

## Mangal (Mars)

Mangal means auspicious in Sanskrit language. It is also one of the names of the graha Mangal (Mars) amongst whose other names are; Bhauma, Angāraka, DharaNisuta, Āra, Kshitija, Krura, Dharāputra, Lohitānga, KoNa, Vakra, Kārtikeya and many others. He is said to be son of Bhumi (earth) and was born when Lord Shiva destroyed the demon Andhakāsura. Legend, associated with the birth of Mangal, has it that Andhakāsura was granted the boon that on being injured in war, another Andhakāsura will arise from each drop of his blood that falls on earth, making him virtually immortal in war. He then began harming others including the sages and even the Devas (gods). None could defeat him in war, as every time he was mortally wounded and blood began to drop from his body another Andhakāsura would be born to harass his enemies. All of his enemies then went to Lord Shiva, seeking his help in destroying Andhakāsura. Lord Shiva fought with Andhakāsura at Avanti (modern day Ujjain), but due to the boon granted to him each drop of his blood would create another Andhakāsura, the war was prolonged. Lord Shiva then wiped his brow and some sweat fell off the Lord's brow on the ground, giving birth to Mangal (which is why he is called Bhauma - the son of earth). The Lord then hurled his trident at the heart of Andhakāsura and the blood that shot out of him was drunk/ absorbed by Mangal, not allowing it to fall to earth and thus Andhakāsura was killed in combat. A temple to Mangal, known as Managalanātha temple, exists in Ujjain (ancient city of Avanti), where Mangal is worshipped in the form of Lord Shiva. This legend makes it clear how the great principles of various shastras were interwoven in stories of Puranas.

Mangal is regarded as the commander in chief of the planetary cabinet and in jyotish is said to rule over blood. He is also an indicator of properties. The connection between the legend and the attributes of Mangal should be obvious. Mangal is also the karaka for brothers (and sisters). His colour is red, his taste is hot (he likes food with hot pepper), his humour is Pitta (bile). he appears ever young, of compact build and generally has curly hair. He is adventurous, with a cruel glance but is philanthropic. He is possessed of dambha (he likes to show off) and is chanchal (not able to remain steady), wanting to do something or other at all times. He rules over bone marrow, is of fair (some say, with a reddish tinge) and of small stature, though some say he is tall. My opinion is that he is short when his rasi Mesha (Aries) is rising or he is in Aries or other male rasis but is tall when he is in his other rasi Vrishchika, or when he occupies the female rasis.

Rasis owned by Mangal	Mesha (Aries) and Vrishchika (Scorpio)
Exaltation Rasi	Makara (Capricorn)
Debilitation Rasi	Karka (Cancer)
Deep Exaltation (Parmocchamsha)	20° in Makara
Deep debilitation (Paramaneechamsha)	20° of Karka
Mooltrikona Rasi	Mesha (Aries)
Season	Greeshma (summer)
Taste	Hot (some attribute bitter taste to Mars)
Metal	Gold (some opine that he also rules over Copper)
Colour	Fair with reddish tint
Time frame	He rules over Vāra (1 day consisting of 60 ghatas or 24 hours, from Sunrise to next day's Sunrise)
Rising	By hindquarters
Resides in	In places where fire is lit

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Gem	Coral
Clothes	Red clothes. Some say its clothes are strong and some authorities opine that they are burnt (partially)
Direction	DakshiNa (South)
Plays in	Forests, Hills
Nature	Krura (cruel/ tamas)
Shape	Strong body with a small waist. Not very tall and with compact body
Animal that he resembles	Ram and other four legged animals those are aggressive
Organ in Body	Blood and bone marrow
Dig bala (Directional strength)	10 <sup>th</sup> bhava (south)
Nature	Papa (malefic), lusty, cruel
Humour	Pitta (one of the three humours/ acidity)
Hair	Curly and shining
Eyes	Red tinged due to anger. He looks upwards
Caste	Kshatriya (Warrior class)
Height	Whether tall or short, but with proportionate body
Age	Young, especially between 26 to 32 years of age
Element	Agni (Fire)
Deity	Kartikeya, who is son of Lord Shiva and Lady Pārvati
Satellite of Mangal	Kāla/Dhūma/Mrityu (काल/धूम/मृत्यु )
Kālabala	He is strong in night
Cheshtā bala	He is strong in DaxiNāyana (Cancer to Capricorn)
Vakra bala	Gets strength when retrograde
Naisargika bala	Last but one in strength, being only stronger than Shani
Trees and its parts	Aonla (Embilica officinalis or Indian gooseberry) tree and trees that bear citrus fruits. He rules the sap of the trees
Names of Mangal	He is known as, Mangal, Bhauma, DharaNitanaya, Angāraka, Aara, LohitaaMga, Dharāputra, Mahija, KrUra, Vakra, Aavineya, Kuja, KoNa, Medinija, Kshitinandana, KshoNija, AashaaDhaabhāva, Aangirasa; and many other names
Diseases	Diseases related to heat. Small pox, chicken pox, skin rashes, boils, acne, blood pressure, headaches, burn injuries, acidity, disease connected with Pitta humour as indicated by Ayurveda system of medicine. Teething troubles and stomachaches of the children, lusty behaviour, unfaithfulness, diseases of the spleen, enlargement of mesenteric glands, sudden high fevers, typhoid, epileptic fits, missing limbs, displeasure of kings, fear from thieves , enemies etc. come under Mangal's domain. Fights with siblings, appendicitis and diseases to the upper

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	half of the body, and problems due to possession by ghosts, spirits and so on are also part of effects of Mangal
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Mangal also has other areas of life where he has a say or authority. He rules over thirst, blood, fear from weapons, fire, four legged animals, well defined limbs and body parts, valour, expertise in archery, Sāma Veda, menstruation of ladies, independence, machinery, chemicals, lands and landed property, restaurants, goldsmiths, defense establishments, police, weapons of war, explosive storages, insult of kings, trouble from spirits, harm to upper part of body, ambition, cruelty, higher libido, red articles, Ram, fights, brothers in general and especially younger brothers. Though Mangal is of Kshatriya (warrior) caste, he is equally at ease in other's religion. This tendency of Mangal is expressed by the following old shloka:

लग्ने चैव यदा भौमः अष्टमे च रवीर्बुधः ।

ब्रह्मपुत्रो यदा जातः सगच्छेन म्लेच्छमंदिरम् ॥

lagne caiva yadā bhaumaḥ aṣṭame ca ravīrbudhaḥ |

brahmaputro yadā jātaḥ sagacchena mlecchamandiram ||

One who has Mars in the Lagna and Ravi and Budha in the 8<sup>th</sup> bhava goes to the temples of other religion,s even if he be born a brahmin (priest class).

Mangal is said to become afflicted by conjunction or other relation with Chandra or Shukra. This generally makes him become excessively libidinous. Mangal is said to be unable to give results in the 2<sup>nd</sup> bhava. This does not mean he shall not accumulate any wealth at all, only that his wealth will be of no use to anybody especially himself. He is also fond of what we these days call junk food, but would mean non-nutritious food. He could be fond of non-vegetarian food. Mangal also rules over the ova of females and it is his conjunction etc. with Chandra that initiates menstruation in ladies. He is aggressive when occupying the male rasi of Mesha that is owned by him and extremely powerful when occupying its exaltation rasi Makara. While analyzing malefics one should always remember the shloka of Saaraavali which says, in respect of strong grahas that,

क्रूराः महाक्रूरा शुभाः महाशुभा ।

विपरीतं शनैः स्मृतम् ॥

krūrāḥ mahākrūrā śubhāḥ mahāśubhā |

viparītaṁ śanai smṛtam ||

When the krura or malefics are strong they become extememly malefic, as do the shubha or benefics become extremely benefic, when they are strong. Remember that in case of Shanī this is reversed, meaning Shanī is most malefic when weak but not very malefic when he is strong.

One should always remember this while analyzing Mangal or one can be misled in wrong interpretation of Mangal. In the matter of his karakatwas, a strong Mangal will certainly indicate those karaka indications getting strength, but not so in respect of the rasi occupied or

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aspected by Mangal. One also needs to remember that Mangal also rules over न्याय (Nyāya), which in Sanskrit does not mean law but logic. Now combine this nature of Mangal, with the aggressive nature of Mangal and you get a person who argues logically but in an aggressive manner and may even use logic as a tool in winning an argument, the logic not necessarily being correct. It is also necessary to understand that though Mangal is a male graha, its aspect of association with the 5<sup>th</sup> bhava which is the bhava for progeny may indicate daughters as being commander in chief of the king's army, he may not like any male competitor to survive in form of his own son, who may challenge him. Having understood the nature and karakatwas of Mangala, let us now find out how they worked out in case of our standard charts of Arnold Schwarzenegger, Adolph Hitler and Aurangzeb. We are using these three charts to maintain uniformity in interpretation. Please remember we are looking at Mangal in isolation here but any chart interpretation should always be made on the basis of a holistic approach.

### Arnold Schwarzenegger

SL GL	AL		Ra Ma	Me As	HL
Md	Rasi			Ve Su	Sa
Gk	A Schwarzenegger				
	July 30, 1947 4:10:00 (2:00 east) 15 E 27, 47 N 4				
Mo	Ke		Ju		

	Ve	Sa	Me	Ra	Ma
	Su		HL	As	
	5	4			2
			6	3	12
			9		
Ju	7			Mo	
					11
	8				
	Ke				Gk
					10
					Md

As:	25 Ge 59	Su:	12 Cn 58 (PK)	Mo:	9 Sg 47 (GK)	Ma:	26 Ta 59 (AK)
Me:	24 Ge 56 (AmK)	Ju:	24 Li 52 (BK)	Ve:	3 Cn 15 (DK)	Sa:	18 Cn 28 (PiK)
Ra:	5 Ta 54 (MK)	Ke:	5 Sc 54	HL:	0 Ge 54	GL:	29 Pi 08

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GL		Me Gk	As Ju	Mo	
Ra	D-9			Ve	
Md	A Schwarzenegger			Ke	
July 30, 1947 4:10:00 (2:00 east) 15 E 27, 47 N 4					
SL	Sa	HL	Su	AL	Ma

As:	25 Ge 59	Su:	12 Cn 58 (PK)	Mo:	9 Sg 47 (GK)	Ma:	26 Ta 59 (AK)
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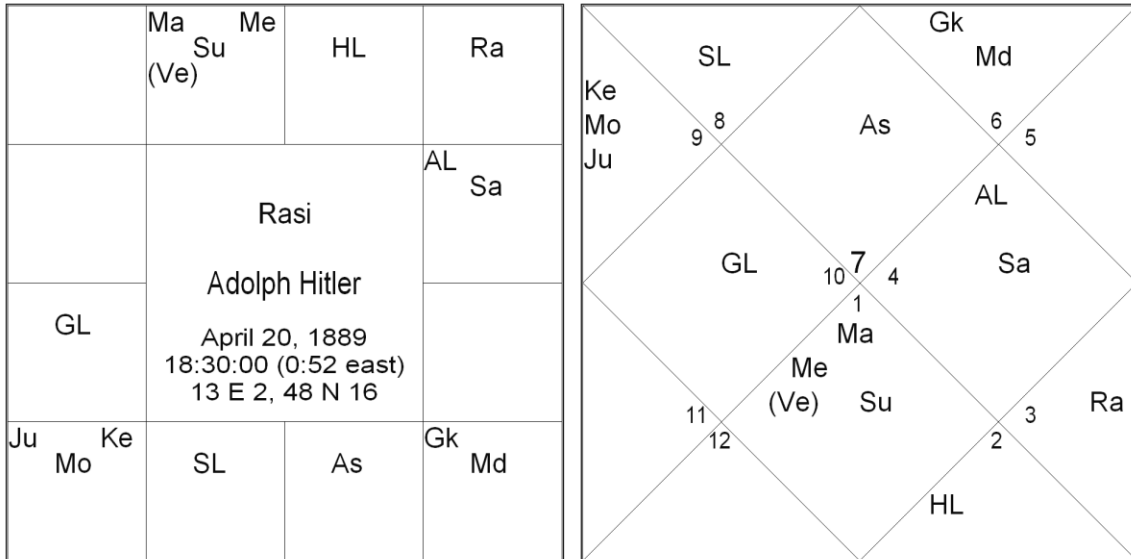
In Arnold's chart we observe that he has Mars afflicted by Rahu in the 12<sup>th</sup> bhava and that it owns 6<sup>th</sup> and the 11<sup>th</sup> bhava. It gains some strength in Navamsha by reason of occupation of a trine bhava, though in house of an enemy Budha. We can see that there ought to be some issues or negatives with respect to his enemies and elder brother. In Arnold's chart Mangal, though weak, aspects the 3<sup>rd</sup>, 6<sup>th</sup> and the 7<sup>th</sup> bhava. We see that Mangal, also aspects Chandra occupying the 7<sup>th</sup> bhava of the chart. Mars happens to be the lord of the 6<sup>th</sup> (relatives, especially maternal) and 11<sup>th</sup> (income and elder brother) going to the house of expenditure. So there could be issues, though not necessarily of great magnitude there. There could also be some sort of mystery there, as Mangala is conjunct the mysterious Rahu, in rasi chart. Simultaneously Mangal being the lord of the 6<sup>th</sup> and the 11<sup>th</sup> in the 12<sup>th</sup> bhava could indicate earnings in distant lands and from people of different culture (Rahu is considered to represent foreigners).

It is well known that Arnold was not very fond of his elder (step) brother. This brother Meinhard died in an accident when under influence of alcohol (Rahu). It is said that Arnold's father had favoured this brother as he had an unfounded suspicion of Arnold not being his child. It is pertinent to note that Mangal also aspects the karaka for mother, Moon and surely this suspicion must have hurt his mother. Thus we find that even a weakened Mangal is able to cause harm to the bhavas aspected. However Mangal being weak, though it led to breakage of some of his relationships, his marriage has survived. Mangal is also lord of the 11<sup>th</sup> and that being the bhava of income as well as elder sibling, its occupation of the 12<sup>th</sup> bhava, of expenditure as well as distant lands, led to his not so good relations with elder brother and his earning in distant lands. Mangal aspecting his 6<sup>th</sup> bhava, which besides other matters also represents enemies, shows the capacity of overcoming his enemies. We also know that Mars rules over bone marrow. It is afflicted by conjunction of Rahu who represents poisonous substances. It aspects the 6<sup>th</sup> bhava of disease and occupies the feet of Kalpurusha. Arnold is said to have broken his femur bone while standing at a ski resort (also mentioned in the Surya article as Surya rules over bones). Arnold is said to have admitted to use of anabolic steroids, writing in 1967 that "steroids were helpful to me in maintaining muscle size while on a strict diet in preparation for a contest. I did not use them for muscle growth, but rather for muscle

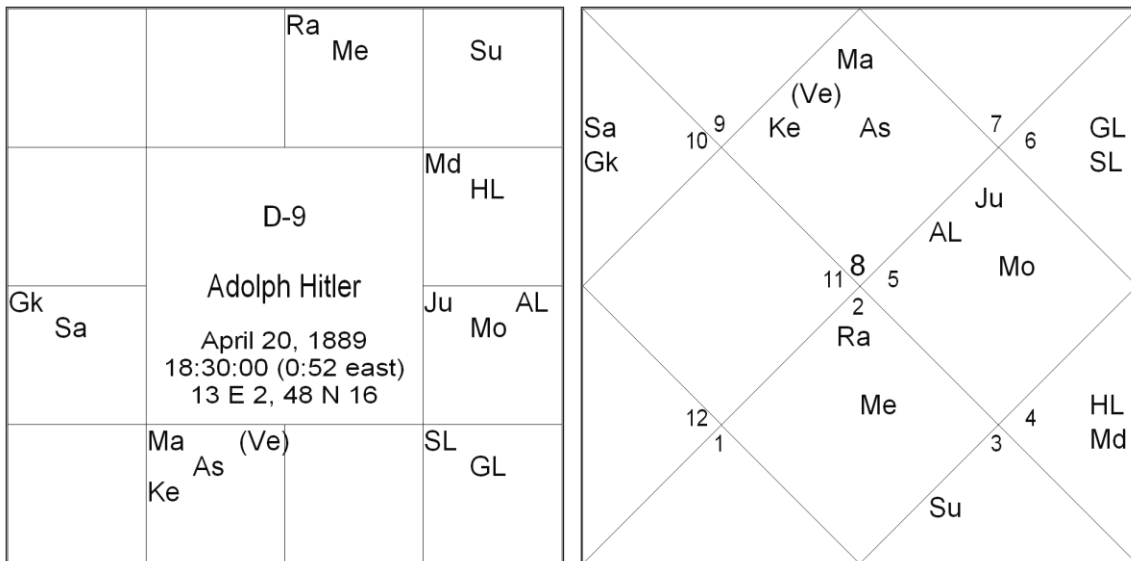
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maintenance when cutting up." It is perhaps this coupled with innate weakness of bones on account of aspect of a weak Surya on the 8<sup>th</sup> bhava that led to breakage of bone of his thigh (Mangal aspects Dhanu rasi that is Sagittarius which rules over thigh of Kalpurusha).

### Adolph Hitler



As: 4 Li 22	Su: 8 Ar 30 (PK)	Mo: 14 Sg 37 (PiK)	Ma: 24 Ar 04 (AmK)
Me: 3 Ar 22 (DK)	Ju: 15 Sg 56 (MK)	Ve (R): 24 Ar 23 (AK)	Sa: 21 Cn 09 (BK)
Ra: 23 Ge 45 (GK)	Ke: 23 Sg 45	HL: 22 Ta 38	GL: 29 Cp 39



As: 4 Li 22	Su: 8 Ar 30 (PK)	Mo: 14 Sg 37 (PiK)	Ma: 24 Ar 04 (AmK)
Me: 3 Ar 22 (DK)	Ju: 15 Sg 56 (MK)	Ve (R): 24 Ar 23 (AK)	Sa: 21 Cn 09 (BK)
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Looking at Adolph Hitler's chart, we see a very powerful Mangal occupying own rasi Mesha (Aries) in 7<sup>th</sup> bhava, a Kendra (square) and also getting strength form Navamsha where he occupies lagna, another Kendra in own rasi Vrishchika (Scorpio). Yet the Mangal is afflicted

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by conjunction with Ketu (in Navamsha) who by its very nature is an explosive graha. But we must understand that the combination of a strong Mangal with the explosive Ketu who is, by its very nature akin to Mangal vide the saying “Manda sama Rahu, Kujavata Ketu” makes for a fighter who will explode intermittently and with lots of violence. The fact that this powerful Mangal resulted in severe affliction to indications of his 7<sup>th</sup> bhava which include associates, partners and spouse is very well known. The harm was more severe as a very strong Surya also conjoins Mangal. The aspect of Mangal on his lagna also gave him quite a temper and as befits Ketu (who gives some of his qualities to Mangal, by conjunction) he was known to be given to flying in rage, suddenly. This powerful Mangal aspects the 2<sup>nd</sup> bhava of family, education and speech and that his speech was very aggressive and that he had many scholastic setbacks. Mars aspects own rasi in the 2<sup>nd</sup> and though he did not have a very harsh family experience when young by standards of Germany of those days, he did have to live on orphan’s pension after his father died. He is said to have wandered in Vienna as a transient, sleeping in bars, flophouses, and shelters for the homeless, including ironically, those financed by Jewish philanthropists.

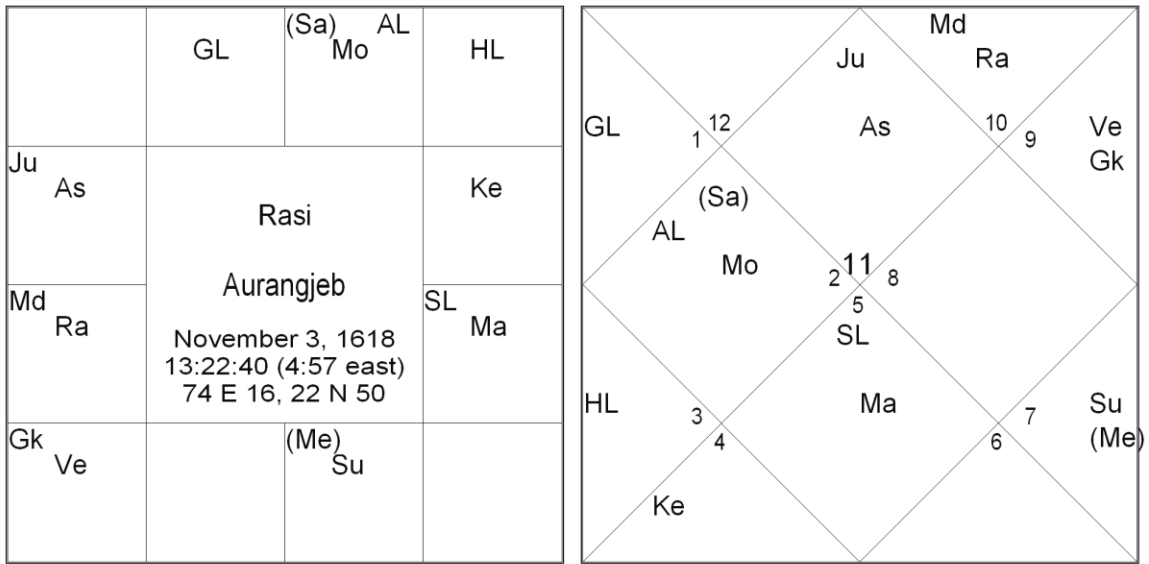
Mangal is karaka for brothers and can give more siblings, being very strong in the chart and Adolph Hitler was the 4<sup>th</sup> born to his parents. We also see that his 3<sup>rd</sup> bhava which represents the siblings is occupied by Ketu in exaltation, as Mangal is afflicted by Ketu in Navamsha. Mangal also receives aspect from Shani in the 10<sup>th</sup> bhava and this means there could be great harm to the siblings. It is recorded that two of his siblings died due to diphtheria while one died soon after birth. The harm to Mangal as Karaka did not allow any of the siblings to become powerful men, as would otherwise have been the case.

We again see an explosive combination of Ketu conjunct Mangala, in navamsha, and a powerful Mars aspecting the 10<sup>th</sup> bhava in rasi chart, and this is the key to his immense energy and drive to achieve his set goals. Mangal being the commander-in-chief of the planetary cabinet, it is not very difficult to understand why he chose war to achieve his ambitions. This Mangal aspects Shani (Saturn), occupying the 10<sup>th</sup> bhava, who is said to be the indicator of those of other cultures and the oppressed. It is therefore no wonder that his most virulent attack was against the Jews and even those of other race. The strength of Mangal and its association with the explosive Ketu, in Navamsha, was perhaps a factor in his going to the extent of trying to eliminating an entire race due to extreme views. His sudden fits of anger are too well documented to be commented upon here.

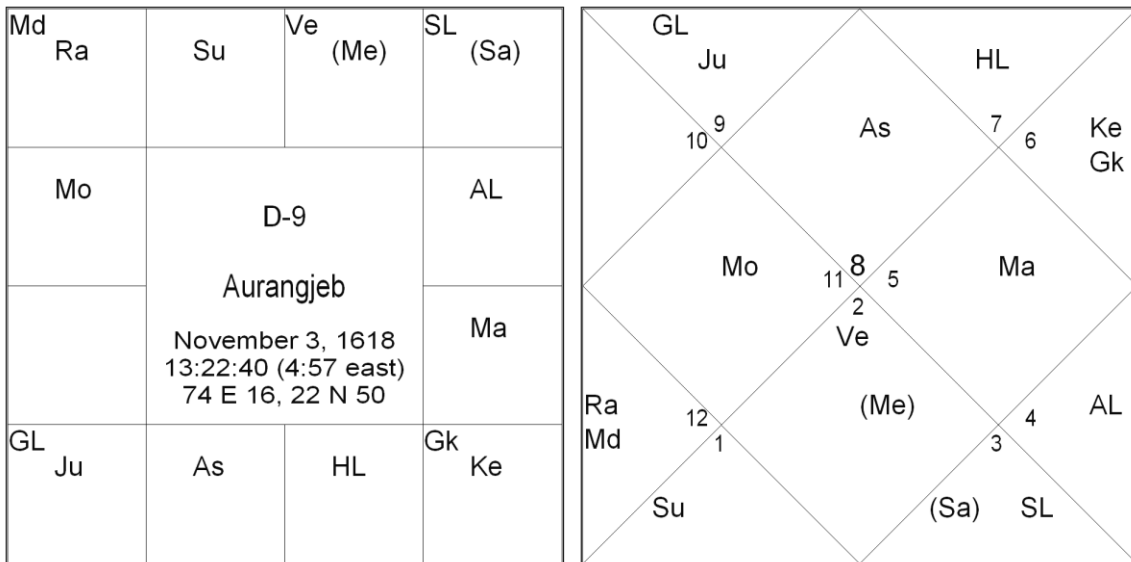
### Aurangjeb, the Mogul Emperor

We can, perhaps, learn more about how a karaka can play out his role when it is strong but afflicted as in Adolph Hitler’s chart and when he is endowed with full strength as in Mughal Emperor Aurangjeb’s chart, which is given below.

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As: 6 Aq 39	Su: 22 Li 19 (AmK)	Mo: 3 Ta 27 (DK)	Ma: 16 Le 19 (PiK)
Me (R): 25 Li 09 (AK)	Ju: 9 Aq 30 (PK)	Ve: 5 Sg 45 (GK)	Sa (R): 18 Ta 03 (MK)
Ra: 8 Cp 33 (BK)	Ke: 8 Cn 33	HL: 0 Ge 18	GL: 27 Ar 43



As: 6 Aq 39	Su: 22 Li 19 (AmK)	Mo: 3 Ta 27 (DK)	Ma: 16 Le 19 (PiK)
Me (R): 25 Li 09 (AK)	Ju: 9 Aq 30 (PK)	Ve: 5 Sg 45 (GK)	Sa (R): 18 Ta 03 (MK)
Ra: 8 Cp 33 (BK)	Ke: 8 Cn 33	HL: 0 Ge 18	GL: 27 Ar 43

In this chart we see Mangal being Vargottama in the 7<sup>th</sup> bhava in rasi and occupying the 10<sup>th</sup> bhava of Navamsha, which is not only a Kendra but a bhava which grants directional strength to Mangal. It is true that all grahas loose strength in the house of the king that is Simha rasi, but his Mangal is not only Vargottama but also occupies Kendras, in both Rasi and Navamsha. Its depositor Surya also gets exaltation in Navamsha so it is quite strong. Mars aspect on the 10<sup>th</sup> bhava gave him enough drive to overcome all challenges including those from his brothers and ascend the throne. This powerful Mangal without any affliction gave him two very powerful brothers who were also aspirants to the Royal throne. Besides this his sister Jahanara suffered accidental burns. So we see Mangala as karaka for siblings in



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strength giving powerful siblings to Aurangzeb, against an afflicted but otherwise powerful Mangal giving siblings but taking them away as in case of Adolph Hitler.

We also see that this powerful Mangal is in mutual aspect with Jupiter, positioned in the lagna, forming the classic Unmada yoga, in his chart. This yoga generally causes the person to take decisions under the impression that they are in line with their duties but those decisions invariably hurt his close ones. The fact of Aurangzeb putting his father under confinement in Agra fort and putting his brothers to the sword, are well documented. Though he put Jizia tax (a tax that those of religions other than that of Aurangzeb, that is Islam, had to pay to reside in his kingdom) he did not go to the extent of putting people from other religions to death unlike Hitler, as Jupiter aspecting the powerful Mangal reduced the intensity of his excess energy. The powerful Mangal did result in multiple marriages for him and death of his wives. He erected the famous Bibi Kā Makbarā for one of his wives. He married four times. It is also said that when the 7<sup>th</sup> lord occupies the 10<sup>th</sup> or the 10<sup>th</sup> occupies the 7<sup>th</sup> one may work away from his place of birth and harm to the 7<sup>th</sup> also indicates travels. With powerful Mangal in 7<sup>th</sup> and one who also is the 10<sup>th</sup> lord, it is no wonder that Aurangzeb's time was mostly spent away from his home and fighting rebellions all over his kingdom. He even died at Daulatābad, far away from his place of birth.

I would like the astrologers to understand that even when Mangal, or for that matter any graha, is afflicted by nodes it becomes weak. However this does not mean that it loses its ability to do good or bad totally and its strength derived from Navamsha and also Rasi chart will be an indicator as to how much strength it would have left though afflicted by nodes.

As has been our practice, let's pray to Mangal by reciting his Japa stotra, followed by his Gayatri mantra. It will strengthen capabilities and give happiness to our siblings:

धरणीगर्भं संभूतं विद्युत्कांती समप्रभम् ।

कुमारं शक्तिहस्तं तं मङ्गलं प्रणमाम्यहम् ॥

dharāṇīgarbha sambhūtaṁ vidyutkāntī samaprabham ।

kumāraṁ śakti hastāṁ taṁ maṅgalaṁ praṇamāmyaham ॥

*I prostrate in front of Angaraka, the son of mother earth who is lustrous like lightning, the youthful one, the bearer of sword (Or one with strong arms).*

ॐ वीरध्वजाय विद्महे । विघ्नहस्ताय धीमही । तन्नो भौमः प्रचोदयात् ॥

om véradhvajāya vidmahe | vighnahastāya dhémahé | tanno bhaumaḥ pracodayāt ||

*Oh Bhauma (Mangal) we understand you as the one whose flag attests to his valour (or whose flag is pepper coloured), whose hands can remove any obstacle, may you grant us prosperity*