumatradrishzte gopalahu. If the 10th from the Karakamsa, there is Ravi possessing only the aspect of Guru and no other aspects, the person will have success through the sales of cow, bulls and other cattle.

SU. 42.-Dare chandrasukradigyogatprasadaha. If the lord of the 4th from the Karakamsa is joined or aspected by Chandra and Sukra, the person will be blessed with storeyed houses.

NOTES Da means 8, Ra means 2 = 82, reversed it means 28, divided by 12 we get 4 balance. This shows signs of wealth. Prasada means houses with compounds,

SU. 43.- Ucchagrahe api. If the fourth from the Karakamsa is occupied by an exalted planet, the person will have many fine and splendid houses.

SU. 44. - Rahusan ibhyam silagriham: If the fourth from the Karakamsa

is occupied by Rahu and Sani, the houses will be constructed with rough stones not well plastered.

SU. 45. -KujaKetubhyamaishtikam. If the 4th from Karakamsa is occupied by Kuja and Ketu, the houses will be constructed of bricks, lumps of earth.

SU. 46. -Guruna daravam. If the 4th from Karakamsa is occupied by Guru wooden houses will be constructed by the native.

SU.47. - Tharnamravina. If the 4th is occupied by the Sun, the houses will be constructed from thatch and grasses.

NOTES The above three sutras give an idea of the nature of the house property possessed by different persons depending upon the dispositions of planets with reference to Karakamsa.

SU. 48.-Same shubhayogaddharmanityaha satyavaadee gtinubhaktascha. If the 9th from Karakamsa is occupied or aspected by benefics, the person will have truth as his ideal and motto. He will be righteous in conduct, lover of truth and will be faithful and dutiful to elders, preceptors and Gurus.

NOTES Sa stands for 7 and Ma denotes 5 - 75, reversed it is 57, divided by 12, we get a remainder of 9. Sama means 9th from Karakamsa.

Ninth is the house of piety and represents devotion and faith in Gods and Goddesses.

SU. 49.-A nyatha papaihi. If the 9th from Karakamsa has evil conjunction or aspects, he will be quite the reverse in character. He will be a liar, uncharitable and sinful, and will have no faith and respect for Gurus and elders.

SU. 50.-Sanirahubhyam gutrudrohaha. If Sani and Rahu occupy or aspect the 9th from Karakamsa, the person will become ungrateful to Gurus and will prove a traitor to them.

NOTES Cheating is a sin. But there are many grades and its heinousness depends upon the nature of the parties concerned.

SU. 51.-Ravigurubhyam gñirovavisvasaha. If Guru and Ravi occupy or aspect the 9th from Karakamsa, he will not love his parents, elders and preceptors.

SU. 52.-Tatra bhrigwongaraka varge paradarikaha. If the 9th from Karakamsa falls in one of the shadvargas of Sukra and Kuja, he will be fond of others' wives.

NOTES There are two classes of villains. One set taking sexual gratifications with women of immoral tendencies and another set always

tempting the wives of other persons, and ruining their families.
Adultery is sinful, but even here there are various grades of sins.
`Shadvargas are (1) Lagna. (2) Hora, (3) Drekkana, (4) Navamsa, (5) Dwadasamsa, and (6) Thrimsamsa. Adultery with motherly relations, friends, wives, spouses of Gurus and other prohibited relations is more sinful than adultery with other women. Corrupting family and innocent women is a horrible form of sin.

SU. 53.-Drigyogabhyamndhikabhyamamuranam. If Kuja and Sukra join or aspect the 9th from Karakamsa, the person will have the evil habit of seducing and keeping illegal gratifications till the end of his life.

NOTES The conjunctions and aspects are more powerful than 'the Shadvargas. In the latter he will keep up the vicious habit for some time, but in the former, this vice will continue till the end of life. With some persons, males and females. * This has been clearly described in my work Manual of Hindu Astrology. these morbid sensations of lust and sexuality will continue for some time and then they turn a new chapter in their lives, but there are others, who do not give up the vicious habits till their death. Some are rascals only for a time but there are others who are rascals and cheats throughout

their lives. Even on death-beds their thoughts run on unholy deeds.

SU. 54.-Ketuna pratibandhaha. If the 9th from Karakamsa has the conjunction or aspect of Ketu, he will be fond of women for some time and then give up the bad tendency.

SU. 55.-Guruna strainaha. If the 9th from Karakamsa has the conjunction or aspect of Guru, he will be excessively fond of other women..

SU. 56.-Rahunarthanivrittihi. If the 9th from Karakamsa is joined or aspected by Rahu, the person will lose all his wealth by female excesses.

NOTES Even in these vices there are some prudent men financially. Some get money by adultery, some enjoy for nothing, there are others who lose all their wealth and health by such Vices.

SU. 57.-Labhe chandragurubhyam sundaree. If Guru and Chandra occupy the 7th from the Karakamsa, the wife will be handsome and loving.

NOTES La means 3, Bha denotes 4-34, reading backwards we have 43, divided by 12., we have 7 remainder. Labha therefore means 7. It will certainly be a great blessing to have handsome wife provided she is

faithful. But when she is fair and unfaithful life becomes miserable.

He will have a Hell on Earth. . .

SU. 58.-Rahuna vidhava. If the 7th from the Karakamsa joins with Rahu or has his aspect, the person will have widows for connection.

NOTES There are some worthies who are extremely fond of widows. They hunt after them. They like them in preference to others.

SU. 59.-Sanina vayodhika roginnee tapaswinee va. . If the 7th from Karakamsa is occupied or aspected by Sani, the wife will be older or will be sickly or will be a tapaswini or a woman who will be engaged in religious meditations.

NOTES While some persons like younger people there are others both males and females who hunt after old people. Temperaments are curious.

SU. 60. -Kujena vikalangee. If Kuja joins or aspects the 7th from Karakamsa, the wife will be deformed or there will be defect in her limbs.

SU. 61.-*Ravina swakule gupta cha. If Ravi occupies or aspects the 7th from Karakamsa, the wife will be protected from the members of the

husband's family and will have no defects in her limbs. (*Another version reads as Ravina kata gutpthacl Ja.)

SU. 62.-Budhena kalavatee. If Budha joins or aspects the 7th from Karakamsa, the wife will be well versed in music, arts, dancing and other fine accomplishments.

SU. 63.-Chape chandrenanavrite dese. If Chandra occupies the 4th from Karakamsa the first sexual union of the wives, mentioned in the above sutras, will take place in an open place uncovered by roof or ceiling.

NOTES Cha means 6, po means 1= 61, reversing we have 16 divided by 12, the balance 4 shows the 4th house from the Karakamsa. There are some people who cannot control their passions and who have sexual unions in open places. .

SU. 64.-Karmani pape shooraha If the 3rd from the Karakamsa contains evil planets, the person becomes courageous and a warrior.

NOTES Ka means 1, Ma means 5 -15, reading backwards we have 51, divided by 12, we have the remainder 3. In general astrology, the third house from Lagna shows brothers, sisters and courage.

SU. 65.-Subhe kataraha. if the 3rd from Karakamsa has benefics, the person becomes a coward.

SU. 66.-Mrityuchintyayoh pape karshakafha. .If the 3rd and 6th from Karakamsa are occupied by malefics, the person lives by ploughing and agriculture.

NOTES Ma 5, ya 1= 51, reversing we have 15. Cha 6, Tha 6 - 66, reversing we have 66. Divide them by 12, we get 3 and 6. Malefics are considered to give auspicious results in 3, 6 and 11. Thrishedaya gatahpapaha.

SU. 67 : Same gurow viseshena. If Guru occupies the 9th from Karakamsa, he will become a great agriculturist.

SU. 68. - Ucche shurbhe shubhalokaha. If benefics occupy 12 from Karakamsa, the person goes to superior Lokas.

NOTES U 0, Cha 6 = 06., reversed we get 60, divided by 12, we have 12. Indian sciences and religions mention many Punya Lokas or happy regions in the universe.

SU. 69.-Ketow kaivalyam. If a benefic occupies Karakamsa; the person will have Moksha or Final Bliss.

NOTES Ka means 1, Ta signifies 6 =16. 16 reversed - 61. Divided by 12, we get balance of 1. We may also take ucche from the previous Sutra and say that if Ketu is found in 12th there will be final Bliss.

SU. 70. -Kriyochapayorviseshena. If Karakamsa is Mesha or Dhanus with benefics there, the subject gets Moksha. If Mesha or Dhanus happens to be the 12th from Karakamsa and Ketu is there, the person will get Moksha.

NOTES The commentators have put on two different kinds of interpretations. I shall explain both of them. The splendid power of sutras and their brevity capable of long interpretations are only possible in Sanskrit: No other language in the world possesses such facilities for brevity and at the same time containing a world of meaning. If Mesha or Dhanus becomes Karakamsa with a benefic there, there will be the highest Bliss: If Mesha or Dhanus - becomes the 12th from Karakamsa and Ketu is there, there will be the highest Bliss or Moksha. Ketu is not a full benefic. Ketu becomes a benefic in Chara Dasa and not otherwise. Therefore he cannot be classified as asubhagraha. But astrology ascribes to him the highest spiritual power of emancipation from all births and re-births and gives man Moksha. .

SU. 71:--Papair Qnyatha. : If the 12th from the :
Karakamsa is
occupied by evil planets, he will go to hell and
will have no Bliss.

NOTES Heaven and Hell are not seen. But there is
the universal belief
in their existence and all religions lend support-
to this faith.

SU. 72.-Raviketubhyam shive bhaktihi. If Ravi and
Ketu are in
Karakamsa, the person will become a Saivite or one
who worships Shiva.

NOTES Worship of God is as different as there are
differences in
temperaments. Matha is a peculiarity of Mathi or
mind.

SU. 73. - Chandrena gauryam. If Chandra joins
Karakamsa, the person
will worship Gouri, wife of Shiva. ,

SU. 74.-Sukrena lukshmyom. If Sukra joins
Karakamsa, he will worship
Lakshmi spouse of Vishnu.

SU. 75.-Kujena skande. If Kuja occupies Karakamsa,
he becomes a
worshipper of Skanda or Shanmukha the warrior son
of Shiva.

SU. 76.-Budhasanibhyam vishnow. If Budha and Sani
join. Karakamsa, he
will worship Vishnu.

NOTES Different temperaments have different tastes and their selection of Gods follows their temperaments. As all rivers fall into the ocean, so also all forms of worship reach the Almighty.

SU. 77.-Guruna sambasiva. It Karakamsa is joined by Guru, he will worship Sambasiva or Parvati and Paramesvara.

SU. 78:-RahurJa thamasyam durgayam cha. If Rahu joins Karakamsa, the person will worship evil spirits end Durga.

NOTES There are about 56 varieties of evil spirits mentioned in the Mantrasastras. There are two principal divisions among the Mantras.

Kshudra Mantras devoted to the invocation of evil spirits and actions: performed by them and Maha Mantras or incantations to Divine and angelic spirits and work that can be done by them. I shall mention a few names of evil spirits: Bhuta, Preta, Pisacha, Sakini, Dhakini, Mohini, Jalini, Malini, Bhetala, etc. The Maha Mantras invoke Gayatri, Savitri, Saraswati, Brahma, Vishnu, Maheswara, Lakshmi, Lalita, Durga, Ganapati, Skanda, Surya, etc.

SU. 79. - Ketuna ganese skande cha. z-If Ketu joins Karakamsa, the person becomes a devotee of Ganesa and Kumaraswami.

SU. 80.-Paparkshe mande kshudradevata. If Sani occupies the Karakamsa falling in an evil sign, the person becomes a great devotee of evil spirits.

NOTES There are Devil and Spirit worshippers of various grades. The existence of spirit-world has been proved by the best intellects and by personal experience. A handful of experience is worth ten cart loads of theories.

SU. 81.- Sukre cha. If Sukra occupies the evil Karakamsa, the person will worship devils, spirits, etc.

NOTES There are 56 varieties of Devils or Pisachas headed by the powerful Bhetala. See my NOTES in Sarwartha Cintamani.

SU. 82.-Amatyadasay chaivam. If the 6th from Amatyakaraka joins evil Karakamsa, the person devotes himself to the worship of evil spirits.

NOTES The planet who gets the highest number of degrees becomes the Atmakaraka. The planet who gets the next highest number of degrees becomes the Amatyakaraka. If the 6th planet from Amatyakaraka-counting from Ravi in the regular order occupies the evil Karakamsa, the person will be devoted to evil spirits. Always the order. of the

planets are as follows :-Ravi, Chandra, Kuja, Budha, Guru, Sukra and Sani, the order of the week--days. Somebody must become Amatyakaraka, suppose Sani becomes so. .The 6th from Ravi is Sukra and If Sukra joins the evil Karakamsa, the person devotes, his time to evil spirits. These Mantras are called Kshudra or Sabara and count as 9 crores, a bewildering number.

SU. 83.--?i'rikone popadwaye mantrikaha. If the 5th and 9th from the Karakamsa are occupied by evil planets,. the person becomes a - Mantrika or magician and will be able to exercise devils and evil spirits.

SU. 84.-Papadrishte nigrahaakaha. If the evil planets in the 5th and 9th from Karakamsa have evil conjunctions or aspects, the person becomes a great Mantraic and will be able to root out all evil spirits.

SU. 85.- ShubhadrishtenuJgrahakaha. . If the evil planets in the 5th. and from Karakamsa have beneficial aspects or conjunction, the person will help the people and do them good.

SU. 86. ~Sukrendou sukr Qdri.shte rasavadee. If Sukra aspects Karakamsa and the Moon, the person becomes an alchemist.

SU. 87.-Budhadrishte bhishak. If Karakamsa and Chandra have the aspect of Budha, the person becomes a medical man.

NOTES His eminence and capacity will depend upon the strength of Budha.

SU. 88.-Chape chandre sukr.adrishte pandusswithee. If Moon is in the 4th from Karakamsa and has the aspect of Sukra, the person will suffer from white leprosy.

NOTES Cha 6, Pa 1= 61 reversed 16, divided by 12, will give a balance of 4. Hence Chape means 4th house from the Karakamsa.

SU. 89. -Kujadrishte maharogaha. It Kuja aspects Chandra in the 4th house from the Karakamsa, the man will have serious form of leprosy.

SU. 90.-Kethtdrishte rleelaku,shtam. If Chandra in the 4th from the Karakamsa is aspected by Ketu, the person will have black leprosy.

NOTES There are many hideous and repulsive forms of this loathsome disease.

SU. 91.-Tata mritow va kujarahubhyam kshayaha. If the 4th or 5th from Karakamsa is joined by Kuja and Rahu, the person will suffer from

consumption or pthysis. :VOTES He will have a mild attack of disease.

SU. 92.-ChQndradrishte nzschayena. If such Kuja and Rahu, started in the above sutra, have the inner aspect, certainly the person will have serious form of consumption.

SU. 93.-Kujena pitakadihi. If the 4th or 5th from the Karakamsa is occupied by Kuja, the person will suffer from excessive sweating, cuts, itches or boils and sores in the body.

SU. 94.-Ketuna grahani jalarogo va. If Ketu joins the 4th or 5th from Karakamsa, the man will suffer from Grahani or a kind of glandular disease and from watery diseases like dropsy, diabetes, loose motions, etc.

SU. 95.- Rahrugulikabhyam kshudra vfshuni. If the 4th or 5th from the Karakamsa is joined by Rahu and Gulika, there will be suffering from the poisonous effects of rats, cats, etc.

SU. 96.-Tatra sanow dhanushkaha. If the 4th from the Karakamsa is joined by Sani, the person becomes an expert in inflicting wounds. This means he will be skilled in the use of deadly arms.

SU. 97.-Ketuna ghutikoyanthree. If Ketu joins the 4th from Karakamsa, the person becomes skilful in preparing clocks, watches and other time

indicating machines.

NOTES I have shown in the Introduction and also in the prefatory remarks that Jaimini flourished 5,000 years ago. He was a contemporary of Vedavyasa and was his worthy disciple. Ghatikayantras or machines showing time were in existence as this Sutra proves and confirms. Suryasiddhanta mentions many Yantras.

SU. 98.--Budhena paramahamso lagudee va. If the 4th from the Karakamsa is combined by Budha, the person becomes a paramahansa or a great yogi, or one who bears *Palasa Danda, etc., showing Brahmacharya or Sanyasayoga of particular kind.

SU. 99.--Rahuna lohayantra. *Palasa means Blitair frondosa If the 4th from the Karakamsa is occupied by Rahu, he will become proficient in preparing machinery out of metals or a clever mechanic.

SU. 100.--Ravina khadgee. If Ravi joins the 4th from Karakamsa, the person lives by his sword.

NOTES Many kinds of swords are mentioned in the ancient works. Swords are terrible weapons then as well as now at close quarters,

SU. 101.--Kujena Xunthee. If Kuja joins the 4th from Karakamsa, he will

live by the profession of using Kuntayudha, m_ aces and long sticks.

SU. 102. Matapitroschandragturubhyam grantha If Chandra and Guru are in the Karakamsa or in the 5th from it, the person will become an author and will live by writing books.

NOTES Ma 5, Ta 6 - 56, reversing we get 65, divided by 12, there is a balance of 5. Pa 1, Ta 6 =16, inverse order 61 divided by 12, we have
1. Fifth is the house of intelligence in astrology as also of children.

SU. 103. - •Sukrena kinchidoonam. If Chandra and Sukra join Karakamsa or the 5th house from it, the person becomes an ordinary author.

SU. I 04.-Bzidhena tato api. The person becomes still less famous than in the above Sutra if Budha joins Chandra instead of Sukra in Karakamsa or the 5th from it.

SU. 105.-Sukrena kavirwagmee kavyagnascha. If Sukra joins Karakamsa.. or the 5th from it, the person becomes a great poet; an eloquent speaker and well versed in poetry and literature.

SU. I06.~Guruna s rvavid granthikascha If Guru joins the Karakamsa or the 5th from it, he will be an all-round man and will know many

branches of knowledge, well read in sciences and author of various works. He becomes a versatile genius.

SU. 107.-Na vagmee. In the above combination of Guru, though a person becomes learned he will not become a good speaker nor possess powers of eloquence.

NOTES Some have the gift of the gab while many have it not.

SU. 108.-yissishyavaiyyakarano vedavedanthavichha. If Guru joins Karakamsa or the 5th from it, the person becomes learned in Vyakarana or Grammar, Vedic literature and Vedangas.

NOTES The last are named as Siksha, Vyakarana, Chandas, Nirukta, Jyotishs and Kalpa. Without a proficiency in these six Angas or limbs, no scholar can interpret the Vedas properly. Vedas simply mean repositories of knowledge useful for all ages, claims and nations. Whatever might have been the origin of these intellectual mines, there are no books extant in the world, which can compare with these deep mines of thought, knowledge and highest conceptions of human intellectual flights. The commentaries of Bhatta Bhaskara and Vidyananya are the two eyes for the Vedas through which we can approach the Vedas and see them to some extent.

The first and earliest commentators is Bhatta Bhaskara and he must have flourished in the remote ages. Vidyanaraya's age is fixed clearly by the inscription (see my History of Vijayanagar) as 1258 Salivahana Saka or 1336 A.D. This illustrious intellectual giant not only founded the Empire of Vijayanagar, but was also the pontifical Head of the Sringeri Mutt of Adi Sankaracharya. He obtained Samadhi in 1386 after having seen Harihara I, Bukka I and Harihara II, ruling the Empire founded by him in great prosperity, peace and progress. Practically there seems to be no difference in the combinations given in Sutras 106 and 108. If in this combination Guru is exalted or himself has beneficial aspects or Shadvargas, the knowledge in the man may be more profound, and the intellect more Comprehensive and piercing. The strength of the planet, of the Rasi, the power of the Atmakaraka and combinations and aspects determine the extent of the proficiency.

SU. 109.-Sabhajadaha sanina. . . If Sani joins Karakamsa or the 5th from it, the person becomes nervous in an assembly.

NOTES He may be a learned man, but will feel shy and nervous and thus cut an awkward figure, in a General Assembly or public discussion.

SU. 110.-Bzidhena nmeemamsakaha. If Budha joins 1st or 5th of Karakamsa, he will shine as a Meemamsaka.

NOTES There are two principal divisions here. Poorvameemamsa by Jaimini himself, explaining rituals of Karma and their effects end Uttaramameemamsa or Brahmasutras by Vyasa relating to Brahmagnana.

SU. 111.-Kujena nayyayikaha. If Kuja joins 1st or 5th of Karakamsa, the person will become a great logician.

SU. 112. -Chandreana sankf_iyayogagnaha sahityagno gayakascha. . If Chandra joins 1st or 5th of Karakamsa, the person becomes clever in sankhyasastra, learned in language, poetry, drama and attendant subjects, will have great proficiency in music and other accomplishments. .

NOTES Sankhya is a portion of Sanskrit Science, which deals with numbers and their interpretations. Sankhya also means a system of Philosophy.

SU. 113.-Ravina vedanta geetagnascha. If Ravi combines in 1st or 5th of Karakamsa, the person will become a great Vedantist and musician.

SU. 114.-Ketuna ganithagnaha. If Ketu combines in above houses, the

person becomes well versed in mathematics.

SU. 115.--Gurusambandhena sampradayasiddhih. If in the above combinations of planets, Guru joins or aspects, knowledge in the different branches will be well founded and regularly trained as per principles of those sciences.

SU. 116.-Bhagye chaivam. The results ascribed for planetary positions in the 1st and 5th from Karakamsa will also hold good for similar positions in the 2nd from Karakamsa.

SU. 117.-Sada chaiyamityeke. Bha stands for 4 and Ya denotes 1= 41, reversed we get 14, divided by 12, the remainder is 2. Sada =Sa stands for 7, Da stands for 8 = 78, in the inverse order we have 87, divided by 12, the balance is 3. By this the author means, all those results from the positions of the planets in the 1st and the Karakamsa must or may be predicted by the combination of the above planets in the 2nd and 3rd houses from the Karakamsa.

SU. 118.-Bhagye kethowpapadrishte stabdhavak. Ketu in the 2nd from Karakamsa, aspected by evil planets, will make the person indistinct or a slow speaker.

NOTES Second house describes speech, eloquence, eyes, face and riches.

SU. 119. -Swapitrupadadbhagyarogayoho papasamye kemadrtaṁmaha. If evil planets are found in the 2nd and 8th houses from Janma Lagna or the Arudha Lagna, the person will suffer from Kemadruma Yoga or combination for great poverty. The same results apply to the positions of planets in the 3rd from Karakamsa.

NOTES Bha 4, ya 1= 41, reversed 14, divided by 12, we get 2. Ra 2 and Ga 3 = 23, reading backwards we get 32, divided by 12, we have 8 balance ; therefore, Bhagya and Roga denote 2 and 8, respectively. Compare Kemadruma as explained by Varahamihira and others (See my translation of Brihat Jataka - Nabhasa Yogas). When there are no planets on either side of Chandra the combination is called Kemadruma by him.

SU. 120.-Chandradrishatow viseshena. If Chandra aspects the evil planets in the above combination, the person suffers from abject poverty. The majority consider poverty as a great curse.

SU. 121.-Sarvesham chaiva pake. The results, mentioned in all the combinations above named, will be experienced during all the Dasas of Rasis or in their Antardasas or periods and subperiods of the zodiacal signs.

End of Second Pada of the First
Adhyaya.

ADHYAYA 1 - PADA 3

SU. 1.-Atha padam. Results based on Pada Lagna will be described in this chapter.

NOTES In Sutra 29 of the First Pada Jaimini has clearly illustrated the meaning of Pada or Arudha Lagna. In this chapter he will give the results of planets occupying from Pada Lagna. In the previous chapter he gave the results of planets in Swamsa and Karakamsa. Remember Karaka always has been used for Atmakaraka.

SU. 2.- yyaye sagrahe grahadrishteva sreemantaha. If the 11 th house from Pada Lagna is occupied or aspected by planets, the person becomes a sreemanta or a wealthy man. Take an example. Here the lord of Lagna is Sukra and he is placed in the 8th house from Lagna. The eighth from Sukra becomes Pada or Arudha Lagna and this falls in Kataka the 8th from Sukra. The 11 th from Kataka is Vrishabha and this is aspected by Kuja and Ketu and therefore the person will be in affluent circumstances. The term sreemanta applies to one who has not seen poverty from birth to death.

SU. 3. -Shubhairnyayallabhaha. When the 11th from Pada is aspected or joined by benefics the wealth will come from proper channels. The gains will be from fair and lawful means.

SU. 4. - Papairamargena. If the aspecting or joining planets in the above are evil, the wealth will come through sinful and illegal means.

NOTES Unfortunately we have seven evil and only two good planets.

SU. 5. - Ucchadibhirviseshath. If the 11th from Arudha Lagna is well combined and aspected by benefics or those in exaltation, moola= thrikona, etc., the person will acquire plenty of wealth through justifiable means.

NOTES Here Uccha has two significations. U 0, Cha 6 = 06 reading reversely we get 60, divided by 12, the balance will be 12. Uccha also means, the planets in exaltations, etc. When the planets aspecting the 11 th or joining it are exalted, in good Vargas, in Moolathrikona, or in their own houses and are benefics in nature, the wealth will come in plenty and will always be legally and rightly acquired but when such planets are malefics, the person will get riches on a large scale, but through unfair and illegal manner. In both cases he will be

rich but in the case of benefics he will be a good man and will earn money honestly and by labour. In the case of evil planets, the wealth will be thoroughly ill-gotten and criminal. These Yogas will occur when the 12th house is not aspected by any planet.

SU. 6.-Neeche grahadrigyogadwayadhikyam. If there are planets in the 12th house from Lagna, or Pada Lagna, the person will spend more than he earns,

NOTES Na 0, Cha means $6 = 06$ reversing we get 60, divided by 12, the balance is 12, and the 12th house is indicated. If evil planets occupy the 12th, the expenditure will be on immoral and sinful deeds. If there are benefics in the 12th, the expenditure will be on charitable and religious purposes such as building temples or places of worship, tanks, wells, charitable institutions and helping the poor and the distressed. But when the planets are bad the expenditure will be on drinking, whoring, gambling, unjust litigation and other sinful actions. .

SU. 7.--Ravirahusukrainrupath. If Ravi, Rahu and Sukra occupy or aspect the 12th from Lagna or Pada Lagna, the person will lose money through kingly displeasure or fines and confiscations.

SU. 8.-Chandradrishtau nischayena. If in the combination in Sutra 7 there is the aspect of Chandra, the losses will certainly occur through governing bodies:

SU. 9.-Budhena gnathitho vivadadwa. If Budha occupies the 12th house from Pada or Lagna or aspects it, there will be losses from cousins, relations and litigations.

SU. 10.-Guruna karamoola th. If Guru joins or aspects the 12th from Pada Lagna or Lagna, the man loses money by paying heavy government taxes.

SU. 11.-Kujasanibhyam bhratrumukhat. If the 12th from Lagna or Pada Lagna is joined or aspected by Kuja and Sani, the person will suffer losses through brothers.

SU. 12.-A etairvyaya aevam labhaha. The results have been given for the 12th house from Lagna or Pada Lagna and the various sources of losses have been indicated. If those planets are in the 11th house, then instead of losing money he will gain money through those sources which have been shown to the credit of planets. If the planets are in the 12th house, he will lose money ; if they are in the 11th house, he will gain.

SU. 13. --Labhe rahuKetubhyamudararogaha. If the 7th house from Pada has conjunction or aspect of Rah u or Ketu, th e person suffers from stomach diseases.

SU. 14.--Tatra Ketuna jhatithi jyanilingani. If Ketu occupies the 2nd house from Pada Lsgna, the person will display signs of old age. though he may be young in years. He will show wrinkles beyond his proper age. If in the 6th house from Pada Lagna evil planets combine, he will become a thief. If the 2nd and 6th from Pada Lagna are occupied by benefics without evil aspects, the person will be a governor of many countries.

SU. 15. -Chandragurusukreshtt sreemantaha. If Chandra, Guru or Sukra occupy the 2nd from Pada Lagna, he will become a rich man. Here all these planets may be in the second or any one of them.

SU. 16.- Uchhena va. If the evil or good planets are in the second house from Pada in exaltation; the person becomes rich.

NOTES It has already shown if the exalted planet is a benefic, the person acquires wealth. by lawful means but if an evil planet is in the second exalted, the person becomes rich through unlawful and sinful ways.

SU. 17.-Svamsavadanyatprayena. All the results explained in the above sutras will have application and reference as they have had in the Karakamsa.

SU. 18.-Lnbhapade kendre thrikone va sreeman taha. If the Arudha Lagna falls in the 7th from Janma Lagna or Karakamsa or in the Kendras or Konas the person becomes extremely rich.

SU. 19.-Anyatha dusthe. If the Arudha Lagna does not fall in Kendra or Thrikona from Lagna but falls in Dusthas 6, 8 and 12, . the results will be bad.

NOTES That is instead of becoming a sreemanta the person becomes a poor man. They are called Dusthas or Dusthanas or bad places.

SU. 20.-Kendrathrikonopachayeshu dwayormaitree. . . If the Saptamarudha falls in Kendras, Thrikonas or the Upachayas from Janma Lagna, excepting the 6th which is classified as a Dusthana, there will be great agreement between the wife and the husband.

NOTES The couple will lead an agreeable life. A good wife is Heaven on Earth. A bad one is Hell on Earth.

SU. 21. -Ripurogachintasti vairam, If the Arudha Bhavas fall in 6, .8 and 12 from Lagna, they denote evils to such Bhavas.

NOTES Ra 2, Pa 1-21=12 Ra 2, Ga 3 = 23 = 32, divided by 12 we get 8.
Cha 6, Ta 6 - 66, divided by 12 we get 6 balance.

SU. 22.--Patneelabhayordishtya nirabhasargalaya. If the Arudha Lagna and the 7th from it have no obstructive Argalas, the person becomes fortunate.

NOTES Pa 1, Na 0 -10, reversed it is 01, or it describes the first house. La 3, Bha 4 = 34 reversed we get 43, divided by 12, we get a balance of 7. For subha and papa Argalas see my NOTES on Sutras 5 to 9 in Pada 1 of Adhyaya 1.

SU. 23.-Shtibhargale dhanasamriddhihi. If Arudha Lagna and the 7th from it have beneficial Argalas, there will be plenty of money. .

NOTES If the Argala happens to be malicious, there will be ordinary wealth. If there is a mixture of subha and papa Argalas, the person will have financial ups and downs or he will be tossed from wealth to poverty and from poverty to wealth.

SU. 24.-Janmakalaghatikaswekadrishyasu rajanaha. If a planet aspects Hora Lagna, Ghatika Lagna and Janma Lagna, the person becomes a ruler or one equal to him.

NOTES For an explanation of these various Lagnas see Sutra 32 of 1st Pada. What is meant here is that if one planet aspects all these three different Lagnas at the same time, the person attains to eminent position ; if not he will become a King. In some places Ministers are more powerful than Kings.

SU. 25.-Patneelabhayoscha rasyamsakadrikanairva. If Chandra Lagna, Navamsa Lagna, Drekkana Lagna and the 7th houses from these three are aspected by one planet, the person becomes a great ruler or a Maharaja.

NOTES Some old commentators observe thus : If one has connection, conjunction or aspect, with Lagna, the 7th from it, Chandra Lagna, Navamsa Lagna and Drekkana Lagna, the person becomes a Maharaja or a great powerful ruler.

SU. 26.-Theshwekasminnyune nyunam. If out of the 6 Lagnas, viz., Lagna, Ghatika Lagna, Hora Lagna, Chandra Lagna, Navamsa Lagna and Drekkana Lagna- one planet sees five and not all the six, the person

will have ordinary Rajayoga.

NOTES This combination occurs only in real Rajayogas or royal combinations. If an exalted planet occupies the Arudha Lagna or Chandra, Guru and Sukra are there and evil obstructive Argalas are not there, while, where there are beneficial Argalas, the person will attain to royal position.

SU. 27. -Evamamsa to drikanatascha. If the Navamsa, Hora and Ghatika Lagnas or Drekkana, Hora and Ghatika Lagnas are aspected by one planet, there will be Rajayoga.

NOTES Some commentators are of opinion that 2.5 ghatis exactly in the middle of the Day and the Night are auspicious and such times produce Kings and their equals. The mid-day goes under the name of Abhijit and is considered as very auspicious for all work. It cuts away all evils. Abhijit sarva doshghnam.

SU. 28.-Sukrachandrayormitho drishtayoh simhasthayorva yanavantaha. It Sukra and Chandra aspect each other or if they are in the 3rd house from each other, the person will be blessed with various conveyances.

NOTES Simha means 3, Sa denotes 7, Ha shows 8 = 78, reversed 87, divided by 12, gives 3 as remainder.

SU. 29.-SukrakujaKetushu vaithanikaha. If Sukra, Kuja and Ketu have mutual aspects or if they are in the 3rd house from each other the person will , have aristocratic surroundings from his ancestors.

NOTES He will belong to an old and respectable family which has royal traditions and marks of honour. Some commentators say that the person will be proficient in all the details of religious sacrifices.

SU. 30.-Swabhagyadaramatrubhavasameshu subheshu rajanaha. If the 2nd, 4th and 5th Bhavas become equal to the Karaka or if benefics occupy them, the person becomes a Raja or his equal in position.

NOTES We have de facto and de jure rulers. We have Karakas for all events. The Bhavas and planets have to be taken with reference to the various Karakas or lords of events. Some commentators interpret Bhava in the above Sutra as $Bha\ 4\ and\ Va\ 4 = 44$, divided, by 12 will give us the remainder as 8. They say that if the 2nd and 4th houses from the Karaka are equal or if benefics occupy them or if the 5th and 8th houses are equal or have beneficial planets in them, there will be Rajayoga.

SU. 31.--Karmadusayoh papayoscha. If the 3rd and 6th houses from Atmakaraka are equal or if they are joined by malefics, there will be Rajayogas.

NOTES Ka 1, Ma 5 =15, reversed 51, divided by 12, the balance Da 8, Sa 7 = 87, reversed 78, divided by 12, we have a balance of 6. When he says equal he means that the sources of strength and weakness must balance equally.

SU. 32.-Pitnulabhadhipaschaivam. If from the lords of Lagna. or 7th benefics occupy the 2nd, 4th, 5th and 8th, there will be Rajayogas.

NOTES Jaimini confuses his readers, unless they happen to be very intelligent, by referring to Lagna, Pada Lagna, Ghatika, Hora Lagna, Atmakarakamsa and other amsas and unless we have able commentaries, the readers will be launched in a rough sea doubts. Pitu, Pa 1, Ta 6 =16, reversing we get 61, and divided by 12, we have the first house or Lagna. Labha 7, La 3, Bha 4 - 34, reversed, we have 43, divided by 12, we have a balance of 7 ; therefore the 7th house from Lagna is indicated.

SU. 33.-Misre samaha. If there is a mixture of benefics and malefics

in the above combination, the person will attain to ordinary positions.

SU. 34.-Daridro vipareethe. If evil planets occupy beneficial signs and benefics evil signs, the person will be poor.

SU. 35. -Matari gttrow sukre chandre va rajakeeyaha. If to the lord of Lagna or to the lord of 7th, the 5th house is occupied by Guru, Sukra or Chandra, the person becomes a high Government official and wields political powers.

SU. 36.-Karmani dase va pape senanyaha. If evil planets occupy the 3rd and 6th from the lords of Lagna or the lord of the 7th, the person becomes a military commander.

NOTES Karmani 3, Dasa 6. Ka 1, Ma 5 -15, reversed we have 51, divided by 12 we have the remainder 3. Da 1, Sa is 7 - 87, reading backward we have 78, divided by 12 we get the balance 6. Commanders often lead their victorious armies against their employers and become rulers themselves. Hyder, Napoleon, Shivaji, Hindenberg, Wellington and others became rulers.

SU. 37.-Swapitrubhyam karmadasasthadrishtya tadeesadrishtya matrtunathadrishtya cha dheemantaha. If the lords of the 3rd and 6th

from Lagna and Atmakaraka aspect the latter or if the planets in those houses aspect them and if the lord of the 5th aspect them, the person becomes extremely intelligent.

NOTES Pitru 1, Swa 1, Karma 3, Dasa 5, Matru 6. These have already been explained in Ka, Ta, Pa, Yadi Sutra rules.

SU. 38.-Daresadrishtya sukhinaha. If Lagna and Karaka Lagna have the aspect of the lord of the 4th, the person will be happy.

NOTES Dara 4. Happiness, it must be remembered, does not entirely depend upon position or wealth. There are some people who are extremely rich and powerful, but they are most miserable. There are some who are very ordinary but who are perfectly happy. Physical and mental conditions have great deal to do with happiness and specially some temperaments have the knack of making themselves agreeable around and create happiness for themselves.

SU. 39.-Rogesadrishtya daridraha. If the lord of the 8th from Lagna and Karaka Lagna aspect them, the person suffers from poverty.

NOTES Roga 8, Ra 2, Ga 3 = 23, reversed 32, divided by 12 we have balance 8.

SU. 40.-Ripunathadrishlitya vyayaseelaha. If the lord of the 12th from Lagna and Karaka Lagna aspect them, then the person becomes a spendthrift or extravagant.

SU. 41. - Swamidrishtya prabalaha. If the lord of Lagna aspects the Lagna and if the lord of the Karaka Lagna aspects that Lagna, the person will have very good Rajayogas.

SU. 42.-Pacshadripubhagyayorgrahasamyebandhah konayo ripujayayoho keetayugmayordarariphcyoscha. If from Lagna-the 2nd and 12th or 5th or 9th or 12th and 6th or 4th and 10th have the same number of planets posited, the person will be imprisoned.

NOTES This seems to be the longest Sutra I have had to deal since the commencement of this work and it requires a clear explanation. If any of these have Grahasamya then Ripu-12 the person will have chains' beating imprisonment and the displeasure of the Bhagya- governing authorities. If there is one planet in the 2nd, there must be one Konayoho 5 and 9 planet in the 12th. If there are 2 planets in the 2nd the twelfth also must have Ripu-12 2 planets. If there are 3 planets in the 5th, there must also be 3 in the 9th. Jaya-6 This is Grahasamya or equality in the number of planets. If there are evil Dara-4

combinations or aspects for these houses or for their lords, the punishments are Rihpa-10 certain and the man will suffer.

If there are good planetary combinations or Kita-11 aspects for these houses or their lords, the person will have trials and troubles Yugma-3 and prosecutions, but will be let off after trials and persecutions. Here five sets of houses have been named and the presence of planets, in each set, of equal number in each of the houses indicate imprisonments and tortures. But I gather from the commentaries that when the number of planets is not equal or properly matched, these troubles may not be indicated.

SU. 43.-Sukradgounapadastho rahuh suryadrishlo netraha. If the 5th from Arudha Lagna is occupied by Rahu and Ravi aspects him, the person will lose his sight.

NOTES Sukra 1, Sa means 5, Ra denotes 2 - 52, reversed 25, divided by 12, we have 1, denoting Lagna. Gauna 5, Ga shows 3, Na denotes 5 = 35, reversed 63, divided by 12, we have the balance of 5, denoting the 5th house. Each Lagna has its Arudha. Take the 5th in the undergiven horoscope. Here the 5th is Kataka. Its lord is in the 11th from the 5th. The 11th from Chandra falls in Meena and if I understand the

sutra properly, it means the fifth Arudha falls in Meena, is occupied by Rahu and Ravi aspects him, the person will lose his sight.

SU. 44.-Swadaragayoh suk rac_ handrayoratodynm rajachinhani cha. , If Sukra and Chandra occupy the 4th from Atmakaraka, the person will have the paraphernalia of royalty, viz., Nagara or drums, Noubhat, music Chatras umbrellas, Chamaras or tufts of hair-fans which attendants keep waving about the royal personage and other signs and emblems of royal state.

NOTES We can easily infer that if Sukra and Chandra in this combination are exalted, have good conjunctions and aspects, the person will have these royal insignia on a grand scale and if they are weak or have evil aspects and conjunctions, the royal paraphernalia will be on small or poor scale. There are Rajas with a few lakhs and emperors with many crores. There are Kings and Kings, rulers and rulers, emperors and all these have different grades and different insignia. In all these sutras, taking the original commentaries and my NOTES the readers will see that they have to shift through a lot of conflicting evidence and confusing principles.

I have tried my best to make the explanations, notes, examples as

clear and convincing as possible. But in spite of all my efforts the readers may find doubts and difficulties. Here in such cases my sound advice to them would be that they should read the sutra well twice or thrice, read the translations I have given and examples by way of illustrations. And after doing so, if they still have doubts they must think over well, for a few days, read the previous and the future stanzas and I may assure them, that suddenly they will hit upon the correct idea or meaning and their doubts will be solved and fresh and glorious mental light will flash on their brains.

End of Third Pada of the First
Adhyaya

ADHYAYA 1 - PADA 4

SU. 1.- Upapadam padam pitraitucharat. Take the 12th house from Lagna. Find out - its Pada Lagna or Arudha Lagna. This becomes upapada.

NOTES For ordinary Pada we take the lord of Lagna and we count again the same number of Rasis from him as he has advanced from Lagna and this becomes Pada or Arudha Lagna. For Upapada we have to take from the lord of the 12th from Lagna and count again that number of Rasis

from the position of its lord and the sign which falls in that number will be Upapada. The meaning will not be clear unless I give one or two examples: Vrishabha is Lagna. Its lord Sukra joins Dhanus the 8th from Lagna. Counting again the 8th from Sukra we get Kataka and this is called Pada or Arudha Lagna (see Sutra 29 of Pada 1). Now we have to find Upapada. Take the lord of the 12th from Lagna. The 12th from Lagna is Mesha. Its lord is Kuja and he is found in the 7th from it. The seventh from him is again Mesha and in this horoscope Arudha Lagna falls in Kataka and it goes under the name of Pada. The Upapada will fall in Mesha, and the results in this chapter will be predicted with reference to Upapada.

Take another horoscope. Here calculate the Pada and the Upapada Lagnas. The lord of Lagna is Sani and he is in the 4th from Lagna. The fourth from him or Simha will be Arudha or Pada Lagna. Now calculate the Upapada Lagna. Take the 12th from Lagna. This falls in Makara. Its lord is Sani. He is in the 5th house from it or Vrishabha. Now take the 5th from him, it will fall in Kanya. For this person Pada Lagna falls in Simha and Upapada falls in Kanya. Take another example. In this horoscope the lord of Lagna is Guru. He is in Mithuna or the 4th. Count from him to the 4th ; we see that it falls in Kanya. This will

be the Pada Lagna for this native. Now take the 12th house from Lagna. This will be Kumbha. Its lord is Sani. He is found in the 4th from that house in Vrishabha. Count the 4th from him and it will be Simha and this will be his Upapada Lagna.

All Lagnas and Bhavas have their Pada and Upapada and Jaimini seems to pay great attention to Atmakarakamsa, Pada Lagna and Upapada Lagna. Some commentators say-Upapadam Labhaditi. This means-take the 7th from Lagna and find out the Arudha from it. This becomes the Upapada Lagna. Take the horoscope given below. Labha means. - La 3, Bha 4 - 34, reversed it becomes 43, divided by 12, we get a remainder of 7, and therefore the 7th house is meant by this sutra. The 7th from Lagna becomes Kanya (see chart on p.109). Its lord Budha occupies the 6th house from it in Kumbha. The 6th from Kumbha is Kataka. Therefore for this horoscope the Upapada becomes Kataka according to this sutra. Thus in this horoscope according to one theory Upapada becomes Simha and according to the tatter upapada becomes Kataka. This makes a great deal of difference. I have indicated the differences and leave the readers to follow their own judgement; experience and personal reading.

SU. 2. - Tatra papasya papayoge pravrajya daranasova. If the upapada has evil conjunction or aspect or if the 2nd from it has an evil planet, the wife will die or he will embrace pravrajya or sanyasa or asceticism.

NOTES Brihaspathi is quoted here. If there is a malefic planet in the Arudha Lagna from the 7th or Jamitra or an evil planet in the 7th or 2nd or Rahu is found in the 9th, the wife of the person will be destroyed.

SU. 3.- Upapadasyapyarudhatwadeva natra ravihi papaha. If the second from the Upapada is occupied by Ravi he does not become a malefic. .

NOTES Somehow all astrological writers have classified Ravi as an evil planet. Jaimini says that Ravi is not an evil planet when he is in the 2nd house from Upapada.

SU. 4.-Shzubhadrigyoganna. If, in the above combinations in Sutras 2 and 3 there are beneficial aspects or conjunctions, the evil results should not be predicted.

NOTES It means that his wife will not die or he will not take sanyasa. The wife must die some day or other. What is meant here is that during

those evil times indicated by the planets death will not happen.

SU. 5. -Neeche daranasaha. If the 2nd from upapada falls in Neechamsa or has the conjunction of a Neecha or debilitated planet there will surely be death to wife in that evil period.

SU. 6. - Ucchey bahudaraha. If, in the 2nd from upapada there is an exalted planet or the second falls in an exalted Navamsa the person will have many wives. N OT ES I do dot know if many wives add pleasure or misery to a person. His lust may be satisfied but he will be miserable. I-t is a question to be solved by each man for himself.

SU. 7.-=Yugme cha. . - If the 2nd from upapada falls in Mithuna, the person will have many wives.

SU. 8.-Tatra swamiyukte swarkshe va tadhhetazittnrayushi nirdaraha. If the 2nd from upapada is combined by the Atmakaraka or by the lord of that 2nd sign, the person will have no wife in the latter part of his life.

NOTES Here the conjunction of its lord seems to act prejudicially. .

SU. 9.- Ucche thasmin,nuttamakuladdrira labhaha. . If the lord of the

2nd from upapada is found in exaltation his wife will come from a respectable family.

NOTES Family traditions and previous histories have great influence in social circles. .

SU. 10. - Neeche viparyayaha. If the lord of the second from the upapada joins a debilitated sign, the case will be reversed.

NOTES It means the wife will come from a despicable or mean family. Social stigmas are often unpleasant.

SU. 11. -Shubhasambandhatsundaree. If the second from the upapada has beneficial aspects or conjunctions, the wife will be a very beautiful woman. .

NOTES It is both a fortune and misfortune to have a very beautiful wife. Her moral behaviour and the temperament of the husband should decide this complicated problem.

SU. 12.-Rahusanibhyamapavadatyago naso va. If Sani and Rahu occupy or aspect the second house from upapada, the wife will die or will be rejected by the husband for social scandals.

SU. 13. -Stikrakettibhyam raktapradaraha. If Sukra and Ketu occupy or

aspect the second from Upapada the wife will suffer from bloody discharges or blood complaints.

NOTES Females have these menstrual and bloody complaints very often and they lead to consumption.

SU. 14.-Astisravo budhaKetubhyam. If the second from Upapada has the aspect or conjunction of Budha and Ketu the wife of the person will suffer from a disease wherein her bones will be melted and dropped down.

SU.15.=Saniraviruhubhirastijvaraha. It Sani, Ravi and- Rahu join or aspect the 2nd house from Upapada the wife will suffer from chronic or persistent low fever.

NOTES In the Ayurvedia system, there is the Raktasrita Jwara or fever found persistent in blood and Astigata Jwara or fever which has penetrated to the bones and which cannot easily be eradicated. , The first fever is milder while the second is more serious. Fever is the monarch of all diseases and brings in its train various complications.

SU. 16.-BudhaKetubhyam sthauilyam. If the second from Upapada is aspected or conjoined by Ketu and Budha, the wife becomes clumsily corpulent.

NOTES I believe great corpulence and accumulation of fat in the body of man or woman is a great misfortune. There is a limit to corpulence. When it is unwieldy it gives great inconvenience.

SU. . 17. -Budhakshetre mandarabhyam nasikarogaha. If the second from Upapada falls in one of the signs of Budha, viz., Mithuna or Kanya and possesses the aspect or conjunction of Sani and Kuja, the wife will suffer from nasal diseases or complaints of the nose.

SU. 18.-Ktijakshetre cha. If the second house from Upapada falls in one of Kuja's houses, viz., Mesha or Vrischika and has the aspect of Kuja and Sani, the same nasal diseases will trouble the man's wife.

SU. 19. -Gurusaniabhyam karnarogo narahaka cha. If the second from Upapada falls in any one of the houses of Kuja or Budha and has the aspect or conjunction of Guru. and Sani, the wife will have ear complaints and also nervous diseases.

SU. 20.-Gururahubhyam dantarogaha. If the second from Upapada falls in any of the houses of Budha or Kuja and has the aspect of Guru and Rahu, the wife will suffer from tooth diseases. .

NOTES In Sanskrit it is stated that four forms of diseases are the

most painful to endure, viz., Akshi= eyes, Kukshi= stomach, Sira = head Dants = teeth. These aches are very painful.

SU. 21.-Sanirahubhyam kanyathulayoho Pangurvatarogova. If the second from Upapada falls in Kanya or Thula and has the aspect of Sani and Rahu, the wife will be defective in limbs or will suffer from windy complaints.

NOTES Ayurveda says that when the three Dhatus Vata, Pitta, and Sleshma-are properly distributed, the body keeps good health. When any one of them is excited, diseases appear.

SU. 22. -Subhadrigyoganna. If in the combinations given above there are beneficial conjunctions or aspects, the evils will disappear and bad should not be predicted.

SU. 23. Saptamamsagrahebhyaschaivam. The above results may also be predicted by the 7th from Upapada; by the Kalatra Karakamsa and by the lords of those houses.

NOTES This means that all the above results good and bad may be predicted by the lord of the 7th from Upapada, and by the 7th house from Upapada, by the Kalatra Karakamsa and also by its lord. For each Bhava so many combinations have to be examined that astrological

predictions are not easy matters. Great devotion is needed.

SU. 24.-Budhasanisukreshwanapatyaha. If the 7th from Upapada and its lord and the lord of the Kalatra Karakamsa and its lord-if all these four are aspected or conjoined by Budha Sani and Sukra, the person will have no issues.

SU. 25.-Putreshu ravirahugurubhirbahuputraha. If the 5th house from the 7th, from Upapada, its lord, the Kalatra Karakamsa and its lord have the aspects or conjunctions of Ravi, Rahu and Guru, the person will have many children.

NOTES Rahu seems to exercise very peculiar influences.

SU. 26.-Chandrenaikaputraha. If in the combination given in Sutra 25, the fifth has only Chandra's aspect or conjunction, the person will have only one son.

SU. 27. Misre yilambatnputraha. If the 5th in Sutra. 25 has combinations and aspects, both for many issues and no issues, then predict an issue later on in life.

NOTES What the author means is, when there are combinations for many children and no children, the person will have issues later on in

life. The problem of children is curious and various. Some beget children very early in life and get as many as 20 or 25 by one wife. Others get even 30 to 35 children by two or three wives one after the other or simultaneously by several wives. There are some who get only a limited number. Some get an issue early in life and get no more. Some get one child in the middle of their life and there are others who get only one child towards the close of their lives. God's creation presents puzzles and confusion all round us.

SU. 28.-Kujasanibhyam dattaputrahu. If the 5th house, in the combinations given in Sutra 25, has the aspect or conjunction of Kuja and Sani, the person will have an adopted son.

NOTES I have shown the importance of children in the previous NOTES. There are 14 varieties of children mentioned by the Hindu Law.

SU. 29.--Oje bahuputtaha. If the 5th from. the combinations mentioned in Sutra 25 falls in an odd sign, the person will have many children.

SU. 30.-Yugme alpaprajaha. If the 5th sign in the above combinations falls in even signs, there will be few issues.

SU. 31. -

Gruhakramatkukshitadeesapanchamamsagrahebhyaschaiva
m. Just

as you find out from Janmalagna, particulars about
children, so also
inquire into. the 5th house by considering Upapada
and its lord, and
Putra Karakamsa Rasi and its lord.

NOTES In General Astrology the significations of
the 12 Bhavas have
been well explained. As we take the Rasis, their
lords, the planets,
who conjoin and aspect them and determine the
results in reference to
them so also Jaimini advises the students to
determine the various
results with reference to Upapada, its lord and the
lord of the Putra
Karakamsa and the various aspects and conjunctions
these houses have
as also their lords. In fact the same procedure
should be adopted as
in the examination of the 12 Bhavas. Only these are
taken with
reference to birth Lagna and the author says
instead of the
Janmalagna, take the Upapada, its lord and Putra
Karakamsa. . .

SU. 32.-Bhratrubhyam sanirahubhyam bhralrunasaha.

If Sani and Rahu
occupy the 11th or the 3rd from Upapada and its
lord, the elder and
the younger brothers die respectively. , . .

NOTES The 11 th house denotes elder brothers and
elder sisters and the

3rd indicates the younger brothers and sisters.
This is well known in
General Astrology. We take these from Janmalagna.
Here Jaimini takes
them from Upapada.

SU. 33-Sukrenavyavahitagarbhanasaha: If Sukra joins
the 3rd or the
11th. from Upapada and its lord, the younger and
the elder brothers
will die.

NOTES I have already shown that the 3rd indicates
younger and the 11
th elder brothers and sisters.

SU. 34.-Pi tñubhave sukradrishtepi. If the Lagna or
the 8th house from
it has the aspect of Sukra, loss must be predicted
for elder and
younger brothers. Pitru One-Pa 1, Ta means 6 =16.
reversed it becomes
61, divided by 12, we get the Lagna or one. Bhava =
8, Bha stands for
4 and Va stands for 4 = 44, divided by 12, we have
the remainder 8.
The commentators refer simply to Lagna and Ashtama
and we have to take
them from Janmalagna. How Ashtama or the 8th has
anything to do with
elder and younger brothers, cannot be traced. The
Sutra is clear and
we have to take it as given by the Maharishi.

SU. 35.-Xzujagurzichandrabudhalrbahu bhrataraha. ,
If the 11th and 3rd
from Upapada and its lord are joined by Kuja, Guru,
Chandra and Budha,

the person will have many brothers, elder and younger included. .

SU. 36. - Sanyarobhyam drishte yathaswam bhratrunasaha. ~ ' . . . If the 3rd and 11th from Upapada have the aspect of Sani and Kuja, the person will have his brothers destroyed.

NOTES What the 3rd has evil aspects, the younger and when the 11th has aspects, the elder brothers will die. If both have evil aspects, then the younger as well as the elder brothers will die. Sisters are included in brothers. Brethren refers to those who are born with a person, males and females included.

SU. 37.-Sanina swamatraseshascha. If the 3rd and 11th from Upapada and its lord are aspected by Sani he person will lose all his brothers and sisters and he will remain alone.

SU. 38.- Kethau bhagineebahti lyam. .If the 3rd and 11th from Upapada and its lord has the conjunction of Ketu, the person will have many sisters.

SU. 39.-Labhes1dbhagyabheh rahau damstra van. If Rahu joins the 2nd from the 7th from Upapada, the person will have large teeth or no teeth or will become dumb. .

SU. 40.-Kethau stabdhavak If Ketu joins the 2nd house from the 7th

from Upapada, the person will be an indistinct speaker or possesses bad pronunciation. .He may also have stammering.

SU. 41. Mande Kuroopaha. If Sani joins the 2nd house from the lord of the 7th house from Upapada, the person becomes ugly and repulsive.

SU. 42.-Swamsavasadgowraneelapeetadivarnaha. The colour or complexion of the person, yellow dark, golden or white must be predicted from the nature of the Navamsa occupied by the Atmakaraka.

NOTES Similarly Jaimini hints to find out the colours of the various relations from the Navamsas occupied by their respective Karakas, Varahamihira says ' Lagna Navamsapa Thulya Tariusyet. ,judge the colour, etc., of the person by the Navamsa occupied by the lord of Lagna. .

SU. 43.-Amaryanucharaddevatabhaktihi. Take the planet next in degrees to Amatya. karaka and find out from him the religious tendencies of the person, .

NOTES As per those rules the next planet in degrees to Amatyakaraka will be Bhratrakaraka. If that planet happens to be evil, the man will be devoted to the worship of evil spirits, if he happens to be good, then he will worship good Gods. In the all-powerful Time are embedded

33 crores of Devatas or forces or Energies for purposes of creation, protection and destruction. Eleven crores. of energies are under the control of Brahma and his Spouse Saraswathi, representing a)I education, gnana and intelligence for creative or generative functions. Eleven crores of energies are under the rule of Vishnu with Lakshmi, for functioning protection.

Money is needed for protection and Lakshmi's grace is wanted. Eleven crores of forces are under the control of Mahesvara with Durga for destructive purposes. By tapas man gets psychological energy. This enables him to issue orders to the different forces, generative, protective and destructive as he develops one of these three. Nigreha and Anugreha forms are different. The education department increases a man's knowledge ; the District Magistrate has power to offend ; the Sessions Judge can hang a man or let him off from the gallows. The postal man can transport news and money and small articles. The police and the revenue have different functions. All are orders or mental forces but each has a different functions. By keeping company with a scavenger a man gets dirty stink. By associating with a scent merchant he gets perfumes. All these 33 crores of energies are called Devatas and by analogy Gods. The psychology of a person differs considerably

from others.

While one cultivates the art of charity and philanthropy, another cultivates the art of cruelty-and destruction. In this sutra the man's devotion is shown by the planets. When they are bad he invokes evil spirits or forces. When good, he invokes the beneficial powers. I refer my readers to the wilderness of Mantra Sastras. There are sapta koti mahamantras and navakoti kshudra mantras. The former enable a person to do beneficial actions by the help of Mahamantras or beneficial forces. The latter enable the person to call evil powers and do mischief to the people. We have Dakshinachera or good and Vamachara or bad.

SU. 44.-Swaritse kevalapapasambandheparajataha. If evil planets occupy Atmakarakamsa Rasi, the person will be born of adultery.

SU. 45.-Notrapapath. If the Atmakaraka is himself evil and other evil planets are not with him, then the evil in the above sutra should not be attributed.

NOTES This means he will be legitimate and born to his father.

SU. 46.-Sanirahubhyam prasiddhihi. It Sani and Rahu are in conjunction

with Atmakarakamsa Rasi, the person will become a notorious rake. .

NOTES People indulge in sexual embraces, but many do so with some sense of honour. But there are many who are shameless in such matters.

SU. 47.-Gopanamanyebhyaha. If in the Atmakarakamsa other evil planets than Sani and Rahu are conjoined, the person will not be born to another's seed, but his mother will be immoral,

NOTES A person 's mother may be an immoral woman, but he may be the product of legitimate embrace.

SU. 48.-Shubhavarge apavadamatram. . If shubha Shadwarga arises in the Atmakarakamsa in the above-mentioned yogas, there will be scandal about his legitimacy but he will be really born of his father's seed.

.

NOTES There will be unfounded suspicions about his birth but they will not be true.

SU. 49.-Dvigrahe kulamukhyaha. If there are two planets in the Atmakarakamsa, the person will become a leader in his community.

NOTES Persons, males as well as females, have peculiar temperaments.

To be a leader in his own community, family, religion, science, art, or sect, trade or line of profession is a great ambition which they often try to emulate. Even in vices there are leaders and subordinates. The leader of a dacoit gang will have hundreds or thousands of persons under him and the leadership is courted by his followers and admirers. Take any line of work, there are leaders and those who follow them as menials and subordinates of various grades. In this leadership, there is much good or evil the leader can do. If there are two or more evil planets in the Karakamsa, the person will be cruel and sinful in his deeds. If there are benefics, we may expect the prominence in good and virtuous ways.

End of Fourth Pada of the First
Adhyaya

ADHYAYA 2-PADA 1

SU. 1.-Aayuh pitrudinesabhyam. Longevity of a person has to be determined with reference to Lagna and the 8th from it.

NOTES Pitru -1, Oina = 8 ; Pa 1, Ta means 6, 16 reversed will be = 61, divided by 12 we have a remainder 1. Therefore the 1st house. Di = 8,

Na = 0, reversed we get 08, Therefore 8th house from Lagna is signified. Jataka Chandrika, following Parasara, lays down 8th and 3rd as houses of longevity.

SU. 2.-Prathamayonittarayorva deergham. . If the lords of the 1st and 8th are in movable or common signs or if one of them is in a movable and the other in a common sign, there will be longevity.

SU. 3.-J Prathamadwiteeyayorantayorva madhyam. If the lords of the 1st and 8th are found in Chara and Sthira Rasis-movable and fixed-or if both of them are in double. bodied signs, there will be middle life.

SU. 4. --Madhyayoradyantayorva heenam. If the lords of the 1st and 8th are found in fixed signs or one in Chara and other in Dwiswabhava, there will be short life. In the second sutra the last portion repeats the same idea.

SU. 5. - Evam mandachandrabyam. The rules he has given in the first four sutras must also be, applied to Chandra Lagna and the Lagna.

NOTES Manda =1, Ma 5, Da 8= 58, reversed we have 85 divided by 12, we get 1 or first house. Therefore apply the above rules for Lagna and Chandra. Here he drops the lord of the 8th.

SU. 6. -Pitruka latascha. Poorna Madhya Alpa 1Long
 1Middle 1Short
 1life 2life 3life 2Long 2Middle 2Short 3life 1life
 2life 3Long 3Middle
 3Short 2life 3life 1life Long, middle and short
 lives may also be
 ascertained from Lagna and Hora Lagna. 1. Chara-
 Movable. 2. Sthira-
 Fixed. 3. Dwiswabhava-Common or Double bodied sign.
 Long life is
 ensured when the above-mentioned lords are. 1. In
 two movable signs.
 2. In fixed and common signs. 3. In common and
 fixed signs. Middle
 life When the two lords are in 1. Movable and fixed
 signs. 2. Fixed
 and movable signs. 3. Common and common signs.
 Short life 1. Movable
 and common. 2. Fixed and fixed. 3. Common and
 movable: This table
 enables the reader to readily ascertain from the
 lords of Lagna,
 Chandra and Hora Lagna and the lord of the 8th, the
 term of life of a
 person.

SU. 7.--Sam vadatpramanyam. Whichever longevity is
 determined by the
 greater number of combinations of planets, that
 term of life should be
 predicted and it will happen certainly. . .

NOTES This system of calculation and comparison is
 called samvada.

Three systems have been given, viz,. 1. From the
 position of the lords
 of Lagna and the 8th .,: in the movable, fixed and
 common signs. 2.

From the position of the lords of Lagna and Chandra
Lagna in the above
Rasis. 3. From the position of the Lagna and Hora
Lagna in the above
signs. I have already explained what is meant by
Hora Lagna. If the
terms of life given by any of these two are opposed
to or vary from
the term of life indicated by one system, then the
former will
prevail. If the calculations from these three
systems agree, then
certainty the person will have that term which they
show. .

SU. 8. - yisamvade piitrukalataha. If three terms
of life are
indicated by the three systems, then the terms
obtained by the Lagna
and Hora Lagna should be preferred and accepted.

NOTES If by one system we get long life, by another
system middle life
and by the third short life, accept that term which
you get- by the
Lagna and Hora Lagna and reject - the other terms
obtained by other
calculations.

SU. 9.-Pitrulabhage chandre chandramandabhyam. If
Chandra is in the
7th from Janma Lagna then the longevity obtained.
from the lord of
these two must be taken as the definite term of a
man's life. Alpayu
or short life extends from birth to 32 years.
Madhyayu or middle life

extends from 33 to 66 years. Paramayu or long life extends from 67 to 100 years. Each Rasi has 30 Bhagas or 30 degrees and the positions of planets and houses will have to be taken with reference to degrees and minutes they occupy. If the lords of Lagna and 8th are in the first 10 degrees of the Rasis indicating long life, the person will have the full benefit of purnayu. If they are in the end of those Rasis, death must be predicted at the commencement of longevity. If they are in the middle, then the extent of the term in longevity must be found out by the rule of three. '

The rule of three should be thus applied. For each degree of the Rasi we get 1 year and 36 days as per explanations of the old commentators. If purnayu counts 34 years from 66th year to one hundred, then this has to be divided by 30 degrees composing a Rasi. We get 1 year and 48 days and not 36: as explained by them. A purnayu man under that technical term may die from his 67th year's age to his 100th year. Find out the degrees passed by the lords of Lagna and 8th in the respective houses they are and then by rule of three find out how many degrees and minutes and seconds they have passed in those Rasis and ascertain how many years they give. Add this to 66 and the years so obtained will be the term of life, the person will have in the

longevity period. Say they are in 16 degrees 20 minutes and 50 seconds.

What would be the term of life ? We have taken this in the purnayu. If each degree gets 1 year and 48 days, what will be the number of years, months and days for 16 degrees, 20 minutes and 50 seconds ? This is simply a question of the rule of three. We get 18 years, 6 months, 9 days and 40 ghatis. This added to 66, the term of middle life, we get 84-6-9-40. The longevity of the person will be 84 years, 6 months, 9 days and 40 ghatis and his death must be predicted after this age. Similarly the age must also be ascertained by Hora as well as by Chandra Lagna. If there are differences, take the majority and decide. In the second and third divisions of Madhya and Alpayus or middle or short lives the same procedure has to be followed. This gives a clue to predict the correct time of death.

The author in these sutras has not spoken anything about the Balarishta, Madhyarishta and Yogarishta. A very large number of infants die before they are eight years of age and this is described as death from Balarishta. Then Madhyarishta extends from 8 to 20 years, and we have a large number of deaths. Then we have the Yogarishta extending from 20 to 32. Probably Jaimini includes all

these three different periods in the Alpayuryoga which extends upto 32 years (see my NOTES in Brihat Jataka and Sarvanhachintamani on these various terms of life). Unless we have a full knowledge of Balarishta the calculation of Jaimini will not be found useful or accurate. An infant dies in the womb, a few minutes after birth or months-how can these Yogas apply to them ? See Pindotpatti or foetal development given by me in Brihat Jataka.

SU. 10. -Sanow yoga.hetou kakshyahrasaha. If in the above combinations Sani causes the Purnayuryoga, then place it as Madhyayuryoga. If he causes Madhyayuryoga, then put it in Alpa and if he causes Alpa, then consider it as still less and predict very early death.

SU. 11.- y Jcpureetamityanye. Some others are of opinion that when the longevity is caused by Sani there; should be no Kakshya Hrasa or deduction or degradation. They mean that the term indicated by Sani should hold good.

SU. 12.--Na. swarkshathungage saure. If Sani causing longevity occupies his own or exalted house, Kakshya Hrasa-or reduction should not be applied. .

SU. 13.-Kevalpapadrigyogini cha. If Sani, causing longevity, has many

evil aspects and conjunction, then, Kakshya. Hrasa should not be predicted. .

SU. 14.-Pitrulabhage gurow kevala shubhadrigyogini cha kakshyavriddhihi. If Guru occupies the Lagna or the 7th has no evil conjunctions or aspects, but beneficial aspects and conjunctions, he will cause increase or Kakshyavriddhi.

NOTES This means, if short life is revealed by the planetary conjunctions, he will push it into middle life, if middle life is denoted by the planetary positions, he will cause long life, if long life is indicated, then he will grant the person life term beyond a hundred years. .

SU. 15. Maline dwarabahye na vamse n idhanam dwaradwaresayoscha malinye, : If Dwarabahya Rasis are malefic signs or if malefics occupy these Dwarabahya Rasis, or if the lord of Dwarabahya Rasi is a malefic, death will happen in the Navamsa Dasas of such Dwarabahya Rasis.

NOTES Dwara Rasi is the sign which commences the period for a man. This will be some sign from the Lagna. Like the Pada Lagna, that sign from it which bears the same number from Dwara Rasi will be called

Dwarabahya Rasi.- Suppose the 4th from Lagna is the Dwara- Rasi; which commences the Dasa, the 4th from it or the 7th forms the Dwarabahya Rasi. In the Jaiminisutras later on will be explained the Rasi Dasas or periods and sub-periods and when a man would be killed. This method of attributing Dasas and Bhuktis to Zodiacal signs is not even hinted at in other books. There the Dasas and Bhuktis are attributed to planets and constellations. In the Amsayurdaya of Satyacharya, Lagna in any sign contributes its own term of life. These Dwarabahya Rasis are also called Pakabhoga Rasis. Paka means Dasa. If these two Dwarabahya Rasis are evil signs, death will result in the period of an evil Navamsa in them. If the lords of these two Rasis have evil aspects or conjunctions, death must be predicted in the period of the evil Navamsa. Death always happens under the greatest malefic planet and malefic Rasi.

*The sutra is very tough and even the commentators have not come to our rescue. It has reference to Maraka or death and has been dealt with by me in my Studies in Jaimini Astrology. The Rasi in which Dasa begins at birth is Dwara Rasi. Suppose the Lagna is Meena and the Dwara Rasi is the 5th from it, viz. Kataka. Then the 6th from Kataka, viz. Vrischika will be called Bahya (Dwarabahya) Rasi. Dwara Rasi is

also called Paka Rasi while Bahya Rasi is also known as Bohga Rasi.

SU. 16. -Shubhadrigyoganna. If to the Dwarabahya Rasis, and the Rasi occupied by Dwarabahya there are beneficial aspects and conjunctions; there will be no death in the Navamsa periods of those Rasis.

SU. 17.--Rogese- tunge navamsavriddhihi. If the lord of the 8th from Lagna joins exaltation, there will be increase of life in the Dasa of the Navamsa thus averting the death indicated in the above combinations.

SU. 18.-Tatrapa padesadasante padanavamsadasayam pitrudinesatrikone va. . If there is an increase of; life as per Sutra 17, then death will happen in Navamsa Dasa of the Rasi occupied by Arudhalagnadhipathi; in the Dasas of Rasis which are in trikona to lords of Lagna and 8th ; in the Navamsa Dasa of the Rasi containing Arudha Lagna.

NOTES Pitru 1, Pa stands for 1, Ta denotes 16, reversed it is 61, divided by 12, we have 1 remainder, and it means Lagna. Oina 8, Da stands for 8 and Na 0 = 80, reversed it means 08, or the 8th house. If in the Vriddhi paksha named in Sutra 17, the death does not happen then, when can the person expect death. Jaimini here gives the periods

when death may be expected. The Arudhadhipathi or the lord of Pada Lagna occupies some Rasi. Death may be predicted in the Navamsa Rasi Dasa. Death may also happen in the Dasas of the Trikonas from Lagna and the 8th or in the Navamsa Dasa of the Arudha Rasi from Lagna. He has given here three sets of combinations. 1. Death may occur in the Dasas of Trikonas from Lagna and the 8th. 2. Death may occur in the Navamsa Dasa of the Arudha Rasi. ' 3. It may happen in the Navamsa Dasa from the Rasi occupied by the lord of Arudha Lagna.

SU. 19.-Pitrulobharogesapranini kantcrkadisthe swatoschaivam thridha. If the lord of the 8th from Lagna and the lord of the 8th from the 7th, .from Lagna are powerful and occupy Kendras, Panaparas and Apoklimas, then they cause long, middle and short lives respectively.

NOTES The lord of the 8th from Lagna and the Lord of the 8th from the 7th from Lagna must be powerful. If they occupy Kendras, they give long life. If they occupy Panaparas, .they produce middle life. If they occupy Apoklimas, they produce short life. Kendras are 1, 4, 7 and 10 from Lagna. Panaparas are 2, 5, 8 and 11 from Lagna. Apoklimas 3, 6, 9 and 12 from Lagna. ,

SU. 20.--Yogatsame swasmin vipareetam. If Atmakaraka joins the 7th from - the 7th (Lagna), the meaning conveyed in Sutra 19 will have to be differently interpreted.

NOTES In this sutra he is going to show some special results. These are called Viparitas or perverts in meaning. The 7th from the 7th will be Lagna itself. If by Sutra 19 longevity is indicated, then call it middle life, if they indicate middle, call it short life, if short life is shown say there will be a very little term of life. If it is long, say it will be short, if it is short, say long, if it is middle, then call it middle. Commentators give some more hints. If the lord of the 8th from Lagna is in exaltation, then he will give one-half more than what could be expected from him. If he occupies a debilitated Rasi, then he will cut off one half of what he would have given under normal conditions. Similarly when there are exalted and debilitated planets in the 8th we have to draw inferences and add or take away from the terms of life indicated by them.

SU. 21.--Rasitaha pranaha. The strength of the Rasis must be properly ascertained.

NOTES Jaimini gives particular strength to Rasis, other Shastras also

attach importance to Rasis. He details Karakayogas shortly. He says that much strength need not be attached to Amsa.

SU. 22.-*Rogesayoh swata aikye yoge va madhyam. If the 8th houses from' Lagna and the 7th are joined by their.: Karakas or if they happen to be themselves Karakas, if the lords of the 8th house from Lagna and the 7th are occupying Kendras, Panaparas or Apoklimas, then the terms of life ascertained from the combinations shown in Sutra 19 will have to be reduced.

* I have not meddled 'with the ' English rendering of this sutra by Prof. B. Suryanarain Rao. I understand it thus: "If the lord of the 8th from Lagna or the 8th from the 7th is himself Atmakaraka; or are in conjunction with Atmakaraka, the terms of life mentioned in sutra 19 are to be reduced." The rest is clear from Prof. Rao's NOTES.

NOTES If the life indicated is long, then convert it into middle, if it is middle, then reduce it to short. and if it is short, then fix death very early. This kind of increase or decrease depends on the particular positions of planets and the Rasis they occupy and these matters should be particularly and carefully studied and the positions of the planets should be properly understood.

SU. 23.-Pitrulabhayoh papamadhyatwe kone
papayoge.va
k,aksh..yahrasaha. If Lagna and 7th from it lie
between evil planets,
or if evil planets are in the Trikonas from Lagna
arid Saptama,
Kakshyahrassa or deductions and additions must be
made for terms of
life which are obtained by planetary positions.

SU. 24. -Swasminnapyevam. If the Karaka is between
the evil planets or
evil planets conjoin the Trikonas from him,
Kakshyahrassa should be
made.

SU. 25.-~rhasminpope neeche-atunge-ashubhasamyukte
chn. If the Karaka
joins Neecha or does not join the exaltation or if
he is not in
conjunction with benefics, Kakshyahrassa should be
made.

NOTES A house or planet is said to be between
malefics when the 2nd
and 12th from it are occupied by evil planets. When
two evil planets
are on both sides of a Lagna or a planet, it forms
Kartariyoga and
acts prejudicially to the Bhava indicated by the
Rasi or the planet.

SU. 26. - Anyadanya tha. If Lagna and Saptama (7th)
or if Karaka and
the 7th from him are between beneficial planets or
if the Trikonas

from Janma and Karaka Lagnas are occupied by benefics, if the Karaka happens to be a benefic, if he is in exaltation and not in debilitation or has beneficial conjunction, there should be no Kakshyahrasa made.

SU. 27. -Gurou cha. If Guru happens to be Karaka and has evil planets in 2nd, 12th, 6th and 8th and in the houses forming Trikonas from him or has evil planets with him or he is not in exaltation or joins Neecha Rasi, Kakshyahrasa should be made. And in cases where these combinations are reversed increase must be predicted.

SU. 28.--Purnendusukrayorekarasivridhhihi. If Purna Chandra and Sukra become Karakas and occupy the positions named in the above sutras, they will give an increase of one Rasi Dasa. .

NOTES A certain Rasi Dasa becomes death inflicting but when such a combination is present, this Dasa will pass off and the next Dasa will cause death. This means they will increase the longevity of the person.

SU. 29.-Sanau vipareetham. If Sani becomes Karaka and is found in the places named in the previous sutras, he causes Kakshyahrasa in the earlier Dasa than tha maraka.

NOTES This means he will cut short the life by one Dasa and therefore earlier than the allotted time; when Chandra, Sukra and Sani become powerful in these directions, we need not take other planets into consideration and there will be no decreases.

SU. 30. - Sthiradasayam yathakhandam nidha nam. Three sections for Ayurbhava or longevity have been explained, viz., long, middle and short lives: In the Sthira Dasa suppose the term of - life is settled as middle. If a death-inflicting planet or Dasa comes in the period. of Alpayu, the person will not die, but will suffer sickness and misery at the time.

NOTES For death he must wait for the middle term and the maraka there. Sthira Dasas seem to -prolong life to a certain extent.

SU.. 31.-Tatrarkshaviseshaha: . In the matter of death, note the peculiarity of the Rasi. That is death will happen in the Dasa of the Marana Karaka Rasi. -

NOTES Divide the 12 signs into 3 Khandas or sections and predict the death for short life in the first Khanda, for middle life in the second Khanda, and for long life in the third Khanda in that Rasi Dasa

which is cruel or which possesses the power to inflict death. Suppose a man gets Alpayu or short life as the result of the planetary and sign peculiarities foreshadowed in the previous sutra on longevity; then his death must be and will be caused by the most cruel in the first Khanda, or the first four signs. Middle life will have death in next four signs and the long life will have an end in the most cruel of the last four Rasi Dasas.

SU. 32.-, Papamadhye papakone ripturogayoh pape va. . . If the Dasa is between malefics or has evil planets in its Trikonas, or has evil planets in 12 and 8, such a Dasa will cause death to the person.

SU. 33. -Tadeesayoho kevalaksheenendusukradrishtow va. If the lords of the 12th and 8th are aspected by Ksheenachandra and Sukra, the Dasa of the 12th or 8th will inflict death.

NOTES Ksheenachandra is powerless or New-Moon Sukra must also be weak -- or powerless. Here Jaimini seems to hint that those lords should have no other planetary aspects to kill the person. When a combination is given, there should be no disturbing agencies to produce the result. *

* This is a rather tough stanza and Professor Rao's notes are not

clear. Of the several Rasi Dasas which are capable of causing maraka, death is likely to occur (1) In the first Rasi Dasa (2) Find the lord of the 6th from the Rasi whose Dasa is the first. See what Navamsa this lord aspects. Death will take place in the sub-period of that Navamsa Rasi. Suppose Dhanus is the first Rasi Dasa. Death will happen either in this or the 6th from Dhanus. viz.. Taurus and the lord of Taurus is Venus. Suppose he aspects Kanya in Navamsa. The death will happen in the sub-period of this Kanya Navamsa Rasi.

SU. 34.-Tatrapadyarksharinathadrissyannvabhagadva. Of the Rasi Dasas which have the power to cause death, death is likely to happen in the first Rasi Dasa and the sub-period of Rasi of the Navamsa Rasi which is aspected by the planet who is lord of the 6th from the Rasi whose Dasa is the first.

NOTES As per principles explained in the previous sutras the author determines the period of death. The First Rasi which commences the Dasa and the Dasa which its 6th sign furnishes, find out their lord and see what Navamsas they aspect, death will happen in the sub-period of that Navamsa Rasi which they aspect. These are referred to in the Navamsa Kundali or Diagram.

SU. 35.-Pitrulabhabhavesapranee rudraha. Whoever is stronger among the lords of the 8th from Lagna he gets the name. of Rudra.

NOTES The symbol of Rudra will be given to the lords of the Rasis which are stronger in the 8th houses from Lagna and Saptama or 7th.

SU. 36.-, Apranyapi papadrishtaha. If the weaker among the lords of the two houses, 8th from Lagna and 7th, is aspected by malefics, he will also get the name of Rudra.

NOTES Thus sometimes there may be two Rudras instead of one.

SU. 37.-Pranini subhadrishte rudrasulanthamvyuhu. If the powerful Rudra is aspected by benefics, death may be predicted in the Rudra Rasi, or in the periods of its Trikona Rasis 1, 5 and 9.

NOTES First classify and find out under what heading the term of life falls and then predict death at the end of the Dasa which is cruel. .

SU. 38. -Tatrapi subhayogay. Even, if the weaker of. the planets, when he has evil aspects get the name of Rudra, has beneficial conjunctions

or aspects he will extend the length of life, to the Rudra Rasi Dasa or the Dasas 5th and 9th from it.

NOTES Trikona Dasas are what are technically called Shoola Dasas.

Trikonas are 1, 5 and 9.

SU. 39. - yyarkapapayoge na. The above results should not be predicted if other planets than the Sun, should be in the 5th and 9th from the two Rudras.

NOTES If Ravi is there, he will not obstruct the results above mentioned. In some Yogas the presence of the Sun does not count. In Sunapha, Anapha, Dhurdhura and Kemadruma, the presence of the Sun is not taken into account.

SU. 40.-Mandarendudrishtesubhayogabhava papayogepi va shubhadrishtow va parataha. If the two Rudras become evil, death will come in the first Shoola Dasa; if one of them becomes evil, death will happen in the second Shoola Dasa; and if both of them are favourable, death will come in the last of the 3rd Shoola Dasa.

NOTES This means that if both Rudras are bad, early death, if one of them is bad. longer life and if both of them are good, the longest term of life will be enjoyed in the periods to be determined by the

principles already explained. Sutras are unpardonably short, sweet, suggestive and comprehend a great deal which the readers are expected to know, analyse and remember. These general sources of knowledge and the constructive capacity of the language enabled those intellectual giants of India, viz., the great Maharishis to frame rules and Sastras and Sutras with great ease and facility and bequeath to the later generations mines of intellectual treasures, whose depths have not yet been completely explored or examined by the greatest cultured brains of the present day.

It is not possible for the greatest scholars in Sanskrit to frame a single Sutra, which can compare favourably with the Sutras of the ancient Maharishis. They had the Tapobala to their credit, led the most simple lives, developed the brain power to the greatest conceivable extent and set examples of devotion and contemplation on sublime subjects, which gave them vast mental resources, and made them write works, which are the admiration of the most profound scholars of the present age. This sutra requires lengthy explanation and I shall make no apology to do so for the benefit of my readers. The commentators have called the following from ancient writers. Jaimini's views and explanations sometimes differ considerably from Varahamihira

and others. Ravi, Kuja, Sani and Rahu are classified as evil planets, one stronger than the other.

Rahu is the most powerful malefic, next to Sani, next to Kuja and then to Ravi ; Guru, .Ketu, Sukra and Budha are benefics, one stronger than the other. Guru is the most beneficial, next comes Ketu, next Sukra and Budha comes last. If Chandra has the conjunction of Kuja, he is classified as evil, otherwise he is good. If Ravi and other evil planets occupy evil signs, they become more and more evil. If they occupy beneficial signs, they become good. If Guru and other benefics occupy beneficial signs, they become very favourable. If they occupy evil signs, they become bad., Budha becomes a benefic if he is in exaltation or is in an independent sign. Guru and Sukra in the house of Budha, viz., Kanya and Mithuna become very beneficial so also in other beneficial signs.

SU. 41. -Rtudrasrayepi prayena. Death may happen sometimes in the Rasi Dasa occupied by Rudra.

NOTES The word prayena means death may happen in them, earlier or the later Dasa from the Rudra Dasa.

SU. 42.-Kriye pitari viseshena. If the Lagna falls in Kriya or Mesha,

death often takes place in the Rudra Dasa.

NOTES Pitari means Lagna. Pa 1 Ta 6=61, divided by 12 the balance is 1, hence Janma Lagna.

SU. 43.-Pratjhamamadhyamottanteshu va tattadayusham. To persons having short, middle and long lives, death happens in the first, second and third Shoola Rasi Dasas.

NOTES The sub-period, when the death happens, will be the Antardasa of a cruel Rasi Dasa in their respective periods or sections. I have already shown in the previous chapter how the rule of three should be applied to get the correct date of death.

SU. 44.-Swabhaveso maheswvaraha. The lord of 8th house from Atmakaraka goes under the name of Maheswara.

NOTES Atmakaraka has great significance in Jaimini Sutras.

SU. 45.--Swochhe swabhe ripubhavesapranee. If the lord of the 8th from Atmakaraka is exalted or is in his own house, then the stronger of the two, viz., the lords of the 8th. and 12th from the Karaka will also go under the name of Maheswara.

NOTES If both of them are equally strong, then both become Maheswaras.

SU. 46.- Patabhyam yoge swasya tayor va roge tataha. If Atmakaraka has conjunction with Rahu or Ketu, or if the 8th from Atmakaraka has conjunction with Rahu or Ketu, then the 6th planet counting regularly from the Sun will become Maheswara.

NOTES Thus we have 3 Maheswaras. Counting the 6th from the Sun will be the Sun; Moon, Mars, Mercury, Jupiter and the 6th will be Venus or Sukra. On the above combination Sukra becomes Maheswara. Of the three varieties of Maheswaras, he alone becomes Maheswara who is the strongest among these three. Rog in this Sutra means 8, Patabhya has been rendered as Rahu and Ketu. I cannot understand how this has been interpreted as Rahu and Ketu by the commentators - Pata 1, Bha 2. Probably after the 7th planets, Bhya - Bhya the 1st is Rahu and the second is Ketu. Patha may specially mean Rahu and Ketu.

SU. 47.-Prabhubhavavaireesapranee pitrulabhapranyanucltaro. vishamastha brahma. Find out which is the stronger of the two Rasis Lagna and Saptama or 7th. Then find out which of the lords of the 6th, 8th and 12th from it is stronger, and if he occupies an odd sign in the Parswa Rasis from the stronger of Lagna or Saptama, (7th), he will be named as the Brahma planet.

NOTES He is going to explain in this sutra the planet who goes under the peculiar signification of Brahma. The Parswa Rasis or side signs are the 7th, 8th, 9th, 10th, 11th and 12th from Lagna. The 6 signs from Lagna. viz., 1st, 2nd, 3rd, 4th, 5th and 6th are denominated as Parswa Rasis to the saptama parswas. Odd and even signs are well known and have been explained in the earlier NOTES. This is rather a difficult sutra and must be carefully studied and understood. One of the two signs Lagna and; Saptama will be stronger. Take the lords of the three houses, 6th, 8th and 12th from the stronger of these two signs Lagna and 7th. Find out who is strongest of these three lords. If he is in an odd sign from the Parswa Rasis to the stronger Rasi in Lagna or Saptama, he becomes the planet called Brahma. To my humble mind ' the procedure seems to be very complicated. Jaimini is a Maharishi and he knows best. He has made these sutras as short and as sweet as possible and our intellects are not competent even to understand them. Where is then the justification to find fault with their composition or the interpretations put upon them by the ablest commentators ? Learned commentators are a great boon to mankind. Without them many valuable works would have remained sealed letters.

SU. 48.-Brahmani sanaupatayorva tataha. If Sani, Rahu or Ketu becomes Brahma, the 6th planet from him will be designated as Brahma in which case the other three will not have the Brahma power.

NOTES The 6th planet must mean planet taken 6th in the regular order, Ravi; Chandra, Kuja, Budha,, Guru, Sukra. Suppose, Ketu becomes Brahma, the 6th from him would be Guru. Similarly for other planets. Thatha - 6 Tha 6, Tha 6 - 66, divided by 12 we get the remainder 6 and hence the 6th house from the planet is meant. .

SU. 49. -Bahurnam yoge swajateeyaha. If many get the powers of Brahma (say three or four planets at a time), then that planet becomes Brahma who is next in degree to Atmakaraka.

NOTES The next in degrees to Atmakaraka will become Amatyakaraka. Therefore in such cases Amatyakaraka becomes Brahma.

SU. 50.~ Rahuyoge vipareetam. When Rahu also gets Brahmatwa, then the conditions will be reversed.

NOTES This means that planet becomes Brahma who gets the lowest number of degrees among the Brahmas. This is perfectly intelligible. Suppose

Guru gets 29 degrees in Mesha, then as per Jaimini rule he becomes Atmakaraka. These planets move forwards. But suppose in that horoscope, Rahu has only 20 minutes to pass in Mesha instead of Guru Rahu becomes the Atmakaraka. He has the backward movement, and therefore has the largest number of degrees to his credit in the inverse order-- While Guru has 29 degrees in the forward movement, Rahu has 29 degrees and 40 minutes in his backward motion. Therefore Rahu has a longer number of degrees.

SU. 51.-Brahma swabhaveso bftavastlzaha. The lord of the 8th from Atmakaraka as also the planet who occupies that house becomes Brahma.

NOTES Thus may Brahmas have been enumerated and the reader must carefully study these rules. Bhava 8, Bha 4, Va 4-- 44, divided by 12, the remainder is 8.

SU. 52.- yivade balee. Between the, two planets the lord of the 8th from Atmakaraka and the planet who joins the 8th, the stronger of the two becomes Brahma.

NOTES When there are many Brahmas, the strongest of the lot will be the Brahma. The results flowing from the Brahma and Maheswara planets

will be explained hereafter. Students must be very careful.

SU. 53.- Brahmano yavanJnaheswararkshadasantamayuhu. The longevity extends through the Rasis commencing from Brahma and counting up to the Rasi containing Maheswara .

NOTES Jaimini has explained how to fix the planets,- Rudra, Maheswara and Brahma.

SU. 54.-Tatrapi maheswarabhavesatrikonabde. The period of death must be determined thus, Maheswara will be in a sign. Take the Dasa of this Rasi, take the lord of 8th house from Maheswara. Take the Trikonas from him, viz., 1, 5 and 9. Predict death in the Antardasa of any one of these Dasas which is strong enough to inflict death.

SU. 55.--Swakarmachittaripuroganathaprane marakha. The strongest among the lords of 3, 6,12 and 8 from the Atmakaraka will inflict death.

NOTES First settle about the terms of life, short; middle and long. If all the four lords mentioned above are of equal strength, predict death in such period by the evil Dasa, which intervenes at that time. The lords of 6 and 8 are powerful marakas, of these two, lord of the

6th is more powerful in causing death. Death will happen when the Dasas of 6 or 8 come. Death will occur in the sub-periods of the lords of Trikona from 8th and 6th houses, of these Trikona periods from the 6th are more powerful. If the lord of the 6th is powerful, then the Dasas of Trikona Rasis from him would inflict death.

SU. 56. - Thadrukshadasayam nidhanam. Death will happen in the Rasi Dasa occupied by the maraka planet or in the Dasa of the Rasi of which he is the lord.

SU. 57. Tatrapi kaladripurogachittnnathapahare. Take Atmakaraka. Find out the 7th from him. Take Ripu, Roga, Chitta or 12, 8 and 6th from it. The lords of these occupy some houses. Death may happen in the Dasas of such signs or the Dasas of the houses owned by these lords.

NOTES After having ascertained such Marakagraha Rasis, he directs his readers to find out the special sub-periods which would cause death. Dasas of houses have to be counted from Chara, Shtira and Dwiswabhava in the particular order named under that section. Some Rasi Dasa becomes maraka. If there are many Rasis which get the maraka power, find out the strongest among them and attribute death to it. Suppose

there is a sign without a planet, with a planet who is its lord and a house with benefics. The last will be the most powerful among the houses named above. The first without a planet will be the weakest.

The potentialities of planets and the houses have been very elaborately explained in the earlier Sutras. These principles may also be learnt from the general study of Astrology. Take Mesha without any planet, with Sani, with Ravi, with Chandra with Guru, with Sukra and with Kuja, Rahu or Ketu. Its potentialities vary with the presence or absence of these planets and other aspects and conjunctions it has.

End of First Pada of Second

Adhyaya

ADHYAYA 2-PADA 2

SU. 1.-Ravisukrayoh pranee janakaha. Out of Venus and the Sun, the stronger will become the maraka for father.

NOTES In the previous section Jaimini has explained about the Maraka Dasa for a person, when he would die, and which Dasa and Amsa Dasa would kill him. I must confess here in spite of the elaborate explanations offered for the fixing of the period of death, the system

seems to be complicated and cannot easily be grasped by the ordinary students. Even intelligent students will have to pour long hours, and much devotion to understand these complicated principles and fix correctly the time of death. For determining the terms of longevity, the other systems are no doubt hard and laborious, but it may be, they are simpler than the one illustrated by the Maharishi in his inimitable sutras, which cannot easily be deciphered by common men. In this section rules are given to find out the deaths of father, mother and other important relations.

A man's comforts and peace of mind and happiness in the world depend greatly upon his relations, his friends and his servants. When these are inimicable, the man certainly becomes miserable. Ravi and Sukra represent father in a horoscope. The stronger of the two will cause the death of father. in general astrology Ravi and Chandra represent father and mother respectively. Varahamihira says Divarkasukrau pitrumatrusamgnitou sanaischarayndu nisftadwiparyayat. For persons born during the day, Ravi and Sukra represent father and mother respectively. For those who are born during nights Chandra. and Sani denote father and mother respectively.

SU. 2. -Chandraarayorjaneer. The stronger of the two planets Chandra and Kuja will kill the mother.

SU. 3.-Apranyapi papadrishtah. Among the four planets Ravi, Sukra, Chandra and Kuja whoever is weak and possesses evil aspects will cause the death of father and mother.

NOTES Prany means strength. Aprany denotes want of strength, viz., weakness.

SU. 4.-Pranini shubhadrishte tatchule nidha nam matapitroh. If, among the planets named above Ravi, Sukra, Chandra and Kuja, whoever has got beneficial aspects, the death of father and mother must be predicted in the Shoola Dasa-1st. 5th or 9th Rasi Dasa from the powerful planet.

SU. 5 and 6. (5) Tadbhavesse spashtabale. (6) Thatchuila ityanye. If the lord of the 8th from the lords of father and mother is powerful, then the period of the Shoola Rasis from him will inflict death on the father and the mother. -

NOTES This opinion is held by some writers. Two planets for father and two for mother have been named, whoever is stronger out of these two will have the death arranged in their Shoola Dasas.

SU. 7.--Ayushi chanyat. As deaths have to be predicted for father and mother by their Karakas, similarly events have to be predicted for others from their Karakas and the Shoola Dasas from them.

NOTES This means for all events in life there are Rasis and Karakas.
Rules governing the above for mother and father will also apply similarly for other events.

SU. 8.-Arkagnayoge tadasrithe kriye lagna. meshadasayam piturityeke:
If the 12th house from Lagna falls in any one of these three signs, viz., Mithuna, Simha or Kanya and has the conjunction of Ravi and Budha, death happens in the Dasa of the 5th from it.

NOTES Kriya 12, Ka 2, Ya 1= 21, inverted it denotes 12. Mesha means 5th, Ma 5. Sha 6= 56, reversed it gives 65 divided by 12, we have remainder 5, and fifth house is meant by Mesha. Mesha in ordinary language means Aries. But in Jaimini it has to be interpreted by Ka, Ta, Pa, Ya sutra.

SU. 9.- yyarkapapamatradrish tayoht pitroh pragdwadasabdat. Whether the lords of father and mother are powerful or powerless, if they have the aspects of evil planets other than the Sun, the death of father

and mother may be predicted before the 12th year of a person's age.

SU. 10-Gurusule kalatrasya. The Dasas of 1st, 5th or 9th Rasis from the position of Guru will cause the death of his wife.

NOTES He names three Dasas called Shoolas. The worst among them will kill the wife.

SU. 11.- Thattatchoole tesham. Death will happen to children, uncles, etc., in the Dasas of 1st, 5th and 9th Rasis from the Karakas who govern those events.

NOTES Take the Putrakaraka and predict death to children in the Shoola Dasas from him. Take the Matulakaraka. The Shoola Dasas from him will kill uncles, etc.

SU. 12.-Karmani papayutadrishte dushtam maranam. If the 3rd from Lagna or Karaka has the aspect or conjunction of evil planets, death will be painful and troublesome.

NOTES Death is a peculiar phenomenon about which people have various conceptions. Some dread it, some welcome it, and others are quite indifferent.

SU. 13. - Subham subhadrishtiyute. If the 3rd from Lagna or Karaka has beneficial aspects or conjunctions, death will be easy from slight complaints. .

NOTES Some have prolonged and most painful complaints before death, some have ordinary complaints and others have very easy deaths.

SU. 14.-Misre misram. If the 3rd from Lagna or Karaka has mixed aspects and conjunctions, death will be neither very difficult nor very easy.

SU. 15.-Adityena rajamoolath. If the 3rd from Lagna or the Karaka is connected with Ravi, death comes to the person through the kingly or Government displeasure. -

NOTES He may be hanged, confined, beheaded or executed, thrown into abysses from tops of forts or mountains - or shot at the cannon's mouth.

SU. 16.-Ghandrena yakshmanah. If Chandra occupies or aspects the 3rd from Lagna or Karaka, the person will die through consumption or Tuberculosis.

NOTES Yakshma means consumption. It is no doubt a nasty disease, but

with some it takes years to bring their ruin, with others it is quick and active.

SU. 17.-Kujena.vranasastragnidahadyaihi. If Mars occupies or aspects the 3rd from Lagna or Karaka, the person dies by wounds, injuries, fire and weapons.

NOTES Karaka in all these Sutras refer to Atmakaraks. Find out the 3rd house from Lagna or Atmakaraka Lagna, whichever of these two is stronger, predict the results from it, by the 3rd house-and the planet who is there. If Kuja is found there, by wounds and injuries, by weapons, by fire and by burning, he will meet death. Kuja is called Angaraka or one who robs and injures the bodily organs or Angas, Lohitanga or bloody planet, Ara or one who injures and burns the limbs. Bloody diseases and blood corruption lead to many painful complaints.

SU. 18.-Sanina vatarogat. If Sani is aspecting or combining with the 3rd from Lagna or Karaka, death comes through windy complaints.

NOTES ' Ayurveda or Indian Medical Science mentions three Dhatus or characteristics for all physical constitution, viz. Vata or wind,

Pitta or bile and Sleshma or phlegm. No disease comes when these are working in their proper proportions. But when any one of them is excited beyond its normal quantity. ill--health follows in various complications and death will result when any one or more of them are roused and proceed to work out of the normal conditions. All diseases in the Indian medicine are attribute to the excess or want of these in proportions.

SU. 19. Mundamandibhyam vishasarpaja lodbandhanadibhihi. If the 3rd from Lagna or Karaka is occupied by Sani and Gulika, the person will die from the effects of poison, from snakes; from chains and shakles and from water.

NOTES ,The latter means drowning or watery diseases like dropsy, diabetes, etc.

SU. 20:-Kethtina vishucheejalarogadyaihi. If the 3rd from Lagna or Karaka is occupied or aspected by Ketu, the person dies from contageous, watery and epidemic complaints.

NOTES Vishuchi is a comprehensive term and includes various contageous and: epidemic complaints such as small-pox, cholera, plague, influenza, watery diseases or dropsy, diabetes diarrhoea, etc. Here

great margin and latitude are given to the student to use his brain, practical knowledge and the instructions he get from his Gurus. No principles of sciences can be explained without sutras. These sutras are the pleasures of the learned and the pains of the ignorant. In Sanskrit adi is used often because all the events, which a principle governs or comprehends, cannot be explained, and if such an attempt is ever made, it would fill volumes after volumes and there would be no end to writing. A direction has to be shown to the intelligent student and they should follow the same with diligence and sometimes achieve better results than the original principle intended or conceived. Brain power has no limit. It is able to grasp, when properly developed and directed, the smallest and the largest objects.

SU. 21.-Chandramandibhyam poogamandannakabaladibh ih kshan ikam. If the 3rd from Lagna or Karaka has the con. junction of Chandra and Gulika, death will result immediately from eating hard meals, food and other indigestible articles.

SU. 22.-Gunina sopharuchivimanadyaihi. If the 3rd from Lagna or Karaka is combined by Guru, the death will be caused by dropsy, disgust for food, melancholy and other complaints.

NOTES Dropsy and swellings of the body may be caused by various causes. The bites of insects are often causes for swellings of parts of body and through such swellings death may occur.

SU. 23. - Sukrena mehat. If the 3rd is aspected or joined by Sukra from Lagna or Karaka, death will result from venereal complaints.

NOTES In the flush of passions, people commit all sorts of sexual excesses and bring in their train a series of complicated and horrible diseases, some of which are loathsome, repulsive, horrible and excruciating. In painful tortures, the venereal complaints take a prominent rank and punish the offenders with very serious troubles and pains.

SU. 24. -Misrem israt. If the 3rd from Lagna or Karaka has the conjunction or aspect of many planets, then the death will come from various diseases. .

NOTES Sometimes diseases are sharp and pronounced, but often they are complicated and throw the doctors on their wit's ends. The noses of the medical men will have to be expanded before they correctly diagnose them.

SU. 25.-Chandradrugyogannischayena. It Chandra aspects or joins the 3rd from Lagna or Karaka along with other planets, death is certain to happen from the causes named in the previous sutras.

NOTES In all deaths, Sani and Chandra must have a hand. Death means the disruption of mind from the body and mind is represented by Chandra. Vedas say Chandramamanasojatah. If there are many evil planets in the 3rd, then death happens under very painful circumstances. - But when there are many benefics in the 3rd, death will happen after slight complaints or under easy surroundings. .

SU. 26. -Subhaihi subhadese. If the 3rd from Lagna or Karaka has.; beneficial aspects or conjunctions, death happens in good or holy places.

NOTES For various reasons, too numerous to be discussed in short NOTES like these. people specially religiously inclined. covet death in holy places or happy surroundings. This is human aspiration.

SU. 27.-Papaih keekate. If the 3rd from Lagna or Karaka has evil aspects or conjunctions, death will happen- in vicious or sinful countries and places.

NOTES The commentators have interpreted Keekata Desa as Magadha and other sinful countries. When benefics are in the 3rd, death happens in holy places, like Kasi, Tirupathi or other places held holy by the followers of different religions. Mohamedans hold Mecca and Medina as holy. The Christians consider Jerusalem as holy. The Buddhists hold Gaya as holy. The Hindus have many places declared as holy like Kasi, Rameswaram, Jagannath, Haridwara, Tirupathi, etc. When evil planets are in the 3rd, death happens in vicious or sinful places. There are some places which are full of vices and sinful deeds. Death in such places will be considered as a great misfortune. Say a man dies, near a cess pool, in night soil, in gambling or whoring dens, or in dirty wells or dreary forests.

Families, communities, religious sects, villages, towns, cities, countries and nations have ebbs and flows in their fortunes, and also in their morals and spiritualities. Sodom and Gamora were destroyed on account of their abominable vices. We have also many examples of destruction of these by excesses in sins and vices. It will be a consolation to take birth in a virtuous place and in the midst of good and pious people. It will certainly be a misfortune to be born in

dirty and sinful surroundings. To die in an agreeable place and have the ceremonies performed as per their religious principles will be a pleasure. To die in dirty and sinful places and be neglected after death or the body exposed to wild animals and vultures, will be a real misfortune which every man tries to avoid.

SU. 28.--Gurusukrabhyam gnanapurvakam. If the 3rd from Lagna or Karaka has the conjunction or aspect of Guru and Sukra, the person dies with consciousness unimpaired.

NOTES . The word used is Gnana. It may also mean that the person will die with the full thoughts of Para Brahma in his mind.

SU. 29.-A nyairanyatha. If the 3rd from Lagna or Karaka is aspected or joined by other planets, unconsciousness prevails at death.

NOTES . There are some miserable people who remain unconscious before death for weeks and months together. They will have no holy thoughts in their heads.

SU. 30. -Lepantikhaparmadhye sanirahuketubhihi pitrona samskartha. If Sani and Rahu or Sani and Ketu are in conjunction between the 1st and

12 houses, the person will not perform the obsequies of his parents.

NOTES Lepa 1, Khapa -12, La denotes 3, Pa shows 1-31 reversed 13,

divided by 12 we get 1, and therefore denotes the Lagna or 1st house.

Kha 2, Pa 1= 21, reversed we get 12. The performance of death ceremonies for parents is held as a sacred duty. If a person does not do it he will be called an ungrateful wretch and generally communities outcast him.

SU. 31.-Lepvdipurvardhe janakadyaparardhe. If Rahu and Sani are found in conjunction in the first 6 houses from Lagna, the death ceremonies for the mother will not be performed. If they are found in the next 6 houses, viz., from 7th to 12th houses the ceremonies for the father will not be performed.

NOTES Sani and Rahu or Sani and Ketu are meant here. Their conjunction is necessary here in the houses indicated above.

SU. 32.-Subhadrigyoganna. If Sani and Rahu or Sani and Ketu have beneficial aspects or conjunctions these evil results should not be predicted.

NOTES It means the person performs the death ceremonies properly to his parents.

End of Second Pada of the Second
Adhyaya

ADHYAYA 2 - PADA 3

SU. 1.- yishame tadadirnavamamsah. If the birth falls in an odd sign, the Navamsa Dasas commence from it.

NOTES Each Rasi Dasa contains 9 Amsas or Navamsas and each Rasi Dasa counts 9 years. Hence these Dasas are called Navamsa Dasas. Mesha, Mithuna, Simha, Thula, etc., are odd signs. 2.-Anyatha darsadihi. In the even signs the Navamsa Dasas commence from the Abhimukha Rasis.

NOTES The commentators explain thus : If a movable sign is Lagna, then the 8th Rasi from Lagna becomes the commencement Dasa. If Lagna falls in a fixed sign the commencing Dasa will be the 6th Rasi from it. If Lagna falls in a common sign, the Dasa commences from the 7th Rasi from it. These are called Abhimukha Rasis and their explanations have been given in the earlier sutras.

SU. 3. -Sasinandapnvnkah kramadabdajz sthiziraldasayam. In the Sthira or fixed sign Dasa, the movable sign Dasa will be 7. the fixed Dasa

will be 8 years and the Dasa of the common Rasi will extend to 9 years.

SU. 4 -Brahmadiresha. The Sthira Dasa commences from the Rasi occupied by Brahma.

NOTES Brahma has already been explained in Sutra 47 of Pada 1 of Adhyaya 2.

SU. 5.-A tlza pranahz. Jaimini now begins to explain the strength of the planets and the Rasis. Prana, here as well as in the previous sutras, means sources of strength the planet and the signs get.

SU. 6.-Karakayogah prathamoh bhicrnclrmi. That Rasi or sign becomes the strongest, which has the conjunction of Atmakaraka.

NOTES This combination is supposed to give greater strength than even the Shadbala recorded in the other astrological works. This is the primary source of strength.

SU. 7.-- Saame bh uyasa. If other sources of strength are equal, then the conjunction of larger number of planets gives greater strength.

SU. 8.--Thastungadih. If these sources of strength are equal, then exaltation, friendly houses, and Moolatrikonas give them vitality.

SU. 9.-Nisargasthathah. Then the Nisarga or permanent sources of strength must be considered.

NOTES The chara or movable signs are weaker than Sthira Rasis or fixed signs. These are weaker than the common or Dviswabhaba Rasis.

SU. 10.-Thadabhava swamin ithham.bhavah. If the Rasi has one of the Karakadi sources of strength, then its power will be that which its lord possesses from the associations of Karaka, etc.

NOTES The strength of the Rasi and the strength of its lord should be taken into consideration.

SU. 11.-Agrayatto visesliath. According to the Jaimini Sutras the planets which gets the highest number of degrees among others will become the most powerful.

NOTES This has been already explained in the earlier portion and the most forward planet in a Rasi becomes the Atmakaraka and most of the results previously named are based upon his position and the relative positions of other Rasis and planets taken with reference to him. According to this work Atmakaraka supersedes all other planets in power and potency.

SU. 12.-Prativesikah purushe. In the odd sign, it gets strength from the planets who occupy the 12th and 2nd from it. =

NOTES Planets in the 2nd and 12th from themselves or from the Rasis they occupy have special influences. The Rasi will have Kartari Yoga, as also any planet which has on both sides evil planets. Good planets may cause this Yoga and probably the results will be beneficial.

SU. 13.-Ithi prathamah. ' The sources of strength named in the above sutras will be the first set of inquiry into the powers of a Rasi or its lord.

SU. 14.-Swami gurugnadrigyogo dwiteeyah. The second set of strength for a Rasi is derived by the aspect of its own lord, Jupiter or Mercury.

NOTES Now he names the second set of powers which a Rasi Can Command to its credit. Varahamihira observes thus in his Brihat Jataka : .
Horashyami Gzlrugnya yeekshitaytita Nanyaischa yeeryolkatah. The Lagna or any Bhavava or Rasi becomes strong when it has the aspect or conjunction of its lord, Guru or Budha, if not it will not be powerful. This stanza of Brihat Jataka is nothing but a slavish

imitation of this sutra of Jaimini. The Maharishi Jaimini was the author of Poorvamimamsa Sutras, Jaimini Bharata and the invaluable sutras. I am translating. He was the disciple of Veda Vyasa and was, therefore contemporary of that great Maharishi. I have proved by indisputable authority that the period of Maha Bharata was more than 5,000 years from now.

There are four copper plate grants given by the Emperor Janamejaya the son of Parikshit and the grandson of Abhimanyu, the son of Arjuna, the great hero in that ruinous war and the recipient of the Bhagavadgita instructions from Lord Krishna himself and written by Veda Vyasa.

Varahamihira, as per date given by himself in stanza 2 of his Brihat Samhita, Chapter 31, lived in the court of Vikramaditya whose Era called Samvat Nripasaka is prevalent all over India and counts now as 1988. Varahamihira says that he borrowed all his ideas of Astronomy, Astrology and Samhita from the still more older writers and the above quoted of his stanza certainly comes from Jaimini. Any sign becomes strong when it has the aspect or conjunction of its lord, Guru or Budha. Six varieties arise from this. The lord aspecting or conjoining, it gives two. Similarly for the other two planets Guru and Budha. This is the second source or item of strength. Aspects and

conjunctions are different.

SU. 15. -Swuminastruteeyah. The third set of strength for the lord will be the one to be detailed below.

SU. 16.-Swatswaminah kantanadislzw--
aparaclourbalyam. Those planets who are in Kendras, Panaparas and Apoklimas from the Atmakaraka become more and more powerless than him.

NOTES This means those who are in the. Kendras from the Atmakaraka are powerless. Those who are in the next houses from Kendras are still more feeble and those who occupy the next houses are worse still in power. This represents the 3rd source of strength.

SU. 17.-Chaturthah purushe. If the lord of the Rasi falling in Purusha Rasi (odd sign) has evil conjunctions and aspects, this will become the 4th source of strength to the Rasi.

SU. 18.-Pitrtlabhaprathamapranyadi shooldasa niryane. Take the stronger out of the two 1st and 7th. Then from the stronger of these two, take the Shoola Dasas, viz., 1, 5 and 9. Find out which of these Shoola Rasis becomes the strongest. Then ascribe the death period to it as certain.

SU. 19. -Pitrtlabhaputrapranyadiht pitult. Putra 9, Pa 1, Ra 2 =12,

reversed it means 21 divided by 12, we have the balance 9, hence the 9th house is meant. Take the Lagna and 7th and find out the 9th houses from them. Whichever is stronger in these two ninth houses, take that and find out their Shoola Dasas and prescribe death to father in the most unfavourable of these Shoola Dasas, viz,, 1, 5 and 9. _

SU. 20.-Adarsadirmatuh. Take the most powerful in 1 or 7. Take the 4th from it and find the Shoola Dasas from it, whichever is the most powerful among the 1st, 5th or 9th predict death to the mother in that Dasa.

NOTES Darsa 4, Da 8, Ra 2 = 82 reversed 28, divided by 12 we have the balance 4 and 4th house is meant here.

SU. 21.-Karmadirbhrathujt. Take the 3rd from Lagna or the 7th whichever is stronger, and ascribe death to brothers and sisters in the most powerful of the Shoola Dasas from it.

SU. 22. -Matradirbjhngirteeputr ryolt. Take the Lagna or the 7th whichever is stronger and find the 5th from it. Sons and sisters will die in the most cruel of the Shoola Dasas from the above 5th house.

NOTES How 5th can have any connection with sisters, I cannot guess.

But the sutra is clear and we have to take it in the sense he has given.

SU. 23.- vyayadirjaishtasya. Take the 11th from Lagna or 7th whichever is stronger, and predict death to elder brothers in the most unfavourable Shoola Dasa from it.

NOTES - The 3rd represents younger brothers and sisters and the 11th; the elder sisters and brothers in other works on astrology.

SU. 24. --Pitruvatpitruvarge. Take the stronger of the two Lagnas and the 7th. Find out the 9th from it. From this take the Shoola Dasas and predict death to paternal uncles, etc., in the evil period among them.

SU. 25.-Brahmadih purushe sama dasanthah. . It the Lagna falls in a purusha or masculine Rasi, the Dasas or periods commence from the sign occupied by the Brahma. The extent of the Rasi Dasa is thus determined. Take the 6th from the Dasa Rasi. Find out the number of the house the lord of it occupies and that number will be the extent in years of that Dasa.

NOTES Dasa 6, Da 8, Sa 7 = 87 reversed it gives 78, divided by 12, the balance is 6, hence the 6th house is. indicated by this figure.

SU. 26.--Stlzanavyatllickarah. When the Janma Lagna falls in an odd sign, the Dasas commence from the Rasi occupied by Brahma in regular order. If the Lagna falls in an even sign, then the Dasas commence regularly from the 7th house from Brahma.

NOTES This means in odd signs the Dasas commence from the Rasi occupied by Brahma, and in even signs the Dasas commence from the 7th Rasi from the sign occupied by Brahma.

SU. 27.--Papadrigyogastungadigrahayogah. The conjunctions and aspects of malefics are a source of strength for the Rasis. So also is added another source of strength to (the Rasi) by planets (situated there) being in exaltation, Moolatrikona and very friendly and friendly houses.

NOTES Jaimini now gives the fourth source of strength to the Rasis. The conjunctions and aspects of evil planets are a source of strength to the Rasis. The states of such planets which have aspects and conjunctions in the Rasis will also be sources of strength, such state are exaltations, debilitations, friendly and unfriendly houses, Moolatrikonas. Benefics influence the Rasis by aspects and

conjunctions when they are in exaltations and other favourable positions otherwise they do not exercise much influence, such is the opinion of the commentators. This is fourth source of strength.

SU. 28.--Panchame padu kramat prakpratynktvam. If the 9th from Lagna happens to be incorporated in an odd sign, take the Rasi Dasas in the regular order. If it happens to be incorporated in an even sign, take the Rasi Dasas in the inverse order or backwards. The commencement of the Dasa should be from the Lagna. Ketu in these cases is considered as a benefic.

End of Third Pada of Second

Adhyaya

ADHYAYA 2 -PADA 4

SU. 1.-DWiteeyam bhavaphalam charanavamse. In the Navamsa Dasa of Chara Rasi the significations of the second house must be explained in the manner given in Sutra 14 of the previous section.

NOTES All Bhavas get strength when they are aspected or conjoined by their lords, by Guru and by Budha.

SU. 2.--Dasasrayo dwaram. The Rasi which commences the Dasa or period is called the Dwara Rasi or the door for the subsequent Rasi Dasas.

NOTES This Dasa. is called also Paka Rasi.

SU. 3.-Thathastavatitham bahyam. Count as many signs from Dwara Rasi as Dwara Rasi is removed from Lagna. This will be the Bhoga Rasi. .

NOTES He gives here the definition of what is called Bhoga Rasi. The commencement of Dasas is given and their differences in Chara, Sthira and Dviswabhava Rasis have been shown. The commencing Dasa falls in some sign from Lagna. Then count from that Rasi to a similar number and this will be the Bahya Dasa or Bhoga Dasa. Suppose the commencing Dasa falls in Mesha for a person whose Lagna is Dhanus. Then it will be 5th from it. Mesha Dasa becomes the Paka or Dwara Dasa and the 5th from it, viz., Simha becomes the Bahya or Bhoga Dasa.

Some commentators explain thus : If Mesha begins as the Dasa of the first sign, then counting one from it, the Bhoga Dasa or the second begins in Mesha alone. Then the second Dasa begins in Vrishabha which will be called Paka Dasa, and the second from it Mithuna becomes Bhoga Dasa. The third Dasa commences in Mithuna and it becomes Paka Dasa.

The third from it. viz., Simha becomes the Bhoga Dasa, Kataka becomes the 4th Dasa and becomes Paka; while the 4th from it, viz., Thula becomes Bhoga Dasa. In this way Dasas must be calculated till the last Dasa, which ends the man's existence and kills him. I think I have made the meaning very clear and simple.

SU. 4.-- pupe bandharogadi: If evil planets are found in the Paka and Bhoga signs, the person will suffer from imprisonment Chains. diseases and other mental and physical troubles.

SU. 5.-Swarksheasya thasminnopajeevasya. If the evil planets in the two Rasis happen to be in their own houses or are very close to Guru, then the evil results foretold in Sutra 4 will not happen.

SU. 6.-Bhagrahayogoktam sarvamasmin. The results in these Dasas will have to be foretold, by the strength of the planets and by the sources of strength and weakness of the Paka and Bhoga Rasis.

NOTES These hints are to be taken not only here but throughout the whole work. Suppose there are evil planets in debilitation or without nearness to Guru. 1. These two Rasis have exalted evil planets. .2. There are beneficial planets with malefics. 3. There are pure

benefics. 4. Benefics in exaltation. 5. Benefics in debilitation. In all such cases the results will certainly be and must be different. The strength of the Rasis must also be carefully considered. Then again, in the Rasi extending over 30 degrees the strength and weakness of the Rasi will not be uniform. There is a radical difference between the general astrologers and Jaimini Maharishi.

All the astrological works have their foundations laid in the writings of the Maharishis. They alone were able to see the differences in planetary globes, their influences on each other and the wonderful ways by which they indicated the results of the karma to the credit of the person at the time of his birth. Jaimini gives great prominence to the planet who has advanced the largest number of degrees in a Rasi and calls him Atmakaraka. The Navamsa he occupies plays a prominent place in the delineation of characteristics and results: But in the Deepradi Avasthas, the planet who is in the last Navamsa of a Rasi gets Peeda Avastha or the state of humiliation. No great prominence is attached to him and on the other hand he becomes weak and powerless. Difference of opinion among the various authors are found in large numbers. Take medicine, philosophy, religion, war, law, speculation and even the so-called most exact science, mathematics. Here one plus

one becomes two and one and one both minus becomes two.

We give a separate value for plus and minus. To reach a place there may be one thousand and one ways. The differences in all these will have to be carefully considered and reconciled. Approaching from different places and directions and experiments and experiences, two or more persons may reach the same destination or results. A simple illustration will convince us about the truth of these observations. A, B and C are each worth one lakh of rupees. By whatever means they have acquired that wealth, the result is the same, and the money power of one lakh lies with each of them. Take half a dozen warriors of exactly equal physical and mental capacities. Each may have taken different food, born in different conditions, and brought up under different circumstances but the results are one and the same. Similarly in astrological sciences. Different Maharishis pursued different methods and found out the identical results though those results were produced from apparently different causes. The solar, planetary and stellar radiations are working through the various degrees of the zodiacal signs in mysterious ways. .

SU. 7.-Pitrulabhpranithoyam. These results have to be carefully

predicted from Lagna or the 7th, whichever is the stronger of the two.

For males preference should be given to Lagna and for females the 7th should be preferred provided it is strong.

SU. 8.- Pralame prakprathyakt vamz. If the Dasa commences with a movable sign or Chandra Rasi, then the order of the Rasi Dasas will be regular in a horoscope.

SU. 9.-Diwiteeye ravitah. If the Dasa commences in the fixed sign or Sthira Rasi, then the 6th and 7th, etc., from it will be the successive Dasas.

NOTES These are called Padakrama Dasas. Pada as we know already means the number of a Rasi, again counted from the Lagna or any other Bhava. Ravi 6, Ra 2, Va 4 = 24 inverted, 42, divided by 12, we have the balance of 6, and hence the 6th, the 6th from it and the 6th from it and so on.

SU. 10.-Pruthakramena th.riteeye chatushtayadi. If the Dasa Rasi commences in a common sign, then the successive Rasi Dasas will be determined by the Kendra, Panapara and Apoklima Rasis from it.

SU. 11.--Swakendrasthadyah swamino navamsanam. . . Those who are in Kendras, Pariaparas and Apoklimas from the Karaka become the lords of

the Navamsa Dasas.

NOTES Here we have to take the planets first in Kendras according to their strength, then those who are in Panapara and last those who are in Apoklimas.

SU. 12.-Pitruchatushtayavaishambalastayah sthitah.
- .. Those Rasis which are in Kendras from Lagna furnish the first Dasa.

NOTES . Suppose there are many, then that ; sign which becomes strong by the various combinations and aspects explained in the previous sutras becomes the first Rasi Dasa. The Dasa years are 9 for each of the Rasis.

SU.: 13.- ~Sa.tallabhayoravirrtate. The Karaka will be moving between : the Lagna and the 7th.

NOTES We have to find him from Lagna or the 7th whichever is stronger, and count backwards or forwards as the Rasi he occupies is even or odd. Then he gives the Dasa years as are counted from Lagna or the 7th, taking the Dasa always by the larger number he obtains. . .This is the extent of Karaka Dasa in years. For other planets, count the number from them to the Karaka, in the forward or backward reckoning

and ascribe such number of years to the planets.

SU. 14.--Swamibalaphalani cha prugvnt. The results of all these will be determined, as detailed in the previous sutras, by the examination of the sources of strength and weakness to the planets, to the lords of the Dasas and to the Rasis.

NOTES Jaimini has given various sources of strength and weakness to the planets in general, to the Rasis or signs and to the lords of the Dasas. He advises his readers to take these into careful consideration and having regard to times, circumstances and places. predict the results, so that they may turn out correct and to the point. .

SU. 15.-Sthuladarsa vaishamyasrayo mandukastrikutah. - As the Manduka or frog jumps from place to place, the two systems of Dasas named by Jaimini in the previous sutras, viz., Kendra, Panapara and Apoklima, and the movable, fixed and double bodied signs, also jump from house to house and hence he calls them Manduka Dasas.

NOTES , As per instructions given in the previous chapters the Dasas both for planets and Rasis jump from Kendras to Panaparas and from the latter to Apoklimas. Similarly they jump from Charas to Sthiras and

from Sthiras to Dwiswabhavas. They also jump in Shoola Dasas.

SU. 16.-Niryanalabhadi shooladasa phale. In predicting results the 7th from the Niryanashoola Dasa should be taken into first account.

NOTES Shoola Dasas are marked as death inflicting. Take the 7th from the most powerful of these Niryana Rasis and begin to make predictions from it. . This Niryanashoola is of many kinds. Rudrashoola, Maheswarashoola and Brahmashoola.

SU. 17. - Purushe samah samanyatah. If the Arambha or commencing. Dasa falls in Purusha Rasi or masculine sign, then the subsequent Rasi Dasas will be counted regularly and each Dasa gets 9 years only. .

NOTES If the commencing Dasa falls in a feminine sign, then the subsequent Dasas have to be counted from the 7th sign from it. In masculine horoscopes the Arambha Dasa commences from Lagna. In feminine horoscopes commences from the 7th.

SU. 18.-Siddha ududaye.□. Dasas counted from the constellations at birth have to be learned and taken from Parasara, Gargi, Vyasa and other well-known writers.

NOTES Jaimini says he has not given them in his work because they can be learnt from other works and the Dasa periods will be as they are given there. We have 27 constellations and they have to be counted from Krittika. Years Krittika-Ravi Dasa - 6
Rohini--Chandra Dasa - 10
Mrigasira-Kuja - 7
Aridra-Rahu - 18
Punarvasu-Guru - 16
Pushyami--Sani " - 19
Aslesha-Budha - 17
Makha--Ketu - 7
Pubba-Sukra - 20
Then from star Uttara repeat the same planetary Dasa with the same number of years. These are called Udu Dasas, from Udu meaning a constellation or star. Jaimini has made no reference before to constellations. He mentions them only in this sutra. Thus each planet gets 3 stars, with the same number of years. He uses the word Siddha meaning ready from other works well known in the world.

SU. 19. -Jagattasthushorardham yognrde. . The extent of Yogardhadasa will be half of the two Dasas combined from the Chara and Sthira Rasis.

NOTES The Yogardhadasa will have to be stronger of the two Rasis, Lagna and the Saptama or the 7th.

SU. 20.-Sthuladarsa, vaishamyasrayametat.
Yogardhadasa begins either
from Lagna or the 7th-house whichever is stronger.

NOTES The sources of strength and weakness have
been clearly explained
in the previous pages. Yogardhadasa commences from
the stronger of the
two Lagna and the 7th. If the Rasi which commences
the Dasa be odd,
then, take the subsequent Dasas in the regular
order. If it is even
then count the Dasas backwards. Sthula = Lagna or
1--Tha 7, !a 3 = 73,
reversed 37, divided by 12, we get 1 or Lagna.

SU. 21.-Xujadi strikuta padakramena drigdasa.
Drigdasas are formed
commencing with the 9th from Lagna, according to
trikonarupa pada.

NOTES Jaimini now speaks about Drigdasa. Kuja = 9,
Ka 1, Ja 18,
reversed 81, divided by 12, we get 9. Take the 3
houses from t e
Arambha Rasi, or commencing Rasi, viz., 2nd, 5th
and 9th from the 2nd,
the 4th and the 5th and 9th from the 4th, these
three sets of
combinations from the Arambha Dasa or the
commencing sign from what is
technically called Drigdasa.

SU. 22 &c 23 :--Matrudharmayoh saJnantyam
vipareethamoojiakutayoh.Yatha samanyam.` Those born
in even signs will

have the results as described in the previous
sutras about the Trikona
Dasa.;

NOTES Matru means 5: Dharma signifies 11. Ma 5, Ta
6.=: 56, reversed
it will be 65, divided by 12, we have the remainder
5. Dha 9, Ma 5=
95, reversed, we get 59, divided by 12, we have the
balance 11;
counting from 5th and 11th is considered as
samanyam or ordinary,
counting from odd and even signs is called
Vyutkrama or special or
peculiar. [v.] 11 `

SU. 24.-Pitnimatru dharmapranayadistrikone. Among
the Trikonas, the
Rasi Dasa commences with the strongest among them.

NOTES The Trikonas are 1, 5 and 9.

SU. 25. - Tatra dwarabahyabhyam tpdwa t. The
results which have been
ascribed to Dwarabahya Rasis should also be
predicted to the Trikona
Dasas.

NOTES If the Paka and Bhoga Rasis are aspected or
joined by evil
planets, the person will suffer from diseases,
chains, imprisonments,
etc., similar results have to be predicted for
Trikona Dasas when they
have evil aspects and conjunctions. Carefully read
my NOTES on Sutra 3
of pada four, on Paka and Bhoga Rasis and the
different views

explained by the commentators. Dwara and Bahya Rasis are Paka and Bhoga Rasis respectively.

SU. 26.-Dhasagairikatpatneekaratkarakaih phaladesah. Results must be predicted from the Karakas or lords of events and also from the first, third, seventh and the ninth Rasis.

NOTES About the person himself, the results must be predicted from the Atmakaraka, from the 7th about elder and younger brothers and, sisters, virtue and charities. These are well known principles in the other works on Astrology.

SU. 27. - Tararkamse rramandaadyo dasesah. Divide the birth constellation into twelve equal parts corresponding to twelve signs and find out to which division the time of birth corresponds. The lord of the Rasi corresponding to this: division becomes the lord of the commencing Dasa.

NOTES Take the constellation of the day of the birth and divide the whole duration of the star by 12. Find out in which division the ghatika of birth falls from the Lagna. Then count the Dasa from that as per rules already given in the previous sutras. The Dasas here also must be given as 9 years for each Rasi. Here the meaning is not very

clear. I understand thus : Janma Lagna falls in some Rasi as a matter of fact. Take the whole duration of the star, and divide it by 12. Then the birth Lagna falls in one of these 12 divisions. The lord of that Rasi becomes the lord of the commencing Dasa. These Dasas have to be counted forwards and backwards in odd and even signs.

The sutra may also be Interpreted like this : A is born at 14 ghatas after sunrise on the 20th of Kumbha. The balance of Kumbha Rasi at sunrise will be 1.5 ghatas. I am only giving a rough example. Kumbha is 1.5 ghatas. Meena and Mesha run for 8 ghatas. This makes 9.5 ghatas. Add Vrishabha 4.5 ghatas. Thus 14 ghatas will conclude Vrishabha and the person is born in the end of Vrishabha. Say the full extent of the star Bharani is 60 ghatas on that day after sunrise. Divided by 12, we get for each part 5 ghatas. Janmakala ghatas fall in the 3rd division and the 3rd Rasi from Lagna, viz., Kataka may be taken as the commencing Rasi Dasa. This is taken with reference to Chandra and hence called Chandra Dasa. I am very diffident about this explanation.

SU. 28.- Tasm innuchhe neechhe va shreemantah. If in the example given in the above sutra the lord of the Rasi Dasa is in exaltation or

debilitation the person becomes wealthy and influential.

SU. 29.-Swamitrabhe kinchit. If in such a Lagna, its lord occupies a friendly sign the wealth will be moderate.

SU. 30.- Dugathoaparatah. If the lord of Lagna above mentioned is not as stated previously, the person becomes poor and wretched. ,

NOTES This will be when he is debilitated or aspected by malefics and is found in unfriendly houses.

SU. 31.-Swavaishamyē yathaswam kramavyuthkramau. If the Karaka occupies the odd sign, then proceed for the subsequent Dasas in the regular way, but when he is in an even sign, then go back-wards for the Rasi Dasas. .

NOTES He has repeated this idea already in several sutras and I suppose he wants to emphasise the principal point which differs from other astrological principles.

SU. 32.-Saumye vipareetam. If the Karaka Rasi falls in even signs, then count backwards.

NOTES This is just opposed to the above sutra, where he refers to the planet and here he refers to the Rasi.

SU. 33.-Thathatsanavapi veditavyamityeke acharya vadanti. Some Acharyas say that all the results which have been ascribed to planets and signs in the previous sutras may also be predicted with reference to Sani and his position.

NOTES If this sutra is of Jaimini, it speaks eloquently to some facts. Previous to Jaimini Maharishis existed and wrote works on astrology and expounded principles, with some of which Jaimini is not in agreement. Jaimini was a contemporary of Vedavyasa and hence he lived more than 5,000 years ago. This proves the great antiquity of sutras and also about Indian Astrology including astronomy and other kindred sciences. Crooked theories, ascribing to Indian sciences centuries after A.D., may safely be lodged in the perverted brains of their authors.

SU. 34.- Antarbhuktyamsayoretat. These details above mentioned in the various sutras should also be ascribed to the Antardasas or sub-periods among the major Dasas in the forward and backward countings.

SU. 35.-Shubha dasa shubhayute dhamnyuchhe If the Rasi has beneficial aspects and conjunctions, or if its lord has similar sources of

strength or is exalted, then all the results will be beneficial.

NOTES The person will prosper in every way during the portion of such Rasis of lords. But otherwise he will suffer.

SU. 36.---A nyathanyatha. When the above conditions are not present, the results will be quite the contrary.

NOTES When Rasis are evil, when they have evil aspects or conjunctions, when debilitated planets occupy the Rasis or when their lords are debilitated, the beneficial results will be absent, and malicious results will trouble the person.

SU. 37.-Siddhamanyat. Jaimini says that all the principles explained in this work are truth propounded in other works and therefore they hold good in all calculations and predictions.

End of Fourth Pada of the Second
Adhyaya

SHORT SKETCH OF THE LIFE OF B. SURYANARAIN RAO

* This sketch was written by Professor Rao in 1933 and it is published without any alterations.

It is but right, that my history should find a place in my translations and books. I belong to the Mulakanadu sect of the Andhra Community of Brahmins, and I have the Gotra of the Venerable Vasishta, the revered family Guru of Sri Rama and the Solar line of monarchs. Vasishta, Parasara, Vyasa and Suka are my first progenitors. My grandfather was a military officer under Hyder and Tippu and changed the career to civil in his later life. Venkataramanah, my grandfather, was born in 1747 and died in 1828. He lost his first wife Narasamma in his 59th year and married my grandmother Naranamma of Hegganahalli in his 60th year and got 7 children from her-two daughters and five sons of whom my father Gopala Rao was 'the 3rd son. My father was born on Friday 17th July 1816, the 10th Lunar day of the dark half of the month Ashadha in the Cyclic year Dhatu at 15 15 ghatas after sunrise under the constellation Bharani with the period of Venus and he was only 12 years old when his father died.

My father was of slender build, energetic, strong and extremely active in work, qualities which I have inherited to a large extent. My mother Rukminamma, the daughter of ;Palamanda Subba Rao Pantulu, was an intelligent, handsome and quiet going lady and died in her 39th

year, when I was about 13 years old. My father could speak and read about ten languages, and filled various posts in the Ganjam District, Northern Circars, and finally became Manager or Dewan of Parlakimidi or Chinnakimidi Zamindari as it is called now. He was an expert in Mantrasastras, and highly religious and obliging. He would never flinch from doing an obligation and brought me up with great love and care. The following is his horoscope His tapobala was so great that with a blade of grass he was able to stop about 1,000 cattle and; about 30 or 35 cow-herds under the Maha Astra of Sanmohana. All the cattle and men lost their consciousness, and after an hour of trial they began to move as if nothing had happened, when my father threw away the blade of grass. Mark the positions of planets in all the Kendras. In addition to his onerous duties, he completed the gigantic task of finishing with his own hand, one crore and twenty-five lacs of Sri Ramanamas, and concluded the religious rites connected with them four months before his death.

Guru in Lagna and Sukra and Ravi in the 10th made him a wonderful man in Mantra sastras and he used to perform miracles when he liked. He died in his 16th year on the morning of the 27th August 1891, and was therefore 75 years and 40 days old according to English

calculations. My mother had some abortions and the advice of a sadhu in Chicacole, after the performance of severe remedies she had four daughters and two sons, myself being the younger son. My elder brother Jagannatha Row entered the My sore service and retired as an Amildar or Tahsildar and died in December 1915. I was born on Tuesday, Rathasaptami in Magha of the Cyclic year Rakshasa, on 12th February 1856, at about 14 ghatias after sunrise or midnight at Chicacole in the Ganjam District and the following is my horoscope. Chandra Lagna lagna Sani Rahu Rahu Guru Ravi, Budha Guru RASI NAVAMSA Diagram Diagram Ravi Kuja Budha Ketu Sukra ChanSukra Ketu Sani dra Kuja After my birth my father wanted to give me the name of his father Venkataramaniah, but it appears on the fourth day I became seriously ill and in the night God Surya or the Sun appeared to my father in a dream and ordered my father to name me as Suryanaraina as I was born at midnight on the Rathasaptami, a day held sacred to the Sun and the Moon all over India.

About 4 miles from Chicacole there is a village called Arasavalli, where there is a complete temple to the Sun God and which is considered a sacred shrine by the neighbouring people. My father most gladly accepted the altered name and to his surprise and that of

my good mother, I was alright he 5th day of my birth. My father was called Gopala Row. He completed 125 lacs of Ramanamas with his own hand and died on Gokulashtami held sacred to Sri Krishna and my mother was called Rukmini, the name of the sacred wife of Krishna. At 12 o'clock in the noon, the Sun is most powerful and the time goes under the special name of Abhijin Muhurtha, and Abhijit Sarva Doshaghnam or that noon time which cuts and cures all evil influences. A notable incident occurred to me in my 5th year, which has influenced all my life to a considerable extent. My first Aksharabhyasa or beginning of education began in my 5th year at Parlakimidi where my father was Dewan for the Raja. On that memorable night, I slept with my father, and had a wonderful dream. I was taken to Suryaloka to the presence of the glorious Sun, and made to sit on his lap. His spouse Chayadevi gave me Payasam (wheat preparation with milk and sugar) and some fruits and made me eat them. After showing great love and kindness Surya put his hands on my head, patted me on my back and pronounced the blessing, that I would live long. have many children, become a learned and great man, would write many books and become an author, events which have been most wonderfully verified.

I am now in my *77th year (* This was written in 1933 A.D.), with

a brain as clear and vigorous as it was when I was 30 or 35 years, and I have completed 67 books on various subjects, including my History of Vijayanagar or The Never-To-Be-Forgotten Empires. I awoke and related my dream to my father, who had already anticipated some idea of my future greatness. In my boyish days I was extremely intelligent, and possessed an admirable memory, coupled with a strong and piercing intellect. But as it often happens with intelligent boys, I was irregular in attendance at school, careless of my studies, fond of running, jumping and other athletic exercises, and was mischievous to a considerable extent. All the while I felt I would become a great man and a scholar, and even challenged my teachers with this idea when they found fault with my irregular attendance and want of attention to my lessons. While I was in the Senior B.A. class, in the Central College at Bangalore, Mr: J. Cook, Mn.A.; Principal, rebuked me for want of attention to studies and for not copying NOTES, which he gave us copiously. I was ready with my impertinent answer. I observed in a determined tone that copying NOTES forms the part of dull headed students, and superficial teachers and that bright students, like myself, need no such process.

He remarked that he was a student and amanuensis of Dr. Bain of

Psychological fame and that I should obey him. I told him that I would become a greater man, than both of them, with the result that I was turned out of the class for a day. Mr. Cook was a generous Scotch gentleman. He sent for me next day and questioned me whether my behaviour was right. I replied that his treatment of students should be different as the intelligent and spirited could not bear calmly remarks which dull boys consider as their inheritance. Both being frank the reconciliation was quick and smooth. When I met him 20 years after publishing some of my works, specially the History of Vijayanagar or The Never-To-Be Forgiven Empire, he had the nobility to address me as a greater man than himself, while I modestly acknowledged his valuable instructions as the basis for all my scholarship in English and physical Sciences. I was intended to take up the legal line and finished my legal studies, and practised for about 9 years as a Lawyer in Bellary. I kept up a decent establishment, and my house was open to all classes of professional experts, the musicians, the Veena-men, the learned pandits, the religious yogis, the vedantists, the jugglers, buffoons and other artistes would flock to my place.

My astrological instincts were stirred up by Thogaray Ramasastry

at Bangalore while I was in the F.A. class. I picked up my knowledge in this science by reading books on this subject. I had no high opinion for English astrological publications and never cared to read them. - There is neither depth nor inquiry, nor research in them. My first work on astrology appeared in a dialect form, English and Kannada, in 1882. My collegiate studies gave me no leisure for progress in my astrological researches and my Astrological Self instructor first appeared in 1892, the second, in 1898, and the 3rd in 1900, the interval being taken up by my legal practice. Fourth, fifth, sixth and seventh followed at longer intervals. An Oriya astrologer, in Parlakimidi by name Brahma, soon after my birth foretold my future greatness. I feel I am under the direct grace of the glorious Sun at every important turn in my life, and his presence in the 10th house from my Lagna, and 11 th from Chandra, with Budha and Guru has inspired me to hold the view that I am destined to become a great man and write valuable works, on a variety of interesting and instructive subjects. I first married my maternal uncle's daughter by name Bhagiratamma and she bore. ten children, of whom five died and *five are living (*Now only one is Iiving.)

My father-in-law Palamonda Panchanatha Row an Assistant

Commissioner in the Mysore Service, earned a very good name as an officer. He died 21 years ago. After the death of my first wife in 1903, I married again Subbamma, daughter of Venkatramasastry. She bore 5 children, two of whom died soon after birth. I have now two daughters and one son by- her. I have now 21 grandchildren and one great grandchild. I have built a spacious bungalow at the side of a village named Hunsamaranahalli on the Nandi Road, 12 miles due north of Bangalore. It contains 3 acres of compound, planted with varieties of fruit and flower trees. I have kept up a decent establishment with ten servants, and am leading a quiet, honourable and religious life. My birthdays are celebrated on a grand scale, and I am visited by all classes, creeds and nationalities of people from all parts of the world and my home is open to my friends and relations. My eldest son Nanjunda Row helps me in my publication business. My second son B. Lakshminarayana Row, e.A., is a Graduate of Philosophy and Logic and is an Inspector of schools in the Mysore Service.

My third son, Somasekhara Row, was adopted by my late brother. My fourth son Chandrasekhara Row, aged 13 years, is studying here. My grandson, B. V. Raman, has been trained by me and he is helping me in the editing of THE ASTROLOGICAL MAGAZINE and other books. Three

daughters are married and happily settled in life. I have one little daughter aged 11, to marry yet. God has been graciously pleased to keep me above want and in comparatively good health for my advanced age. Though my earnings have been great, my expenses have not been small. I possess generous instincts and always take delight in helping others when my aid is needed. I am an admirer of all talents in any form in any man and my company is pleasant and instructive. I may be called a jolly hearted fellow, as I never take miseries in a miserable light. I possess fluent powers of speech and writing in almost equal degrees and this rare, gift I attribute to the special grace of the Goddess of learning Saraswathi. I always pray to Her devoutly and get my promptings through Her Divine Grace. My familiarity with Western and Eastern Sciences gives me great advantage to lead the people wherever I may be. I am a great lover of music and other fine arts, and my residence is generally kept in a fashionable manner.

I have had audiences with Viceroys, Governors and Maharajas and all of them were pleased with my behaviour, spirit of independence and capacity in conversation and arguments. I have had suitable khillats and presents from many Maharajas and aristocrats and the National and

individual predictions, I made about wars, famines, deaths of royal personages, plagues, epidemics and other phenomena have been remarkably fulfilled and these facts are well known to the public, who are in touch with my works. I predicted about the great Anglo-German War, and the nations who would be involved in its deadly folds. six months before the war, in my March Magazine for 1914, and said, that the war would begin in August of that year. My lectures, conversations and works have been highly appreciated by the cultured public. I have been leading a religious life, in this age of false allurements, of false civilisation and of false professions and have felt strongly in my innermost heart that God protects all those, who entirely, sincerely and honestly place their faith and confidence in Him. My own independent life is a great illustration of that principle, which lays down complete devotion to God and honest and sincere life under His gracious and omnipotent guidance should be the highest ideal for human efforts. May He shower His choicest Blessings on all and make the world happy, cheerful and peaceful, have been my earnest daily prayers to the Almighty. The aphorism, so beautifully and 'aptly ordained on every holy Brahmin after his Pujas are over, deserves to be reproduced here for the benefit of my readers : "Swasti Prajabhyah

Paripalayamntam Nyayena Margena Maheem Mahisah;
Gobrahmanabhyassubhamastu Nityam, Lokassamastah
Sukhino Bhavantu ;
Kaley Varshantu Parjanya Prithvisasyasalinee ;
Desoyam
Kshobharahitaah Brahmanah Santu Nirbhayaha;
AputrahPuCrinah Santu
Putrinssantu Poutrinah; Adaanah Sadhanassantu
Jeevanti Saradassatam."

Liberally translated the verse means-let all the people live in happiness, let the rulers be just and sympathetic in their rule, let the milky cows and Brahmins be blessed everyday, let all the worlds enjoy perfect happiness, let seasonal rains enrich the lands, let earth be productive, let the countries enjoy freedom from epidemics, let Brahmins attend to their prayers without any fear from evil minded people, let those who have no children beget children, let those who have no grandchildren be blessed with grandchildren, let those who have no money, get money and let all people live till they are one hundred years old. This is a prayer, as tolerant, as honest, as broad-minded and as sympathetic as possible and when really good men send these prayers constantly to God with faith and devotion they will never go in vain.

The End
