



All India Federation Of Astrologers' Societies Research Journal of Astrology

VOL: 19 NO. : 3 Jul. - Sep. 2021



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Summary of Laghu Parashari



By Sushil Agarwal

The famous astrological scripture 'Ududayapradeepa' is popularly known as 'Laghu Parashari'. This scripture comprises of important shlokas that help in forming principles of astrological prediction. There is a total of 42 shlokas in Laghu Parashari and these are based on astrological treatise Brihat Parashar Hora Shastra written by sage Parashar

Out of 42 shlokas of Laghu Parashari, the first 5 shlokas are introductory shlokas and remaining shlokas are a unique collection of important principles which are mandatory to understand in order to predict house specific results.

Sage Parashar has mentioned the following three main components for predicting dasha results:

- General results based on inherent natural beneficence or maleficence of planets.
- Specific results based on lordship of houses, i.e. the planets give specific results for the houses they own. House ownership is also the basis to decide if the houselords will give auspicious or inauspicious results.
- The quantum of results is decided by strength of the planet, i.e. dashalord.

Laghu Parashari focuses on the second of the above-mentioned three points. The description of first point, i.e. the general results based on natural beneficence or maleficence of planets, can be found in all astrological scriptures. The third point, i.e. the description of Shadabala (Six-fold strength) for calculating planetary strength, can also be found in most of the astrological scriptures. Astrological scriptures have not, however, given emphasis on the important second point which is the subject matter of Laghu Parashari. Laghu Parashari has collected important shlokas from Brihat

Parashar Hora Shastra and has presented them in a concise and unparalleled way.

I am now presenting the summary of Laghu Parashari so that readers can quickly revise it time and again. Please note that I have changed the sequence of some shlokas to keep principles related to one subject together. Further, I have also merged some shlokas in one point. I believe that below sequence ensures good flow in reading and ease to remember.

- The writer of Laghu Parashari has prayed to Goddess Saraswati and has said that elementary astrological knowledge is the prerequisite to understand this scripture. Laghu Parashari narrates only important principles and elementary knowledge of astrology should be taken from other astrological texts.
- All the principles of Laghu Parashari are based on astrological principles set by sage Parashar in Brihat Parashar Hora Shastra. Therefore, aspects and vimshottari dasha mentioned by sage Parashar are applicable on the principles of Laghu Parashari.
- The lords of trinal houses (I, V, IX) give auspicious results and are stronger in increasing order. Hence, 9th houselord is the strongest amongst trinal houselords.
- The lords of trishadhaya (III, VI, XI) houses give inauspicious results and are stronger in increasing order too. Hence,

11th houselord is the strongest amongst trishadhaya houselords.

- If a planet is lord of trine as well as trishadhaya house, then it gives mixed results.
- The lords of angular houses (IV, VII, X) give neither auspicious nor inauspicious results, i.e. they remain neutral. These are stronger in increasing order. Hence, 10th houselord is the strongest amongst angular houselords.
- The 2nd and 12th houselords become auspicious or inauspicious depending on their association with other houselords. If they are posited alone, then their auspicious or inauspicious depends on the house quality (auspicious or inauspicious) of their second sign.
- The 8th house is most inauspicious house and 8th houselord gives inauspicious results with some exceptions. The 8th houselord does not give inauspicious results, if it is also the lord of ascendant house. In this scenario, it rather supports in giving auspicious results. Further, Sun and Moon are not considered defective as lord of 8th house.
- Rahu and Ketu give results according to the qualities of houses they are placed in and according to the qualities of houselords they conjoin with.
- A natural benefic planet is considered to be defective with Kendradhipatya Dosha, if it is lord of any angular house. Jupiter and Venus are considered to be strongly afflicted with Kendradhipatya Dosha, if they own any angular house. This Dosha is considered to be lesser (than Jupiter and Venus) for Mercury and Moon in decreasing order. Further, if any planet is lord of 7th house and is posited in any maraka house (2nd or 7th), then the affliction with Kendradhipatya Dosha is considered very strong.
- If one planet owns an angular as well as a trinal house, then it is considered

yogakaraka. For example, Mars is yogakaraka (excellent auspicious) in Cancer ascendant because it is lord of 10th (Angle) house and lord of 5th (Trine) house. If it is further associated with any other trinal lord, then such yoga becomes more auspicious.

- The mere relationship between 9th and 10th houselords is considered very strong and even if they are a bit defective, they will still give yogakaraka results. There are three types of relationships between 9th and 10th houselords, namely i) Exchange, ii) Conjunction, and iii) In Other's House.
- If 9th houselord is also 8th houselord or if 10th houselord is also 11th houselord, then the yoga (mentioned above) amongst them gets cancelled. It can only be reinstated if they are related to ascendant lord or 5th houselord.
- The relationship of 10th and ascendant lords or 10th and 5th houselords is also an excellent yoga.
- Two rajyogas are formed between ascendant lord and 10th houselord and another two rajyogas are formed between ascendant lords and 9th houselord. These four Rajyogas form in below manner:
 - i) Ascendant and 10th houselords are placed in ascendant house,
 - ii) Ascendant and 10th houselords are placed in 10th house,
 - iii) Ascendant and 9th houselords are placed in ascendant house, and
 - iv) Ascendant and 9th houselords are placed in 9th house.
- The relationship between remaining angular and trinal houselords is also yogakaraka.
- If Rahu or Ketu is placed in angular house and is associated with trinal houselord or if Rahu or Ketu is placed in trinal house and is associated with angular houselord, then it gives yogakaraka results.

- 8th and 3rd houses are the houses of longevity. 7th and 2nd houses/houselords are marakas. Out of these two marakas, 2nd houselord is considered stronger maraka. Both lords of maraka houses give death upon completion of age segment.
- After that, planets posited in 2nd and 7th houses. Thereafter, inauspicious houselords, conjoined with 2nd and 7th houselords, give death.
- Then, 12th houselord gives death if it is inauspicious houselord.
- After that, death occurs in the dasha of inauspicious houselords which are related to 12th houselord, sometimes also in related auspicious houselord.
- After that, death occurs in the dasha of 8th houselord (exceptions: Aries, Libra, Sagittarius and Capricorn ascendants).
- After that, death occurs in the dasha of any inauspicious (3rd, 6th or 11th) houselords.
- If Saturn is related to maraka houses or maraka houselords and Saturn's mahadasha or antardasha is in operation, then it does not follow the sequence mentioned above and itself becomes the strongest maraka.
- Death occurs in mahadasha of maraka houselord and in antardasha of unrelated inauspicious houselord. It also implies that death does not occur in related auspicious antardasha.
- No houselord gives house specific auspicious or inauspicious results when it is the lord of both mahadasha and antardasha. It postpones house specific results and provides them in related antardasha of self-type or homogenous houselords.
- Saturn and Venus, in each others Mahadahs-Antardasha, give specific auspicious or inauspicious results in inverse order.
- An unrelated auspicious dasha usually gives auspicious results, if it falls between two yogakaraka dashas.
- Rajyoga results start fructifying in mahadasha of yogakaraka and antardasha of related maraka and they (results) keep growing gradually in (next) related inauspicious antardasha also. In such scenario, if antardasha is of unrelated auspicious houselord, then there are neutral results.
- There are auspicious results in mahadasha of angular houselords and antardasha of related trinal houselords or in mahadasha of trinal houselords and antardasha of related angular houselords. In case, they are not related, then they give inauspicious results.
- Native gets yogakaraka results in auspicious mahadasha and related antardasha of yogakaraka planet, if dashalords are not defective.
- If Rahu or Ketu is placed in any auspicious house (Trine), then it (whosoever is placed in Trine) gives yogakaraka results in its own antardasha in mahadasha of auspicious houselord, even if it is unrelated to mahadasha lord.
- Native gets inauspicious results in mahadasha of inauspicious houselord and in antardasha of auspicious houselord, if they are not related to each other. If in this scenario, the antardasha lord is yogakaraka (not related to mahadasha lord), then native gets very inauspicious results.
- Inauspicious lord of mahadasha gives inauspicious results in the quantum proportionate to its strength, if the antardasha is of yogakaraka planet which is not related to mahadasha.
- If mahadasha and antardasha are of contrary nature (in giving results), then astrologers should predict in keeping both in mind. □