

Arudha pada is one of the very important concepts of Jyotisha Shastra, which deals with the image of the individual (or any other entity). Even though this is clearly described by Maharishi Parashara in the chapter padadyaya and upapadyaya and also narrated by Maharishi Jaimini in Jaimini sutras, they are not widely used by main stream astrologers. This article strives to demystify the concepts and predictive value of the same, so that it can be understood and used by the astrologers to fine tune their predictions.

Calculation of Bhavapada

The pada of Lagna corresponds to the sign, arrived at by counting so many Signs from Lagna Lord, as he is away from the Lagna. Similarly padas for other Bhavas be known through their Lords. The word "pada" exclusively denotes the pada for Lagna. (BPHS 29.1 – 29.3)

The arudha (Pada Lagna) of the Ascendant (and other signs) is the sign obtained by counting as many signs from the Lord as it has progressed from the ascendant (or other sign). (JS 1.1.30)

The pada of the lagna (or lagna pada or Arudha lagna) is arrived at by counting the lagna lord from the lagna first and then counting as many signs from the lagna lord. This can be equated to a mirror and image of an object; where lagna lord is the mirror here, lagna is the object and lagna pada is the image of the lagna. Thus, Arudha of an house is the image of the house against the lord of the house.

The same Bhava or the 7th from it does not become its pada. When the pada falls in the same Bhava, the 10th there from be treated, as its pada. Similarly, when the 7th becomes the pada of a Bhava, the 4th from the original Bhava in question be treated, as its pada. If the ruler of a Bhava be in the 4th from the Bhava, then the very Bhava occupied be noted, as the Pada. (BPHS 29.4 – 29.5)

If the Lord of sign is in the fourth from it, the fourth house becomes the Arudha. (JS 1.1.31)

If the Lord of a sign is in the seventh from it, then the tenth house becomes the Arudha. (JS 1.1.32)

Since the image and the real object cannot be the same, similarly the arudha of a house cannot fall in the house itself. Here 7th house from the concerned house is also considered to be as real as the concerned house itself; hence the arudha cannot fall in the 7th house also. Thus, whenever the Arudha pada of a sign falls in the sign itself or the 7th from the sign, then the final arudha is arrived by counting 10 signs from the intermediate arudha.

Names

Names of the 12 Arudhas are

1. Lagnapada
2. Dhanapada
3. Vikramapada
4. Matrpada/ Sukhapada
5. Mantrapada/ Putrapada
6. Rogapada/ Shatrupada
7. Darapada/ Kalatrapada
8. Maranapada/ Mrtyupada
9. Pitrpada
10. Karmapada/ Rajyapada
11. Labhapada
12. Vyayapada

Calculation of Grahapada

Note the position of a Graha and see how many Signs away is its own Sign with reference to its position. Count so many Signs from the said own Sign and the resultant Sign will become the Arudha of the Graha. If a Graha owns two Signs, or, if a Sign is owned by two Grahas; consider the stronger and declare effects accordingly (BPHS 29.6- 29.7).

Like bhava pada is found by finding the image of the bhava against the bhava lord, the graha pada is found by finding the image of the graha against its sign. Thus count the number of signs from the Graha to its sign, then count as many signs from the concerned sign.

Arudha Lagna vs. Finances

If the 11th from Lagnapada is occupied, or aspected by planets, the native will be happy and rich. If a benefic is related to the eleventh from the Lagnapada, the wealth will come through various fair means; however a malefic will confer wealth through questionable means. If both benefics and malefics influence the eleventh, then sometimes the gains are from fair means and sometimes from questionable means or it can be both means simultaneously, based on the strength of the planets to confer results (with regards to the strength, we can use the shana-bala of the planet). If the planet in consideration is in exaltation, mulatrikona, own sign or friendly sign, there will be plenty of gains and plenty of happiness, commensurating the strength of the planets so placed. (BPHS 29.8 – 29.11)

A planet influencing¹ the eleventh house (from lagnapada) is the harbinger of prosperity (and indicates the sources of enrichment/wealth). Benefics influencing the 11th indicate gains through righteous means or legally acceptable methods. Malefics influencing the 11th indicate gains through questionable and illegal means. Exaltation, own sign placement etc. of the planet influencing should be considered. (JS 1.3.2- JS 1.3.5)

If a malefic planet aspecting/conjoining the eleventh (from Arudha lagna) simultaneously joins/aspect the sixth house, the income is surely from questionable means. The sources of such income have been indicated by Jaimini in subsequent verses. However, the sign and aspects should also be considered. Similarly, inferences can be made from the lord of eleventh house from Arudha lagna.

11th house is known as Labha bhava or the house of gains. If there are planets placed in or aspecting the 11th from Arudha Lagna, the native shall gain from the sources indicated by those planets. Thus if benefics aspect or associate with the 11th house from the arudha lagna, the gains shall from benefic means, while malefics influencing such house shall show gains from questionable means. The strength of planets influencing the 11th shall be in increasing order of lordship → aspect → placement.

The source of income shall be indicated in following ways:

1. The natural significations of the planets such as Jupiter related to priesthood, consulting, advising etc. Venus with things related to sea, gems, beauty items etc.
2. The relationship signified by the planets. Thus, if Sun is placed in the 11th from arudha lagna, the native shall gain from the govt., father etc.
3. The relationships signified by the movable significations (chara karakatva) of the planets. Thus, if darakaraka is placed in the 11th from AL, there can be gains from wife or partnership.

¹ Influence should be understood as placement at, conjunction with or aspect on a sign or a planet.

4. Upagrahas can also influence the source of income. Thus Gulika's or Mandi's placement can show gain from poisonous materials etc.
5. Placement of other arudha padas show gains due to influence of the things related to such arudha padas².

If the planet is exalted or debilitated, a high level of income is indicated; if in own sign above average income; if in friendly signs, average income and in inimical signs, below average income. Following table can be used for judging the quantum of gains.

Planetary Dignities				
Planet	Exaltation/ Debilitation	Own Sign	Friends	Friendly Sign
Sun	Aries/Libra	Leo	Jupiter	Sagittarius, Pisces
Moon	Taurus/ Scorpio	Cancer	Mercury & Jupiter	Virgo, Gemini Sagittarius, Pisces
Mars	Capricorn/ Cancer	Aries Scorpio	Mercury & Venus	Virgo, Gemini Taurus, Libra
Mercury	Virgo/ Pisces	Gemini, Virgo	All planets excluding Sun	All signs except Leo
Jupiter	Cancer/ Capricorn	Sagittarius, Pisces	All planets excluding Mars	All signs except Aries & Scorpio
Venus	Pisces/ Virgo	Taurus, Libra	All planets excluding Sun & Moon	All signs except Leo & Cancer
Saturn	Libra/ Aries	Capricorn, Aquarius	Mercury Jupiter Venus	Taurus, Libra, Gemini, Virgo, Pisces, Sagittarius
Rahu	Gemini/ Sagittarius	Aquarius	Venus, Saturn Jupiter, Mercury	Libra, Capricorn Virgo, Gemini, Pisces, Sagittarius
Ketu	Sagittarius	Scorpio	Sun, Moon	Leo, Cancer, Aries,

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If the 12th from Lagnapada is not aspected, as the 11th from Lagna Pada receives a Drishti from a Graha, then the gains will be uninterrupted (BPHS 29.12)

12th house is the house of losses or Vyaya bhava. It shows the nature of expenses. If there are more planets influencing the 12th house either by placement or aspect or lordship, than 11th house, the house of gains, then the expenditure shall be more than the income. However, if more planets influence the 11th, as compared to 12th, income shall be more than expenditure and there shall be saving.

Astakavarga can also be studied in this context, if there are more rekhas in the 11th house than 12th house in sarvastakavarga, the gains shall be higher than expenses.

Quantum of gains

The quantum of gains will correspond to the number of Grahas placed in the 11th from the Lagnapada aspect 11th from the Lagnapada.

If there is Argala for the said 11th, there will be more gains, while a benefic Argala will bring still more gains. If the said benefic,

² This requires research to establish.

causing Argala is in his exaltation Sign, the gains will be still higher. If the said 11th receives a Drishti from a benefic from Lagna, the 9th etc., gains will increase in the ascending order. In all these cases, the 12th from the Lagnapada should simultaneously be free from malefic association. A benefic, placed in Lagna, giving a Drishti to the 11th from Arudha Lagna will be still beneficial. If the Drishti is from the 9th from Lagna, it will confer much more gains. (BPHS 29.13 – 29.15)

The quantum of gains can be seen from the number of planets influencing the 11th house from Lagnapada. The influence could be due to placement, aspect or argala. There are two more considerations to this; which are houses from where the planets are aspecting or having argala and the dignity of the influencing planets. If the planets aspecting or giving argala on the 11th from Lagnapada are placed in the Lagna or the 9th house (from lagna), the gains shall be substantially higher. Similarly, if the influencing planets are placed in either exaltation, mulatrikona or own sign or friendly sign, the gains are higher too. Thus the proportion of the quantum can be understood by studying the houses involved as well as the dignity of the influencing planets.

This is to note that the aspecting planets as well as the argala causing planet shall bring the houses (from Lagna) it is placed in also into the picture and they (the houses) shall also influence the source of gains.

If the 12th from Lagna Pada receives a Drishti from, or is in conjunction with both benefics and malefics, there will be abundant earnings, but plenty of expenses. The benefic will cause through fair means, malefic through unfair means and mixed Grahas through both fair and unfair means. (BPHS 29.16 – 29.17)

Planets conjoining or aspecting the twelfth house from Arudha lagna cause losses and expenses. (JS 1.3.6)

The sources of expenses can be shown by the 12th from the lagna pada. The planets which show different sources of income while influencing the 11th from lagna pada shall show sources of expenditure while placed in the 12th.

If the 12th from Lagna Pada is conjunct Sun, Venus or Rahu, there will be loss of wealth through the king. Moon, giving a Drishti to the trio mentioned above, will specifically cause more such losses. If Mercury is in the 12th from Lagna Pada and is yuti with, or receives a Drishti from a benefic, there will be expenses through paternal relatives. A malefic so related to the said Mercury will cause loss of wealth through disputes. If Jupiter is in the 12th from Lagna Pada, receiving a Drishti from others, the expenses will be through taxes. If Saturn is in the 12th from Lagna Pada along with Mars and receives a Drishti from others, the expenses will be through one's co-born. (BPHS 29.18 – 29.21)

The Sun, Rahu & Venus influencing the twelfth house show losses/expenses due to the king. (JS 1.3.7)

The king in today's context should imply Government, and top politicians in power if it is the Sun. Government action like penalty payments; fines etc are indicated by Rahu. Venus indicates expenses on entertainment etc of middle & lower level bureaucrats.

If the Moon also aspects the twelfth house (with the Sun, Venus or Rahu) these losses are sure to accrue. (JS 1.3.8)

The lunar aspect/conjunction of the twelfth from Arudha lagna will cause trouble from the 'king' provided either one or more of the Sun, Venus or Rahu also aspects/conjoins the twelfth house.

Jupiter aspecting or conjoining the twelfth shows expenses on account of taxes, tolls etc. (JS 1.3.9)

Mars and/or Saturn aspecting (or conjoining) the twelfth shows losses through younger and /or elder brothers (or co-borns) respectively. (JS 1.3.10)

Mercury aspecting or conjoining the twelfth indicates losses through litigations or due to cousins and other relatives. (JS 1.3.11)

In these slokas, maharishi Parashara gives the sources of expenses by various planets. In no way this list is comprehensive and the learned astrologers need to use their knowledge of planetary significations to know the possible sources of expenses. However this list serves as a guideline. The sources of expenses indicated by various planets are as follows:

Sun, Venus or Rahu: Losses through king (govt. fines or penalties). The aspect of Moon on this combination confirms this. It should be noted that even if one planet among Sun, Venus or Rahu is placed in the 12th aspected by Moon, the native has to pay heavy fines to the govt.

Mercury represents relatives (paternal) and presence of Mercury in the 12th can indicate losses due to paternal relatives; however if such Mercury is afflicted by malefics, then the person can lose money due to court cases and disputes. This is to note here that, if malefics afflict the planets in the 12th, the expenditure shall be due to some troubles, where the native is forced to spend, whereas aspect of benefics shall make the nature of expenditure something benevolent.

Jupiter is the karaka for wealth and if it is placed in the 12th (or otherwise influence) then the source shall be due to payments of taxes. Even though payment of taxes is a regular feature for most nations; in such cases, this would mean that the native has to pay exorbitantly heavy taxes.

Mars and Saturn rules one younger or elder co-borns and influence of these planets show expenses due to younger or elder co-borns.

Thus in these slokas, Maharishi Parashara not only gave the indications on the nature of expenses related to different planets, he also indicated that:

1. The sources can be seen from the natural significations of the planets.
2. Aspect of benefics shows milder forms of expenses whereas aspect of malefics shows harsher forms of expenses
3. The relations shown by the planets can contribute to the sources of expenses such as Sun- father, Moon- mother, Mars- younger siblings etc.

Whatever sources of expenses are indicated above with reference to the 12th from Lagna Pada, gains through similar sources will occur, if Labh Bhava so features with reference to Lagna Pada. (BPHS 29.22)

The sources of expenses (indicated in Stanza 1.3.7. to 1.3.11) will indicate the sources of gains if the concerned planets are in the eleventh house. (JS 1.3.12)

The sources of gains can be similarly found, as the sources of expenses, if the planets influence the 11th from lagna pada.

7th from Lagna pada

7th sign from the Lagna or the Arudha Lagna goes by the term of Dwara or door. It is said that the soul enters the world from the 7th and sits in the Lagna and also it leaves the world from the 7th house. Similarly, the perception of the native goes by the 7th from Arudha

Lagna. It can be said that whatever the native does (as shown by the arudha lagna), the key to that is in the 7th from arudha lagna. Malefics in the 7th from AL can cause severe blockades whereas benefics becomes the foremost supporters.

If Rahu or Ketu is placed in the 7th from Lagna Pada, the native will be troubled by disorders of the stomach, or by fire. (BPHS 29.23)

Rahu or Ketu in the seventh house (from Arudha lagna) indicates diseases in the stomach region. (JS 1.3.13)

Digestive fire is governed by Sun and in a horoscope, affliction to Sun can show digestive troubles or acidity. Nodes are known for afflicting Sun and causing eclipses. If they are placed in the 7th from lagna pada, it causes disturbances related to fire in the native's life. This can manifest in terms of digestive troubles or other troubles related to fire.

Maharishi Jaimini qualifies it further saying that, there shall be stomach disorder. This can be further understood as the planets and signs influencing the nodes in the seventh house indicate the specific part of the middle body or stomach. For example, Jupiter aspecting Rahu in the seventh would indicate liver complaints.

This sloka gives us a clue on how to treat the placement of other malefics in the 7th from lagna pada. Whenever a malefic is placed in the 7th, it shows trouble due to affliction of body parts represented by its enemies. Thus, if Saturn is placed, the native can have bone related troubles (ruled by Sun) or if Sun is placed, the native can have nerve troubles (ruled by Saturn).

Placement of benefics in the 7th is extremely auspicious.

Should there be Ketu in the 7th from Lagna Pada, receiving a Drishti from, or being yuti with another malefic, the native will be adventurous, will have (prematurely) grey hair and a big male organ. (BPHS 29.24)

Ketu in the seventh house indicates prematurely graying hair or an elongated penis. (JS 1.3.14)³

Presence any of Jupiter, Venus or/ and Moon be in the 7th from Lagna Pada, the native will be very wealthy. (BPHS 29.25)

Moon, Jupiter or Venus in the seventh cause prosperity and wealth. (JS 1.3.15)

Benefics such as Jupiter, Venus or Moon are extremely auspicious and confer great wealth to the native. In addition, Jupiter and Moon in the 7th from AL can give undying fame.

Whether a benefic, or a malefic, if be exalted in the 7th from Lagna Pada, the native will be affluent and be famous. (BPHS 29.26)

Exalted planets in the seventh house also bring in wealth and prosperity. (JS 1.3.16)

Malefics when exalted give very auspicious results as it loses its sting of maleficence. If such planets are placed in the 7th from lagna pada, the native becomes affluent and famous. While benefics are exalted in

³ For sutras 1.3.14 to 1.3.16, Pt. Sanjay Rath applied the planetary combinations on the 2nd house. However since the sutras follow 1.3.13, which categorically mentions placement of the nodes in 7th house, I am inclined to consider them to be in 7th house instead. This is also supported by Maharishi Parashara in verses 23 to 26.

However, in Maharishi Parashara mentions in verse 27 that whatever is applicable to 7th from Lagnapada, can be applied to 2nd as well. Thus, Pt. Rath's interpretation is equally valid.

the 7th from AL, it is extremely auspicious as it make them even greater benefics and confer wealth and fame to the native. This can be extended to placement of the planets in Mulatrikona, Own house or friendly house.

On the contrary, if the malefics are debilitated in the 7th, it can cause havoc in the life of the native. Benefics debilitated in the 7th shall also become inauspicious, however to a lesser degree than the malefics.

2nd from Lagnapada

O Brahmin, these Yogas, as narrated by me with reference to the 7th from Lagna Pada, should also be considered from the 2nd of Lagna Pada. (BPHS 29.27)

Like the 7th from the lagna pada has the ability to block the resources reaching the lagna pada, 2nd house from lagna pada is equally important since it is the sustainer of the lagna pada. Benefics placed here shall have benefic argala on the lagna pada and shall show rise of the lagna pada, while malefics here shall show fall and death of the lagna pada.

Anyone of Mercury, Jupiter and Venus being exalted in the 2nd from Lagna can make the native rich. (BPHS 29.28)

Moon, Jupiter or Venus in the second cause prosperity and wealth. (JS 1.3.15)

Exalted planets in the second house also bring in wealth and prosperity. (JS 1.3.16)

Like the 7th from Lagna pada, presence of strong benefics in the 2nd from lagna pada is a great boon as it confers great riches to the native. In addition to this, Maharishi Jaimini adds that even if an exaltaed planer is placed in the 2nd from Arudha Lagna, it can bring wealth and prosperity. Since, it is already said that benefics in the 2nd can bring prosperity, it is understood from 1.3.16 sutra of Maharishi Jaimini, that malefics placed in exaltation in the 2nd can also bring riches.

However, when stanza 29.28 of BPHS is read inconjunction with sutra 1.3.16 of JS, it is understood that debilitated or afflicted planets (even benefics) in the 2nd house from lagnapada can be disasterous to native's finances.

While Maharishi Parashara chose to include Mercury in the wealth giving combination, in addition to Jupiter and Venus; Maharishi Jamini chose to include Moon in the list. Thus to generalise it, we can say that all the benefics Jupiter, Venus, Mercury & Moon, while placed in the 2nd with strength shall bring enormous riches. All classics unanimously agree that unassociated Mercury (not associated with malefics) and Moon with strong paksha bala (Shukla Ekadasi to Krsna Panchami) are considered to be strong.

The Yogas so far stated by me with reference to Lagna Pada be similarly evaluated from Karakamsa as well. (BPHS 29.29)

The verses pertaining to Swamsa (1.2.XX) also apply to the Arudha lagna. (JS 1.3.17)

This is very important statement whereby Maharishi asks as the Jyotisha to see the wealth from the 2nd from karakamsa as well. Even though lagna pada and karakamsa are very different in their nature, they can show similar things. The only difference would be, how much resources he is given due to his past merit need to be seen from karakamsa, whereas how much the native make out of the current situations are to be seen from the 2nd from lagna pada.

If Mercury is in the 2nd from lagnapada, the native will Lord over the whole country. Venus in the 2nd from lagnapada will make one a poet or a speaker. (BPHS 29.30)

When Mercury is well placed in the 2nd house from the lagna, it can bestow the native lordship over a whole country. However, this needs to be studied with other rajayogas in the horoscope. In the event of absence of strong rajayoga in a horoscope, this might only give wealth and not lordship over a country or a region.

In addition to bestow wealth on the native Venus's placement in the 2nd from Lagnapada can confer eloquence in speech or the native can become poetic too. This should be noted that Venus, influencing the trines to the navamsa lagna or karakamsa can also bestow similar traits on the native.

Lagna Pada vs. Darapada / Dhanapada

--- BPHS---

If the Darapada falls in an angle, or in a trine, counted from Lagnapada, or, if Lagnapada and Darapada both have strong Grahas, the native will be rich and be famous in his country.

If the Darapada falls in the 6th, 8th or 12th from Lagnapada, then the native will be poor.

If Lagnapada and the 7th therefrom, or an angle, a trine, an Upachaya therefrom is occupied by a strong Graha, there will be happiness between the husband and wife.

If Lagnapada and Darapada are mutually in Kendras, or Konas, there will be amity between the couple. If these be in mutually 6th, 8th or 12th, doubtlessly mutual enmity will crop up.

O Brahmin! Similarly mutual relationship, or gain, or loss through son etc. are known, based on Lagnapada and the relative Bhavapada.

If Lagnapada and Darapada are in mutual Kendra, or 3rd and 11th, or in Konas, the native will be a king, ruling the earth.

Similar deductions are made with reference to mutual positions of Lagnapada and Dhanapada. (BPHS 29.30 – 29.37)

--- Jaimini Sutras---

The darapada in a quadrant or trine (from Arudha Lagna) brings the blessing of Sri Devi (i.e. prosperity & good fortune). (JS 1.3.18)

If the darapada is in other houses (other than quadrant/trines), the native is unfortunate. (JS 1.3.19)

The darapada in a quadrant or trine from Arudha Lagna indicates martial harmony and physical compatibility. (JS 1.3.20)

The darapada in the sixth, eight or twelfth houses from Arudha Lagna makes the couple inimically disposed towards each other. (JS 1.3.21)

The pada of the the 7th house from Lagna is known as Darapada. Since 7th from lagna represents, marriage, partnership and trade (business), its arudhapada represents similar things. Thus darapada rules trade and finances and also physical compatibility between the native and the spouse.

The placement of the darapada from the Lagnapada can be judged for financial gains from trade & commercial activites as well as the physical felicity between the couples.

Among the relationships between two entities, quadrant placement represents mutual help and working relationship. Similarly, placement in mutual trines represent, sharing the same motive, goals and objectives. On the contrary placement in 6th and 8th from each other represents strifes and struggles. Among the remaining relationships, while mutual placement in the 3rd and 11th represents a filial and friendly relationship; placement in the 2nd and 12th of each other represents some kind of indifference in attitude.

Both Maharishi Parashara and Jaimini give clues to finances as well as relationship issues from mutual placement of Lagnapada and Darapada.

If the darapada is in a quadrant or trine from Arudha Lagna, it augurs financial prosperity and physical felicity with spouse. If the darapada is in the sixth, eighth or twelfth from Arudha Lagna, not only the native suffers poverty⁴, but there shall be physical compatibility issues with the spouse.

Maharishi Parashara says that if Lagnapada and Darapada are in mutual Kendra, or 3rd and 11th, or in Konas, the native will be a king, ruling the earth. If we consider the essence of the stanza, we see that Maharishi wanted to say that the placement of mutual placement of the Lagnapada and darapada in quadrant, trine or 3rd / 11th position is a fortunate combination for finances. However w.r.t. relationship, Maharishi is silent. However, we can understand such relationship to be cordial and friendly.

One important concept which Maharishi highlighted is that relationships with different relations and also loss can gains from them can be known from the mutual placement of the related Bhavapada and Lagnapada. Thus the relationship with children can be known from placement of purtrapada (also known as mantrapad) from Lagnapada. Similarly, relationship with father can be known from placement of pitrapada from Lagnapada.

Good fortune should be deduced if the Lagnapada or the seventh thereof have unobstructed Argala. (JS 1.3.22)

Benefics causing unobstructed argala on the Lagnapada or the seventh thereof give wealth and prosperity. (JS 1.3.23)

Planets placed in the 2nd, 4th and 11th cause argala on a house or planet, which go by the name dharnargala, suhargala and labhargala, respectively. Planets placed in the mentioned houses counted in reverse direction cause obstruction to argala. Thus, planets in 12th cause obstruction to 2nd, 10th cause obstruction to 4th and 3rd cause obstruction to the 11th. In addition, malefics placed in the 3rd cause argala which do not have any obstruction. The obstruction to the argalas goes by the name of Virodhargala (virodha means opposition.). For an argala to be effective, the argala must be stronger than the virodhargala

Planets, both benefic and malefic causing unobstructed argala on a house or karaka promote its significations either by good or foul means, depending on the planets causing argala. If natural benefics are involved the means employed are fair and the fruits thereof are wealth, prosperity and well being. However, if natural malefics are involved foul means are used to achieve the objective of the concerned house or karaka and the fruits thereof, which, in the long run, are bound to be adverse.

If the Moon is aspected or conjoined by Venus or, if Venus is in the 3rd / 11th from the Moon, vahana yoga is formed. (JS 1.3.28)

⁴ Usually the native suffers poverty or financial stress at the time of marriage or at the point of marriage.

In addition to Moon, placement of Venus in the 3rd or 11th from lagnapada can also cause vahana yoga.

Mars, Venus and Ketu in mutual aspect or conjunction or in 3rd/ 11th form Vaitanika yoga. (JS 1.3.29)

Vaitanika is the umbrella carried by a monk and could also imply the bearing of religious symbols. This can represent luxuries attendant upon one bearing the Royal insignia. This yoga should also be studied from the Lagnapada.

If the 2nd, 4th, 5th, 8th and 9th bhavas (from lagnapada) are conjoined by benefics, Rajayoga results. (JS 1.3.30)

Malefics in the 3rd and 6th (from lagnapada) give similar results (i.e. produces Rajayoga). (JS 1.3.31)

In the following sutras, Maharishi Jaimini gives clues of formation of rajayoga, reckoned from Lagnapada. For the rajayoga to occur, benefics should be placed in the 2nd house of wealth and sustenance, 4th house of happiness, 5th house of power and authority, 8th house of inheritance or 9th house of fortune. Malefics so placed can be detrimental to finances and social status of the native.

Malefics should ideally be placed in the 3rd house of valour and initiatives or the 6th house of dominance, so that the native win over persons and situations and all social battle, which are necessary to enhance one's social status and position. Benefics so placed can make a person saint, who completely denounces materialism and actively pursue spiritual life.

Rajyoga are indicated (in a similar manner) by planets from the Lord of Arudha Lagna or its seventh house. (JS 1.3.32)

The sign occupied by the Lord of the ascendant is called Paka Lagna (fruits of the lagna); the sign occupied the Lord of lagnapada is called Paka lagnapada and the sign occupied by the lord of the seventh from lagnapada is called Paka lagnapada saptama.

If benefics occupy the 2nd, 4th, 5th 8th and 9th houses or malefics occupy the 3rd and 6th houses from paka lagnapada or paka Lagnapada saptama, Rajyoga results.

The paka of a sign gives strength to that sign and is the foremost protector of that sign. This is the place where the intelligence resides, which shall guide the fruits to the concerned sign. Thus in addition to Lagnapada, the rajayoga can similarly occur from the paka Lagnapada. Similar things can be understood from paka lagnapada saptama, which also has a strong bearing on the finances of the native.

Mixed planets reduces the Rajyoga (JS 1.3.33)

Benefics should be in the 2nd, 4th, 5th, 8th and 9th houses while malefics should be in the 3rd & 6th houses. If both benefics and malefics are present, the Rajyoga is proportionately reduced.

If malefics are in the 2nd, 4th, 5th, 8th or 9th houses as benefics are in the 3rd & 6th houses, poverty is indicated. (JS 1.3.34)

To judge the quantum of rajayoga or poverty, Pt. Rath suggests a mathematical model in his books Jaimini Sutras. This is as follows:

The planets have the following numerical values: Sun (1) Moon (1 or 3 depending on its pakashabala i.e. from sukla ekadasi to krsna panchami 3 points); Mars (1); Mercury (1); Jupiter (3); Venus (2); Saturn (2); Rahu (3); Ketu (2);

Add the numerical values of the benefics in 2nd, 4th, 5th, 8th & 9th houses and malefics in 3rd & 6th and subtract the values of the benefics in 3rd & 6th and malefics in 2nd, 4th, 5th, 8th & 9th houses.

The net balance, if positive, indicates wealth & prosperity, and if negative, it indicates losses and poverty.

This exercise should be carried out from the Arudha Lagna, the seventh house, Paka Arudha Lagna and Paka Arudha Saptama.

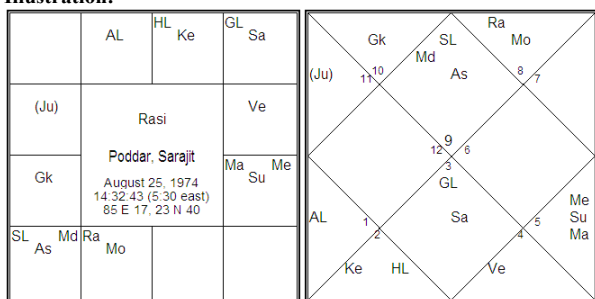
In my opinion following weightage should be given to the various starting points:

1. Lagnapada: 50
2. Paka Lagnapada: 25
3. Paka Lagnapada Saptama: 25

Thus final result shall be:

Total weighted value = 0.5 * Lagnapada total + 0.25 * Paka Lagnapada total + 0.25 * Paka Lagnapada Saptama total

Illustration:



As: 9 Sg 30 Su: 8 Le 17 (GK) Mo: 16 Sc 38 (PIK) Ma: 24 Le 41 (AK)
 Me: 16 Le 02 (PK) Ju (R): 20 Aq 52 (BK) Ve: 19 Cn 12 (MK) Sa: 21 Ge 36 (AmK)
 Ra: 21 Sc 54 (DK) Ke: 21 Ta 54 HL: 10 Ta 18 GL: 28 Ge 52

Lagnapada: Aries:

Benefics +ve; Malefics -ve

2	Ketu	-	2
4	Venus	+	2
5	Mars	-	1
	Sun	-	1
	Merc	+	1
8	Rahu	-	3
	Moon	+	2
9	n.a.	n.a.	n.a.

Total = +5 - 7 = -2

Malefics -ve; Benefics +ve

3	Saturn	+	2
6	n.a.	n.a.	n.a.

Total = +2
Grand total = -2 + 2 = 0

Paka Lagnapada: Leo

Benefics +ve; Malefics -ve

2	n.a.		
4	Rahu	-	3
	Moon	+	2
5	n.a.		
8	n.a.		
9	n.a.		

Total = +2 - 3 = -1

Malefics +ve; Benefics -ve

3	n.a.		
6	n.a.		

Total = 0
Grand total = -1

Paka Lagnapada Saptama: Cancer

Benefics +ve; Malefics -ve

2	Mars	-	1
	Sun	-	1
	Merc	+	1
4	n.a.		
5	Rahu	-	3
	Moon	+	2
8	Jupiter	+	3
9	n.a.		

Total = +6 - 5 = +1

Malefics -ve; Benefics +ve

3	n.a.		
6	n.a.		

Total = 0
Grand total = +1

Total weighted value = .5 * 0 + .25 * -1 + .25 * +1 = 0

Conclusion: The native shall neither be extremely wealthy nor shall suffer poverty. This shows balanced wealth for the native.

If the Jupiter, Venus or the Moon is present in the fifth house (from lagnapada or its seventh house or Paka Lagnapada or Paka Lagnapada Saptama) the native becomes a Govt. authority or emissary. (JS 1.3.35)

The fifth house deals with authority from the king (in the present context it can be construed as government). If a benefics is present, the person is appointed by Government. Benefic influences on the 5th from the mentioned places bestow rajayoga on the native and the native holds an authoritative and influential position in the government.

If malefics are in the 3rd & 6th houses instead, the native joins the armed forces. (JS 1.3.36)

Malefics in 3rd and 6th houses bestow valors and the ability to win over enemies respectively. Thus the native do well in the profession related to as army or police. In other professions, the native takes up activities which are more challenging and require winning over oppositions such as marketing or sales executives.

If the lord of the lagnapada is in the 3rd or 6th houses or if the lords of the 3rd or 6th houses aspects the lagnapada or if the lord of the fifth aspects the lagnapada, the native aspires for knowledge (and is intelligent). (JS 1.3.37)

The third and sixth houses of the zodiac are ruled by Mercury the planet of intelligence. Hence, if in any chart, the lord of the lagnapada joins or aspect the 3rd & 6th houses or their lords, the native is intelligent and aspires for wisdom & knowledge.

Similarly the fifth house of the natural zodiac is ruled by the Sun and if, in any chart, the fifth lord aspects the ascendant, the native seeks knowledge in all matters.

Simultaneously, if the Sun is in the 5th house or Mercury is in the 3rd or 6th houses, the native is exceedingly intelligent.

If the lord of the fourth (from lagna) aspects the lagnapada, the native is happy & contented. (JS 1.3.38)

4th house is the sukhashthana or the house of happiness. The 4th lord is the protector of happiness and when it aspects the Lagnapada, it makes the native happy and contented.

If the lord of the eighth house (from lagna) aspects the lagnapada, the native is poverty stricken. (JS 1.3.39)

8th house is the house of results from past karma and naturally signified by the Saturn. It is one of the dusthana and if its lord aspects the lagna, the native is poverty stricken.

If the lord of the twelfth house (from lagna) aspects the lagnapada the native is a spend thrift. (JS 1.3.40)

12th house is the house of expenditure and losses and if its lord aspects the Lagnapada, the native becomes a spendthrift

The aspect of the lagna lord on lagnapada ensures physical felicity (JS 1.3.41)

Lagna is the house of health and if the lord of health aspects the lagnapada, the native enjoys good health.

From lagnapada, if equal number of planets are placed in any of the following pairs of houses viz 2nd & 12th, 5th & 9th, 8th & 6th, 3rd & 11th or 4th & 10th, Bandhana yoga is caused. If benefics aspect the bandhana yoga the trouble are temporary while malefics aspecting indicate punishment like beating with chains etc. (JS 1.3.42- 1.3.43)

This is based on the principle of equal argala and virodhargala on the lagna-pada cause bandhana yoga. Bandhana would mean any kind of arrest, seizure or imprisonment. Based on from where the yoga is happening, the results could be modified. If this happens from Lagna, the native could be physically imprisoned or placed under house arrest (if benefics are involved); however, if happens from Lagnapada, this can cause serious setback to the image and career of life.

If benefics are involved in the yoga, the trouble is temporary, while malefics involved in the yoga can cause corporal punishment. The nature of the planets involved in the yoga has a strong bearing on the nature of punishment. For example, Jupiter can show spiritual penance, vow of silence or house arrest; Mars or Sun show use of fire-arms etc; Saturn shows periods of long drawn pain or seclusion; Rahu shows beating or use of chemicals or ingenious mixtures and Venus can indicate escape from imprisonment.

Venus and Gaunapada aspected or conjoined by Rahu & the Sun cause blindness. (1.3.44)

Venus is the significator for eyes and conjunction or aspect of Rahu on Venus can cause eye diseases. Similarly the karaka for sight is the Sun and its association with upapada (gaunapada) can cause weak eye sight. Thus, when all the conditions are present, blindness is sure to occur.

It is experienced that whenever a planet is placed with the upapada, the senses ruled by the planet is weakened. Thus when Jupiter associates with upapada, the native suffers due to weaker hearing abilities and thus the speech might also get affected. Similarly, Mercury's association can cause weak smelling ability; Venus (or Moon) can cause weaker taste buds and Saturn's association can cause weaker touch and feel sensations. However this is to note that such weakening of senses can occur only when the said planets are afflicted.

Venus and Moon, either jointly or independently, aspecting or conjoining the first or the fourth house gives various luxuries and paraphernalia generally attendant upon royalty. (JS 1.3.45)

Venus and Moon, the two planets governed by the watery elements, rules over comfort and luxuries. If they either jointly or indendently

influence the Lagnapada or the fourth therefrom, the native is endowed with many luxuries.

The verses pertaining to Swamsa (Chapter 1 Quarter II) also apply to the Arudha Lagna. (JS 1.3.17)

Upapada (UL)

In chapter 30 of BPHS (Upapadadhayaya), Maharishi Parashara describes, how to judge upapada. He mentions that various things related to one's marriage and spouse can be judged from Upapada.

O Brahmin! Now I tell you about Upapada, the auspiciousness of which will confer on the native happiness from progeny, wife etc. The Pada of Lagna, as discussed earlier, is of prime importance. Upapada is calculated for the Bhava, following the natal Lagna. This Upapada is also called Gaunapada. O excellent of the Brahmins, if Upapada is yuti with, or receives a Drishti from a benefic Graha, one will obtain full happiness from progeny and spouse. Should the Upapada be in a malefic's Sign, or receives a Drishti from, or is yuti with a malefic, one will become an ascetic and go without a wife. If (in the said circumstances) there be a benefic Drishti (on Upapada, or the related malefic), or a yuti, deprival of spouse will not come to pass. In this case Sun, being exalted, or in a friendly Sign, is not a malefic. He is a malefic, if in debilitation, or in an enemy's Sign. (BPHS 30.1- 30.6)

Upapada has a strong bearing on marriage and progeny. Since legal offspring can only comeout from a lawful union, upapada shows any such lawful union. Maharishi says that it is also known as Gaunapada, which means something subsidiary or subordinate to the Lagnapada. This means that it is very important in horoscope analysis, however, is subsidiary to the importance to the Lagnapada.

If Upapada has benefic influences, the native is endowed with conjugal as well as filial happiness. However, if it is under malefic influences, the native shall be deprived of such happiness and shall lead a life of celibacy or asceticism. However if there are both benefic as well as malefic influenes, marriage shall come through, however, after delay or performance of remedies (shown by the benefics). While considering Sun, it is not considered as a malefic if it is placed in own sign, exaltation or fiendly signs.

In the modern context, the darapada should also be examined before predicting asceticism as there are many who remain Bachelors and are still in the social stream. Jupiter is the karaka for upapada as Venus is the karak for darapada.

This raises a pertinent question that, if Upapada decides on the marriage, then what is the importance of the 7th house. The answer to such question is that, 7th house in the rasi chart only shows the attitude of the native towards marriage as well as experiences related to marriage (since experiences are a function of attitude), while upapada shows the actual act of marriage. It is noteworthy to note that, 7th house from Navamsa Lagna shows the physical characteristics and nature of the spouse, eventhough many try to read them from the 7th from lagna in the rasi chart.

In addition, it should be noted that there are clear differences between upapada and darapada, the pada of the 7th house as it deals with the institution of marriage and children, while the darapada deals with the sexual appetite and the business/ finances in the chart. This differentiation is of vital importance in making predictions as, it is possible that young people may come together and still remain unmarried. There are also many people who have affairs outside marriage.

If the 2nd from Upapada is a benefic Sign, or receives a Drishti from, or is yuti with a benefic, the same good results (as for wife

and sons) will come to pass. If there is a Graha in the 2nd from Upapada in its debilitation Sign, or debilitation Navamsa, or is conjoined with a debilitated or malefic Graha, there will be destruction of wife. If the said occupant be in its exaltation Sign, or Navamsa, or receives a Drishti from another Graha, there will be many charming and virtuous wives. Oh Brahmin, if Mithun happens to be the 2nd from Upapada, then also there will be many wives. O excellent of the Brahmins, if the Upapada, or the 2nd therefrom be occupied by its own Lord, or, if the said Lord is in his other own Bhava, the death of wife will be at advanced age. (BPHS 30.7- 30.12)

If the second from upapada has malefic aspects or conjunctions the native loses his wife or renounces the world. If the second from upapada has beneficial conjunction/ aspect, Pravrajya / loss of spouse may not occur. If the planet in this second is debilitated, destruction of spouse occurs. If the planet in this second house is exalted there will be many wives (or wife will be long lived). If Gemini is in the second from upapada, the native has many wives. If the second is conjoined by its lord or its lord is placed elsewhere in own sign or in exaltation, loss of spouse, if at all, will be only in an advanced age. (JS 1.4.2- 1.4.8)

2nd from any house is the sustainer of that house. If either the 2nd lord from that house or the house is under malefic influences, the house comes under heavy affliction and dies pre-maturely. Hence 2nd lord becomes Maraka in a horoscope, more so if it is afflicted by malefics or debilitated. Thus if the 2nd from Upapada is under malefic benefic influences and the 2nd lord is strongly placed as well, the marriage shall sustain longer. However on the contrary, the 2nd is under affliction by malefics and 2nd lord is weak, there shall be separation. Eventhough Maharishi says that there shall be destruction of wife; it can be read as destruction of the marital bond and separation.

He further says that if Gemini happens to be 2nd house from Upapada, then there shall be many wives. It is known that Gemini in the natural zodiac represents the sexual relationships and immoral activities as well. Thus it is understood, why Gemini in the 2nd from Upapada can give multiple relationships.

If the fixed significator of wife is placed in its own sign, there will be loss of wife only at a later stage. If the Lord of Upapada or the fixed significator of wife is in exaltation, the wife will be from a noble family. Reverse will be the case, if he is debilitated. O Brahmin, if the 2nd from Upapada is related to a benefic, the wife will be beautiful, fortunate and virtuous. (BPHS 30.13- 30.15)

If the lord of upapada is exalted, spouse hails from the elite/ upper class. If the lord of upapada is debilitated, the spouse is from the lower class. If benefics join upapada the spouse is beautiful/handsome. (JS 1.4.9-1.4.11)

These verses qualifies of judging wife's longevity from the 2nd of Upapada, saying that if the fixed significator (Sthira karaka) of wife is placed in dignity (own house, exaltation or friendly sign), then wife's death cannot be predicted early (as mentioned in previous verses) , however there shall still be separation.

In these verses, Maharishi Parashara gives further clue on judging the family of the spouse from the lord of Upapada. If the lord of Upapada is placed in exaltation, then the family of the wife shall be noble and influential. On the contrary, if the lord is placed in debilitation, the family shall be poor and deprived. The placement of the lord in other signs such as own sign, friendly sign or enemy's sign need to be proportionally applied.

Maharishi Parashara says that the nature of the wife can be seen from the 2nd house of Upapada. If the 2nd is under benefic influences, the wife shall be of amicable nature and the reverse if it is under malefic influences. However, Maharishi Jaimini says that benefic influences

on the upapada (not the 2nd as mentioned by Maharishi Parashara) can give a beautiful or handsome spouse. From the differences it seems that the verse from BPHS is misinterpreted or might be corrupted and we need to rely to Jaimini Sutras for understanding the wife's nature. Even though it is mentioned that the planets shall influence the external appearance, it is more applicable on 7th from Navamsa Lagna instead. The influence of planets on Upapada shall indicate nature of the spouse and other traits instead.

If Saturn and Rahu are in the 2nd from Upapada, the native will lose his wife on account of calumny, or through death. The native's wife will be troubled by disorder of blood, leucorrhoea (Pradar) etc., if Venus and Ketu are in the 2nd from Upapada. Mercury with Ketu in the 2nd from Upapada will cause breakage of bones, while Rahu, Saturn and Sun will cause distress of bones. Mercury and Rahu in the 2nd from Upapada will give a stout-bodied wife. If the 2nd from Upapada happens to be one of Mercury's Signs and is tenanted by Mars and Saturn, the wife of the native will suffer from nasal disorders. Similarly a Sign of Mars, becoming the 2nd from Upapada and occupied by Mars and Saturn, will cause nasal disorders to one's wife. Jupiter and Saturn will, if be in the 2nd from Upapada, causes disorders of ears and/or eyes to the wife. If Mercury and Mars are placed in the 2nd from Upapada other than their own Signs, or, if Rahu is with Jupiter in the 2nd from Upapada, the native's wife will suffer from dental disorders. Saturn and Rahu together in one of Saturn's Signs cause lameness or windy disorders to the native's wife. These evils will not come to pass, if there happens to be a Yuti with or a Drishti from a benefic (or from another benefic in the case of affliction being caused by a benefic). (BPHS 30.16- 30.22)

If the second from upapada has the conjunction of Rahu and Saturn the native may either lose or desert his wife due to a scandal. If the second has a conjunction of Venus and Ketu, blood complications/ disorder will be seen. Mercury & Ketu joining in the second indicate decay of bones or breaking on bones of spouse in accidents etc. Saturn, Rahu and the Sun in the second gives dangerous fevers (that could also be fatal) to the spouse. Mercury in the second with Ketu will indicate a corpulent spouse. If the second from upapada is a Mercurial sign with Saturn or Mars in it, nasal problems are indicated for spouse. If the second from upapada is a sign of Mars with either Mars or Saturn, spouse will have similar problems (nasal disorders). Jupiter and Saturn associating in the second from upapada show ear complaints or nervous disorders of the spouse. Jupiter and Rahu in the second from upapada indicate dental problems of spouse. Saturn and Rahu in the second from upapada in Aquarius or Pisces indicate lameness and flatulence etc. respectively for spouse. (JS 1.4.12- 1.4.21)

Beneficial aspects on the conjunction given in the pervious stanza mitigate the negative results. (JS 1.4.22)

Since, 2nd from Upapada has a strong bearing on the length of married life, it shows the nature of diseases or troubles the spouse might be suffering, if it is under malefic influences. Even though these troubles are said for 2nd from upapada, I think that these have more universal application and can be used to see the troubles to spouse by judging the influences on the 2nd from 7th house in Rasi and Navamsa as well.

If 2nd from Upapada is under malefic influences, the spouse shall suffer from multitude of diseases, which are given as follows:

Planets	Results
Saturn & Rahu	The influence of Saturn and Rahu, on the 2 nd from Upapada is considered to be extremely inauspicious since they are extremely inimical to the significator of Upapada, Jupiter. Whenever they influence the 2 nd from Upapada, the native might desert the spouse due to some kind of scandal or other distressful events. There could also be death of spouse as mentioned by

Planets	Results
	<p>Maharishi Parashara.</p> <p>Maharishi Jaimini says that when Saturn and Rahu influence the second from upapada in Aquarius, it can indicate lameness. Parashara even adds Capricorn to the list of signs which can give lameness.</p> <p>When the association happens in Pisces, it indicates windy complaints. Maharishi Parashara says this can happen in Saturnine signs, however I am more inclined to go by Maharishi Jaimini who says that the complaints can happen in Pisces only. This is because the Pisces – Virgo axis has a strong bearing on the stomach disorders and Jupiter, the lord of Pisces rules over digestion.</p>
Saturn, Rahu & Sun	<p>Bone disorder, which could be weak and brittle bones (osteoporosis) or arthritis (pain in joints) etc.</p> <p>Sun is the ruler of Bones and Saturn and Rahu's affliction of Sun; being extremely inimical towards it can adversely affect bones.</p> <p>In addition Maharishi Jaimini says that this combination can cause life threatening fevers.</p>
Venus & Ketu	<p>Venus is the ruler of watery element in the body and rules over the blood immune system. Affliction of Venus by Ketu can indicate affliction to the immune system.</p>
Mercury & Ketu	<p>Mercury rules over the early element and thus gives the strength to the bones and its affliction by Ketu can cause breakage of bones through accidents etc.</p> <p>Maharishi Jaimini adds to it by saying that it can also give weight problems and corpulence. However, Maharishi Parashara says that even placement of Mercury in the 2nd is enough for weight problems. I am inclined to take Maharishi Parashara's advice, provided it is afflicted in some ways, due to conjunction or aspects or due to placement in a inimical sign.</p>
Mars & Saturn in Mercurial or Martian signs	<p>This can cause nasal disorder. Mars can cause bleeding while Saturn cause blockage of some kind.</p>
Jupiter & Saturn	<p>Maharishi Parashara says that such combination can indicate ear or eye problem, while Maharishi Jaimini says that this can indicate ear problem or nervous disorder.</p> <p>Since Jupiter rules over hearing abilities, affliction to Jupiter can indicate hearing troubles, however, I can not find any justification for eye troubles, which is ruled by either Venus (physical eye) or Sun (eye sight).</p> <p>Nervous problems are likely, if the combination is further afflicted, since Saturn rules over the nervous system.</p>
Mars & Mercury	<p>Maharishi Jaimini is silent on this combination, however Maharishi Parashara says that this can</p>

Planets	Results
	<p>cause dental troubles.</p>
Jupiter & Rahu	<p>This is classic combination which goes by the name of Guru Chandala yoga. This is found to cause dental problems in many cases. This is endorsed by both Maharishis.</p>

The disorders shall not pass through or alleviated, if the 2nd is under benefic influences. If the trouble is caused by benefic himself, such as Mercury in the 2nd causing weight problems, then they can be alleviated by influence of other benefics.

O Brahmin! All these effects can be deduced from the natal Lagna, Lagnapada, the 7th from Upapada and the Lords thereof. So say Narada and others. (BPHS 30.23).

This is a very interesting verse, whereby Maharishi Parashara gives the clue on the universality of the mentioned principles. While the combinations indicate different health troubles to the spouse if they occur on the 2nd from Upapada; they shall indicate similar problems for the native while they occur from Lagna or Lagnapada or 7th from upapada.

It is interesting to note that 7th from Upapada shows the native, since it is 7th from upapada, which shows the spouse.

If Saturn, Moon and Mercury are together in the 9th from one of the said places, there will be no son at all, while Sun, Jupiter or Rahu so placed will give a number of sons. Moon so placed will give a son, while a mixture of Grahas will delay the obtainment of a son. The son, caused by the conjunction of Sun, Jupiter and Rahu, will be strong, valorous, greatly successful and will destroy enemies. If Mars and Saturn are in the said 9th, there will be no son, or a son will be obtained by adoption, or brother's son will come in adoption. In all these cases odd Signs will yield many sons, while even Signs will cause only a few. (BPHS 30.23- 30.28)

The results of planets & signs in the Saptamsa chart will be explained. Mercury, Saturn and/ or Venus in Saptamsa Lagna tend to deny children (or progeny bliss). (JS 1.4.23- 1.4.24).

In these two sutras, Maharishi Jaimini indicated the affect of planets on the Saptamsa Lagna. While discussing about progeny, he brought forward two factors, the saptamsa chart as well as the 9th from Upapada. This could be done to emphasise on the influence of saptamsa chart in determining about progeny. After giving two sutras, he reverted back to the placement of planets from Upapada. In previous sutras, he covered the effect of planets on the 2nd house from Upapada, while in the forthcoming verses he tried giving the effects of planets on the 9th from Upapada and their bearing on children.

The Sun, Rahu or Jupiter in the ninth will indicate many sons. The Moon in the 9th house gives one Son. If both planets giving children (Sun, Rahu, Jupiter and Moon) and those denying children (Mercury, Saturn and Venus) are present, a child will be born after some delay. Saturn & Mars indicate adopted child (JS 1.4.25-1.4.28)

The ninth in odd sign indicates many children. The ninth in an even sign indicates few children. (JS 1.4.29-1.4.30)

In the previous verses, Maharishi already mentioned that children can be judged from Upapada. In these verses, he mentions, how this is done. The children can be judged from the 9th house from Upapada. Following planets influencing the 9th shall have mentioned affect on children:

Planet (s)	Effect
Saturn, Moon or Mercury	<p>If there are combined influences of Saturn, Mercury and Moon, there will be absence of progeny. This could be due to Saturn and Mercury being eunuch and are incapable of procreate. While Maharishi Jaimini says that the combination of Saturn, Mercury along with Venus on the saptamsa lagna can deny progeny, Maharishi Parashara takes Moon instead of Venus in the picture.</p> <p>The involvement of watery planets Moon or Venus in the picture might indicate lack of progeny due to vitiation of watery element which is a key element for the genesis of a new being.</p>
Sun, Jupiter or Rahu	<p>Both Maharishis indicate many male children for the influence of these three planets.</p> <p>This could be due to their being male planets. In addition it is said that the children obtained due to influence of Sun, Jupiter or Rahu on the 9th from Upapada shall be strong, valorous and successful.</p>
Moon	<p>One son.</p> <p>This is not clear, why influence of Moon on the 9th (alone) can indicate one Son.</p>
Mars & Saturn	<p>Mars and Saturn are karaka for the younger and elder brother respectively and could indicate begetting a child through a kinsman as the native many lack procreative abilities or otherwise.</p> <p>It also indicates marriage with a divorcees/ widow who already has children from a pervious wedlock.</p> <p>As the verses say, they also indicate adopted child.</p>

Both Maharishis confirm that if the 9th from Upapada happens to be an odd signs, it shall show many sons, while even signs show lesser no. of male children.

Even though many authors have interpreted this as lesser children, it the Sanskrit words are literally translated, it means lesser male children (putra). I am inclined to accept that odd signs indicate more male children, while even sign indicate lesser male children (but more female children). This is because odd signs are full of masculine energy while even signs have feminine energy.

O Brahmin! If Simha happens to be Upapada and receives a Drishti from Moon, there will be a limited number of children. Similarly Kanya will cause many daughters. (BPHS 30.29- 30.30)

If Leo falls in the 9th from Upapada and aspected by Moon, there shall be limited children, while Virgo in such circumstances show many daughters.

This verse of Maharishi Parashara is in support of my thinking that even signs show many daughters, since he categorically says that Virgo while aspected by Moon can indicate many daughters.

Rahu and Saturn in 3rd or 11th from Lagnapada will destroy the co-born of the native. Rahu and Saturn in the 11th will indicate the destruction of elder brothers and/or sisters and in the 3rd younger ones. If Venus is in 3rd or 11th from Lagnapada, there would have been an abortion to the mother earlier. Same is the effect, if Venus is in the 8th from natal Lagna, or from Lagnapada. (BPHS 30.31-30.32)

Saturn or Rahu in the third or eleventh houses (from upapada) causes the loss of co-born (of spouse). Venus is the 3rd / 11th houses causes loss of co-born. Similar results (loss of co-born) happens when Venus aspects the Upapada or the eighth therefrom. (JS 1.4.32- 1.4.34)

3rd house rules the younger siblings while 11th rules the elder ones. If Rahu and Saturn (both influences) are in the 3rd from Lagnapada, the native shall not have younger siblings. Thus, if Lagnapada falls in Sagittarius, there shall not be any younger siblings (the native shall be youngest) as Aquarius falls in the 3rd, lording Saturn and Rahu. Similarly while Lagnapada falls in Aries, the native is bereft of elder siblings, since Aquarius falls in the 11th house. However, this condition doesnot hold well, if the 3rd of 11th from AL is under benefic influences (placement of aspect of benefics).

Venus when placed in the 3rd or 11th from the AL shows death of the siblings in the womb of the mother. Thus, there would be at least one abortion (or still born baby or early death of siblings) if Venus is placed in the 3rd or 11th house. Similar even can be concluded if Venus is placed in the 8th from Lagna or Lagnapada.

Maharishi Jaimini says similar things however for the spouse. In my humble opinion, this concept can be extended to other arudhas. Thus the co-born of the mothers could be analysed from matrpada and of father could be analysed from the pitrpada.

Should Moon, Jupiter, Mercury or Mars be in the 3rd or the 11th from Lagnapada, there will be many valorous co-born. Should Saturn and Mars be in the 3rd, or the 11th from Lagnapada, or give Drishtis thereto, younger and elder co-born will, respectively, be destroyed. If Saturn is alone in one of the said Bhavas, the native will be spared, while the co-born will die. Ketu in the 3rd or the 11th will give abundant happiness from one's sisters. (BPHS 30.33-30.36)

Mars, Jupiter, Moon or Mercury (in the 3rd/ 11th house) gives many co-born. Saturn and Mars aspecting the 3rd/ 11th/ 1st house destroys co-born. If only Saturn aspects the Upapada, co-born of spouse will be lost. Ketu in the above places (3/11) give many sisters. (JS 1.4.35- 1.4.38)

Placement of Moon, Jupiter, Mercury or Mars (one or more of them) in the 3rd or 11th from AL shall bestow the native with valorous siblings, while combined influence of Mars and Saturn on these houses shall be detrimental to the siblings. Ketu placed in such houses shall predominately indicate sisters.

According to Maharishi Jaimini, similar things can be judged from the upapada for the spouse's co-borns. This could be extended to the siblings of various other relations such as parents etc.

For the matter of siblings, tradition teaches that the counting needs to be done in zodiacal manner, if the arudha is placed in an odd sign and in reverse manner, if it is placed in an even sign.

If the 6th from Lagnapada is occupied by a malefic and is bereft of a Conjunction with, or a Drishti from a benefic, the native will be a thief. (BPHS 30.37)

The 6th house in a horoscope determines the ability of the person to dominate over his enemies. If it happens in the 6th from the Lagna, the native has the capability to dominate over enemies, however, whether he shall do such things or not is dependent on the 6th from Lagnapada. Maharishi says, if malefics are there in 6th devoid of any benefic influences, the native shall become a thief, which could be understood as someone who can harm others for their own benefits. In the modern context thieves have taken various forms, from crooked politicians to shrewd religious leaders.

If Rahu is in the 7th, or the 12th from Lagnapada, or gives a Drishti to one of the said Bhavas, the native will be endowed with spiritual knowledge and be very fortunate. (BPHS 30.38)

While Rahu is placed in the 7th, Ketu shall be placed in the Lagnapada, thus giving spiritual knowledge. In addition, Rahu is the planet of materialism and while it is placed in the 12th from the Lagnapada, the native shuns materialism over spiritualism.

If Mercury is in Lagnapada, the native will Lord over a whole country, while Jupiter will make him a knower of all things. Venus in this context denotes a poet and speaker (BPHS 30.39)

In this sloka Maharishi re-emphasises the effect of planets on the Lagnapada. Mercury well placed over there can bestow rulership of vast land, which could be in the form of governor, mayor etc. Jupiter bestows all round knowledge on the native and Venus makes the person a poet and a eloquent speaker.

While the planets influencing the Lagna or the Navamsa Lagna can also bestow such abilities; their influences on the Lagnapada shall show what the natives shall be known for among the masses.

O Excellent of the Brahmins! If benefics occupy the 2nd from Upapada, or from Lagnapada, it confers all kinds of wealth and intelligence. (BPHS 30.40)

The 2nd from Lagnapada has bearing on the wealth of the native, since 2nd rules over wealth and knowledge (it is said that goddess of knowledge Sarasvati sits in this house), influence of benefics on this house bestow wealth and knowledge to the native.

When read from upapada, this shall apply on the spouse of the native. Possibly this verse can be interpreted as- whatever can be judged about the native from the Lagnapada, similar things can be judged about the spouse from the upapada.

One will surely become a thief, if the Lord of the 2nd from Upapada is in Dhana Bhava and in conjunction with a malefic planet. (BPHS 30.41)

When the lord of 2nd from Upapada (which is 8th from 7th of Upapada, representing native) is placed in the 2nd house, under the influences of malefics, the native becomes a thief.

O Brahmin! If Rahu is in the 2nd from the Lord of the 7th, counted from Upapada, the native will have long and projected teeth. Ketu in the 2nd from the Lord of the 7th, counted from Upapada, will cause stammering and Saturn in the 2nd from the Lord of the 7th, counted from Upapada, will make one look ugly. Mixed will be the effects, if there are mixed Grahas. (BPHS 30.42- 30.43)

Rahu in the second from the Lord of the seventh sign from Upapada shows the native will have grotesque dentition. Ketu in the second from 7th Lord from upapada (replacing Rahu in this

preceding stanza) causes the native to stammer. Saturn in the second from the seventh lord from upapada gives an ugly appearance. (JS 1.4.39-1.4.41)

The Upapada represents spouse and seventh there from the naïve himself. The Lord of this 7th sign indicates the attributes the influence the opposite sex. From the sign occupied by the Lord of the 7th from Upapada the second represents the facial features that attract (or repel) the opposite sex. The influence of nodes and Saturn in such place makes the native ugly and cause repulsion. The influence of these planets give the following results:

Rahu Being ugly in appearance it gives projected dentition.
Ketu Being naturally inimical to significator for speech, Mercury, this can cause stammering
Saturn Being old and ugly in appearance, Saturn in such place show gives an ugly and repulsive appearance.

Notes from Arudha System of Prediction

(By CS Patel)

Bhratrapada/ Vikramapada (A3)

Bhrigu Nadi:

1. Bhratrapada with malefics cause trouble to brother. However, if a weak Mars associates with the pada, the brothers will be longlived. Strong Mars can cause death of brothers.
2. Rahu with Bhratrapada cause no brothers, but many sisters.
3. When Ketu is with Bhratrapada, the native does not have happiness from father (short life to father). This also causes troubles from brothers (or no brothers), however this gives at least 1 long lived sister.
4. When Venus occupies bhratrapada, the native will have one long living younger brother.
5. If the lord of Bhratrapada is placed in a Kendra, the native's co-born die early.

Deva Keralam:

1. Jupiter with Bhratrapada aspected by Rahu and Mercury cause the native to be truthful and firm. He will incur difficulties through the siblings (both elder and younger).

Matrpada, Sukhapada (A4)

Bhrigu Nadi:

1. If Venus occupies the Matrpada, the native's maternal family will be prosperous, however, the native does not any paternal family (Venus is the enemy of Karaka Sun and 4th is the 8th, legacy from 9th, father).
2. If Moon occupies the Matrpada, the native's mother dies early. When Saturn transits the 8th from 4th, mother's death can be expected.
3. If Matrpada associates with Jupiter, the native's mother is virtuous and pious.

Deva Keralam:

1. If the pada of Sagittarius (chaparudha) is occupied by 4th lord; Saturn in Kumbha and Jupiter in Sagittarius, the native has a fortunate and prosperous maternal grandfather.

Putrapada / Mantrapada (A5)

Bhrigu Nadi

1. If the putrapada falls in the lagna, the native is devotee of lord Vishnu.
2. When the Moon occupies the putrapada, the dispositor of the putrapada is placed in a Mercurial sign and a malefic is in the 7th house from the Lagna, there will be obstruction to childbirth. After taking remedial measures, the native will get a virtuous son.
3. If Mercury occupies the mantrapada, Saturn aspects the 5th and Jupiter (significator) is aspected by Mars, there would be still born child. The remedy is donation of an idol of Shisumaram⁵ and Lord Mukunda.
4. Mercury in Putrapada in Mesha Navamsa and conjoined with Ketu cause obstacles in begetting child. Same can be predicted when lagna in Meena Rasi, Vrishchika amsa with the aspect of Saturn as Guru is in 12th. Remedy is donation of Bhachakra.
5. Karaka Jupiter with a eunuch planet (Mercury or Saturn) occupies the putrapada; the native will suffer due to early loss of child, due to association with wicked women. Remedy is bathing in Rameswaram and conduct naga shanti. After the remedy is done, the native gets a virtuous son in his 5th dasa.
6. Putrapada with Ketu, Rahu in the 5th from Lagna and the 5th lord is with Moon, there will be obstacles in begetting child.
7. Jupiter being the lord of Putrapada and the placed in a Vandhya (impotent) Navamsa and Saturn is placed in the 12th from Lagna; there will be obstacles in begetting child.
8. Putrapada in Kendra or Kona from Lagna, having Rahu there in and Jupiter or the 5th lord in Taurus and debilitated navamsa, there will be obstacles in begetting children. Remedies are bathing in Rameswaram thrice and do naaga shanti, donate a cow on Monday and an idol of lord Bala Krishna (Gopal) or do Lord Subramanya Vrata.

Deva Keralam

1. If Venus becomes the lord of the Putrapada and placed in artha trikona (from lagna) then native will have obstacles in begetting children.
2. Saturn aspecting the Putrapada cause obstacles in begetting child. The remedies are bathing in Rameswaram thrice and do naaga shanti.
3. Rahu in the 5th from the Lagna and Saturn in the 8th from Putrapada, the son will have wandering disposition and the daughter will be in grief.

Shatrupada (A6)

Deva Keralam

1. When Sun is the in the Shatrupada, simultaneously aspecting Moon and Saturn is placed in the Trine from Sun, the native will suffer due to TB of lungs.
2. Moon with the Shatrupada aspected by Mars, the native's father's lineage will prosper while that of Mother shall be impeded.
3. The native will be troubled by diseases if the Shatrupada is aspected by the Lagna lord or Saturn and the 10th lord is strongly placed.
4. If Saturn associates with Jupiter occupy the Shatrupada, the native's maternal uncle will die in hermitage, provided the Moon is in the first half of Navamsa. If Moon is in the 2nd half of Navamsa, such maternal uncle shall attain Brahma Loka.

Darapada/ Kalatrapada (A7)

Bhrigu Nadi:

1. If the darapada is aspected by Saturn, Venus placed in the 5th house from Lagna and conjunct Sun; children will be born to the 2nd wife. The first wife will not beget children.
2. If the darapada is aspected by Mars, the native will have 2 wives.
3. If the darapada lord is debilitated and the darapada is aspected by Saturn, the native becomes an ascetic or the wife dies.
4. Darapada aspected by Saturn, 7th lord afflicted and the karaka Venus conjoins Sun, the native is short of happiness from wife.
5. If the darapada is occupied by Jupiter, the native has acquaintances with Brahmins; he will have pleasure talks at the time of copulation and is fond of scents, flowers and saffron. He has tendency towards extra marital affairs (be infidel to his own marital bond).
6. If darapada is occupied by Sun and Karaka Venus associates with Saturn, the native become sensuous, have extra marital relationship and go to prostitutes.
7. If lord of darapada, Saturn associates with Mars and Rahu, will cause sickness to spouse troubles in conceiving. Remedy Durga worship and Rahu Shanti.
8. Darapada occupied by Saturn, Sun in the 5th and malefics in the 9th, there will be obstacles in begetting children. Remedies are donation of Shisumaram, donation of cow on a Monday.
9. If darapada is occupied by Saturn, Rahu associates with Mars and the 7th lord is with Sun, there will be health troubles to wife. The wife will have diseases in belly region, worms in uterus and cause difficulties in conceiving.
10. Darapada occupied by Moon and associated with Mars cause Hamsa yoga and the native becomes a worshipper of Guru. He travels to many countries and have good following (in form of bhaktas).

⁵ An idol of lizard prepared from tamarind tree wood, wrapped in golden leaved and studded with jewels. This is however, practiced in very specific communities. In my humble opinion, Sattvik remedies such as worshipping a deity is better such as lord Mukunda, as mentioned.

11. Venus in Darapada, Moon in the 7th house and 7th lord exalted cause marital happiness.

Deva Keralam:

1. One will be comfortable and happy after marriage, if Venus occupies the darapada. Saturn's association (with Venus in darapada) enhance the results.
2. When Moon is in a malefic Navamsa occupying the darapada, is either placed in the 7th or 12th house (from Lagna) or Venus afflicted by a malefic, the native will be in grief due to women.
3. Jupiter occupying the darapada in own navamsa and in full strength will bestow the native men-borne conveyances.
4. If Mars being the lord of darapada is placed in Martian or Meena Navamsa, the native's wife will have a reddish complexion and the native will be happy after marriage. He will be blessed by Goddess Laxmi.
5. Venus in darapada in Kumbha Navamsa alongwith Sun, cause the marriage in 2nd dasa and the native will get a virtuous wife.
6. If darapada conjoining a malefic or 7th lord in the 2nd house or malefics in the 9th house, the loss of spouse will be early.
7. When Jupiter being the lord of darapada without malefic influences and Mars is well placed and have benefic influences, the native's spouse will be chaste and loyal.
8. When Jupiter being the darapada lord is placed in Cancer Navamsa, however aspected by Saturn, the spouse will have darkish complexion and there will be prosperity after marriage.
9. Spouse's lagna could be in trine to native's darapada sign or trine to the 7th lord Navamsa Sign.

Rogapada (A8)

Deva Keralam

1. If the lord of Rogapada Venus falling in the 10th house in in a benefic (Meena) Navamsa the native is longlived in spite of other aristas.
2. When Saturn transits on the degree of the Navamsa Rasi occupied by Venus, the lord of the Rogapada, the native will have great danger to life in the 8th lord's dasa.

Gurupada/ Bhagyapada/ Pitripada (A9)

Bhrihu Nadi

1. If the guru pada is placed in the Lagna, there is a increasing bhagya yoga. The native is a devotee of lord Vishnu and Shiva. He also worships gods and respect the Brahmins.
2. If the gurupada is placed in the signs of Mercury, the native earn from business or trade. If Sun is simultaneously placed in the Virgo Navamsa, the native shall trade in gold.
3. If Jupiter is placed with the pitripada, the father is long lived. The native's father is a worshipper of Shiva and respects Brahmins. The father gets less happiness in

native's childhood whereas becomes more fortunate during the middle age of the native. He is well known among the ruling class, is of renouncing nature and is loved by kinsmen. Under such circumstances, the native shall construct temples/ religious places/ wells/ ponds, live in the colony of Brahmins and in old age be a holder of good landed property because of his son.

4. If Venus conjoins the pitripada, the native's father shall have long life and is happy. His father is a devotee of lord Shiva and at times of lord Vishnu. The father has trust on Gods and Brahmins and has happiness from his parents (native's grandparents). The father has two wives and is enjoyer of life, sagacious and intellectual.
5. If Saturn is placed with the pitripada, the native has no happiness from father. The paternal family has meagre wealth. He is praise worthy in paternal family and becomes reach. Moreover, the native is liberal, sagacious and intellectual. He is charitable and possesses three vehicles. The native shall have propensity to become an ascetic under difficult conditions. If such Saturn is placed in the trines to Kanya, viz., Capricorn or Taurus, the native's father might occasionally suffer serious health.
6. If the father's Lagna falls in the trines to the pitripada of the native, the death of the father shall happen during the dasa of fourth lord counted from the pitripada.
7. If Rahu joins the pitripada, the native's father shall have a virtuous son from the 2nd wife.
8. If the bhagyapada lord is natural benefic, the native shall be involved in writing and learning. If Sun and Mars aspect such bhagyapada, he will gain happiness from the authorities of lower castes. The father of the native shall be very happy by his popularity in the court of the king or influential persons or government. The native shall be passionate, have less happiness in his childhood and have affluence in his middle ages.
9. If Jupiter lords the bhagyapada, the native shall be learned and wise. He shall have be an expert writer/ author and shall gain popularity in the royal/ influential circles. He shall be courageous, patient and have fame at a very wide place. He shall enjoy affluence in his middle age and leave happily.

Deva Keralam

1. If the bhagyarudha is placed with the 2nd lord and benefics occupy/ aspect the 9th house, the native's father shall gain landed property in the native's first dasa.
2. If the lord of the pitripada, Saturn is placed in the swakshetra in the Rasi but placed in the Capricorn Navamsa, the father shall be a angry man but be a pleasant from outside, greedy, charitable, talkative and religious.
3. If the bhagyapada joins the karmapada, the native shall enjoy bhagya yoga (fortunate combination), be charitable and intelligent.

Karmapada/ Rajyapada (A10)

Deva Keralam:

1. Karmapada's association with Saturn can cause troubles in career and performance of good deeds. He will be irascible and acquire hidden wealth.

2. If Moon is Karamapada and aspects the lagna lord, the native becomes extremely rich. This usually happens in the 3rd dasa.
3. One will have special attainment in the beginning and ending parts of the 11th rasi dasa (it is not clear as per which rasi dasa), if the Karmapada is aspected by benefics as well as the 9th lord.

Labhapada (A11)

Bhrigu Nadi:

1. If the Labhapada falls in the Lagna with the lord of 5th, the native becomes a king or equal. He is brave and strong minded.

Vyayapada (UL)

Deva Keralam:

1. If Vyayapada is occupied by Venus or Mercury (in Harina Nadiamsa), the native will have religious attainment of high order. He will worship Shiva and be happy. He is charitable in nature.

Vyayapada Chandra (MoUl)

Deva Keralam:

1. If the Vyayapada Chandra is occupied by Malefics, the native will not be happy in the other world (after death), however, Jupiter's aspect give happiness.

Association of Lagnapada and Bhagyapada

Bhrigu Nadi:

1. When the Lagnapada and the Bhagyapada are placed together in Kama Trikona and associates with Venus, then a strong Rajayoga is caused. When Jupiter associates such combination, the native will learned and endowed with good luck and fortune.

Deva Keralam:

1. Venus associating with the combination of Lagnapada, Bhagyapada and Upapada shall be a king or equal. He will be interested in dramas, rhetorics, poetry and music, be eloquent and truthful.
2. One will attain fame and prosperity and be happy if the Lagnapada or the Bhagyapada associate with Venus.

Additional Notes from SJC Tradition

- Generally, Karaka Bhava Nasaya is applicable to the various Arudha pada. For example Moon in the Matri pada can indicate early death of Mother etc. (Deva Keralam). Mars is the Karaka for Matri pada and its conjunction or aspect by Jupiter is very beneficial for the long life and well being of mother.
- Other Naisargika karaka's placed in the concerned Bhava Pada indicates good fortune for the concerned relatives. For example if Venus the Karaka for Aunt's & Mother's family in general is associated with the Matri Pada, the mother hails from a prosperous family. Further, since the fourth is eighth from the ninth house i.e. inheritance from the patriarchal lineage, this maybe denied. Venus in A4 indicates good fortune for maternal aunts and Mercury so placed indicates good fortune for maternal uncles.

- 4th house also rules the house of the native. If the arudha of the 4th house is associated with the Jupiter, then the paternal family might have a stronger influence on the native's grooming from childhood.

Bhagyapada (A9)

- Worship from Arudha pada is based on the 'control' concept and this is given in BPHS. Following principles are from Bhrigu & Deva Keralam:

- a) If the Sun is in Bhagyapada (A9), then the native's father worships Vishnu (Mercury is considered opposite to Sun) and is fortunate. If Saturn aspects such a sun, then misfortune comes upon the Vaishnava father bringing poverty and premature death. Jupiter's aspect brings good fortune for father and long life.
- b) If Venus is in A9, then the father worships Shiva (basically Rudra-Mars as Venus is opposite to Mars) and is fortunate, long lived, sagacious, liberal, and has a strong sexual desire (text says two wives).
- c) If Mercury is in Bhagya pada, then the natives father worships Shiva (Sun is opposite to Mercury) and is interested in trading. For example A9 in Virgo with the Sun in Virgo Rasi or Navamsa shows trading in gold. He will also be interested in literary activities and will have a difficult childhood if associated with malefics, but good results from middle age.

- If Jupiter is in A9, then the father is an expert author, very learned, well known in royal circles; Famous in many countries, wise, brave and intelligent and has Rajyoga from middle age.
- Moon in A9 will also confer a great amount of fame and will give popularity among the masses for father.
- Mars in A9 gives a father who is inwardly calm but outwardly angry and cruel. He is skilled in fighting arts.
- Saturn in A9 shows father coming from a poor family but the native himself will be the best among his clan. Father will be very capable in all works (Saturn is a worker), religious and will also speak religious verbiage. Continues in patrilineal work; will become rich by self-effort if Saturn is in dignity. Saturn in Prithvi rasi/Amsa shows asceticism; Note Saturn + Jupiter indicates Brahma Yoga and Brahma Loka (2nd half of Navamsa).
- Saturn in the 8th from A9 will give a wandering disposition to father and from A5 this will be for son (especially if Rahu is in 5th house). Note such a Saturn is in Kantaka position from the concerned Arudha.
- Lagna of father will be the trines or 7th from A9 or the sign owned by the strongest planet in A9 or the sign occupied by the Lord of A9.
- If A9 or its Lord is strong and associated with Cancer & Venus the native himself shall see good fortune and wealth from childhood.
- Similar results can be judge for different relations from the respective Arudha Pada.

Putra Pada (A5)

- Venus as lord of A5 if placed in Artha Trikona (2,6,10) from Lagna shows difficulty in begetting progeny (semen is weak) especially if Pisces is associated.
- Mercury in A5, Saturn aspects fifth house and Jupiter associates with Mars – birth of dead children: Upaya: Lord Mukunda Madhava (form of Lord Sri Krsna).
- Moon in A5, Lord of A5 in mercurial sign, malefic in 7th house from Lagna – mating is not fruitful, propitiation necessary.
- Mercury in A5 in Mesha Navamsa or Lagna in Meena Rasi, Vrishchika amsa with the aspect of Saturn as Guru is in 12th – trouble to children; donate an image of the Bhachakra.
- Jupiter in A5 with Merc or Saturn: anguishes due to death of children on account of his association with a wicked or evil woman.

Arudha Pada and after life

- The Sun (Atma), Moon (Mana) & Lagna (Body) are the tripod of life representing the self (Sva) of the native. At death, the Atma (Sun) & Mana (Moon) are separated from the Lagna (Normal medical death of the body). The Atma retains its self-consciousness so long as the Mana is attached to it. The details of the life after death are seen from the Arudha Pada of the 12th house from the Moon. Deva Keralam describes this life after death as “if a malefic planet is placed in the Vyayaroodha from Chandra Lagna, then there is no happiness in the other world; if Jupiter aspects the said planet in the sign, then some happiness will be there.” Thus, beneficial signs in the Vyayarudha from Chandra Lagna or benefic planets aspecting and stationed are a clue to the remedial measures to be undertaken for a person after his death, or by the person himself as a preparation for the after life.
- In continuation of this, we can also see the various Arudha Pada from the Surya Lagna as per the principles of the Sudarshana Chakra. The Vyayaroodha from Surya Lagna shows the independent existence of the Atma after being separated from the body and mind.

Grahapada

Jyotish classics teach that rasi and signs represent various situations, while the planets signify various people. So far we have seen how various arudhas represent various relations in the life of the native and their influence on the life of the native. The arudhas of various houses signify the interaction of the images of his personal self (Lagnapada) and others close to him (arudhas of other houses) with the world. It shows how the world perceives the native and how the world shall react to what the native does.

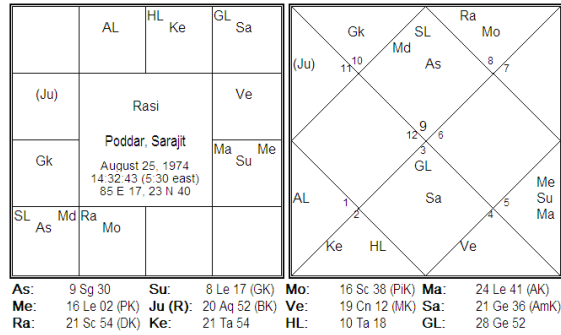
Graha arudha on the other hand indicate the interaction of the images of the various people as perceived by the native on himself. It shows how the native perceives the world around him and how he reacts to his environment.

Classics do not have much information on Graha arudha and hence it requires research to establish the principles.

Nomenclature

Other than Sun and Moon, each planet can have two graha arudhas depending on, against which sign the arudha is reckoned. For example, say for Mars, the graha arudha can be reckoned from Aries as well as Scorpio. Hence, the graha arudha can be named as planet name- sign name suffixed by the work pada. Thus Mars's arudha against Aries would be Mangal Mesha Pada and similarly against Scorpio would be Mangal Vrischika Pada.

Illustration



In the given chart, the Grahapadas would be as follows:

Sl. No.	Grahapada	Symbol	Sign
1.	Surya Pada	Su5	Taurus
2.	Chandra Pada	Mo4	Pisces
3.	Mangal Mesha Pada	Ma1	Sagittarius
4.	Mangal Vrischika Pada	Ma8	Scorpio
5.	Budha Mithuna Pada	Me3	Aries
6.	Budha Kanya Pada	Me6	Libra
7.	Guru Dhanu Pada	Ju9	Libra
8.	Guru Meena Pada	Ju12	Aries
9.	Shukra Vrisha Pada	Ve2	Pisces
10.	Shukra Tula Pada	Ve7	Libra
11.	Sani Makara Pada	Sa10	Leo
12.	Sani Kumbha Pada	Sa11	Libra
13.	Rahu Pada	Ra11	Aquarius
14.	Ketu Pada	Ke11	Pisces

The principle of use is as follows:

1. The persons ruled by the planet (whose arudha is under consideration) shall help the native fulfil the objectives of the house where it is placed. For example, if a graha arudha is placed in the lagna, the

persons ruled by that planet shall help the native in fulfilling the objective of life achieve the desired ideals. Similarly if the graha arudha is placed in the 5th house, those persons shall help the native in gaining knowledge and have parent – child like relations.

2. The results can be further read by considering the results of planets in the houses. For example, it is known that Sun's placement in the 5th house is detrimental to children. Thus, if Suryapada is placed in the 5th house, then those who are ruled by Sun (Leo born) could be detrimental to the children's health.
3. It is said that whenever Sun transits the trine to an arudha, the arudha is activated. Thus when Sun transits a graha arudha, the effect of peoples governed by the planets becomes more visible on the native's life. Similarly, on whichever arudha, the lagna transits in a day, people ruled by that planet become more influential during such time.