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## Did exalted Mars and Jupiter in Lord Sri Rama's planetary transit influence King Dasaratha to coronate him as prince of Ayodhya?

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### Abstract

In this research paper, we have found out Lord Sri Rama's age and relevant planetary positions at which King Dasaratha had planned for his coronation as Prince of Ayodhya. We have further explored results bestowed upon Lord Sri Rama by Mars, Rahu and Jupiter's antardasas in Saturn mahadasa & Ketu and Venus's antardasas in Ketu mahadasa during the planetary transit. It has also been observed that, during this transit, Lord Sri Rama was undergoing Sade Sati 2<sup>nd</sup> phase. Taking several pointers from Brihat Parashara Hora Shastra and Sage Valmiki's Ramayana, we have compared Lord Sri Rama's life events and respective planetary transit results and found them to be matching accurately.

**Keywords:** Sri Rama, Ayodhya, Sade Sati, Saturn, Mars, Rahu, Ketu, Astrology

### Introduction

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

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.

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

Akkinapragada *et al.*, [17] has discussed about effects of Jupiter mahadasa on Lord Sri Rama.

Akkinapragada *et al.*, [18] has discussed about effects of Saturn, Ketu, Venus antardasas in Saturn mahadasa on Lord Sri Rama and also explored unknown facts of Lord Sri Rama's childhood.

Akkinapragada *et al.*, [19] has discussed about effects of Sun's antardasa in Saturn mahadasa on Lord Sri Rama and also explored various facts of Lord Sri Rama's childhood.

Akkinapragada *et al.*, [20] has discussed about effects of Moon's pratyantardasa in Moon's antardasa in Saturn mahadasa of Lord Sri Rama and also explored planetary combinations that have led to Lord Sri Rama breaking the bow and his wedding with Sita Devi.

Akkinapragada *et al.*, [21] has discussed the deadly planetary combination which led to Lord Sri Rama's encounter with Bhaargava Rama.

In this research paper, we have found out Lord Sri Rama's age and relevant planetary positions at which King Dasaratha

had planned for his coronation as Prince of Ayodhya. We have further explored results bestowed upon Lord Sri Rama by Mars, Rahu and Jupiter's antardasas in Saturn mahadasa & Ketu and Venus's antardasas in Ketu mahadasa during the planetary transit. It has also been observed that, during this transit, Lord Sri Rama was undergoing Sade Sati 2<sup>nd</sup> phase. Taking several pointers from Brihat Parashara Hora Shastra and Sage Valmiki's Ramayana, we have compared Lord Sri Rama's life events and respective planetary transit results and found them to be matching accurately.

### Method and Materials

This research considers planetary positions at the time of Lord Sri Rama's birth as detailed in Sage Vālmiki's Rāmāyana (Bala Kanda.18/ Slokas 8, 9) [22]. 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).

<b>Pisces</b> Venus ~17.3° Ketu	<b>Aries</b> Sun ~7.3°	<b>Taurus</b>	<b>Gemini</b>
<b>Aquarius</b>	Planetary positions [1-16, 21] at the Lord Sri Rama's birth		<b>Cancer</b> Asc ~2.8125° Jupiter ~2.8125° Moon ~2.8125°
<b>Capricorn</b> Mars 13.33° ± 2°			<b>Leo</b>
<b>Sagittarius</b>	<b>Scorpio</b>	<b>Libra</b> Saturn ~10°	<b>Virgo</b> Rahu

Fig 1: Based on Akkinapragada *et al.*, [1-16] and Sage Vālmiki's Rāmāyana (Bala Kanda, Sarga 18, Slokas 8, 9) [22]

In Brihat Parasara Hora Sastra [23], Chapter 57 ("Effects of the Antardasa of Mars in the Dasa of Saturn") on Page 699-700, the following slokas 55-57 are given (see Fig-2):

मन्दस्यान्तर्गते भौमे केन्द्रलाभत्रिकोणगे । तुङ्गे स्वक्षेत्रगे वापि दशाधिपसमन्विते ॥५५॥ लग्नाधिपेन संयुक्ते आदौ सौख्यं धनागमः । राजप्रीतिकरं सौख्यं वाहनाम्बरभूषणम् ॥५६॥
सेनापत्यं नृपप्रीतिः कृषिगोधान्यसम्पदः । नूतनस्थाननिर्माणं घ्रातृवर्गेष्वसौख्यकृत् ॥५७॥

Fig 2: Brihat Parasara Hora Sastra [23], Chapter 57, Page 699-700, Slokas 55-57

The meaning of slokas in Fig-2 are as follows: "Effects like enjoyments, gain of wealth, reverence from the king (government), gain of conveyances, clothes and ornaments, attainment of the position of a Commander of the Army, increase in agricultural and cattle wealth, construction of a new house happiness to kinsmen, will be derived from the

very commencement of the Antardasa of Mars in the Dasa of Saturn, if Mars be in his sign of exaltation, in his own sign or be associated with the lord of the Ascendant or the Dasa lord (Saturn)".

In Brihat Parasara Hora Sastra [23], Chapter 57 ("Effects of the Antardasa of Rahu in the Dasa of Saturn") on Page 701, the following slokas 65-67 are given (see Fig-3):

लग्नाधिपेन संयुक्ते योगकारकसंयुते । स्वोच्चे स्वक्षेत्रगे केन्द्रे दायेशालाभराशिगे ॥६५॥ आदौ सौख्यं धनावाप्ति गृहक्षेत्रादिमम्पदम् । देवब्राह्मणभक्ति च तीर्थयात्रादिकं लभेत् ॥६६॥ चतुष्पाज्जीवलाभः स्याद्गृहे कल्याणवर्द्धनम् । मध्ये तु राजभोतिश्च पुत्रमित्तविरोधनम् ॥६७॥
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Fig 3: Brihat Parasara Hora Sastra [23], Chapter 57, Page 701, Sloka 65-67

The meaning of slokas in Fig-3 are as follows: "Enjoyment, gains of wealth, increase in agricultural production, devotion to deities and Brahmins, pilgrimage to holy places increase in

cattle wealth, wellbeing in the family will be the results at the commencement of the Antardasa if Rahu be associated with the lord of the Ascendant or a yogakaraka planet, be in his sign of exaltation, or in his own sign (Virgo) or be in kendra or the 11th from the Ascendant or the lord of the Dasa (Saturn). There will be cordiality with the king and happiness from friends in the middle portion of the Antardasa”.

In Brihat Parasara Hora Sastra <sup>[23]</sup>, Chapter 57 (“Effects of the Antardasa of Rahu in the Dasa of Saturn”) on Page 701-702, the following slokas 68-68a are given (see Fig-4):

मेघे कन्यागते वापि कुलीरे वृषभे तथा ।	
मीनकोदण्डसिंहेषु गजान्तैश्वर्यमादिशेत् ॥६८॥	
राजसम्मानभूषाप्ति मृदुलाम्बरसौख्यकृत् ॥६८॥	

Fig 4: Brihat Parasara Hora Sastra <sup>[23]</sup>, Chapter 57, Page 701-702, Sloka 65-67

The meaning of slokas in Fig-4 are as follows: “There will be acquisition of elephants, opulence and glory, cordial relations with the king (government), gains of valuable clothes, if Rahu be in Aries, Virgo, Cancer, Taurus Pisces or Sagittarius”.

In Brihat Parasara Hora Sastra <sup>[23]</sup>, Chapter 57 (“Effects of the Antardasa of Jupiter in the Dasa of Saturn”) on Page 702, the following slokas 71-73a are given (see Fig-5):

मन्वस्यान्तर्गते जीवे केन्द्रे लाभत्रिकोणे ।	
लग्नाधिपेन संयुक्ते स्वोच्चे स्वक्षेत्रेऽपि वा ॥७१॥	
सर्वकार्यार्थसिद्धिः स्याच्छोभनं भवति ध्रुवम् ।	
महाराजप्रसादेन धनवाहनभूषणम् ॥७२॥	
सन्मानं प्रभुसम्मानं प्रियवस्त्रार्थलाभकृत् ।	
देवतागुरुभक्तिश्च विद्वज्जनसमागमः ॥७३॥	
दारपुत्रादिलाभश्च पुत्रकल्याणवैभवम् ॥७३॥	

Fig 5: Brihat Parasara Hora Sastra <sup>[23]</sup>, Chapter 57, Page 702, Sloka 71-73a

The meaning of slokas in Fig-5 are as follows: “Effects like success all round, wellbeing in the family, gain of conveyances ornaments and clothes by the beneficence of the king (government), reverence, devotion to deities and the preceptor, association with men of learning, happiness from wife and children etc., will be derived in the Antardasa of Jupiter in the Dasa of Saturn, if Jupiter be in kendra or trikona, be associated with the lord of the Ascendant, or be in his own sign or sign of exaltation”.

In Brihat Parasara Hora Sastra <sup>[23]</sup>, Chapter 57 (“Effects of the Antardasa of Jupiter in the Dasa of Saturn”) on Page 703, the following slokas 76-78 are given (see Fig-6):

दायेशात्केन्द्रकोणे वा धने वा लाभेऽपि वा ॥७६॥	
विभवं दारसौभाग्यं राजश्रीधनसम्पदः ।	
भोजनान्मबरसौख्यं च दानधर्मादिकं भवेत् ॥७७॥	
ब्रह्मप्रतिष्ठासिद्धिश्च ऋतुकर्मफलं तथा ।	
अन्नदानं महाकीर्तिर्वेदान्तश्रवणादिकम् ॥७८॥	

Fig 6: Brihat Parasara Hora Sastra <sup>[23]</sup>, Chapter 57, Page 703, Sloka 76-78

The meaning of slokas in Fig-6 are as follows: “There will be opulence and glory, happiness to wife, gains through the king (government), comforts of good food and clothes, religious mindedness, name and fame in the country, interest in Vedas and Vedanta, performance of religious sacrifices, giving grains etc. in charity, if Jupiter be in the 5<sup>th</sup>, the 9<sup>th</sup>, the 11<sup>th</sup>, the 2<sup>nd</sup> or kendra from the lord of the Dasa (Saturn)”.

In Brihat Parasara Hora Sastra <sup>[23]</sup>, Chapter 59 (“Effects of the Antardasa of Ketu in the Dasa of Ketu”) on Page 717, the following slokas 1-2a are given (see Fig-7):

केन्द्रे त्रिकोणलाभे वा केतौ लग्नेशसंयुते ।	
भाग्यकर्मसुसम्बन्धे वाहनेशसमन्विते ॥१॥	
तद्भुक्तौ धनधान्यादि चतुष्पाज्जीवलाभकृत् ।	
पुत्रदारादिसौख्यं च राजप्रीतिमनोरुजः ॥२॥	
ग्रामभूम्यादिलाभश्च गृहं गोधनसंकुलम् ॥२॥	

Fig 7: Brihat Parasara Hora Sastra <sup>[23]</sup>, Chapter 59, Page 717, Sloka 1-2a

The meaning of slokas in Fig-7 are as follows: “Effects like happiness from wife and children, recognition from the king (government) but mental agony, gain land, village etc., will be derived in the Antardasa of Ketu in own Dasa, if Ketu be in kendra or trikona from the Ascendant or be associated with the lord of the Ascendant, or be related to lords of the 9<sup>th</sup>, the 10<sup>th</sup> or the 4<sup>th</sup>”.

In Brihat Parasara Hora Sastra <sup>[23]</sup>, Chapter 59 (“Effects of the Antardasa of Venus in the Dasa of Ketu”) on Page 718, the following slokas 7-9a are given (see Fig-8):

केतोरन्तर्गते शुके स्वोच्चे स्वक्षेत्रसंयुते ।	
केन्द्रत्रिकोणलाभे वा राज्यनाथेन संयुते ॥७॥	
राजप्रीतिं च सौभाग्यं दिशेत्स्वाम्बरसंकुलम् ।	
तत्काले श्रियमाप्नोति भाग्यकर्मेशसंयुते ॥८॥	
नष्टराज्यधनप्राप्ति सुखवाहनमुत्तमम् ।	
सैतुस्नानादिकं चैव देवतादर्शनं महत् ॥९॥	
महाराजप्रसादेन - ग्रामभूम्यादिलाभकृत् ॥९॥	

Fig 8: Brihat Parasara Hora Sastra <sup>[23]</sup>, Chapter 59, Page 719, Sloka 7-9a

The meaning of slokas in Fig-8 are as follows: “Effects like beneficence from the king, good fortune, gain of clothes etc., recovery of lost kingdom (reinstatement in a high position in government), comforts of conveyances etc., visits to sacred shrines, gain of lands and villages by the beneficence of the king (government) will be derived in the Antardasa of Venus in the Dasa of Ketu, if Venus be in his sign of exaltation, in his own sign or be associated with the lord of the 10<sup>th</sup> in a kendra or trikona and there will be dawn of fortune if in such position he is associated with the lord of the 9<sup>th</sup> also”.

In Brihat Parasara Hora Sastra <sup>[23]</sup>, Chapter 59 (“Effects of the Antardasa of Venus in the Dasa of Ketu”) on Page 718, the following slokas 10-11 are given (see Fig-9):

दायेशात्केन्द्रकोणे वा दुश्चिक्ये लाभोऽपि वा ॥१०॥  
 देहारोग्यं शुभं चैव गृहे कल्याणशोभनम् ।  
 भोजनाम्बरभूषाप्तिरथदोलाविलासकृत् ॥११॥

Fig 9: Brihat Parasara Hora Sastra [23], Chapter 59, Page 718, Sloka 10-11

The meaning of slokas in Fig-9 are as follows: “Sound health, wellbeing in the family, gains of good food and conveyances etc., will be the results, if Venus be in kendra, trikona or the 11<sup>th</sup> from lord of Dasa (Ketu)”.

In Brihat Parasara Hora Sastra [24], Chapter 3 (“Planetary Characteristics and Description”) on Page 38, the following slokas 49-50 are given (see Fig-10):

मेघो वृषी मृगः कन्या कर्को मीनस्तथा तुला ।  
 सूर्यादीनां क्रमादेते कथिता उच्चराशयः ॥४९॥  
 भागा दश त्रयोऽष्टाश्वस्तियोऽक्षा भमिता नखाः ।  
 उच्चात् सप्तममं नीचं तैरेवांशः प्रकीर्तितम् ॥५०॥

Fig 10: Brihat Parasara Hora Sastra [24], Chapter 3, Page 38, Sloka 49-50

The meaning of slokas in Fig-10 are as follows: “For the seven planets from the Sun on, the signs of exaltation are respectively Aries, Taurus, Virgo, Cancer, Pisces and Libra. The deepest exaltation degrees are respectively 10, 3, 28, 15, 5, 27, 20 in those signs. And in the seventh sign from the said exaltation sign each planet has its own debilitation. The same degrees of deep exaltation apply to deep fall”.

At the time of Lord Sri Rama's birth, Moon [3, 4] 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 [23], Chapter 46 (“Dasas [Periods] of Planets”) on page 508 (see Fig-11), Lord Sri Rama's Vimsottari dasa at the time of birth had 9 months and 18 days of Jupiter mahadasa remaining and thereafter Saturn mahadasa should start.

दशमानं भयातघ्नं भभोगेन हृतं फलम् ।  
 दशाया भुक्तवर्षाद्य भोग्यं मानाद् विशोधितम् ॥१६॥

Fig 11: Brihat Parasara Hora Sastra [23], Chapter 46, Sloka 16

As per sloka in Fig-11, “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-11, Lord Sri Rama was born towards the very end of Jupiter (Guru) mahadasa. As per Brihat Parasara Hora Sastra [23], 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 Saturn's mahadasa is 19 years (other planet's mahadasas were also mentioned there).

Our previous research works [14, 15], discussed that planet Mercury was ‘not in existence’ during Ramayana Period. This

means, we need to takeaway 17 years of Mercury period from 120 years, and proportionately scale up and distribute other planets mahadasa tenures (as Mercury was non-existent and it's 17 years tenure cannot be considered for Lord Sri Rama). Based on this, Saturn's mahadasa [18] tenure instead of 19 years now becomes 22.14 years for Lord Sri Rama (likewise, remaining planets mahadasa tenures are also calculated, see Table-1).

Table 1: With reference to Fig-1 and Fig-11, planets mahadasa tenures were proportionately scaled (due to Mercury's [14, 15] absence during Ramayana period)

Planets	Dasha period of planets with Mercury	Dasha period of planets without Mercury [14, 15]
Sun	6 years	7 years
Moon	10 years	11.65 years
Mars	7 years	8.15 years
Mercury	17 years	--
Jupiter	16 years	18.64 years
Venus	20 years	23.30 years
Saturn	19 years	22.14 years
Rahu	18 years	20.97 years
Ketu	7 years	8.15 years

Table 2: Time period of each antardasa based on Saturn's mahadasa which is ‘22.14 years’ for Lord Sri Rama as derived from Table-1

Planetary antardasa sequence in Saturn mahadasa	Antardasa periods calculation during Saturn mahadasa (sm = 22.14 years) [see Table-1]	Planetary antardasas tenures in Saturn mahadasa (in years)
Saturn in Saturn	(sm * S1) / 120	4.084830
Ketu in Saturn	(sm * 8.15) / 120	1.503675
Venus in Saturn	(sm * 23.30) / 120	4.298850
Sun in Saturn	(sm * 7) / 120	1.291500
Moon in Saturn	(sm * 11.65) / 120	2.149425
Mars in Saturn	(sm * 8.15) / 120	1.503675
Rahu in Saturn	(sm * 20.97) / 120	3.868965
Jupiter in Saturn	(sm * 18.64) / 120	3.439080

Table 3: Time period of each antardasa based on Ketu's mahadasa which is ‘8.15 years’ for Lord Sri Rama as derived from Table-1

Planetary antardasa sequence in Ketu mahadasa	Antardasa periods calculation during Ketu mahadasa (KT = 8.15 years)	Planetary antardasas tenures in Ketu mahadasa (in days)	Planetary antardasas tenures in Ketu mahadasa (in years)
Ketu in Ketu	(KT * 8.15) / 120	199.2675	0.5535208333333333
Venus in Ketu	(KT * 23.30) / 120	569.685	1.5824583333333333

As per Akkinapragada *et al*, [16], we can derive that Lord Sri Rama's coronation was supposed to be held on Vaisakha Shukla Paksha Panchami. And also from Akkinapragada *et al*, [16], we can know that, Sita mentioned to Ravana that, Lord Sri Rama was aged 25 years when they began their exile. Therefore, on completion of 24 years (running 25 years) in Lord Sri Rama's life, the coronation ceremony was planned by King Dasaratha. Since the return from exile to Ayodhya by Lord Sri Rama was on Vaisakha Shukla Shashti, the coronation planned by King Dasaratha must had been on Vaisakha Shukla Paksha Panchami in Lord Sri Rama's 25<sup>th</sup> year. So, for a person to be coronated as a prince, the native (in this case Lord Sri Rama) must have strong planetary combinations during the transit. As such, we can see that, on completion of 24 years 0 months and 23.472 days of Lord Sri Rama's life, planet Mars and Jupiter were both exalted.

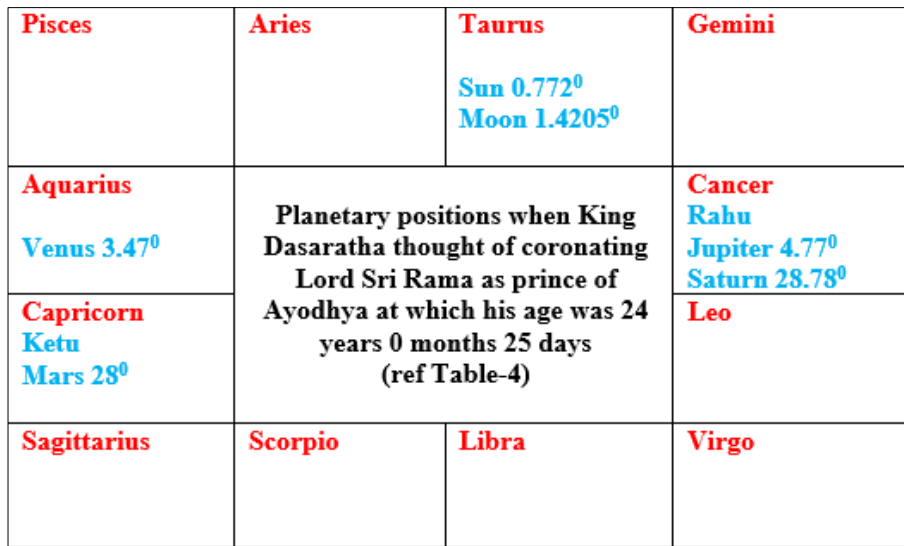
Which is a clear indication of the chances of Lord Sri Rama becoming a prince. According to Sage Valmiki’s Ramayana, King Dasaratha and his officers along with other general public and priests, assembled to take a unanimous decision to make Lord Sri Rama as prince on this precise day as per the evidences given in below Table-4.

The remainder of Lord Sri Rama’s Jupiter mahadasa (at birth) as detailed in Akkinapragada *et al*, [17] + Saturn mahadasa (Table-2) puts Lord Sri Rama’s age at 22 years 10 months and 10 days. Further from Table-3, we can deduce that, Ketu in Ketu mahadasa lasts for about 200 days which is 6 months 20

days. Adding these all, reveals the age of Lord Sri Rama as 23 years 5 months and 0 days by the end of Ketu antardasa in Ketu mahadasa (please note that planet Mercury [14, 15] didn’t existed during Ramayana period, hence no Mercury mahadasa for Lord Sri Rama). At this time, Bhadrapada Shukla Paksha Panchami has entered in the timeline of Lord Sri Rama. From this date of 23 years 5 months 0 days to 24 years 0 months 23.472 days (for Mars and Jupiter to reach their peak exaltation), the time period difference is: 7 months and 23.472 days. This means, Lord Sri Rama entered into Venus antardasa in Ketu mahadasa (see Table-3).

**Table 4:** Planetary positions when King Dasaratha thought of coronating Lord Sri Rama as prince of Ayodhya

<b>Planets</b>	<b>Age of Lord Sri Rama at this situation was: 24 years 0 month and 23.472 days = 8663.472 days, where planet Mars is in its peak exaltation in Capricorn</b>
Sun	Sun moves 1° in a day. So in 8663.472 days, Sun moves by 3901° = Sun moves 24 cycles and 23.472° + 7.3° (Fig-1) from Aries and is placed in Taurus at 0.772°.
Moon	Moon on an average moves 14° in a day. So in 8663.472 days, Moon moves 336 cycles and 328.608° + 2.8125° (Fig-8) from Cancer and is placed in Taurus at 1.4205°.
Mars	Mars on an average moves 37.5’ per day. So in 8663.472 days, Mars moves 15 cycles + 14.67° + 13.33° from Capricorn and is placed in Capricorn at 28° (peak exaltation).
Rahu	Rahu on an average moves 3’ in a day. So in 8663.472 days, Rahu moves by 1 cycle + 73.17°. This means, Rahu moves to Cancer.
Jupiter	Jupiter moves 30° in 360 days. In 8663.472 days, Jupiter moves 2 cycles + 1.956° + 2.8125° from Cancer and is placed in Cancer at 4.77° (very close to peak exaltation)
Saturn	Saturn moves 2’ (minutes) each day. In 8663.472 days, Saturn moves 288.78° + 10° from Libra and is placed at 28.78° in Cancer.
Ketu	Ketu on an average moves 3’ in a day. So in 8663.472 days, Ketu moves by 1 cycle + 73.17°. This means, Ketu moves to Capricorn.
Venus	Venus on an average moves 72’ in a day. So Venus moves 72’ * 8663.472 days = 28 cycles + 316.17° + 17.3° from Pisces and is placed in Aquarius at 3.47°.



**Fig 12:** Planetary positions when King Dasaratha decided to coronate Lord Sri Rama

**Table 5:** Explains sequence of events after Lord Sri Rama reaches Ayodhya (defeating Bhaargava) and until King Dasaratha’s decision to anoint Lord Sri Rama as Prince.

<b>Sage Valmiki’s Ramayana [25]</b>	<b>Sage Valmiki’s Ramayana Slokas description</b>
Bala Kanda - Sarga 77	<ul style="list-style-type: none"> <li>• Happy days after wedding</li> <li>• When the citizenry and city-dwelling Brahman-s have received him from a distance, that illustrious king Dasharatha followed by his phenomenal and praiseworthy sons then entered his happy house, which is like the lofty and lordly Himalayan palazzo - Slokas 8b, 9</li> <li>• And those best men among men, Rama, Lakshmana, Bharata, Shatrughna, who are by now accomplished persons in weaponry and whose marriages have also come to pass, occupied themselves in the welfare of kingdom while assisting their father and moving around with good hearted people. - Slokas 14b, 15a</li> <li>• Rama keeping his father's directives in view undertook welfare activities for the people that are agreeable and even advantageous to them, and in the entirety of those activities, and he undertook activities to humour motherly affection with his mothers, and educational activities with educators, and in a highly self-disciplined manner he used to review them carefully. - Slokas 21b, 22-23a</li> <li>• Also, that hearty Rama who permeated into the heart of Seetha is ensconced in Seetha's heart alone, and he disported for many seasons along with Seetha - Slokas 25b, 26a</li> </ul>

	<ul style="list-style-type: none"> <li>• Seetha has become the beloved of Rama as she is wedded with the assent of his father Dasaratha, further Rama's love for Seetha burgeoned by virtue of Seetha's own virtues and loveliness - Slokas 26b, 27a.</li> </ul>
Ayodhya Kanda - Sarga 1	<ul style="list-style-type: none"> <li>• Rama, The Hero</li> <li>• Rama, like the Brahma among all the living beings, the most virtuous among those brothers and the mightiest was a great source of joy for his father - Sloka 6</li> <li>• Rama was beautiful in form, a hero of valor and without envy. By virtues, he was like Dasaratha. In this way, he was an incomparable son on earth. - Sloka 9</li> <li>• That Rama was always peaceful in mind and spoke softly. He did not react even to the hard words spoken by others. - Sloka 10</li> <li>• That Rama, because of his good bent of mind, feels glad even by whatever way a good thing is done to him. He does not remember any number of bad things done to him. - Sloka 11</li> <li>• Whenever he finds some time even while practising archery, Rama used to converse with elderly people, elder by way of conduct or wisdom or age or with good- natured people. - Sloka 12</li> <li>• Rama was a wise man. He used to speak sweetly. He was the first man to initiate a talk. His speech was compassionate. He was valorous. But he was not arrogant of his mighty valor. - Sloka 13</li> <li>• Lord Sri Rama did not speak untruth. He was all knowing. He used to be receptive and worshipful to the elders. People used to love him and he used to love the people. - Sloka 14</li> <li>• He had compassion. He conquered anger. He used to be receptive and worshipful to the wise. He had mercy towards the meek. He knew what was to be done. He had always self-control. He was clean (in conduct). - Sloka 15</li> <li>• That Rama, having an attitude suitable for his social rank, giving due respect to righteousness of warrior-class, believed that by following the righteousness he would attain great fame and through it the fruit of heaven. - Sloka 16</li> <li>• Rama was not interested in actions, which were not beneficial. He was a scholar. He had no taste in tales opposing righteousness. Like vachaspathi, his eloquent speech contained a series of strategies for action. - Sloka 17</li> <li>• Rama was a young man without any disease. He was a good speaker. He had a good body. He knew both time and place. He could grasp the essence of men. He was the one gentleman born on earth. - Sloka 18</li> <li>• People loved the virtuous prince Rama and treated him as their spirit moving outside. - Sloka 19</li> <li>• After completing his education properly, Rama, after knowing the Veda along with Vedangas-s as prescribed, became better than his father in the use of bow and arrows. - Sloka 20</li> <li>• Rama, having born in a good clan, was gentle minded. He was not feeble. He spoke truth. He was straightforward. He was properly trained by elderly brahmana-s those who knew righteousness. - Sloka 21</li> <li>• Rama knew the real form of desire, wealth and righteousness. He had a good memory power. He had a spontaneous wisdom. He had skills in arranging customs useful to society prevalent at that time. - Sloka 22</li> <li>• Rama was humble. He did not let his feelings appear outwardly. He kept his thoughts to himself. He helped others. His anger and pleasure were not wasteful. He knew when to give and when not to give. - Sloka 23</li> <li>• Rama had a firm devotion and steadfast mind. He was not stubborn nor did he speak evil words. He was free from idleness and was ever alert. He recognized his own errors and those of others. - Sloka 24</li> <li>• Rama knew the theory and practice of sciences. He understood the differences among men. He could judiciously discriminate whom to protect and whom to punish. - Sloka 25</li> <li>• He identified good men and protected them. He knew the people worthy of reprimand. He knew the ways and means of getting income as well as the system of spending, as perceived by economic sciences. - Sloka 26</li> <li>• Even enraged celestials and demons could not defeat Rama in battle. He had no jealousy. He conquered anger. He had no arrogance and envy. He had not even humiliated any living being. He had not surrendered to time. - Sloka 30</li> <li>• That Prince Rama, with these good virtues, was fair to the people. He was agreeable to the three worlds. By patience and the related virtues, he was equal to earth, by wisdom to Brihaspathi and by valor to Devendra. - Sloka 31</li> <li>• Rama, by his virtues, was a source of happiness to all the people and a spring of joy to his father. As the sun shines with his rays, Rama was shining, thus, with his virtues. - Sloka 32</li> <li>• Rama had many other virtues beyond hitherto stated virtues not to be seen in other kings. His virtues cannot be counted and they are the best in the world. Seeing that type of virtuous Rama, Dasaratha along with his ministers, decided to make Rama the prince.- Sloka 40, 41</li> <li>• The wise Dasaratha observed that there was sign of a great alarm being forecast because of bad omens found in earth heaven and the sky. He also told the ministers that his body was getting aged. - Sloka 42</li> <li>• Dasaratha called for other kings and officers staying in various cities and villages in his kingdom separately. - Sloka 45</li> <li>• The hurried Dasaratha did not call for the king Kekaya, the maternal uncle of Bharatha or the King Janaka as he thought they both could hear the good news even afterwards. - Sloka 46</li> </ul>
Ayodhya Kanda - Sarga 2	<ul style="list-style-type: none"> <li>• Dasaratha mentions his desire about coronation of Rama before the assembly of people. All people in the assembly unanimously and delightfully accept it while describing all of Rama's virtues.</li> <li>• King Dasaratha spoke to the kings as follows: My eldest son Rama is equal to Devendra in valor. He is the conqueror of cities of enemies. He is equal to me in all qualities. - Sloka 11</li> <li>• Joyfully, I shall appoint Rama, who shines like the moon together with Pushya star, who is the best among the protectors of righteousness and who is an excellent man, to the realm of prince. - Sloka 12</li> <li>• After understanding the opinion of King Dasaratha, who knew the holy and worldly matters, the Brahmins, important people, urban and rural citizens came to a consensus after discussing together asked King Dasaratha to make Rama as prince. - Slokas 19-20</li> <li>• King Dasaratha asks everyone assembled, why do you desire to see my son as the prince, when I am ruling this earth with righteousness? - Sloka 25</li> <li>• They all start to reply as follows: Oh king! Your son Rama has many auspicious virtues - Sloka 26</li> <li>• Oh king! We shall tell you now the various virtues of your wise son, listen to them. His qualities are equal to those of</li> </ul>

	<p>celestial. They are liked by all. They give happiness to all. - Sloka 27</p> <ul style="list-style-type: none"> <li>• Oh king! Rama is equal to Devendra in heavenly qualities. He has true valor. He is greater than all the kings born in Ikshvaaku clan. - Sloka 28</li> <li>• Rama is the world renowned gentleman. He is keenly interested in truth and righteousness. Only Rama can make both righteousness and wealth combine without separation. - Sloka 29</li> <li>• He is equal to moon in making the people happy; equal to the earth in the quality of forgiveness; equal to Brihaspati in wisdom and verily to Devendra in valour. - Sloka 30</li> <li>• Rama knows all righteousness. He is true to his word and has good character. He has no envy. He has patience. He consoles those who are in troubles. He speaks good words. He has gratitude. He keeps senses under control. - Sloka 31</li> <li>• Rama is soft natured; has stable mind, always an auspicious man, and has no envy. He speaks truthful and loving words to all living beings. He worships aged Brahmans endowed with the knowledge of various sciences. By that, his name, glory and splendour are growing in this world. - Slokas 32, 33</li> <li>• He is skilled in the use of various weapons known to celestial, demons and men. He has duly concluded his vow of studying the various sciences and has systematically learnt all the Vedas along with its branches - Sloka 34</li> <li>• Rama is best in the world in the art of music. He has best relatives. He is gentle. He is not weak in mind. He has great wisdom. - Sloka 35</li> <li>• Rama was trained in all matters from the best of Brahmans skilled in the art of righteousness and in the science of political economy. If it is necessary to go to a battle to protect a village or a city, Rama goes with Lakshmana and returns home only after obtaining victory. - Sloka 36</li> <li>• After returning from battle, Rama goes to citizens on an elephant or a chariot and inquiries about their wellbeing as though they were his own kinsmen, like a father does to his sons. He asks about their wives and children, about the sacred fires, about their servants and students, always completely as per the due order. - Sloka 37, 38</li> <li>• Rama the best among men always asks us interrogatively thus: 'Are your disciples serving you by keenly performing their actions?' - Sloka 39</li> <li>• Rama feels very sad towards afflictions of men; and feels delighted in all functions celebrated by people on the occasions of child birth and the like, just as their own father does. - Sloka 40</li> <li>• Rama speaks only truth. He is a great hero. He serves elders. He kept the senses under control. Rama, who talks smilingly, protects righteousness in all ways. - Sloka 41</li> <li>• Rama duly procures beneficent deeds. He is not interested in wrangling talks. He is an orator like Brihaspati by his replies and rejoinders. - Sloka 42</li> <li>• Rama, who enchants the world, has beautiful eyebrows. He has red and broad eyes. He is absolutely like the God Vishnu himself in strength, heroism and valour. - Sloka 43</li> <li>• He knew the ins and outs of public administration. His senses are not afflicted by passion. He is capable of administering not only earth, but also the three worlds. - Sloka 44</li> <li>• Rama's anger or mercy is not arbitrary at any time. He kills those who are to be slain as per rules. He is not angered at the innocent. - Sloka 45</li> <li>• He gladly bestows wealth to those with whom he is satisfied. As the sun shines by his rays, Rama shines by his qualities that are peaceful, which are enchanting and delightful to men. - Sloka 46, 47</li> <li>• All people desire Rama, who is endowed with this wealth of qualities, who has true valour, who is equal to presiding deities like Devendra, to be their lord. - Sloka 48</li> <li>• Oh king Dasaratha! Rama is born to you as a son, because of your good fortune, for the welfare of this world. He has all the virtues befitting of a son, like Kasyapa, the son of Marichi. - Sloka 49</li> <li>• All people in the state including those in the capital as well as those in the nearby and in the far off places, pray for long life, health and strength of Rama of reputed nature - Slokas 50, 51</li> <li>• Oh best of kings, Dasaratha ! We shall see Rama adorned with princely kingdom. Your son Rama has the complexion of a black lotus flower and annihilates all his enemies. Let the wish of the people be fulfilled by your grace. - Sloka 53</li> <li>• Oh fulfiller of people's desires, Dasaratha! For our benefit, you gladly and immediately inaugurate your son Rama, who is equal to Vishnu, who is interested in the welfare of the entire world and who is possessing the best of virtues. - Sloka 54</li> </ul>
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## Results and Discussions

**Table 6:** Effects of Mars, Rahu and Jupiter's antardasas in Saturn mahadasa and Ketu, Venus antardasas in Ketu mahadasa from Brihat Parashara Hora Shastra compared with Lord Sri Rama's life events as detailed by Sage Valimiki's Ramayana

Brihat Parashara Hora Shastra	Sage Valimiki's Ramayana
<ul style="list-style-type: none"> <li>• As per Fig-2 - Mars antardasa in Saturn mahadasa: Effects like enjoyments, gain of wealth, reverence from the king (government), gain of conveyances, clothes and ornaments, attainment of the position of a Commander of the Army, increase in agricultural and cattle wealth, construction of a new house happiness to kinsmen, will be derived from the very commencement of the Antardasa of Mars in the Dasa of Saturn, if Mars be in his sign of exaltation, in his own sign or be associated with the lord of the Ascendant or the Dasa lord (Saturn).</li> <li>• As per Fig-3 - Rahu antardasa in Saturn mahadasa: Enjoyment, gains of wealth, increase in agricultural production, devotion to deities and Brahmans, pilgrimage to holy places increase in cattle wealth,</li> </ul>	<ul style="list-style-type: none"> <li>• Lord Rama had exalted Mars in his birth chart in Capricorn (Fig-1). With reference to Table-5, he has attained all the comforts and position as mentioned in Fig-2 during Mars's antardasa in Saturn's mahadasa due to Mars's placement.</li> <li>• Lord Rama had Rahu in Virgo (own sign) in his birth chart (Fig-1). With reference to Table-5, he has attained all the comforts and position as mentioned in Fig-3 and Fig-4 during Rahu's antardasa in Saturn's mahadasa due to Rahu's placement.</li> <li>• Lord Rama had exalted Jupiter in Cancer (ascendant) in his birth chart (Fig-1), which means that, Jupiter in his birth chart</li> </ul>

wellbeing in the family will be the results at the commencement of the Antardasa if Rahu be associated with the lord of the Ascendant or a yogakaraka planet, be in his sign of exaltation, or in his. Own sign (Virgo) or be in kendra or the 11th from the Ascendant or the lord of the Dasa (Saturn). There will be cordiality with the king and happiness from friends in the middle portion of the Antardasa.

- As per Fig-4 - Rahu antardasa in Saturn mahadasa: There will be acquisition of elephants, opulence and glory, cordial relations with the king (government), gains of valuable clothes, if Rahu be in Aries, Virgo, Cancer, Taurus Pisces or Sagittarius.
- As per Fig-5 - Jupiter antardasa in Saturn mahadasa: Effects like success all round, wellbeing in the family, gain of conveyances ornaments and clothes by the beneficence of the king (government), reverence, devotion to deities and the preceptor, association with men of learning, happiness from wife and children etc., will be derived in the Antardasa of Jupiter in the Dasa of Saturn, if Jupiter be in kendra or trikona, be associated with the lord of the Ascendant, or be in his own sign or sign of exaltation.
- As per Fig-6 - Jupiter antardasa in Saturn mahadasa: There will be opulence and glory, happiness to wife, gains through the king (government), comforts of good food and clothes, religious mindedness, name and fame in the country, interest in Vedas and Vedanta, performance of religious sacrifices, giving grains etc. in charity, if Jupiter be in the 5<sup>th</sup>, the 9<sup>th</sup>, the 11<sup>th</sup>, the 2<sup>nd</sup> or kendra from the lord of the Dasa (Saturn).
- As per Fig-7 - Ketu antardasa in Ketu mahadasa: Effects like happiness from wife and children, recognition from the king (government) but mental agony, gain land, village etc., will be derived in the Antardasa of Ketu in own Dasa, if Ketu be in kendra or trikona from the Ascendant or be associated with the lord of the Ascendant, or be related to lords of the 9<sup>th</sup>, the 10<sup>th</sup> or the 4<sup>th</sup>.
- As per Fig-8 - Venus antardasa in Ketu mahadasa: Effects like beneficence from the king, good fortune, gain of clothes etc., recovery of lost kingdom (reinstatement in a high position in government), comforts of conveyances etc., visits to sacred shrines, gain of lands and villages by the beneficence of the king (government) will be derived in the Antardasa of Venus in the Dasa of Ketu, if Venus be in his sign of exaltation, in his own sign or be associated with the lord of the 10<sup>th</sup> in a kendra or trikona and there will be dawn of fortune if in such position he is associated with the lord of the 9<sup>th</sup> also.
- As per Fig-9 - Venus antardasa in Ketu mahadasa: Sound health, wellbeing in the family, gains of good food and conveyances etc., will be the results, if Venus be in kendra, trikona or the 11<sup>th</sup> from lord of Dasa (Ketu).

is also in Kendra and Trikona and was associated with lord of ascendant Moon in Cancer (Fig-1). With reference to Table-5, he has attained all the comforts and position as mentioned in Fig-5 and Fig-6 during Jupiter's antardasa in Saturn's mahadasa due to Jupiter's placement.

• Lord Rama had Ketu in Pisces in his birth chart (Fig-1), which means Ketu is 9<sup>th</sup> house from ascendant (as he is a Cancer ascendant) and Ketu is in Trikona. With reference to Table-5, he has attained all the comforts and position as mentioned in Fig-7 during Ketu's antardasa in Ketu's mahadasa due to Ketu's placement.

• Lord Rama had Venus in Pisces in his birth chart (Fig-1), which means Venus is in 9<sup>th</sup> from ascendant (as he is a Cancer ascendant) and Venus is in Trikona. With reference to Table-5, he has attained all the comforts and position as mentioned in Fig-8 and Fig-9 during Venus's antardasa in Ketu's mahadasa due to Venus's placement.

## Conclusion

- When king Dasaratha decided to coronate Lord Sri Rama, Mars was in peak exaltation at 28<sup>0</sup> in Capricorn and Jupiter was very close to peak exaltation at 4.77<sup>0</sup> in Cancer respectively. Refer to Fig-10 and Fig-12.
- As per Fig-12, Mars (exalted) in Capricorn and Jupiter in Cancer (very close to exaltation) aspecting each other means, rise in Career and hence for Lord Sri Rama, it is a promotion from being a king's son to coronation as prince.
- This particular planetary combination (Mars and Jupiter, ref Fig-12) brings imbalance in home environment which further leads to arguments and hard situations to handle for the native, in this case Lord Sri Rama.
- Further, such a planetary combination (Mars and Jupiter, ref Fig-12), also creates very strong and deep emotional bonding between the native, in this case Lord Sri Rama and his family members.
- Therefore, exalted Mars and Jupiter in transit influenced King Dasaratha to coronate Lord Sri Rama as prince of Ayodhya.

- The angle between Sun and Moon in Taurus was 0.6485<sup>0</sup> (ref Fig-12). This indicates that King Dasaratha thought about coronating Lord Sri Rama as prince of Ayodhya just after 1.111 hours of Amavasya ghatish.
- It is also very important to note and observe that, Lord Sri Rama was going through 2<sup>nd</sup> phase of Saturn's Sade Sati as this particular situation (as Saturn is in Cancer, ref Fig-12).
- We will be exploring effects of Saturn's Sade Sati in Ketu mahadasa upon Lord Sri Rama's life in our next research paper.

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University of Applied Vedic Sciences (Online) [waiting for approval from USA University System], [www.vedas.university](http://www.vedas.university)

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