



ASTAMANGALA PRASANAM

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Abstract:

Ashtamangala prasnam is a certain type of practice of the prasna branch of Hindu astrology. The terminology indicates the use of eight (ashta) auspicious (mangala) objects in its practice. The practice of ashtamangala prasnam is highly popular and held in high esteem in the Indian state of Kerala and Tamil Nadu. Prasna Marga was written in 1649 CE. Prasna is one of the six important branches of Hindu astrology. It deals with horary astrology in which an astrologer attempts to answer a question by constructing a horoscope for the exact time at which the question was received and understood by the astrologer. The other branches are jataka (natal astrology) which attempts to determine an individual's personality and path in life based on the horoscope of the individual, muhurta (electional astrology) in which the practitioner decides the most appropriate time for an event based on the astrological auspiciousness of that time, nimitta (interpretation of omens), gola (study of astronomy) and ganita (study of mathematics).

Ashtamangalam Means Eight (Ashta) Auspicious Materials:

- Kumkuma Cheppu (Small container used for keeping Kumkum)
- Mirror
- Gold
- Flower (Tulsi & Tumba)
- Akshatam (mixture of rice and paddy grains)
- Fruits
- Taambulam (Betel leaves & Areca nuts)
- Grandham / Palm Leaf Texts (Like Ramayanam/Bhagavat Gita etc.)

Ashtamangala Prasanam:

It starts from inviting a learned Astrologer for Ashtamangala Prasanam. Invitation has to done with due respect.

- A date for conducting Prasanam will be given by the Astrologer.
- The start date should be one of the 16 stars which are suitable for Annaprasnam excluding the stars posited in 8th house from the Prichchaka's Janma Rasi (the person who wants to conduct the Prasna/making query).
- There has to be a minimum of two Astrologers for debate.
- On the Prasn day, a priest would perform Rasi Chakra puja and during that time, main Astrologer will ask a girl (should be kanya) or boy to keep the Gold coin (along with Rice, Paddy, Flower, Sandal & Water) in one of the twelve houses without pre-conceived thought.
- Prasn then continues. After full diagnosis, remedial measures will be finalized
- At the end, main Karmi/Vaidika/Tantric (who will head Parihaara Homam) will be finalized. This done after being agreed by 'Guru (Jupiter)' and the process is called 'Ozhivu'. If Guru favours a particular priest or vaidika or tantric, then he is allowed to do the parihaarams. Otherwise, NOT.
- Finally, a rasi will be taken to know whether all the desired results will happen after doing remedial measures or not; or anything omitted/ignored etc.

Here ends Ashtamangala Prasn:

In Prasna Marga, Harihara has given the analysis of an horsocope based on Badhaka point of view. He says that for all movable signs, the 11th house therefrom is the badhaka sthana, for all fixed signs, the 9th therefrom are their badhakasthana and for all the dual signs, the 7th therefrom are their badkasthanas. From the placement of the badhakesh (lord of the badhakasthana) or planets in the badhakasthana, we can judge the wrath of others and their result consequences in our lives in form of troubles. The wrath of following are discussed here under:

- Wrath of deity
- Wrath of Sarpadeva or divine serpents
- Wrath of parents
- Preta Bhadha
- Dristi Badha
- Abhichara

Wrath of Deity:

- Badhakesh is placed in an adverse place and afflicted.
- If a Malefic planet is placed in the 12th house from the Badhakesh, it indicates that the worshipped image was mutilated. Second or Eleventh house: If the badhakesh is in one of these two houses, these houses being the dhana and aya bhava respectively, it indicates that the deity's wealth has either been stolen or misappropriated.

The nature of the property can be judged from the nature of the sign. This property is either Dhatu (Inanimate object), Moola (grains, trees, lands etc) or Jeeva (Men, Animals etc) depending on the Lagna as being movable, fixed or dual.

Remedial Measures:

Since the dispositor of a planet indicate what sustains the planet and the house and also represent the mental and psychological aspect of a house or planet, the remedy of the sin committed against the deity can be seen from the dispositor of the badhakesh. The tattva (Elements) of the dispositor of the badhakesh, shall indicate, which remedy can propitiate the angry deity. The remedies based on the tattvas are given below:

Wrath of Kula Devatha:

If the fourth Lord is associated with the Badhak House or Badhakesh, then it is the kula/Grama Devata who need to be worshipped.

Wrath of Sarpa Deva:

- If Rahu is connected in any way with Badhakesh,
- Jupiter represent the divine qualities and its influence on Rahu while simultaneously influencing Badhakesh, it shows divine nature of the serpents. Thus, if Jupiter associates with the Badhakesh and is placed in a Dusthana [6/8/12] and if Rahu is in a quadrant from Jupiter, then the curse is from superior or divine serpents.
- In the above combination, if Gulika is in quadrants instead of Rahu, then these are inferior serpents. This is because, Gulika is the son of Saturn and is known for its diabolical nature. The nature of Gulika is to give poison and if it is involved in the wrath of serpents, the trouble could be extremely strong, as though the life of native has become full of snake venom. Such combination requires immediate propitiation.
- If the Sun associates with Rahu, then the serpents are beneficial and essentially intent in long term good.
- Similarly, the Moon associating with Rahu shows evil-minded serpents intent on causing disaster.
- If Saturn and Gulika occupy the kendras of Rahu, say that the abode of Serpents has become unclean and polluted by heaping urine

Remedies:

According as Lagna is movable, fixed or common, the 11, 9 or 7 images (of eggs or small serpents) made in gold or copper, should be installed, If Rahu is in the 6th, 8th or 10th or in the house of harm, Sarpa Bali should be performed; if in the 4th, Chitra Kuta stone should be dedicated to the Serpent God; if in the 12th, 'singing' must be arranged ; if in Lagna, milk and 'siddhapayasa' (milk and water) should be offered ; and if in the 7th house, devotional music must be sung

Wrath of Parents:

- The Sun (natural significator of father) should be in this Badhak sign in Rasi or Navamsa to show the curse of father. Similarly, the Moon (natural significator of mother) should be in the aforementioned Badhak sign to show the curse of Mother.
- The Badhakesh associated with Leo & with Mars/Saturn shows the anger/sorrow of the father or some paternal elder respectively. The Badhakesh associated with Cancer & with Mars/Saturn shows the anger/sorrow of the mother or some maternal elder respectively.
- 6th lord in 9th house or 9th lord in 12th house or the Sun in the sixth shows the displeasure of father. Similarly, the 6th lord in 4th house or 4th lord in 12th house or the Moon in the 6th house shows the displeasure of mother.

Remedies:

Serve your parents if they are alive. Perform Shraddh or work for some elderly persons in the memory of your parents if they are dead. Mars so placed shows the curse of brother, Venus of spouse etc. The ritual called Tila homa can be performed if the parent is dead.

- The Badhak sign should be Aries/ Scorpio (indicating the anger/ fire of Mars) to show the presence of a curse. The Sun (natural significator of father) should be in this Badhak sign in Rasi or Navamsa to show the curse of father. Similarly, the Moon (natural significator of mother) should be in the aforementioned Badhak sign to show the curse of Mother.

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Preta Badhak:

If the funeral ceremonies or annual rites called Shraddh of the dead are not performed, then, it is believed that such a dead person remains in the form of a Pisacha & affects relations. The presence of in the Badhak sign shows the danger. The malefic associating with Gulika shows the cause of death of the Pisacha. Some of such combinations showing the death is given below:

- If Gulika is in any manner associated with Mars by conjunction, aspect or is placed in Aries or Scorpio, it shows sudden death or accident, burns, weapons, smallpox etc.
- If instead of Mars, the association was with Saturn, misery & poverty may be the cause of death.
- Rahu associating with Gulika shows snakebite and other deadly poisons.

Similarly, the sign occupied by Gulika show the sex of the Pisacha. If Gulika associates with the 4th house or lord in some manner, then the Pisacha is related to the family, if not, then it is from outside. If in the beginning, young age and if in the end of the sign, old age is indicated] is the age of the Preta/Pisacha.

Remedies Tila Homa:

Depending on the affliction, Pooja/mantra of Ugra Devata should be prescribed.

Dristi Badha:

Dristi means sight. Such kind of obstruction appear in life is some of the person related to us becomes jealous or evil towards us and thus exert invisible evil influences. The “evil eye” has been classified as three kinds of demons. Their names are always “Kamas” as the evil eye is caused by desire (Kama).

- Ranthu Kamas causes worries and is indicated by the Badhakesh in Lagna or associating with Lagna Lord and Gulika.
- Hanthu Kamas is intent on killing, and is seen by the association of the Badhakesh with the 6th or 8th house or its lord and the Lagna or Lagna lord. Relief comes from the aspecting benefic planet.
- Bali Kamas desires some form of Bali (sacrificial offering). This is indicated by Rahu /Gulika is in 4th, 5th, 7th or 8th house. If 6th lord conjoins /aspects, the problem is due to enemy’s action.

Remedies:

Natural benefics have the ability to mitigate the evils in the horoscope. If such planet is in quadrants to the Rahu/ Gulika or aspecting or associating with the Badhak, gemstones of the planet should be worn and the deities indicated should be worshipped and given offerings.

Remedies:

Mritunjaya Japa, Ganapati or Tila Homa indicates the relief.

Evil Arising from Words:

If the lord of the 2nd is associated with or aspected Badhakesh by the person suffers disease due Evil Words

Bala Graha Affliction:

If either Mercury or Saturn occupies the house Badhakesh or if Gemini or Capricorn happens to be the Badhaka House then the child suffers from the affliction of Bala Grahas (Applicable only in queries bearing on children)

Food Poisoning:

If Gulika or Rahu occupies 4th, 5th, 7th or 8th, the disease is due to poisonous matter in the food. If the lord of the 6th joins this combination, then the poisoning will be due to enemies if the lord of Lagna is connected with the lord of 6th, then the object of giving poison is to harm the person. If the lord of Lagna is connected with the lord of 7th, then it is intended to win over the person

Troubles from Enemies:

If the Badhakesh occupies or aspects the 6th, or when the lord of the 6th joins or aspects the house of lord of harm, or when these interchange houses, or occupy the same house, or when these aspect each other, it should be inferred that the afflictions come from the enemies The affliction is of two kinds: If Badhakesh is a benefic, it is mahabhichara. If Badhakesh is a malefic, it is kshudrabhichara Mahabhichara consists of incantations calculated to cause death, etc Kshudrabhichara consists of burying enchanted substances underground to bring about ruin.

The caste and occupation governed by the 6th house or by its lord indicate the caste of the enemy. Similarly, the caste governed by the Badhaka House or its lord is the caste of his accomplice.

Pisces, Aries, Taurus and Gemini and their trines signify respectively Brahmins, Kshatriyas, Vaisyas and Sudras. If Badhakesh is in any way connected with the lord of 6th, the enemy caste is that of the lord of the 6th. If the lord of the 6th is bound up with the Badhaka House then the accomplice in the deed belongs to the caste governed by the Badhaka House. If the lord of the 6th is bound up with Badhakesh then the accomplice belongs to the caste of the Badhakesh.

According to Varahamihira, Jupiter and Venus are Brahmin (Jupiter is an exalted Brahmin while Venus is an ordinary Brahmin) the Sun and Mars - Kshatriyas, the Moon - Vaisya, Mercury - Sudra and Saturn - mixed caste. According as the lord of the 6th occupies the signs of

- Mars, Mercury motive is lands
- Jupiter- gold
- Venus - silver, clothes, cattle
- Saturn- servants, low caste people
- Moon - grain water, Food
- Sun - Authority

The house containing Badhakesh reveals the motive behind the Abhichara. Thus if Badhakesh is in the 2nd, the motive is money; if in the 4th, property is the motive. In this way, the motive should be ascertained. If the Lagna is a movable sign, the enemy is of the same kith and kin; if a fixed sign he is related; if common, the enemy is an outsider.

According as the 6th house is occupied by the lord of the 4th, 5th, 7th, 9th, the enemy who is the cause of trouble will be a relative, son, wife or father or preceptor. The direction and caste of the enemy and how far or near he is, should be ascertained from the 6th house or its lord. Similarly, the direction and caste of the mantric and how far or near he is, should be read from the Badhaka house or its lord.

Rasi Direction Caste:

Aries	East	Kshatriya
Taurus	South	Vaisya
Gemini	West	Sudra
Cancer	North	Brahmin
Leo	East	kshatriya
Virgo	South	Vaisya
Libra	West	Sudra
Scorpio	North	Brahmin
Sagittarius	East	Kshatriya
Capricorn	South	Vaisya
Aquarius	West	Sudra
Pisces	North	Brahmin

If Mandi occupies a quadrant from Lagna or Arudha Lagna or the Moon and is joined or aspected by Saturn, then the incanted articles (Kshudras) will be kept buried under the earth. If Mandi is in the 4th house or Navamsa, then the Kshudra will have been deposited inside the house. If the 4th house or Navamsa is watery, it will be kept immersed under water. Mandi whatever Bhava he may occupy if it is a watery Rasi or Navamsa, the place of deposit shall be under water. If Mandi is in Vargottama, the Kshudra will be in two places. If Rahu joins Mandi or Saturn, the substance is hidden near an ant hill.

According as a kendra (from Mandi or Saturn) is occupied by the Sun Kshudra is kept respectively in the branches of trees Mars, in open fields, Jupiter in the house Venus in the house. If Badhakesh occupies Urdhwamukha Rasi, then the Kshudra has been placed on the tops of trees, if it is Adho-mukha Rasi it is under the earth, if it is Thiryangmukha it is kept inside stones or logs of woods etc

The direction where the Kshudra is kept should be ascertained from the lord of 6, Badhakesh or lord of the Rasi and Navamsa occupied by the Badhaka lord. If the lord of harm is in a movable sign, the Kshudra can be easily removed, if he is in a common sign it can be taken out with effort, and if he is in a fixed sign it cannot be removed at all. The remedial measures according as the Rasi arrived at by adding the longitudes of the lords of the Ascendant and the 6th, is conjoined with or aspected by

Sun	Aghorabali
Moon	Kapala Homa
Mercury	Chakra Homa,
Jupiter	Prathikarabali,
Saturn	Bhuthamaranabali
Mars	Krittikabali
Venus	Bhuthamaranabali

Remedies have to be suggested to be performed by persons of Sathvic, Rajasic and Thamasic nature according as the Badhaka planet occupies a Sathwic, Rajasic or Thamasic Rasi or Navamsa

Astrologers Departure:

When the astrologer get out to the house he must noted good and bad omens The astrologers dress may gets entangled on anything somebody calls him from behind and says come here, stop, do not go, etc; his head dashes against a post or pillar, his legs strike against a stone or piece of wood. These are bad omens indicating inauspicious results.

Omens on the Way:

These omens simply indicate what is going to happen as a result of your good or bad karma Cotton, medicines, black-gram, salt, net, trap, and other destructive appliances, ashes, serpents, foul-smelling things as human refuse, or vomitted dirt, mad man, a sick man, an idiot, a blind man, a mute, a deaf man, a eunuch, an ascetic - in brief all those things which are evil , are all evil omens. Raw flesh, liquor, honey, ghee, white clothes, white ointment, jewels, elephant, birds, horse, king, a prosperous family-man, deities in procession, white chowries, delicious food or drinks, dead body, Brahmins coming in twos, and burning fire, are good omens.

Indicative Signs While Entering the House:

When the astrologer enters the house omens occurring at the time entering the house apply their effects In a Health related prasn if a person get out through the same gate astrologer enters then the patient will die On the contrary, if another person enters the place the sick man will soon improve. While entering, if one hears Vedas being chanted, mantras recited, a bull facing the house, cows gentle and fragrant breeze blowing, then predict good health and prosperity. If the light is put out though there is no violent wind and the fire is soon extinguished though there is sufficient fuel, consider that the sick man will die

Conducting the Prasna:

The astrologer seated at ease must open the Kriya with great devotion to God facing east, and observing carefully all around, noting omens the time for this must be neither too early in the morning nor too advanced in the midday. It must be done when the Sun is bright and pleasing. Of the things used for Prasna if sacred ashes are first brought evil. If a lighted lamp is taken to the Prasna-room, it denotes general welfare and God's blessing.

Significance of the Lamp:

If the flame burns towards the east then it foretells prosperity, if the flame is found towards the south-east, predict 'fear from fire, if it is towards the south death, if it is south-west 'diseases, if it is towards west, improvement or peace, if it is towards the north-west predict poverty and decline, if it is towards the north predict he has just overcome a great danger or death, if it is north-east, conclude 'general good health'. If the flame blazes vertically, state that success and gains will attend

Drawing the Circle or Chart:

Draw a Chakra on an even and clean spot, by a layer of raw rice and adorned with a lamp and flowers and other ornaments draw the Chakra measuring 24 angulas square. Divide it into 16 equal parts of 6 angulas each. Then you will get at the centre a Lotus with four petals. The remaining 12 parts will constitute the 12 signs of the zodiac. This Chakra should be drawn clockwise, obstacles are indicated, if is drawn in the anti-clockwise Bold lines indicate prosperity. Indistinct lines indicate misery and affliction. Broken lines show that obstacles are ahead both for happiness and work if it so happens that the northern line is drawn first, then the questioner may be told that he will have monetary gains. If the western line is drawn, then diseases will increase. If the eastern line is drawn, 'birth of children' can be told. If the southern line is drawn first, death can be fore told If any portion of the Chakra is found to be a little raised, then the astrologer should predict that in the house and compound of the questioner there is a spot, which is elevated; if there is any depression anywhere in the Chakra, there is a deep pit in his compound or house.

After finishing the Chakra, if he gives away anything to anyone, then conclude that the property of the questioner will be soon sold away. If he takes anything from anybody, then he will gain fresh landed property.

The astrologer must carefully mark the other persons, if any, accompanying the messenger, at the time of invitation. He should ascertain the nature of the people and state that the questioner has houses all around his home inhabited by people similar in occupation and caste to the persons already noted. If at the time of first invitation a bowman turns up, say that there is a temple in that direction of the questioner's house where God Sasta is worshipped. If a woman turns up, predict that there is a temple dedicated to Goddess Lakshmi or Durga in that direction of house. If dirty boys turn up, then predict that evil spirits live near after the Chakra is drawn, the astrologer should wash his feet, sanctify his body with Vedic mantras, worship the Atman and Lord Ganesa. Thereafter he should worship Lord Maheswara with Panchakshari Mantra in the lotus at the centre of the Chakra after the preliminary worship, and keep ready the offerings to be made to the subsidiary Deities.

Invocation to the Lord:

He Lord's meditation is as follows: "I invoke the Lord who is gracefully seated on the grand throne placed on a crystal platform at the foot of a celestial tree in a quiet place on the Great Mount Kailasa, who is

attended upon by the entire host of Gods, whose left hand is placed on his knee, who holds a deer, axe and the symbol of knowledge, whose body is girded up with the yogic bands in the form of snakes and who teaches the Supreme Knowledge to the group of Sages."

Worshipping the Planets:

Aries and other signs, the planets posited in different signs and Gulika should be worshipped with their names as subordinate Deities. At the end of the worship he should adore Saraswati and Guru in the auspicious objects kept by the side of the Chakra and worship Lakshmi in the lamp.

Placing the Gold Piece:

After this puja, take a piece of gold, wash and place it in a plantain leaf. Apply sandal paste and cover it with some flowers, coloured rice, etc. Keep it in the left hand and covering it with the right hand, repeat with devotion the Panchakshari Mantra 108 times.

Sit on the left side of the Chakra facing east. Place before you a plank of wood to the north of the Chakra. Take 108 cowries and place them on the plank. Sprinkle them with holy waters and cover them with sandal paste, flowers. Then worship Lord Siva. You should then do the navagraha puja invoking the Sun in the east, Mars in the south-east, Jupiter in the south, Mercury in the south-west, Venus in the west, Saturn in the north-west, Moon in the north and Rahu in the north-east, and repeat the Mantra 108 times. Repeat Panchakshari and other mantras derived from Guru and invoke the Guru and the nine planets.

Sankalpa:

May it occur to me through your grace to find out the real truth, good and bad, regarding the person born in such and such a nakshatra and bearing such and such a name, and happenings about him in the past, present and the future in respect of money, children and house affairs. Then call the girl or boy not conversant with astrology who has just bathed and is well-dressed. He or she should worship the lamp, Ganesha and the planets with flowers. The astrologer should then place the gold piece along with flowers, etc., in the right hand. He or she should then go round the Chakra and then stand near it facing the east, in the meanwhile the questioner should be meditating on God. Then the astrologer reflecting on the problem of the querist should touch the cowries repeating the mantras thrice and at the end ask the boy or girl to place the gold piece in any one of the signs.

Then the astrologer should divide the cowries which he has before him into three groups, placing one on the left hand side, another in front of him and the last one on his right hand side. The omens also should be taken into consideration. left-hand side denotes the past, the middle one the present, and the one on the right-hand side the future. The nature of the breath too is to be noted. That Rasi where the gold piece is deposited by the boy or girl is known as the Arudha Rasi. The astrologer should carefully observe the lay of the gold piece amidst the flowers in the Chakra and point out some effects from its position.

Conclusion:

Ashtamangala Prasna is used to ascertain the unknown causes of unwelcome situations and to plan remedial actions in the life of individuals and also of families.[2] The same process when applied in the context of the life of Hindu places of worship is known as Ashtamangala Deva Prasna. This time, the queries for which answers are sought will be of a different nature. The intention would be to probe the mind of the presiding deity to decide on the activities to be performed that would enhance the spiritual ambiance of the temples. For example, the querist may wish to know whether pujas and festivals are being conducted strictly as per accepted norms, or whether there are any lapses in it, what developmental activities are likely to be pleasing to the deity, and the like.

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