



DEVA PRASANAM

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Abstract:

Prasanna Astrology has a unique specialty and importance in the Indian astrological tradition. Prasannas include Ashta Mangala Prasannam, Chozhi Prasannam and Tambula Prasannam. This method is to find out the causes of problems in human life through Ashtamangala prasannam and give good guidance by suggesting the remedies and methods of worship. Through this article we can see the methods to see this Deva prasannam. The highest level of prasangam is ashtamangala prasannam and deva prasannam. Prasanna Anushtana Paddathi is the method of changing the environmental incidents as the cause of the environment and the planets as prasanna kriya incident rules. First of all this Ashtamangala is one of Deva Prasannam. Let us have an explanation about what things can be known about the Deva Prasannam.

Key Words: Swarnarudam, Udayarudam, Lagnamsaarudam, Chandrarudam Thamboola Arudam, Angas Parshaarudam, Sathrarudam, Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Ragu, Ketu, Manthi, Pathakathibathi, Sara Rasi, Sthara Rasi, Upaya Rasi.

Introduction:

A question may arise that why Deva Prasannam is must for temples. If the Lord who is present in the whole world is seated in a garbhagraha in an idol and the related mantras, abhishekam, archanai, nivediyas etc. are done cleanly and with devotion, then that devadamsam is powerful there. Appears to favor the devotees.

In India there are only three aspects of Devadamsa namely Sivamsa, Shakti aspect and Vishnu aspect. The Rishis, Siddhas, Gurujans, Gnanis and Yogis worshiped with devotion in their hearts and in every meditation, mantra, consecration as prescribed in the Agama system, built the temple to bring peace and prosperity to the country and the people. After consecrating the omnipresent god, deva aspect, the place, the kerpagraha, the parivaradevathai consecration, amudhu mada, the well deity's for the anointing water, devadha's vehicle, the flagpole, the steps etc. should be perfect. First the place should be hammered. All the things like garbhagrahas, suitable idols for the deity we are consecrating are Sthapathi, Sculptors etc. should be set up according to the respective accounts according to the rules of Shastra. Consecrations can only be done by a priest who lives according to the dharmashastra of god, uttam, bhakti and upasanas. Shastras have also said how the priest who brings the world's deity to the idol should be according to the rules, abhishekam should be performed with the mantras of that deity.

Anyone who holds the priestly title of Pratishtha should perform the Nitya Anushtanas daily without skipping a beat. They should be the ones who properly perform their duties to their mother, father, priests, family deities. Who is God (God's attributes) and where are they? What is an idol? After consecrating it, explain the details and methods of consecration to the devotees. When the devotees worship that aspect according to the rules, the blessings of Deivamsa (the deity who resides there) are not only for the devotees and the worshipers, but also for the consecrator available.

Until about seventy years ago in Kerala only Namboothiris (Malayalam Brahmins) were tantris - consecrating priests. But now the non-Brahmins also live with strictness in food and manners like the Brahmins and perform Upanayanam, Sandhyavandam and do the temple consecration according to the Shastra method.

As mentioned above, we have built a temple and consecrated it in the temple. Over time, if there is impurity in the temple, lack of etiquette, lack of magic, other mantra chanting, lack of Nivediya, lack of Abhishekam, decoration, Utsavam, etc., or place pollution, the anger of the deity's aspect may arise and mishaps may occur. That is why Ashta Mangalap Prasnam is performed in temples at least once in twelve years.

Deva Koba Lakshanas:

Fighting in the temple, death in the temple precincts. Visible sweat on the temple idol, breaking of the temple idol or plinth. The occurrence of share. Banning of pujas and festivals without reason. A cow, a cat dies, a fire breaks out in a garbhagraha or prakaram, an idol gets burned, an owl comes and bathes in the temple prakaram.

The Method of Seeing Ashtamangala Prasanna in the Temple:

As given in Ashtamangala prasannam, all kinds of Pracha, Nirgam, Margam, starting from putting gold, all the things should be done properly and the results should be given in the following manner. In Devaprasannam, we can recite all the sutras such as Trisputam, Sadusputam, Panchasputam, Pranasputam, Degasputam, Mrityusputam, Sutsumatrisputam, Samanya Sutra, Adipati Sutra, Amsaka Sutra, Nakshatra Sutra, Maha Sutra etc.

12 Bhava's Positions in Deva Prasannam:

"Sannitya Shetra Bimpani

Trini Laganena Cindyetat"

The shrine of the main deity, garbhagraham and idol should be contemplated with Lakina Bhava

"Nitikosa Danayanam Rakshakan

Arth Rasina"

Matters such as bills, assets, credits, temple caretakers (committee, Dharmakartha etc. family temple means family people) should be considered with the second house.

“Chintaniyat Tritiyena
Nivedya Parisaraka”

Those who offer Lagu Nivedyas (aval, fruit, coconut, jaggery, sugarcane, fruits) with the third house. One should think about the guna doshas of those who clean the sacrificial utensils, those who clean the temple, those who take firewood and water for offering.

“Prasada Mandapatheene
Upaveshmani Vahanam
Seshatra Region
Chaturthena Visindayet”

Temple offerings, mandapam, deities, temples, flagpole (strathvagam), abhishekathirtha well, pond, vehicle etc. all the places around the temple should be said with the fourth house.

“Sannityamabi Bimbamsa Panchamenada
Sandyadam”

Mantra sannityam in idol, guna doshas in idol, these should be said with fifth house. Apart from this, the person writing the account of the temple, manager should mention also with the 5th house.

“Agathich Shatruvach Sora
Chintaniyahi Shatruna”

Asuthi, Thieves, Shatru people in the temple should say these with sixth house.

“Sindhiam Janapatam
Thiuna Rasina Pushananisa”

The devotees who come to the temple, the clothes of the deities, the decorative items should be thought and said with seventh house.

“Sannityasya Nivedyasya Datha Parijanasya Sa
Karyamashtama Bhavena Gunadosha Nirupanam”

Maha Nivedyas, Pongal, Special Nivedyas on festival days, Sandalwood, Garland, Puspha offerers, Instrumentalists, Deva Gita Singers, Nivedya Sannityam, Nivedya Defects should think about these with the 8th Bhava.

“Dharmamena Puniyam
Shetre Saath”

The accomplices of the construction of the temple, the pious deeds they have done, special pujas, chants and things like monthly specials and annual specials should be mentioned in the 9th Bhava.

“Atha Karmani Karmanam
Nityanna udaswadini
Cinhiya Devalaka Abhi”

People who do regular poojas with 10th Bhava, Utsavas (not all temples should have Utsavas, small temples and family temples, there will be no Utsavas) but once a year special puja and special Nivedyam can be said with 10th house. (Brahmotsavam, Mahashivarathri, Panguni Uthiram, Sangabhishekam, The Thirukarthikai, Vaikunda Ekadasi, Arudra Darshanam)

“Sukrutam Sa Dhanayana
Appyaena Visindayet”

Temple revenues, cash flows, annual or monthly laksharchans such as Chaturthi, Shashti, Ashtami, Ekadasi, Duvadasi, Pradosham, Poornami and Lamp Puja can be attributed to the 11th house. Amavasai is not suitable for Gods. It is said in the Shastra that it is special for Pitrus. Therefore, Amavasai Tithi should not be specially mentioned in Deva Prasnam.

“Dhana Nasa Vyasarya
Sindhyahi Vyarasina”

The first consecrator in the temple (i.e. tantri) but in Tamil Nadu who performed kumbabhishekam or consecration in recent temples, Temple expenses should be mentioned with 12th Bhava.

Generally speaking once a year, apart from eternal pujas, special ablutions like Kalasabhishekam, Chutikalasam and Bavidrothsavam are performed in temples. Special kalasabhishekams will be performed by the gurus who have performed consecration or kumbabhishekam to remove the impurity, mantralopam, nivedyalopam, etc. from the flowers, garlands and liquids brought by the devotees. It has an important Shastra philosophy. Uttarayanam is the day for Devathams and night for Dakshinayanam, our one year is one day for Devas.

Apart from that, the sun and moon, which can give power from the universe to the stones lying somewhere and carved into a statue, the planets like Guru, Venus, Mars reach their highest position, and Mercury, Saturn etc. stand in Swasheshatra, so it is in this Uttrayana that Kumbabhishekam, Bavithrotsavam, Brahmotsavam etc. should be performed in Uttrayanam. Even if it is done once a year, it is like performing a special anointing with a hammer to the deities every day.

In the first 12 bhavakas of Sornaruda Lagna, wherever auspicious lords are standing, the merits of their respective sines should be said, and in whichever bhavankla the inauspicious lords are standing, they should say counter-benefits for their respective sines.

Generally impurities can be said with Manthi. The main statue of Sorna rasi is impure, and if Padhakatipati stands in the third place with Manthi, it is Parisharhaka (workers) pretha dosha, if Manthi stands in fourth place, there is impurity in places like Madapalli well, and if it stands in 5th place, chanting mantra with impurity is bad. Therefore, there is a lack of sanctity in the idol and

if it stands on sixth place, it is padhaga dosha caused by the enemies of the temple and temple people, and if the 6th person is standing with the lord of the temple, it is dhurdhevadha dosha caused by evil deities from enemy people.

If Badakadhipati and Manthi are placed in 7th then it should be said that there is pretha dosha of devotees and if it is male sign it is male and if it is female sign it is female. If Manti stands in 8th place it can be said that there is pollution caused by the temple parishioners, in 9th place then by temple accomplices, in 10th place it can be said that there is pollution during Utsavam festivals and pollution caused by Pujakar.

How to Tell Devas With Planets:

Sun:

When the sun stands in any signs, it is Shiva. But if it is placed in the first oscillating sign such as Pisces, Gemini, Sagittarius and Virgo, it will be Muruga. (up to 10 degrees in the sign) If it is placed in Madhya Thirekana in the same signs then 10 to 20 degrees will indicate Ganapati. The Sun standing in the signs of Aries and Scorpio, in which the Sun is standing in the sign of Scorpio is the Swayambu Shiva. If the sun standing more than 10 degrees in Aries sign is consecrated by humans and the sun is standing within ten degrees in the highest position, it means devas, siddhas, shivanadiyars etc. have consecrated it. If the Sun is placed in the sign of Taurus, it represents a deity named Yakshini. If sun stand on the libra sign, it is said as Kali. If the Sun is in Cancer sign, the clan deity and nagas of the family or temple of the native should be mentioned. Aspects like Sun standing in Sagittarius, Pisces - Sankara Narayan, Arthanareeswarar and Sivamsa Devas (like Bhairava, Veerabhatra) with Sun standing in Saturn house should be mentioned.

Moon:

Generally Goddess Durga should be invoked with a strong Moon and Kali with a weak Moon. If the Moon is in Aries sign - Chamundi and close to Amavasha then Nisa Chamundi should be said. If it is placed in the sign of Scorpio, it is also the aspect of sacrificial goddess. If the Moon stands in the house where Venus is standing then Yakshini and Kula deity should be mentioned. It should be said by looking at the strength of the Moon and the conjunction of the planets. It should be said that the moon stands in Cancer sign; it means the kula deity Amman and Naga Sannitiyas. A weak moon stands in Leo is also said to be the goddess who is worshiped by those present after someone else has worshiped them.

Mars:

If it is placed in a male sign then Muruga can be said and if it is placed in a female sign it can be called Amman. If Mars is placed in the house of Mercury, it is Narasimha Murthy. If Mars is placed in Cancer, the fierce clan deity is Amman or Krishnasamundi. If placed in the sign of Leo it is Agora Murthy or fierce Sivamsa deities. In Leo and Sagittarius sign, Mars is Subramaniam. If Mars is placed in other male signs like Aries, Gemini, Libra and Aquarius then Bhairava can be said.

Mercury:

Vishnu incarnate should be said by Mercury. If Mercury is placed in Chara Rasi or Upaya Rasi, the aspect like Sri Rama, Sri Krishna and in the first twenty Bhagai (degree) of Stra Rasis is Gopalakrishnamurthy. (Gopalakan means Krishna who takes care of cows). But Mercury standing twenty to thirty degrees in the third trine in the str Rasi is Narasimha Murti.

Jupiter:

They said "Sarveswara Karako Guru". Therefore, although we can say Maha Vishnu with Jupiter, since all devamsa karaka belongs to Jupiter, we have to think about Jupiter is standing in which sign, planets and then should say the devamsa. However, usually Jupiter is referred to as Maha Vishnu or Vishnu aspects.

Venus:

If venus stands in libra, it is said as Annapuraneshwari and navamsa in Taurus, it is said as Ganapati, Lakshmi in Subh Rasi and In Mars and Saturn's house, the deity Yatshini can be said. But if venus stands in Pisces, the highest sign, you should say Dhurkha Devi. (Vishnu Dhurkhai amman)

Saturn:

Ayyanar Sastha, Nayatu Devas.

Sanithya Bhava's:

Lakinam, five and eight bhava are Sanitya bhava's. If these malefic planets stand together or stand in each other's kendra or trigonas then it should be said that Devadamsa Sannityam is complete. It should be said that the sines in which Badagadipati or 6th lord stands are not advantageous and doshas are there, and in which sines Subabavadipati stands, the things said for the respective sines have superiority. If the 2nd Bhavakadhipati is in good Bhavagam then it should be said that the temple has the necessary cash flow and the temple caretakers are looking after the temple affairs well. If the 6th lord or 2nd lord stands in sixth bhava then it should be said that the temple caretakers are misappropriating money. It can also be said that they file the account cases wrongly.

If the 6th lord, pathakadhipati is placed in the 3rd bhava, the Nivediya becomes impure. It can be said that the people who have been accused of the 3rd bhava have caused impurity. Similarly, if the malefic planets are placed in the 4th house, they should complain about the place of the temple, monastery, toilet, well, altar, and flagpole. The above mentioned things do not have to be in all temples, especially in some family temples, a Garbhagraha is the only Devadamsa in it. Therefore, we should look at the condition of each temple and think about the things in the respective temples. It should also be said that if the above-mentioned malefic planets are standing in the 5th house, there has been an elimination or change in the magic spells of the deity there. If the 5th house is aspected by 10th house lord from a good auspiciousness, it should be said that the worshiper has good mantra sanitiya, if it is aspected by 7th house lord, sanitiya is good due to chanting of names and stotras of devotees, and if it is aspected by 9th house lord, it should be said that the mantra sanitiya is present.

“Acharyatapasa Amnaya Jabenasa Nityanna
Utswadeenee Setra Vriditihi Panchata” said by them.

The sacred art of anukraha comes to the idol in the temple due to the five main things, namely, the consecration priest's japatis, the mantra chants by the pujakar and the devotees, stotra parayanams, eternal meditation pooja, abhishekam, nivediyas, and utsavams. If the lord of the 6th house, pathakadipati and manthi stands on the 7th bhava, it should be said that the temple has been polluted by the devotees. Especially when Manti stops, it should be said that they have entered the temple with impurity. If Patagadhipati or Manti or Manti house lord is in the aspect of 6th lord's vision - If it stands in 7th then it should be said that someone who comes and goes in the temple has entered the temple with defilement.

If the malefics are placed in the 8th house as mentioned above, then it should be said that there is impurity in Maha Nivediyas and impurity due to Parisharas who told the 8th Bhava. If malefics occupy the 9th house it can be said that doshas have been caused by the actions of the native's accomplices (may also be the abusers). If the 6th house lord is placed in the 10th house or the 10th house lord is placed in the 6th house, it can be said that the worshiper's impurity is due to lack of sanity. If the pathakadipathi is placed in the 10th house or the 10th house lord is placed in the pathakasthana, it can be said that due to the actions of the worshiper, due to the mantras, the deity has defects and lack of sanity.

If Manti stands on the 10th house, pathakadipati stands on the 10th house with Mandi or both stand together, then it can be said that the pretha dosha of the person who performed the puja of the pujari has occurred. If malefics are placed in the 11th house, then it can be said that there has been a decline in the Mantra Japa Archana, Homa Sannyatim etc. which the native was doing. If the malefics and pathakadipathi stands in 12th house, then the 12th lord is not strong, it can be said that there is a lack of sanity due to defects in the way of consecration of kumbabhishekam. Usually the defilements are said with the manti of Devaprasnam. But from the 3rd house it can be said that if the Lord is aspected by Parisaraka prethas, if it is placed in the 7th house, the devotees had pretha dosha, if it is placed in the 10th house, the person who performed the puja had pretha dosha, if it is placed in the 9th house, the native temple accomplices had pretha dosha, and if it is in the 12th house, the person who performed the consecration of kumbabhishekam had pretha dosha.

“Badakat Ahidasthana Nathe
Gain profit
Dattat Devasya Gopasyat
Devasva Svayat Apaharataha”

If the pathakadipathi and lord of 6th, 8th and 12th planets are placed in 2nd or 12th house, then it can be said that the anger of the deity has arisen due to usurpation of the temple deity's goods or place.

Benefits of Sutras in Devaprasannam:

Samanya Sutra	-	Lord Mercury	-	Bhumi (Land)
Adhipati Sutra	-	Lord Venus	-	Jala (Water)
Amsaka Sutra	-	Lord Mars	-	Agni (Fire)
Nakshatra Sutra	-	Lord Saturn	-	Vayu (Air)
Maha Sutra	-	Lord Jupiter	-	Agaya (Atmosphere)

The Panchabhuta philosophy is Bhumbhuta legs, Jalabhuta from the thigh down to the stomach, Agnibhuta Belly, Vayu Bhoota above the belly to the neck, and Agaya Bhutha head of the main deity. In the Pancha Maha Sutras, if any Sutra is a Roka Sutra and its planet is in Neecham Astamana, it has Vinnal Harms (defects), if it is a Mrityu Sutra and the Lord is not strong, there is an error or deficiency in Panka, Peedam, Bimba, etc. If it is a Jiva Sutra and that planet is strong, then Sanitya should be said. It should be said that even though Samanya Sutra is Jeva Sutra and Mercury is strong, the garbagraha, madapalli are in good position and land belongs to the temple attains the superiority. Even though it is associated with maleficss, the womb has beehive, spiderweb built inside it and perfumed substances like sandalwood has become impure.

According to the samanya sutra, if Mercury stands in 8,12th house, it gets Amsagam, but the Ashtabandana is reduced and the statue is swaying, and according to Kala Purushadatva, the part of the statue in which Rasi it stands, has a role in that part of the statue. Adhipati Sutra If Jeevan and Venus is strong then it should be said that the well, pond, water is clean and Sannitiya Mundu due to Abhishekam. Lord Sutra is malefic and if Venus is weak, then water is impure and if Manthi is with Manthi then worms, mice, cats and goats fall and die. Therefore it should also be said that the water is contaminated.

If lord sutra is mirthyuyaki and debilitated Venus manti is aspected by guru or sekha, a brahmin pretha dosha can be thought of and similarly if lord of 3rd and 8th lord is gifted, worshiper is 10th lord, devotees are 7th lord, 12th lord is a consecrated person. It should also be said that due to those doshas there has been a decrease in holiness. The Amsaka Sutra should also say that if Mars becomes Jivan and stands in Ishtabavam with strength, the deity's weapons are lamps, earth, temple cows, and there is prosperity. If Amsaka Sutra is Rogam and Mars is not strong, danger from fire, thieves, enemies, fear, impurity, where blood has fallen in an Avast temple or prakara, where the lamp is not lit properly, these should be mentioned.

Amsaka Sutra If Mars is debilitated or debilitated in 6th, 8th, 12th or in negative position, then it should be said that there are all kinds of impurity and bad manners in the temple and therefore people like Poojakar, Parisarakar suffer from illness, hardships and losses. If the Nakshatra Sutra becomes Jeevan and Saturn is strong and placed in Ishta Bhava, then it should be said that the temple idol is strong, there are sacred flowers, garden, deva trees in the temple and there are benefits for the people and those who work in the temple. If the Nakshatra Sutra becomes Rogam and Saturn stands with the owner of the manti rasi, it can be said that the tree has fallen due to the wind and there has been danger to those who worked there. It can also be said that the temple and the building have been damaged by the wind.

If the Nakshatra Sutra is Mrityumagi and Saturn is in conjunction with Manti or Manti Amsa Rasi lord it is also said that the dosha for Sanithyam is due to the dead body of a temple priest who died in a temple or temple place. If the Maha Sutra comes to life

and the guru stands in good auspiciousness and has auspiciousness, then it should be said that the art of auspiciousness is more for the deva aspects and the temple pujakar, temple sippantis and devotees all have auspiciousness. If Maha Sutra becomes Rogam and Jupiter stands in Dur Sthanas, then it should be said that there is competition and fights between the worshipers and the Chipandis and therefore the temple deities are deficient. Panchamaha sutra benefits when thinking about the respective planets as Saram, Sthara - Ubayam, we should think that if it is saram then happened in the earlier period, if it is sthara then happened in the recent period and if it is Upaya rasi then happened in the middle period and say the result.

If the Maha Sutra becomes soft and Jupiter is debilitated, it will result in loss to the members of the temple and those managing the temple affairs, loss to the people of the village, family temple to the family people, lack of unity, I-Thou competition and ruinous losses to the property of the temple. If there is more Jiva Sutra in the Pancha Maha Sutras mentioned above, if its principals stand with auspicious eyes on good sines, then the deva aspects of the temple will increase, the temples, temple dharmakarthas and worshipers will all prosper. If there is more Roka Sutra in the Pancha Maha Sutras, there will be fights in the temple, quarrels, money losses, theft in the temple and inability to perform puja things properly.

In the Pancha Maha Sutras, there is a lot of Mrityu Sutra, but it can be said that temple vehicles, weapons, these have been damaged, temple masters and Lords have gone out of town and there have been incidents such as loss of dynasty and untimely death among the family members related to the temple.

The Trisputams of Devaprasannam:

Udayalakinam in Prasanna time is Trisputam if Moon joins Mantisputams. If the Trisputum comes in Cancer, Scorpio and Pisces signs and if the malefics stands there, it should be said that the devotees of the temple in Trisputa or Anugenma Nakshatra will suffer illness, hardships and losses due to God's anger. If Trisputum comes in Sara Rasi and Subaras are not visible, if malefics is standing then the temple idol is not in proper shape, image and plinth, and if Saturn and Manti are in conjunction, then it should be said that the temple buildings are old. Fear of thieves, protests, harassment by village officials will also occur. It should be said that if the Trisputum is in the sthara Rasi and the idols and aspects are prosperous and if the pooja, abhishekam and nivediyas are done properly, then the temple master, pujakar, chippantis and devotees will be blessed with prosperity and dynasty growth.

If Trisputum is placed in the 9th navamsa with malefics in 9th navamsa, it should be said that 26 degree Bhagai 40 Kalai above 30 degrees will cause trouble and destruction of the idol and theft by the enemies of the temple. Wherever the Trisputum stands with the malefics, they should be blamed for their respective sines. Lakinam for statue, 2nd for the ruler's money, coins, 3rd for the devotees, 4th the temple space, ablution water, altars, temple property, flagpole, 5th for the mantra chants, 6th for the enemies, thieves, defilements, 7th for the devotees, 8th for the temple sculptor, sanityam for the Maha Nivediyam, 9th the temple masters, For people like Dharmakarta, 10th for those who perform puja, 11th for money earnings, 12th for those who have performed consecration of kumbabhishekam, one should think of shortcomings, hardships and losses respectively.

Satushputa benefit in Deva Prasannam:

Adding Suryasputam to Trisputam makes Satushputam. If Sadhusbudam happens to be in Sara Rasi with malefics and gets Sara Rasi aspect then it can be said that Sannyatya aspect has decreased in the actions of those who performed puja in that temple.

“Satusbudarseksa Sara Rasi Samsthe
Saramsake Baba Yutheksidheva
Devalaye Devalagasya Doshad
Sannitiya Nasam Munayevadanti”

If the sign in which Satusputum falls is weak, or if it is in 6th, 8th, 12th pathakasthana, or if malefics are in Satusputum Rasi, then the respective sines can be blamed.

Panchasputa benefit of Deva Prasannam:

Adding ragu spuda to Satushputam makes Panchasputam. Water used for temple idol decoration, Madapalli, Nivediyam, Abhishekam etc., vehicles, altars, prakaras in Panchasputa rasi stands with manti, patagadipati and manti rasi adipati is very bad. It should be said that there have been impurity and indecency. If Mars is placed in the 4th in the Panchasputa Rasi, it should be said that temple altars, madapalli etc. have a deficient role.

Prana Dekha Mrityu Sputa Palan in Devaprasannam:

If Pranaspudam is high in Devaprasnam, then it should be said that the idol in the temple idol has been decorated with things that are not suitable for that deity, and the clothes in the idol have been heated like fire, and if Despudam is high, it is good for the idol and the worshipers, and if Mrityusbudam is high, then it should be said that the temple deity is not satisfied with the current rituals of worship.

Deepalakshanam:

Temple Prasannam means, with a wick, how many sannitias of the main deities are there, if it goes out, there is a shortage of sannity, if there is a drop of oil, there is a lack of sannity due to pretha doshas, with a lamp, the nature of the idol, the roles in the idols, and with the light of jewels, the prosperity of the sannity kalamsas should be told.

Shorna result of Deva Prasannam:

If water, sandalwood, rice, flower, paddy and gold coin are placed in the zodiac along with the child, if it is bloomed it should be said that the sannithiya is good and if it is overturned then the sannithiya deficiency has occurred. Sornam blooming means side of gold coin with Lakshmi image. It can be said that the deity or place in that direction had a native connection by looking at the direction in which the declination (split) of the gold. If Sornam is placed on the earth in the zodiac stage, then it can be said that there has been a decline in arts as a deity for a long time (time). If the child falls out of the zodiac while putting the shornam, or if the

shornam falls from the child's hand, then it should be said that there is no devadamsam in that temple or idol and instead the place where the shornam fell is at the place where the shornam falls in the Sthara Rasi Chakra.

East	-	Aries	-	Taurus	-	Agni	-	Gemini
South	-	Cancer	-	Leo	-	Nruti	-	Virgo
West	-	Libra	-	Scorpio	-	Vayu	-	Sagittarius
North	-	Capricorn	-	Aquarius	-	Isaana	-	Pisces

If the child slips away from the pushpa akshats in the temple prasannam and falls outside, then one should think of the above direction and say that there is devadamsam in that direction. Sornam falling on zodiac string, Sara rasi means that it is far away, Sthara rasi means that it is next to it, Upaya rasi means that it is stay in the middle.

Conclusion:

In the great Mahasetras, all Bhavakas and their strength, Sutra, Trisputam, Ashtamangala Number Sutras should be pondered and combined with Prasnak Kiri Deepalakshanas and Nimitthas, Kalamsa and other Bhavakapalan should be said. In such temples, what are the main sacred Kalamsas, the features of consecration, location according to Agamavastu, whether it is correct, whether any devadamsa has been consecrated in the wrong place, and whether the puja punaskaras are done properly should be seen and said. In India there are only three aspects of Devadamsa namely Sivamsa, Shakti aspect and Vishnu aspect. The Rishis, Siddhas, Gurujans, Gnanis and Yogis worshiped with devotion in their hearts and in every meditation, mantra, consecration as prescribed in the Agama system, built the temple to bring peace and prosperity to the country and the people. After consecrating the omnipresent god, deva aspect, the place, the kerpagraha, the parivaradevathai consecration, amudhu mada, the well deity's for the anointing water, devadha's vehicle, the flagpole, the steps etc. should be perfect.

References:

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