

Jyothisha Prakaasham

Thula 2012

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Editorial

We are in an era where the earth has been filled with many mahatmas. In recent times itself we have had Sri Ramakrishna Paramahansa, Swami Vivekananda, Sarada Devi, Ramana Maharshi and great jeevanmuktas or jnaanis like Chinmaya, Balakrishnan Nair and others walking on earth. We have masters like AMMA, Sri Sri Ravishankar and great jeevanmuktas like Nochur Venkatraman, Paramartha, Swami Tejomayananda walking the earth now.

Though we are blessed with these mahatmas it is upto us as to what we want to do in this precious moment in history. It can be said that if we miss this moment, we will anyway be born again and continue again. But we cannot really say as to what we will be born as in the next birth hence we should utilize the current birth and current moment in order to progress towards the goal of moksha. Any moment wasted will not return again. And as the Upanishads say, if we attain the truth here then it is valid (or true); else it will be a big loss.

As easy as it is to say that we should strive towards moksha now, it is tough because of the various problems that the world is facing now. Economy in the various parts of the world is still struggling to improve and we find every now and then natural calamities striking. There have been many earthquakes, tsunamis, tornados etc. in many places of the world. The recent in the series of natural calamities is Sandy, the hurricane that affected the east and some other states of the United States.

We can find that during such times of testing or struggle, it is essential to improve and progress quickly towards the goal of moksha. Moksha and moksha alone can put an end to all sorrows here and now itself. There is absolutely no other way to put an end to sorrows than this. Therefore all efforts should be towards progressing towards moksha. And for moksha the one person who is very important is the Guru. Guru is generally denoted by the planet of Jupiter (Guru). Currently Jupiter is in Taurus (staying there till around mid 2013). The other slow moving planet of Saturn is in Libra. Thus Jupiter and Saturn are in Shasta-astama (mutual 6-8 – mutually 6th and 8th from each other; when counted from Jupiter Saturn is in 6th house and Jupiter in turn is in the 8th from Saturn). Such a period is considered bad for spiritual masters and people with spiritual masters. Since spiritual masters are beyond the entire world therefore Ishwara (and all planets) becomes conducive

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to them according to their will. Thus we find that when AMMA visited Mumbai during a huge rainy season, the rainy stopped just for the period AMMA was in Mumbai only to restart after AMMA left Mumbai. Few years once when AMMA visited the US, there was a drought and the organizers were worried about water for amma's programs. When asked to AMMA, AMMA just said that Ishwara will take care. AMMA got down from the airport and still no rain. And once they started in the car (with everyone tensed), they found that it started raining in the direction they were going. Though great masters like AMMA ward off all miracles, it is but the truth that they are Ishwara and everything is under their control (and everything comes to help them when required – as puranas show, all devatas and natural forces are ever ready to help masters and they wait to hear the go-ahead-nod from masters).

Those who surrender unto masters like AMMA will also always be protected. But this isn't the case with people who don't surrender. And majority of people around masters like AMMA don't have even a bit of surrender and therefore such people will go through a very tough time till mid may. It would be good for such people to remember that times aren't good and therefore to strive for surrender unto such masters.

Astrology is a science which can tell a lot to us (warnings and cautions) but the steps have to be taken by us. A horse can be taken to the pond but not made to drink water.

Therefore may us all strive to focus on Ishwara during good times and more vigorously during bad times so that we will be able to progress towards the goal of moksha and will be able to ever rejoice in bliss here and now itself.

Jyothisha Vivaranam

We saw in the previous magazine analysis of Dasha (which is essential to analyze a horoscope and make predictions at a particular time). Now we will see another very important aspect of astrology which is amsa; many predictions are based on different amsas and as we will see later, strength of planets can also be ascertained by amsas (which would make these planets more powerful than just exalted or own house in rasi).

Amsa (divisional charts)

Before entering into Yoga, we have to understand the term of Amsa. All planets have to be positioned in 360 degrees or any of the 12 rasis (houses) at a particular time. Each house consists of 30 degrees. In order to analyze more deeply, each house (30 degree) is further split into many and then the positions of planets in these sub-houses (which are also split across the 12 houses or 360 degrees, as it were) are found out. Each splitting of the house (into a number of parts) is called amsa (part).

Most common amsa that is generally used for analysis is Navamsa. Nava means nine therefore in this each house (30 degrees) is split into 9 parts. And planets position in the nine parts are first found out.

With simple calculation, planet's degree and navamsa in a particular house, which consists of 30 degrees (0 to 30 degrees), is as below:

- 0 to 3 1/3 degrees – 1st navamsa
- 3 1/3 to 6 2/3 degrees – 2nd navamsa
- 6 2/3 to 10 degrees – 3rd navamsa
- 10 to 13 1/3 degrees – 4th navamsa
- 13 1/3 to 16 2/3 degrees – 5th navamsa
- 16 2/3 to 20 degrees – 6th navamsa
- 20 to 23 1/3 degrees – 7th navamsa
- 23 1/3 to 26 2/3 degrees – 8th navamsa
- 26 2/3 to 30 degrees – 9th navamsa

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The navamsas of all houses starting from Aries are consecutively arranged one each house starting with Aries (and starting with where the 9 navamsas of Aries ends). This means that we draw a chart for navamsa, having 12 houses or rasis. For Aries which is the first rasi, the nine navamsas are given from Aries till Sagittarius (9 houses). For Taurus which is the second rasi, the nine navamsas are given from Capricorn (since the previous navamsa ended in Sagittarius) to Virgo (9 houses). For Gemini which is the third rasi, the nine navamsas are given from Libra to Gemini. For Cancer which is the fourth rasi, the nine navamsas are given from Cancer (as previous navamsa ended in Gemini) – and so on.

The below is a simple chart – easy way to figure out the where the navamsa of a particular rasi begins from.

5	1	9	5
9			1
1			9
5	9	1	5

Once we find out from where the navamsa of a rasi begins, then depending on which navamsa a planet is in we can position the planet in the particular navamsa. For example, a planet is in 5 degrees in Aries. Since 5 degrees comes between 2 1/3 and 6 2/3 therefore it

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is second navamsa. Navamsa of Aries starts from Aries (as per the above chart). The second navamsa therefore is Taurus. Thus the navamsa of a planet which is in 5 degrees in Aries is Taurus.

Virgottama

If a planet is the same house in both rasi and navamsa then the planet is said to be in virgottama. And this gives the planet immense strength. For example, if a planet is in Aries in Rasi and Aries in navamsa, then the planet becomes very strong (very powerful). Based on the nature of the planet (benefic, malefic etc.) and the purpose of the planet (like Venus for marriage) the effect of the planet has to be predicted.

Various Amsas

The below are the list of all amsas

(Amsa – division)

Rasi – 1

Hora – 2

Drekkana – 3

Chathurthamsa - 4

Saptamsa – 7

Navamsa – 9

Dashamsa – 10

Dwadasamsa – 12

Shodasamsa – 16

Vimsamsa – 20

Siddhamsa – 24

Bhamsa (nakshatramsas) - 27

Trimsamsa – 30

Chatvarimsamsa – 40

Akshavedamsa – 45

Shashtyamsa – 60

Each of these amsas are generally denoted preceded by "D-". For example, navamsa is denoted as D-9 and Shashtyamsa is denoted as D-60.

When the above 16 amsas are considered for analysis of strength of a planet (and other predictions), it is called shodasha vargas (amsas or divisions). Based on these sixteen vargas, the strength of a planet and predictions based on the planets positioning in the vargas are made.

A planet is strong either exalted or own house or moola trikona (in one or many amsas). A planet can theoretically be strong in all 16 amsas or vargas (which is practically very rare). When planets are strong in more than one varga, then there is a name given to the planet's amsa.

Though above we mentioned 16 amsas, there is a system where only 10 amsas are considered (this is the popular system). In this dasha varga system, the below divisions are used:

D-1 (Rasi)

D-2 (Hora)

D-3 (Drekkana)

D-7 (Saptamsa)

D-9 (Navamsa)

D-10 (Dashamsa)

D-12 (Dwadasamsa)

D-16 (Shodasamsa)

D-30 (Trimsamsa)

D-60 (Shashtyamsa)

As per this dasha varga system, the name, in relation to the number of vargas the planet is strong in, is as below:

2 – Parijaatha (here planet is strong in 2 – a planet which is strong in two vargas is said to be in parijathamsa).

3 – Uttama

4 – Gopura

5 – Simhasana

6 – Paaraavata

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- 7 – Devaloka
- 8 – Brahmaloaka
- 9 – Sakravahana
- 10 – Sridhama

For example, if in a horoscope the planet of Jupiter is exalted in 3 amsas then Jupiter has r is in Uttamamsa. Works like Sarvarthachintamani and Phaladeepika provide predictions based on the amsas of planets (which has to be referred in order to figure out as to what it means for Jupiter to be in Uttamamsa). But in general we can say that if more than one planet is present in the above amsas (and preferably a higher-numbered amsa – like devaloka etc.) then the person is a very unique person and the planet which falls into such a higher amsa is very powerful for the person.

Conclusion

Though predictions can be made just from the rasi chart, still generally predictions are made after looking at navamsa chart as well. This talks about the importance of amsas. Planetary strengths can be figured out through analysis of the planets in various amsas and based on the strength in many amsas, the planets unique strength can be figured out (by the amsa name given when a planet is present in more than one vargas).

Analysis of amsas and effect of planets in various amsas (as well as figuring out a planet's shodasha amsas by hand rather than through software) is an advanced subject hence it will not be taken up care. Interested people should first understand the concept of amsas, figuring out navamsa (without any software) and then through software try to figure out planetary strengths (when they are present as strong in more than one amsas); only then will analysis of the works which talk about different amsas be meaningful.

Mahapurusha Yoga

Last magazine we saw the third of the mahapurusha yoga, Hamsa Yoga. This month we culminate the section with the last of two mahapurusha yogas.

Malavya Yoga

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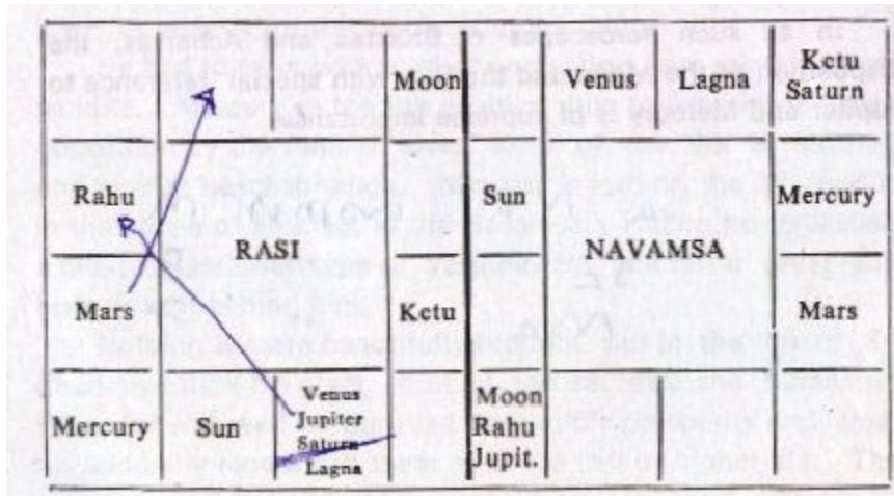
Section 4: Malavya Yoga

Characteristics: Beautiful lips and slender waist, lustrous and has fragrance of the body. Eats tasty food and enjoys food.

Koshtaka - charts

Below are few charts which show this yoga.

Chart 4.1 - Akbar



We find in the above chart malavya yoga occurring in Lagna with venus in own house. As a result the person was well built, handsome and was used to tasty food.

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Chart 4.2 – Gandhi

Again in the above chart we find Venus in Lagna in own house. We all know that Gandhiji (though was lean) was built ok, handsome and used to like tasty food.

Chart 4.3 – Unnamed chart

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In the above chart, as well, we find Venus in own house in Lagna. Hence the person had a beautiful appearance and had a passion for tasty food as well.

Sasa Yoga

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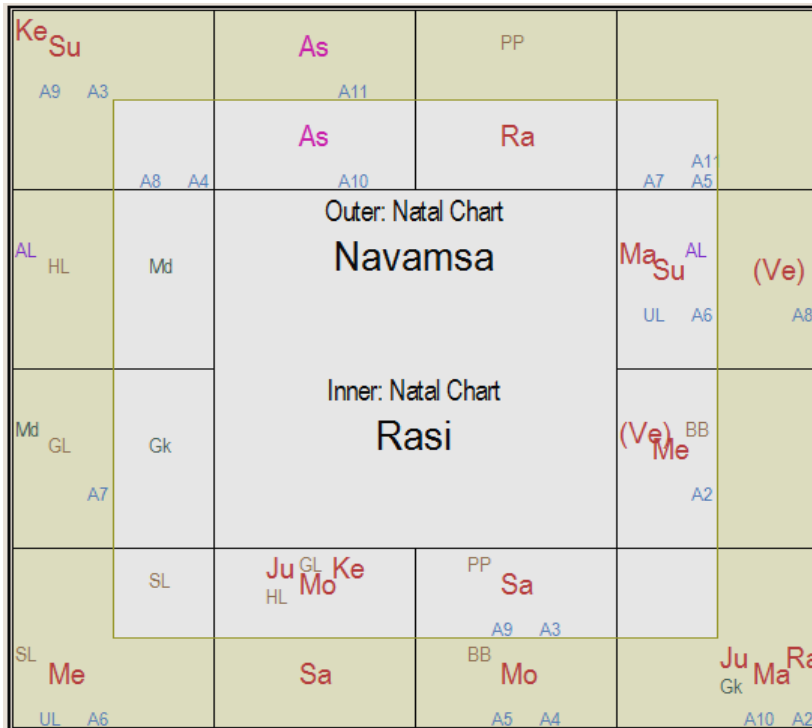
Section 5: Sasa Yoga

Characteristics: Valorous, wandering in the forests and mountains. Attracts crowds and has properties and luxuries in life. Will command good servants and will be wicked in disposition.

Koshtaka - charts

Below are few charts which show this yoga.

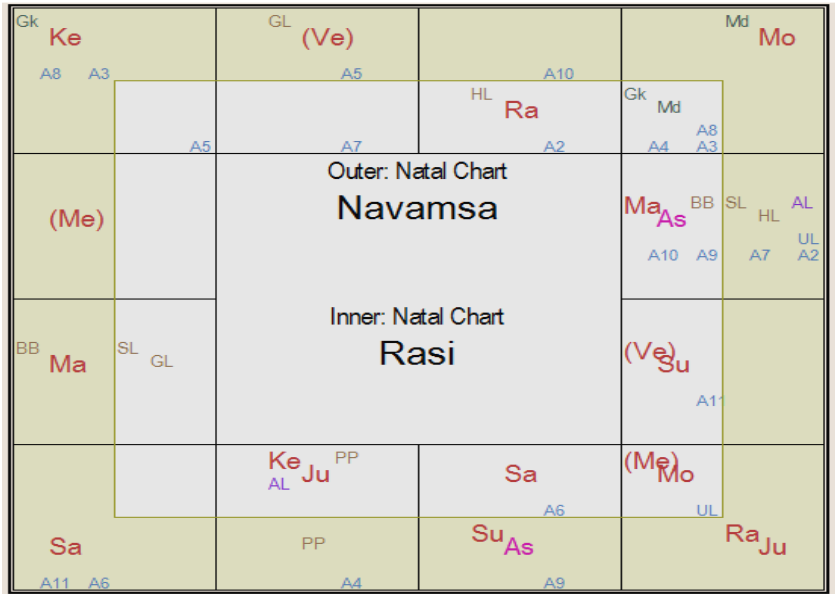
Chart 5.1 – Unnamed chart



In the above chart we find Saturn exalted in the 7th house thereby leading to Sasa yoga. This person has all luxuries in life, has people around him to command but also isn't very good natured in the mind (wicked or evil disposition).

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Chart 5.2 – Unnamed chart



In the above chart we find Sasa yoga caused by Saturn exalted in the 4th house. Thus the person was endowed with all luxuries in life. Since mars also aspects Saturn therefore the person’s nature or disposition isn’t very good.

Conclusion

We have thus concluded the analysis of pancha mahapurusha yogas. The panchamahapurusha yogas are very powerful yogas. An astrologer should observe charts and the very first observation should be as to whether charts contain these five powerful yogas. These yogas by themselves make people special or great and if multiple of these five are there then such a person will be a true genius in this world. More than making geniuses from a worldly perspective, such people will be really true purushas – serving society in the best way possible for them. Therefore astrologers should advise people with these yogas to serve society in the best way possible, as that is their true potential and it would be foolish to let these talents/powers go waste.

Vivaahamela

Till now we have learnt five Poruthams (Dina, Gana, Naadi, Rajju and Stree Deergha). Let's now continue with the next poruthams.

Porutham 6 – Mahendra Porutham

Mahendra Porutham is considered for longevity, wealth and progeny. If this porutham is there then it means that the couple will be filled with all prosperities in life (including wealth) and the couple also will be blessed with good children.

Calculation

Count from the girl's nakshatra to the boy's nakshatra. If the count comes to 4, 7, 10, 13, 16, 19, 22 or 25, then mahendra porutham is there. Otherwise there is no mahendra porutham.

Match – count of girl nakshatra to boy -> 4, 7, 10, 13, 16, 19, 22, 25

No match – if count other than the above

Effects

If mahendra porutham isn't there then the couple will not have progeny and even if they have children the children will not be good or supportive of parents.

Examples

1. Girl star is Chitthirai or 14 and boy star is Vishakham or 16. Count from girl star to boy star is 3. Since it is not in the required set of counts therefore there is no mahendra porutham.
2. Girl star is Aswathi or 1 and boy star is Rohini or 4. Count from girl star to boy star is 4 and hence mahendra porutham is there.

Easy Tips

To find out the count from girl star to boy star:

If boy star > girl star, then subtract girl star from boy star and add 1.

Count = Boy star – girl star + 1

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If boy star < girl star, then subtract girl star from 27, add boy star and 1.
Count = 27 - girl star + boy star + 1.

Porutham 7 – Yoni Porutham

Yoni means sex (male or female) and animal associated with a particular nakshatra. Thus each nakshatra has an animal (with sex) associated with it. We will find that the characteristics of the nakshatra can also be judged from the yoni.

This porutham is very important in that a couple with inimical yoni (like tiger and deer) cannot survive in the relationship. The marriage thus will either end in one killing the other or in divorce (very quickly itself). Therefore care has to be made that yoni porutham is there with respect to the couple getting married.

The below has to be used in order to find out the yoni associated with a particular nakshatra.

SI No.	Nakshatra	Yoni (M - Male, F - Female)
1	Aswini	Horse (M)
2	Bharani	Elephant (M)
3	Krittika	Goat (F)
4	Rohini	Cobra (M)
5	Mrigasira	Snake (F)
6	Aridra	Dog (M)
7	Punarvasu	Cat (F)
8	Pushya	Goat (M)
9	Aslesha	Cat (M)
10	Magha	Rat (M)
11	Poorvaphalgun	Rat (F)
12	Uttaraphalgun	Bull (M)
13	Hasta	Buffalo (F)
14	Chitta	Tiger (M)
15	Swati	Bullock (M)

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16	Vishakha	Tiger (F)
17	Anuradha	Deer (F)
18	Jyesta	Stag (M)
19	Moola	Dog (F)
20	Purvashada	Monkey (M)
21	Uttarashada	Mongoose (M)
22	Sravana	Monkey (F)
23	Dhanishta	Lion (F)
24	Satabhisha	Mare (F)
25	Purvabhadra	Lion (M)
26	Uttarabhadra	Cow (F)
27	Revati	Elephant (F)

Calculation

Find out the yoni for the girl and the boy star from the above table. And apply the logic as below.

- Excellent – girl and boy having same yoni (animal and sexes as well proper with girl having female yoni and boy having male yoni)
- Very good – same yoni with sexes reversed (girl having male yoni and boy having female yoni)
- Good – Dissimilar yoni but not inimical (yonis aren't enemies)
- Fair – Dissimilar yoni but not inimical and sexes reversed (girl having male yoni and boy having female yoni)
- No match – if inimical

The best match is when the yoni porutham is excellent but marriage can happen between couple as long as there isn't a "no match" or as long as yonis are inimical. If there is no match then the couple should not get married.

Effects

As we all know marriage is where two people get together and while fulfilling their desires they progress in harmony towards the goal of moksha. Any conflicts in marital life will affect the couple life-long (conflict always leaves a taint in the mind which is very tough to remove). If the couple has a child then conflicts affect the mind of the child. Hence care should be taken to ensure that conflicts in marital life are minimal and doesn't affect themselves or others. For this to happen, the temperament or nature of girl and boy should be proper. This is where yoni porutham becomes important – yoni denotes the animal along with sex based on one's nature (character or disposition). The couple going to get married should go along well with respect to their nature and for this to happen, yoni porutham should be there. If couples marry when they have inimical yonis, it will change their lives forever and the goal of moksha obviously will nowhere be in sight.

Examples

1. Girl star is Chitthirai or 14 and boy star is Vishaakham or 16. Yoni for Chitthirai is Tiger (M) and for Vishaakham is Tiger (F). Since both the yonis are same but with sexes reversed therefore porutham is very good.
2. Female star is Thiruvonam or 22 and male star is Pooraadam or 20. Sravana's Yoni is Monkey (F) and Purvashada's Yoni is Monkey (M). Since yonis are same and sexes are also proper therefore porutham is excellent.
3. Female star is Pooruttathi or 25 and male star is Anisham or 17. Yoni for Pooruttathi is Lion (M) and yoni for anisham is Deer (F). Since both yonis are inimical (enemies) therefore there is no porutham. Thus the couple should not get married.

Numerology and Prashna

Prashna is that part of astrology which bases itself on predictions based on a particular time and with respect to a particular question raised by a person. A lot of factors including the breathing of the questioner, the questioner's posture, hand-signals, from which direction the questioner comes etc. are also important in prashna analysis.

Numerology is the science of numbers. So what does numerology have to do with prashna? Prashna can be said to be predictions or analysis based on a particular time (at the time of question). Analysis of the question – as to whether the question will be successful or not and all can be figured out with numerology as well.

Firstly the questioner has to pose the question in his own words. Here the language of question should be English (though haven't tested it out, this way of analysis can be extended to other languages as well). Care should be given to write down the question as it comes to mind and not bother about grammar rules.

Once the question is written down, count the total number of words in the question and the total number of characters in each word. Write down in order first the count of the number of words followed by space and count of characters in the first word followed by space and the count of characters in the second word and so on (until all words are accounted for in this manner).

Now count the adjacent numbers and write it down in the next line – starting first with counting of first and second number, then second and third number and so on. Thus if we started with five numbers initially, we will now end up with four numbers. In case the counting of two numbers is 10 or more then drill it down to one digit (by subtracting 9 from it continuously until only one digit is pending).

Continue this process of counting adjacent numbers in the third line (first line was initially with total word count and count of characters of individual words; second line was adding adjacent numbers from first line) and then again continuing it in the fourth line until finally we end up with just one number. This one number is the basis of analysis for the question – or the answer of the question depends on this one number.

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Example

Will I pass in the exam (question mark doesn't count as a character so exclude it as well as apostrophes or any special characters other than alphabets and numbers).

Total count of words – 6 (will, I, pass, in, the, exam).

Total count of characters in each word (in order) – 4 (will), 1 (I), 4 (pass), 2 (in), 3 (the), 4 (exam).

Thus first line is 6 4 1 4 2 3 4.

Secone line will be 6+4, 4+1, 1+4, 4+2. 2+3, 3+4 -> 1 (10-9=1) 5 5 6 5 7.

Third line will be 1+5, 5+5, 5+6, 6+5, 5+7 -> 6 1 2 2 3.

Writing it in smooth way, follow the below pattern (writing the second line numbers in between the first line so we know it is counting of the two numbers above).

```

6 4 1 4 2 3 4
  1 5 5 6 5 7
    6 1 2 2 3
      7 3 4 5
        1 7 9
          8 7
            6

```

Thus for the question of "Will I pass in the exam", the number we get for analysis is 6.

Numbers and Planets

Though we have seen in an earlier magazine the planets associated with each number, it is essential to remember it in order to do proper analysis. Below is the planet association with numbers:

- 1 – Sun
- 2 – Moon
- 3 – Jupiter
- 4 – Rahu

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5 – Mercury

6 – Venus

7 – Ketu

8 – Saturn

9 – Mars

Numbers and general significance with prashna

Generally the numbers of 4 and 8 denote either failure or success after a lot of effort and struggle. Number 9 since it denotes mars also denotes struggle but generally success. Moon and Ketu generally denote a bit of uncertainty or doubt and hence the result can be either success or failure depending on the effort the person puts. Rest of the numbers generally indicate success.

Though the above is just a brief significance of numbers, depending on the question at hand we have to analyze. For example, for questions with love or marriage the number 6 is most beneficial as it denotes Venus, the karaka for marriage. For power or promotion the number of 1 is best as Sun denotes power. For imagination or creativity, number 2 is best as moon stands for imagination/creativity. In a similar way analysis has to be performed with respect to the question in hand.

Analysis of the example question

Since the number for the question “Will I pass in the exam” was 6 therefore it generally denotes success as a result of passion or interest in the exam. This means that questioner has interest in passing the exam and therefore will automatically put effort required to pass the exam.

If sure of passing the exam, then why ask question?

Just curiosity and majority of people though know they may pass still want some external boosting (that will boost their confidence). Rare are those who are able to work towards their goal without any external support (they are the true spiritual people).

Theory

Though it has been explained as to how to find out the answer to a question, in a general way (though if we research more with examples we will be able to find out detailed answers

as well), it is essential to understand as how this questioning and analysis through numerology (or astrology) works.

When a question is asked, the answer to the question is there with the questioner itself. Thus our shastras say that there isn't anything that isn't already with us that we have to newly attain. But we don't realize that we have the answer therefore means like prashna and numerology help to find out what we already possess. This is similar to a Guru making the shishya realize his own nature of Self (the guru doesn't create a new Self or elevates the state of the shishya – the Guru just removes obstacles and makes the shishya see his very nature).

Through such analysis using numerology and astrology, we will be able to find out the answers to questions ourselves without any external help and based on the answers we will be able to brace ourselves for whatever decision we take. Just because an answer comes negative doesn't mean we have to stop the endeavor. It just means we have to put more effort in order to make the endeavor a success.

May we all through the simple analysis mentioned in this article strive to find answers to questions ourselves (at least initially) so that we will be able to progress in worldly life and through worldly peaceful progress towards the goal of moksha and ever rejoice in bliss here and now itself.

Accident Analysis

Accidents happen frequently these days. It is well known that accidents change life in one or the other way. In some cases, accident of a person changes the lives of others (when the person encounters death as a result of accident). Though it is tough to change fate or destiny still it is possible to alter fate by our current actions (AMMA says that this is like adding water to a glass of salt water which in turn reduces the saltiness of the water). Thus if we are able to predict chances of accident for a person as per astrology then we will be able to change lives drastically for the person and the people around the person (if the person obviously heeds the advice of astrology and takes precautions in order to avert accidents, as much as possible). Therefore we find in this article an analysis of accident.

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Brigu sutra

अल्पवाहनवान् ।।क।।तडाकादिषुगण्डः।।ख।।
 स्त्रीमूलेनबन्धुजन परित्यागी।।ग।।
 स्वर्क्षे स्वोच्चै दीर्घायुः क्षीणे वा मध्यमायुः।।घ।।

8th lord is the signifactor of accidents

Brihat Parasara Hor Shastra chapter 15 sloka 14

द्वादशे बत्सरे प्राप्ते जातो वाहनभाग् भवेत् ।
 शुभं शुभत्वे भावस्य पापत्वे फलमऽथवा ॥१४॥

Should a benefic be in the 4th, aspect the 4th, or is conjunction with or aspect the lord of the 4th house, then the native will be happy with conveyances and be free from accidents and dangers. A malefic replacing the said benefic will cause losses concerning vehicles and lead to severe accidents.

Brihat Parasara Hora Shastra - chapter 44

तृतीये शनि-राहुभ्यां युक्ते वृष्टेऽपि वा द्विज ।।
 विषातितो मृतिर्वाच्या जलाद्वा वह्निपीडनात् ॥२७॥

Wounds, weapons, fire and thirst will cause death through Mars in the 3rd.

Conclusion

1. 4th house, 4th lord and aspects and planets associated play a role in accidents.
2. The 3rd house having a malefic also causes wounds on bound due to weapons etc.
3. Mars aspect on 7th or 8th house also lead to accidents.

Koshtaka - charts

Chart 1: Friend who died at early age due to an accident

Dasha running at the time of accident: Jupiter – Saturn (1999-2002)

PP A10 A4	UL A6	Ma A11 A5	Mo Su (Me) A8
	Natal Chart Rasi		Ra Ve GL A3
Ke A2			Gk A3
AL BB A7	HL	SL	Ju As Sa Md A9

Analysis

Mars is aspecting the 4th house along with sun. These malefic aspects have resulted in accident due to vehicle. Jupiter is the 4th lord having kendradhipathya dosha and is with mandi and with malefic Saturn which is 6th lord resulting in the accident in Jupiter main dasha and Saturn sub dasha. Mars aspects the 3rd house from moon; also the 4th house has mandi and saturn and 4th lord is with sun. All the above factors resulted in accident which caused death.

Chart 2: Death due to accident

Dasha running at the time of accident: Saturn – Ketu (1990 – 1991 Aug)

	Ra	BB	Mo
A2		A8	A4
HL	Natal Chart		PP
A7	Rasi		GL
			Sa
UL	A6		A11 A5
Ma	Ju	Gk	SL
As	Su	Ke	AL
Md		Me	Ve
	A9	A10	
	A3		

Analysis

4th lord Jupiter is with mandhi and mars. 4th house is aspected by mars. 3rd house is aspected by Saturn. From moon, venus is debilitated in the 4th house and 3rd house has Saturn. Saturn being the 2nd and 3rd lord caused the accident during that dasha. Ketu giving the effects of venus which is in the 4th from the moon also caused the accident. All the above factors resulted in accident which caused death.

Case 3: Minor accident

Dasha running at the time of accident: Ketu – Sun (March 2002 to July 2002)

GL Mo	PP		(Ju) A7
BB A10 A2	Natal Chart Rasi		HL Gk Ke A9
SL Ra A8			Md
Sa Ve UL	AL A11 A5	Ma Su A6	Me As A4 A3

Analysis

Saturn is in the 4th house and aspects 4th from moon. Mars aspects the 3rd house from moon. Sun is debilitated in the 2nd house which is not good .so during that period accident happened. But benefic aspects are there on 4th house from lagna and Chandra. So the person had a minor accident.

Conclusion

Astrologers predicting for others should carefully note the periods which can lead to accident for a person and should advise the person to be cautious (in order to avoid accident). If we are analyzing our own horoscopes then we should ensure that we take extra caution during times in which accidents can happen. We are only provided with this one human life now and we should utilize it the most in order to attain the goal of moksha – and for this we have to live healthy with the help of the science of astrology.

Effects on Mandi in various houses

One of the malefic and most feared planet is Saturn, who is the son of Sun. Saturn has another son called mandi. This planet is very essential in some analysis and can pin-point to trouble or problems at a glance itself. Seldom analyzed planet except in the south, and in particular Kerala, analysis of mandi is undertaken in various astrological texts. Since mandi and its effects are less known therefore here we undertake an analysis of effects of mandi in various houses.

Though this analysis explains the effects of mandi on the 12 houses starting from lagna for a horoscope, it is very brief indeed and other aspects are to be thoroughly analyzed before making predictions. Nonetheless it can be said that propitiatory actions are required if mandi afflicts a particular house (irrespective of how much damage it causes as a result of other planets involvement).

First House

Phaladeepika, chapter 25

ञोरः क्रूरो चिनयरहितो वेदशास्त्रार्थहीनो
नालिस्थूलो नयनविकृतो नातिधीर्नातिपुत्रः ।
नास्याह्वारी ह्युखचिरहितो लम्पटो नातिजीर्ण
शरो न स्यादपि जडमतिः कोपनो मान्दिलञ्जे ॥८॥

If mandi is in lagna the person will be thief devoid of modesty and ignorant of shastras, will not be intelligent, no happiness, lustful, will not be long lived, will have defect in one eye, will not be brave, irritable in nature. The person will have wounded body or there will be physical defects in the body.

Brihat parasara hora sastra, Chapter 16

लग्ने मान्दितमायुषते लग्नेशे नीचराशिगे ।
षट्पञ्चाशत्तमेऽब्दे च पुत्रशोकसमाकुलः ॥२३॥

If mandi is in the ascendant with the lagna lord there will be loss of child at the age of 56.

Chart 1: Michael Jackson

	ma.ke.		
mo.	Rasi		ve.
	ॐ		su.me.
	sa.	ju.ra.	la.md.

Analysis

This is chart of Michael Jackson, who died at an early age of 50. He was not happy, didn't know the shastras, who enjoyed life and had a wounded body fixed with plastic surgery.

Second House

न चाटुवाक्यं कलहायमानो न विस्रधान्यं परदेशवासी ।
न वाहनं सूक्ष्मार्थविवादवाक्यो दिनेशपौत्रे धनराजिसंस्थे ॥१॥

If mandi is in 2nd house, the person will not talk in pleasing manner, will be quarrelsome, will possess no wealth, not true to his word, nor will be able to intelligently take part in a discussion.

Chart 2

Sa	Ra A10 A2	Su PP Me SL As HL	GL Gk BB Md Ve
UL A8 A6	Natal Chart Rasi		AL Ju
A5		Ke	Mo
	A11 A4		(Ma) A7 A3

Analysis

Person is harsh at words, short tempered, quarrelsome and not true to words.

Third House

धिरहृगर्भमदादिगुणैर्युतः प्रचुरकोपधनार्जनसंभ्रमः ।
विगतशोकभयश्च विसोदरः सहजधामनि मन्दसुतो यदा ॥२०॥

If mandi is in 3rd house, person will be having pride, aloofness, drunkenness, ill tempered, will be exempt from distress and fear and will have no brothers and sisters.

Chart 3: Swami Chandrasekharendra Saraswathi

Ra Ve UL	PP A11 A7	Me Su Ju A6	SL
Ma	Natal Chart Rasi		BB A8 A4
A10 A2			As A3
GL HL A9	AL Mo	Md A5	Ke (Sa) Gk

Analysis

He was very brave without fear and distress. No brothers and sisters.

Fourth House, Fifth House, Sixth House

सुहृदि शनिसुते स्याद्वन्धुयानार्थहीन-
 श्वलमतिरवहुद्धिस्त्वल्पजीवी च पुत्रे ।
 बहुरिपुगणहन्ता भूतविद्याविनोदी
 रिपुगतगुलिके सच्छ्रेष्ठपुत्रः स शूरः ॥११॥

Person born will be devoid of relations, vehicles, wealth. Person will be without happiness and will have fear from enemies.

If mandi is in 5th, person will be fickle minded and badly disposed. He will be short lived as well.

Brihat Parasara chapt 16 – 5th house

पुत्रमात्रे बुधक्षेत्रे मन्दक्षेत्रेऽथवा पुनः ।
 मन्वे मान्दियुते दृष्टे तदा वत्तादयः सुताः ॥६॥

Vetti yah vedaangam sah aapnothi paramam padam
 prathikoolanivaarakam mokshopakaarakam cha

Should the 5th house be owned by Saturn or mercury and be occupied or aspected by mandī or Saturn, one will have adopted issues. Chances of defying ones guru, mentor, and ancestors will also be there.

AMMA's chart has 5th mandī in it. She has a lot of children in her ashram, almost like adopted.

When mandī in 6th, person will destroy all foes, will be brave, possess one good son, will dabble in demonology. He shall hate one's own people as well.

Chart 4: MDR

(Ju) As ^{HL} A10 A4	PP Mo ^{SL}	Ke Ve	GL (Me)
AL	Ve	Su ^{GL} As ^{HL} A9 A3	Ma ^{SL} Mo
Su ^{PP} A3	Ke	Outer: Natal Chart Navamsa	
BB A2 A7 A5	Inner: Natal Chart Rasi		Ra ^{Gk} A6
AL A8 A7	Ra	Md (Ju)	Gk (Sa)
		Ma ^{Md} A11 A5	

Analysis

He was brave and did not have enemies.

Seventh House

कलत्रसंस्थे गुलिके कलही वदुभार्यकः ।
लोकद्वेषी कृतघ्नश्च स्वल्पज्ञः स्वल्पकोपनः ॥२॥

Vetti yah vedaangam sah aapnothi paramam padam
prathikoolanivaarakam mokshopakaarakam cha

Will be quarrelsome, husband of many wives, will prove to be public enemy, will know only little and will be angry, will be ungrateful. Shall destroy one's spouse, will have destructive looks, highly sexual.

Eight House, Ninth House, Tenth house, Eleventh Houses

विकलनयनवक्रो हस्ततेहोऽष्टमस्थे
 गुरुसुतविकृतोऽभूद्धर्मसंस्थेऽर्कपुत्रे ।
 न शुभफलदकर्मा कर्मसंस्थे विद्वानः
 सुखसुतमतितेजःकान्तिमाँहाभसंस्थे ॥१३॥

Mandi in 8th - Will be deformed in his face with weak and impaired eyes, will be dwarf. Will have short span of life and illness.

Chart 5: Diana

		ve.	su.me.md.
mo.ke.	Rasi		
ju.sa.	ॐ		ma.ra.
	la.		

Analysis

She died early. She was sick most times.

Mandi in 9th - he will be deserted by elders and his children, no sense of righteousness, lack of mantra japa/ tapa etc.

Vetti yah vedaangam sah aapnothi paramam padam
 prathikoolanivaarakam mokshopakaarakam cha

Chart 6: Prof Balakrishnan Nair

Ma		AL	
	A2	A9 A3	A8
Ke	Natal Chart		
A10 A11 A4	Rasi		A5
Su GL (Me) As HL			Ra
			UL A6
Ve	SL	PP Ju	(Sa) Gk BB Mo Md
	A7		

Analysis

Not performing any japa, tapas etc. was left out (not well supported) by children in old age.

Mandi in 10th - will abandon all religious duties and observances producing good effects. He won't give anything to others. But will have good reputation and helping hand (in some cases).

Chart 7

	BB Ra	HL GL Mo	
A8	A2	A9	A3
AL	Natal Chart		Ve
UL	Rasi		A10
(Ju)			Ma Su Me
A11			
As		Ke Sa SL	Gk Md
A5	A4	A7	A6

Vetti yah vedaangam sah aapnothi paramam padam
prathikoolanivaarakam mokshopakaarakam cha

Analysis

Problems at work place. The person has changed many jobs, is not religious minded and not duty oriented.

Mandi in 11th - person has wealth, happiness, intelligent, beauty and power. Will have many servants.

Chart 8: Sania mirza

SL Ra A11 A5	HL BB Mo UL	PP A2	
Ju A6	Natal Chart Rasi		A10 A4
Ma As A3			
GL A8	Md Sa A9	(Me) Su Gk A7	(Ve) AL Ke

Analysis

Has many servants, enjoys life with happiness. Intelligent, beauty and power are there.

Twelfth House

विषयविरहितो दीनो बहुव्ययः स्याद्यये गुलिकसंस्थे ।
गुलिकत्रिकोणमे वा जन्म द्रुयान्नवांशे वा ॥१५॥

Mandi in 12th house, person will not have much liking for sexual pleasures, will be poor and will have heavy expenditure. Will have bad dreams, deformed nails and physical defects.

Vetti yah vedaangam sah aapnothi paramam padam
prathikoolanivaarakam mokshopakaarakam cha

Chart 9

	su.ma.me.ve. md	la.	
	Rasi		ra.
ke.	ॐ		
mo			ju sa

Analysis

Person is spiritual, not behind any pleasures, has heavy expenditure all times and is physically weak.

Conclusion

Here just a brief analysis of effects of mandi is undertaken. An astrologer who wants to make accurate predictions and through that help society should learn these properly. And along with analysis of enough horoscopes, such a person should carefully observe mandi and make appropriate predictions. This would help society (through eradication or reduction of problems) and give happiness/satisfaction to the astrologer.

Prashna – an overview

What is the purpose?

This science is generally used when people face problems and need solutions to it. When they lost something valuable, when they have to take important decisions in life, when they would like to know the cause of a certain event or affects of something i.e any kind of questions that come to mind which we would like to know the answer about.

In situations where people may not have access to their horoscopes but would need answers to their questions Prashna marga is resorted to.

How is it done?

Based on the time and date at which the question is posed to the astrologer, the chart is made. Based on this chart the questions are answered.

What are the benefits?

People who do not have a horoscope or know their horoscope and who need answers to their questions immediately can benefit from this. Also we get as much details as needed for the questions we ask.

What is the basis of Prashna and similarity with Jataka?

Prasha lagna is similar to a Jataka lagna considering the Prashna lagna to be the Jataka lagna one has to do the predictions.

About Prashna

Prashna is generally practised in temples in kerala. Very minute details of the Prashna should be taken care of. One should be having a calm and quiet mind and always on alert.

Lot of aspects are considered while answering a question. 1) The surrounding situations 2) the questioner and details 3) The chart under consideration.

The direction a person comes to ask the questions should be noted down. His expressions, anxiety, the words he uses etc should be noted with attention. Considering the chart the surroundings indications and from the questions.

Prashna depends on our past karma. The results of our past karma are shown in our Jataka. Astrology or Prashna throws light on forecasting the events based on the Jataka. The predictions of the same are made.

Let's analyse two incidents of theft that happened in office and how prashna was used and ultimately how the predictions of prashna came to be true.

Incident 1: A tripod was lost from office premises on a weekend. Prashna was put to see whether we can get back the tripod and what was the nature of the theft.

Below is the chart:

Chart 1

(Me) Su	Md Ju	Gk Ke	AL Ve	Mo
	A7	A9	A8	A3
BB	Natal Chart		As	
A11	Rasi			
GL			(Ma)	
			A6	A5
HL	SL Ra	(Sa)	PP	
A10	A4	A2		UL

Analysis of Chart1:

The lagnaadhipathi moon is in the 12th house, the house of losses, whose lord mercury is debilitated. So it can be concluded that the person will not be successful in his attempts.

The 9th house has 3rd and 12th lord mercury debilitated. This means luck wont favour. But 11th lord is in 11th house. 11th is house of gains. So there is a possibility of getting back the object.

The person who is involved in the action is part of the project and sits here temporarily and keeps working away and from office.

Vetti yah vedaangam sah aapnothi paramam padam
prathikoolanivaarakam mokshopakaarakam cha

The 2nd lord sun is in 9th and with mercury debilitated. This means someone from inside is involved and as its in dual sign. The person is one who is there for some weeks and is away from office for some weeks.

Result: Atlast the tripod was found in the office canteen that someone left it there long back. But the person who did it was not known.

Incident 2: A tripod was lost at work place overnight. Prashna was put to see if the tripod can be recovered and who is the culprit and nature of theft.

Below is the chart:

Chart 2

(Me) Su	GL Gk	Md Ju	Ke Ve	Mo As
		A8	A10 A2	A9 A4
BB	Natal Chart			
UL	Rasi			HL SL (Ma)
			A7	A6
PP	Ra	(Sa)	AL	
A11 A5		A3		

Analysis of Chart2:

Lagnaadhipathi and 4th lord mercury is debilitated in the 10th house, with sun. So the chances of failures of attempts in procuring the object of theft are indicated.

3rd has mars and 3rd lord sun is in 10th house. The person investigated with much courage. But the person involved in the act is very brave as sun is in the 10th house with lagna lord debilitated.

11th has mandi. Means there will be no gains.(out of this investigation for theft) 9th and 8th lord Saturn is aspected by mandi. So also luck won't favour.

Vetti yah vedaangam sah aapnothi paramam padam
prathikoolanivaarakam mokshopakaarakam cha

Person involved in theft is a person who is coming temporarily and leaving the place. This is due to mercury and sun being in dual signs.

Result: The tripod couldn't be procured inspite of several attempts to find out the lost object.

Horoscope Analysis

Ramana Maharshi

There are some masters who are beyond all rules but yet stand like the Himalayas in the world; though the entire world might be against them they will stand tall at all times. Though Swami Vivekananda and AMMA are part of this type of masters, rarer are those masters who don't care much about the world. This doesn't mean that they are like various politicians or businessmen who care about themselves and not about the world – these masters don't see the world at all as existing as they see it as the ultimate reality of Brahman. But this doesn't mean that they lack compassion – they are filled with compassion. Such a rare master is Bhagavan Ramana Maharshi. Though such masters are beyond analysis, still it would be very helpful to understand even little bit about such masters from their horoscopes. Truly speaking such masters horoscope alone would be perfect for analysis as they don't fluctuate or deviate with time – time changes but they ever remain the same.

Details

Date of Birth - 30-12-1879

Time of Birth – 1 AM.

The below is Ramana's chart:

Saturn	Mars		Ketu Moon	Jupit.		Ketu	Moon
Jupiter	RASI			Merc	NAVAMSA		Venus
Rahu Sun	Mercury Venus	Lagna		Sat.	Rahu Mars	Lagna	Sun

Vetti yah vedaangam sah aapnothi paramam padam
prathikoolanivaarakam mokshopakaarakam cha

Analysis

Like AMMA, Ramana Maharshi also has Thula/Libra lagna. People with libra lagna are characterized by a balanced approach at all times. Thus we find that irrespective of name, fame and everything Ramana ever remained the same (equanimity).

Lagna is aspected by Jupiter and this in itself shows spiritual characteristics. Jupiter is in the 5th house. Jupiter in 5 or 9 generally denotes highly spiritual qualities. Added to this is Ketu in the 9th from Lagna (though along with moon). Ketu in 9 denotes a philosopher. It would be an understatement to say that Maharshi was a philosopher – we can say that he was the philosopher. Since Saturn is in the 6th which is a very good position, therefore the state of knowledge was very high (and strong).

Since Sun and Moon are opposite to each other, Maharshi was strong in nature. And therefore wasn't susceptible to others; cannot be manipulated at all. When Maharshi's family found that he was in Tiruvannamalai, they all tried to bring him back home but they couldn't. Whatever they said, Maharshi just stood his stand saying that Ishwara has called me here and I will be here. This shows the determination of Maharshi and the strong will which wouldn't be changed by anybody at all.

Sun which denotes the father is in the 3rd house along with Rahu and is aspected by Saturn. The 9th Lord which is mercury though is in 2nd with venus is aspected by Mars. As a result of all these, Maharshi lost his father a very young age itself.

The 4th Lord Saturn is well situated in the 6th house (4th house, lord and moon denote the mother). Moon is the 9th along with Ketu. Thus Maharshi's mother was benefitted by Maharshi – not just by being with him but Maharshi made her attain moksha as well.

Coming to brothers, the 3rd house has Rahu in it thus the brother was the cause of Maharshi leaving the house. But since along with the atmakaraka of Sun, therefore Maharshi's brother also benefitted by Maharshi.

We can see that Maharshi's chart shows him as a thorough jnaani yet we don't find any sanyaasa yoga. Thus he wasn't part of sanyaasashrama. But at the same time, Maharshi has Ruchaka Yoga, one of the pancha mahapurusha yoga, as a result of Mars in own house

Vetti yah vedaangam sah aapnothi paramam padam
prathikoolanivaarakam mokshopakaarakam cha

in the 7th. Therefore Maharshi's name is continued through the ashram created by him. And this ashram flourishes well while daily feeding the poor in Tiruvannamalai daily. Such feeding of poor daily isn't something that can be performed easily even if there is a will for it; Ruchaka Yoga and Maharshi's state of knowledge is what sustains the ashram to continue.

Though there isn't any sanyaasa yoga yet there is no marriage shown for Maharshi. We find that Venus, the kalatrakaraka, is in the 2nd house which is the house of Mars (an enemy). Venus is along with Mercury which is the 12th lord (lord of losses and liberation) and aspected by Mars. Venus by itself is the lord of lagna and the seventh house as well. These all indicate that there wouldn't be any marriage at all for Maharshi.

PS: Though in some softwares we find the Lagna of Maharshi as Virgo, Libra lagna is the apt as per Maharshi's nature and life. Though since the lagna is at the very beginning of Libra, therefore characteristics of Virgo and Lagna might be considered for analysis.

Anukramaanika

1. Editorial
2. Jyothisha Vivaranam - This can be called Jyothisha 101 or a simple beginner's guide to learning astrology gradually.
3. Mahapurusha Yoga - here the five mahapurusha yogas are analyzed one by one.
4. Vivaahamela - here the various aspects to matching of stars for marriage are explained.
5. Numerology and prashna - an analysis of answers to questions (prashna) based on numerology.
6. Accident analysis – analysis of conditions of accidents (which will help to remain alert during such periods).
7. Effects of mandi in various houses – analysis of mandi and its effect on various houses.
8. Prashna – an overview on prashna.
9. Horoscope analysis - brief analysis of the horoscope of a renowned person.

Opinions and Questions regarding anything in this magazine are welcome.

Suggestions to make this magazine better through requesting of articles on specific topics are also welcome.