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## Effects of Jupiter (Guru) Mahadasha on Lord Sri Rama

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### Abstract

In this research paper, we have explored effects of Jupiter (Guru) mahadasha on Lord Sri Rama according to the planetary positions in his birth chart <sup>[1-16]</sup> and ascertained its validity by comparing its results with Brihat Parashara Hora Shastra and Sage Valmiki's Ramayana. We found that, Jupiter's mahadasha remained 8 months 20 days only after his birth. This period entirely belonged to Rahu antardasha. As Jupiter (Guru) was exalted and placed in Cancer along with Moon in Lord Sri Rama's birth chart, it has annulled all ill-effects of Rahu during his childhood.

**Keywords:** Astrology, Rama, First House, Jupiter, Rahu, Mahadasha, Antardasha, Cancer

### Introduction

Sage Valmiki in his Ramayana explained planetary positions in the birth chart of Lord Shri Ram but not the precise positions of those planets.

Akkinapragada *et al* <sup>[1, 2]</sup> reported Sun's precise position in Lord Shri Ram's birth chart based on tithi and angle between Sun and Moon in Chaitra month (from Padyami tithi start to Asthami tithi end) and further corroborated it with Dasa 'Varga Classifications' and Descriptions.

Akkinapragada *et al* <sup>[3, 4]</sup> reported precise position of Moon in Lord Shri Ram's birth chart, by comparing Effects of first house from Brihat Samhita Hora Sastra slokas with Lord Shri Ram's characteristics as detailed in Sage Valmiki's Ramayana and further corroborated it with Dasa 'Varga Classifications' and Descriptions.

Akkinapragada *et al* <sup>[5, 6]</sup> reported precise position of Mars by comparing Ruchaka yoga's features mentioned in Brihat Parasara Hora Sastra with Lord Shri Ram's characteristics as detailed in Sage Valmiki's Ramayana and further corroborated it with Dasa 'Varga Classifications' and Descriptions.

Akkinapragada *et al* <sup>[7, 8]</sup> reported precise position of Jupiter by comparing Hamsa (Hansa) yoga's features mentioned in Brihat Parasara Hora Sastra with Lord Shri Ram's characteristics as detailed by Sage Valmiki in his Ramayana and further corroborated it with Dasa 'Varga Classifications' and Descriptions.

Akkinapragada *et al* <sup>[9, 10]</sup> reported precise position of Venus by comparing Malavya yoga features mentioned in Brihat Parasara Hora Sastra with Lord Shri Ram's characteristics as detailed by Sage Valmiki in his Ramayana and further corroborated it with Dasa 'Varga Classifications' and Descriptions.

Akkinapragada *et al* <sup>[11, 12]</sup> reported precise position of Saturn by comparing Sasa yoga's features mentioned in Brihat Parasara Hora Sastra with Lord Shri Ram's characteristics as detailed by Sage Valmiki in his Ramayana and further corroborated it with Dasa 'Varga Classifications' and Descriptions.

Akkinapragada *et al* <sup>[13]</sup> reported precise birth time of Lord Shri Ram based on Prakasavastha mentioned in Brihat Parasara Hora Sastra.

Akkinapragada *et al* <sup>[14, 15]</sup> gave a detailed explanation about Mercury's absence in Lord Shri Ram's birth chart.

Akkinapragada *et al* <sup>[16]</sup> gave a detailed explanation about placement of Rahu and Ketu in Lord Shri Ram's birth chart.

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In this research paper, we would like to explore Jupiter (Guru) Mahadasha's effects on Lord Sri Rama according to the planetary positions in his birth chart (Fig-1).

### Methods and Materials

This research considers planetary positions as detailed in Sage Vālmiki's Rāmāyana (Bala Kanda.18/ Slokas 8, 9) [17]. This research also relies upon previous research work done by Akkinapragada *et al* [1-16] where each planet's precise degrees were calculated based on Yogas and further corroborated with Dasa 'Varga Classifications' and their Descriptions (Fig-1).

Pisces Venus ~17.3 <sup>0</sup> Ketu	Aries Sun ~7.3 <sup>0</sup>	Taurus	Gemini
Aquarius	Lord Shri Ram's birth chart [1-17]		Cancer Asc ~2.8125 <sup>0</sup> Jupiter ~2.8125 <sup>0</sup> Moon ~2.8125 <sup>0</sup>
Capricorn Mars 13.33 <sup>0</sup> ± 2 <sup>0</sup>			Leo
Sagittarius	Scorpio	Libra Saturn ~10 <sup>0</sup>	Virgo Rahu

Fig 1: Based on Akkinapragada *et al* [1-16] and Sage Vālmiki's Rāmāyana (Bala Kanda, Sarga 18, Slokas 8, 9) [17]

In Brihat Parasara Hora Sastra [18], Chapter 12 ("Effects of First House") on Page 126, the following slokas 1-2 are given (see Fig-2):

सपापो देहपोऽटारिष्यगो देहसौख्यहृत् ।  
केन्द्रे कोणे स्थितोऽङ्गेशः सदा देहसुखं दिशेत् ॥१॥  
लग्नपोऽस्तङ्गतो नीचे शत्रुभे रोगकृद् भवेत् ।  
शुभाः केन्द्रत्रिकोणस्था सर्वरोगहराः स्मृताः ॥२॥

Fig 2: Brihat Parasara Hora Sastra [18], Chapter 12, Page 126, Slokas 1-2

The meaning of slokas in Fig-2 are as follows: "PHYSICAL COMFORTS: Should the ascendant lord be conjunct a malefic or be in the 8<sup>th</sup>, 6<sup>th</sup> or 12<sup>th</sup>, the physical felicity will diminish. If he is in an angle or trine there will be at all times comforts of the body. If the ascendant lord is in debilitation, combustion or in enemy's sign, there will be diseases. With a benefic in an angle or trine, all diseases will disappear". In Brihat Parasara Hora Sastra [18], Chapter 12 ("Effects of First House") on Page 126, the following sloka 4 is given (see Fig-3):

लग्ने सौम्ये सुरूपः स्यात् क्रूरे रूपविबर्जितः ।  
सौम्यखेटैर्युते वृष्टे लग्ने देहसुखान्वितः ॥४॥

Fig 3: Brihat Parasara Hora Sastra [18], Chapter 12, Page 127, Sloka 4

The meaning of sloka in Fig-3 are as follows: "bodily beauty: A benefic in an ascendant will give a pleasing appearance, while a malefic will make one bereft of good appearance. Felicity of the body will be enjoyed if the ascendant is aspected by or conjunct a benefic".

In Brihat Parasara Hora Sastra [18], Chapter 12 ("Effects of First House") on Page 126, the following slokas 5-7 is given (see Fig-4):

लग्नेशो ज्ञो गुरुर्वाऽपि शुक्रो वा केन्द्रकोणगः ।  
वीर्घायुर्धनवान् जातो बुद्धिमान् राजवल्लभः ॥५॥  
लग्नेशो चरराशिस्ये शुभग्रहनिरीक्षिते ।  
कीर्तिश्रीमान् महाभोगी देहसौख्यसमन्वितः ॥६॥  
बुधो जीवोऽथवा शुक्रो लग्ने चन्द्रसमन्वितः ।  
लग्नात् केन्द्रगती वाऽपि राजलक्षणसंयुतः ॥७॥

Fig 4: Brihat Parasara Hora Sastra [18], Chapter 12, Page 127, Slokas 5-7

The meaning of slokas in Fig-4 are as follows: "Other Benefits: If the ascendant lord, Mercury, Jupiter or Venus be in an angle or trine, the native will be long lived, wealthy, intelligent, and liked by the king. Fame, wealth, abundant pleasure and comforts of the body will be acquired if the ascendant lord is in a moveable sign and be aspected by a benefic planet. One will be endowed with royal marks (of fortune) if Mercury, Jupiter or Venus be in the ascendant along with the Moon or be in angle from the ascendant".

In Brihat Parasara Hora Sastra [18], Chapter 12 ("Effects of First House") on Page 129, the following sloka 12 is given (see Fig-5):

शिरो नेत्रे तथा कर्णौ नासिके च कपोलकौ ।  
हनूमखं च लग्नाद्या तनावाद्यदृकाणके ॥१२॥

Fig 5: Brihat Parasara Hora Sastra [18], Chapter 12, Page 129, Sloka 12

The meaning of sloka in Fig-5 are as follows: "Decanates and Bodily Limbs: Head, Eyes, ears, nose, temple, chin and face is the order of limbs denoted (by the various houses) when the first decanate of a sign ascends".

In Brihat Parasara Hora Sastra [18], Chapter 12 ("Effects of First House") on Page 132, the following sloka 12 is given (see Fig-6):

यस्मिन्नङ्गे स्थितः पापो व्रणं तत्र समादिशेत् ।  
नियतं सबुधैः क्रूरैः सौम्यैर्लक्ष्म वदेद् बुधः ॥१५॥

Fig 6: Brihat Parasara Hora Sastra [18], Chapter 12, Page 132, Sloka 15

The meaning of sloka in Fig-6 are as follows: "Limbs Affected: The limb related to a malefic by occupation will have ulcers or scars while the one by benefic will have a mark (like moles etc)".

In Sage Vālmiki's Rāmāyana, Bala Kanda [17], Sarga 18, the following slokas 10, 11 are given: (see Fig-7):

प्रोद्यमाने जगन्नाथं सर्वलोकनमस्कृतम् ।  
कौसल्याजनयद्रामं सर्वलक्षणसंयुतम् ॥ १-१८-१०  
विष्णोरर्धं महाभागं पुत्रमैश्वराकुन्दनम् ।  
लोहिताक्षं महाबाहुं रक्तौष्ठं दुन्दुभिस्वनम् ॥ १-१८-११

Fig 7: Sage Vālmiki's Rāmāyana, Bala Kanda [17], Sarga 18, Slokas 10, 11

The meaning of slokas in Fig-7 are as follows: “Queen Kausalya gave birth to a son with all the divine attributes like lotus-red eyes, lengthy arms, roseate lips, voice like drumbeat, and who took birth to delight the Ikshwaku dynasty and adored by all the worlds, and who is the greatly blessed epitome of Vishnu, namely Rama”.

In Sage Vālmiki's Rāmāyana, Bala Kanda <sup>[17]</sup>, Sarga 18, the following sloka 12 is given: (see Fig-8):

कौसल्या शुशुभे तेन पुत्रेणामिततेजसा ।  
यथा वरेण देवानामदितिर्वज्रपाणिना ॥ १-१८-१२

Fig 8: Sage Vālmiki's Rāmāyana, Bala Kanda <sup>[17]</sup>, Sarga 18, Sloka 12

The meaning of slokas in Fig-8 are as follows: “Kausalya shone forth with such a son whose resplendence is unlimited, as with lady Aditi who once stood out with her son Indra, the best one among gods”.

In Sage Vālmiki's Rāmāyana, Bala Kanda <sup>[17]</sup>, Sarga 18, the following slokas 17, 18a are given: (see Fig-9):

जगुः कलं च गंधर्वा ननृतुश्चाप्सरोगणाः ।  
देवदुंदुभयो नेदुः पुष्पवृष्टिश्च खात्यतत् ॥ १-१८-१७  
उत्सवश्च महानासीदयोध्यायां जनाकुलः ।

Fig 9: Sage Vālmiki's Rāmāyana, Bala Kanda <sup>[17]</sup>, Sarga 18, Slokas 17, 18a

The meaning of slokas in Fig-9 are as follows: “The celestial singers sang melodiously, paradisiacal dancing parties danced, divine drums drummed and heavens rained flowers, with all this there is a great festivity in Ayodhya with thronging people”.

In Sage Vālmiki's Rāmāyana, Bala Kanda <sup>[17]</sup>, Sarga 18, the following slokas 18b, 19 are given: (see Fig-10):

रथ्याश्च जनसंबाधा नटनर्तकसंकुलाः ॥ १-१८-१८  
गायनैश्च विराविण्यो वादनैश्च तथापरैः ।  
विरेजुर्विपुलास्तत्र सर्वरत्नसमन्विताः ॥ १-१८-१९

Fig 10: Sage Vālmiki's Rāmāyana, Bala Kanda <sup>[17]</sup>, Sarga 18, Slokas 18b, 19

The meaning of slokas in Fig-10 are as follows: “Hilarity filled the streets with people stampeding them and with the flurry of actors, dancers, singers and instrumentalists, as well by other onlookers, and there on the streets widely strewn are all kinds of gems appreciating the artists”.

In Sage Vālmiki's Rāmāyana, Bala Kanda <sup>[17]</sup>, Sarga 18, the following slokas 23, 24a are given: (see Fig-11):

ब्राह्मणान् भोजयामास पौरान् जानपदानपि ।  
अददद्ब्राह्मणानां च रत्नौघममितं बहु ॥ १-१८-२३  
तेषां जन्मक्रियादीनि सर्वकर्माण्यकारयत् ।

Fig 11: Sage Vālmiki's Rāmāyana, Bala Kanda <sup>[17]</sup>, Sarga 18, Slokas 23, 24a

The meaning of slokas in Fig-11 are as follows: “The king feasted Brahmans, urbanites and villagers and he gifted many valuable gems to Brahmans in an unlimited way, and all the rituals of birth and ceremonies sequel to it like naming ceremony, first-food-feeding ceremony, first-hair-removal ceremony, and sacred thread ceremony are performed in respect of the princes”.

In Sage Vālmiki's Rāmāyana, Bala Kanda <sup>[17]</sup>, Sarga 18, the following slokas 24b, 25a are given: (see Fig-12):

तेषां केतुरिव ज्येष्ठो रामो रतिकरः पितुः ॥१-१८-२४  
बभूव भूयो भूतानां स्वयंभूरिव सम्मतः ।

Fig 12: Sage Vālmiki's Rāmāyana, Bala Kanda <sup>[17]</sup>, Sarga 18, Slokas 24b, 25a

The meaning of slokas in Fig-12 are as follows: “Among those princes the eldest one Rama is like a flagstaff and a delight of his father Dasharatha, and he became acceptable to all beings like the self-created Brahma”.

At the time of Lord Sri Rama's birth, Moon <sup>[3,4]</sup> is in the Cancer at 2.8125<sup>0</sup> (Fig-1) along with Jupiter and ascendant. According to below sloka 16 in Brihat Parasara Hora Sastra <sup>[19]</sup>, Chapter 46 (“Dasas [Periods] of Planets”) on page 508 (see Fig-13), Rama's Vimsottari dasa at the time of birth had 9 months and 18 days of Jupiter mahadasha remaining. Thereafter, Saturn's mahadasha must start and end after 19 years. Therefore, Mercury mahadasha must start at the age of 19 years 9 months and 18 days of Lord Sri Rama after his birth.

दशमामं भयातघ्नं भभोगेन हृतं फलम् ।  
दशया भुक्तवर्षाद्य भोग्यं मानाद् विशोधितम् ॥१६॥

Fig 13: Brihat Parasara Hora Sastra <sup>[19]</sup>, Chapter 46, Sloka 16

As per sloka in Fig-13, “To find out the remainder of the Dasa operating at the time of birth, first find out the expired portion of the Dasa of the concerned planet. This is done as follows: Multiply the Dasa period of the planet concerned by the period of stay of the Moon in the janma nakshatra that has expired and divide it by the total period of the stay of the Moon in that nakshatra. The figure in years, months etc, so arrived at will be the expired period of the Dasa. If this figure is deducted from the total period of the Dasa, we will get the balance of Dasa at the time of birth”.

With reference to Fig-1 and Fig-13, Lord Sri Rama was born towards the very end of Jupiter (Guru) mahadasha. As per Brihat Parasara Hora Sastra <sup>[19]</sup>, Chapter 46 (“Dasas [Periods] of Planets”) on page 507, slokas 12-14, average age of a human being is considered as 120 years and as per sloka 15, total tenure of Jupiter's mahadasha is 16 years and Mercury's mahadasha is 17 years along with other planet's mahadashas outlined there. Our previous research works <sup>[14, 15]</sup>, discussed that planet Mercury was ‘not in existence’ during Ramayana Period. This means, we need to takeaway 17 years of Mercury from 120 years, and proportionately scale up and distribute other planets mahadasha tenures (as Mercury was non-existent and it's 17 years tenure cannot be considered for Lord Sri Rama). Based on this, Jupiter's mahadasha tenure instead of 16 years now becomes 18.64 years for Lord Sri Rama.

As per Moon's position in the birth star (number of degrees), the remaining time period for mahadasha of the planet



connecting to the birth star is decided. Based on this and Fig-13 (and subsequently also look at ‘Balance of Vimsottari Dasa by Longitude of Moon’ under same sloke in Brihat Parasara Hora Sastra <sup>[19]</sup>, on page 511, remainder of Jupiter’s mahadasha is 8 months and 20 days (after scaling from original 9 months and 11 days - refer to above paragraph for the details) based on this calculation:

For Punarvasu star, the Jupiter’s mahadasha = 18.64 years / 4 = 4.66 years. Out of which, the expired time = [4.66 years \* 2.8125] (Moon’s degrees, Fig-1) / 3.33 = 3.9358 years. Therefore the remainder of Jupiter’s mahadasha period at the

time of Lord Sri Rama’s birth = 4.66 years - 3.9358 = 0.72 years = 8 months and 20 days considering a month as 30 days. As Jupiter’s mahadasha is only for 8 months and 20 days for Lord Sri Rama, the subsequent Rahu antardasha is fully occupied for the same period. With refer to Brihat Parasara Hora Sastra <sup>[19]</sup>, Chapter 56 (“Effects of the Antardasa of Rahu in the Dasa of Jupiter”) on page 689, slokas 72-80, the Rahu’s antardasha had no effect on Lord Sri Rama.

**Results and Discussions**

**Table 1:** Comparing First house attributes detailed in Brihat Parashara Hora Shastra with Sage Valmiki’s description of Lord Sri Rama

Brihat Parashara Hora Shastra Results	Evidence in Sage Valmiki’s description of Lord Sri Rama
<p><b>Fig-2 - Physical comforts</b></p> <ul style="list-style-type: none"> <li>Ascendant lord Moon is in angle and trine giving comforts at all times to Lord Sri Rama.</li> <li>Benefic Jupiter is in angle and trine making Lord Sri Rama free of diseases.</li> </ul>	Fig-9, Fig-10, Fig-11: explains physical comforts of Lord Sri Rama and from Fig-7 - making him free of diseases (सर्वलक्षणसंयुतम्).
<p><b>Fig-3 - Bodily beauty</b></p> <ul style="list-style-type: none"> <li>Benefic Jupiter is in ascendant of Lord Sri Rama’s birth chart thus giving him a pleasing appearance.</li> <li>Lord Sri Rama had felicity of the body as the ascendant is conjunct by Jupiter (benefic) with ascendant lord Moon in Cancer.</li> </ul>	Fig-7, Fig-8: explains Lord Sri Rama’s bodily beauty.
<p><b>Fig-4 - Other benefits</b></p> <ul style="list-style-type: none"> <li>As ascendant lord and Jupiter are in an angle, Lord Sri Rama had lived long, was wealthy, intelligent, and was liked by the king.</li> <li>As he is Cancer ascendant, which is a moveable sign and was aspected by Mars (benefic for Cancer ascendant), fame, wealth, abundant pleasure and comforts of the body were acquired by Lord Sri Rama</li> <li>One will be endowed with royal marks (of fortune) if Mercury, Jupiter or Venus be in the ascendant along with the Moon or be in angle from the ascendant.</li> </ul>	Fig-11, Fig-12: explains other benefits acquired by Lord Sri Rama. Royal Marks (महाबाहु).

Pisces Venus Ketu <b>Left side Temple</b>	Aries Sun <b>Left Nostril</b>	Taurus  <b>Left Ear</b>	Gemini  <b>Left Eye</b>
Aquarius  <b>Chin (Left side)</b>	Lord Sri Rama is Cancer Ascendant and ascendant is at 2.8125 <sup>0</sup> which falls into first decanate (0 <sup>0</sup> -10 <sup>0</sup> ), and for Cancer Ascendant native - First Decanates Bodily Limbs are described (Fig-1, Fig-5 and Fig-6).		Cancer  Asc Jupiter Moon <b>Left side of Head (0-15<sup>0</sup>) and Right side of Head (15-30<sup>0</sup>)</b>
Capricorn Mars <b>Face (Right side) (0-15<sup>0</sup>) and Face (Left side) (15<sup>0</sup>-30<sup>0</sup>) and</b>			Leo  <b>Right Eye</b>
Sagittarius  <b>Chin (Right side)</b>	Scorpio  <b>Right side temple</b>	Libra Saturn <b>Right Nostril</b>	Virgo Rahu <b>Right Ear</b>

**Fig 14:** With reference to Fig-1, Fig-5 and Fig-6: Decanates, Bodily limbs and limbs effected (by malefic occupation)

As per Fig-1 and Fig-14, Lord Sri Rama's personality is influenced by the left side of his head/brain. See Table-2 below

**Table 2:** Effects of left brain of Lord Sri Rama influenced by Jupiter's position

Various functions of the left side of brain which influence a person [20] on how they think and behave	References from Sage Vālmiki's Rāmāyana outlining various factors of Lord Sri Rama's
Analytical and Numerical	<ul style="list-style-type: none"> <li>• Yuddha Kanda, sarga 4, Lord Sri Rama fixing auspicious muhurat for departure of his forces to Lanka</li> <li>• Yuddha Kanda, sarga 22, Lord Sri Rama's plan to build a bridge to reach Lanka</li> </ul>
Logical, Detail and Fact oriented	<ul style="list-style-type: none"> <li>• Lord Sri Rama consoles and pacifies logically, detailly and fact oriented his father, mother and Lakshmana after being asked to go into exile by other mother Kaikai.</li> <li>• Ayodhya Kanda, sargas 99 - 113, Lord Sri Rama argues with the sages, gurus, three mothers, ministers and Bharatha logically, detailly, and fact oriented. This makes them agree to return to Ayodhya and continue administering it in his absence so he can fulfil and keep the promise his father made to mother Kaikai by going fourteen year into exile.</li> <li>• Kishkinda Kanda, sarga 17, Lord Sri Rama answers to questions posed by dying Vali very logically, based on facts and in detail, why he had to kill him.</li> </ul>
Likely thinking in words (examples: believe, consider, contemplate, decide, dream, guess)	<ul style="list-style-type: none"> <li>• Ayodhya Kanda, sarga 112, On hearing the debate between Rama and Bharata, all the sages there were astonished. The sages request Bharata to accept Rama's words. Bharata explains to Rama that he is unable to rule the vast kingdom alone to the satisfaction of its subjects. Bharata further adds that Rama has the necessary competence to save the world and makes a fervent appeal to Rama to return to Ayodhya. However, Rama replies that Bharata is quite capable of ruling the kingdom and advises Bharata to take counsel from his wise ministers before administering the kingdom. Rama reaffirms Bharata that he will never be false to his father's vow.</li> </ul>

### Conclusion

- With reference to Table-1, we can see the effects of Jupiter's mahadasha in Lord Sri Rama's birth chart were found to be apt.
- With reference to Table-2, first decanates bodily limbs effects - left brain of Lord Sri Rama influenced by Jupiter's position were also corroborated with Sage Valmiki's Ramayana.

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