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What caused the Pishacha Yoga to impact solely Ayodhya in 1528 and not affect other temples across India?

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Abstract

This research delves into the profound significance of the celestial alignment on May 1, 1528, in the context of Prabhu Shri Ram's temple in Ayodhya. The focus is on the extraordinary astrological configuration marked by the ominous Pishacha Yoga, coupled with the precise timing of Ketu pratyantardasa within Rahu antardasa in Mars mahadasa. This unique alignment distinctly identified the sacred temple as a target for demolition. Through meticulous examination, it is revealed that no other temples across India experienced a comparable influence of the Pishacha Yoga during that period. The distinct alignment of celestial forces on that fateful day underscores an unprecedented convergence, emphasizing the singular vulnerability of Prabhu Shri Ram's temple in Ayodhya to the forces of destruction. This astrological analysis serves as a compelling lens through which to comprehend the historical events surrounding the demolition, shedding light on the exceptional circumstances that converged to shape the destiny of this sacred site.

Keywords: Prabhu Shri Ram, Ayodhya, Year 1528, Demolition, Mars and Ketu conjunction, Pishacha Yoga, Invaders, Somnath, Kashi, Kashmir, Hampi, Sri Krishna, Madhura

Introduction

Akkinapragada *et al*^[1] conducted a thorough examination of the temple dedicated to Prabhu Shri Ram in Ayodhya, encompassing diverse aspects. Their scrutiny entailed a comprehensive SWOT analysis rooted in the temple's auspicious consecration muhurat. Furthermore, they explored the prospective trajectory of the temple, drawing upon the astrological configurations during the propitious muhurat, which occurred between 12:29:08 pm and 12:30:32 pm on January 22nd, 2024, coinciding with the temple's consecration ceremony.

According to the research conducted by Akkinapragada *et al*^[2], an examination of astrological data from historical records reveals that in 1528, during the demolition of the Prabhu Shri Ram's Temple in Ayodhya, Ketu's pratyantardasa occurred within Rahu's antardasa, which in turn fell within Mars's mahadasa.

Akkinapragada *et al*^[3] extensively examined the phenomenon of Pishacha Yoga, attributing its formation to the conjunction of Mars and Ketu. Akkinapragada delved into intricate details regarding the planetary positions present during unfortunate events such as the demolition of prominent temples in India, including Prabhu Shri Ram's temple in Ayodhya, the Somnath temple, Varanasi Kashi temple, Sri Krishna Janmabhoomi temple, and the Temple of Hampi. Furthermore, the authors drew parallels between these temple demolitions and significant global events such as World War I, World War II, the USA 9/11 attacks, and the Mumbai 26/11 attacks. Akkinapragada *et al*. (2014) also shed light on the absence of Pishacha Yoga during the Mumbai 26/11 attacks, explaining that despite its non-existence, the events transpired due to the presence of a weak Kala Sarpa Dosha on the respective day.

According to Vivek Gumaste^[4] and Makkhan Lal^[5], the inscription on the Babri Masjid in Ayodhya proclaimed: "By the command of the Emperor Babur, whose justice is an edifice reaching up to the very height of the heavens, the good-hearted Mir Baqi built the alighting place of angels. Bawad [Buwad] khair baqi (may this goodness last forever)". The nadir of this era occurred in 1528, when Mir Baqi, a general in Babur's army, demolished an existing Prabhu Shri Ram temple in Ayodhya and erected a mosque in its stead.

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As per Britannica ^[6], war between Israel and Palestinian militants, began on October 7, 2023, when Hamas launched a land, sea, and air assault on Israel from the Gaza Strip. The October 7 attack resulted in more than 1,200 deaths, primarily Israeli citizens, making it the deadliest day for Israel since its independence. More than 240 people were also taken hostage during the attack.

As per a report from BBC ^[7], On Tuesday 11 September 2001 suicide attackers seized US passenger jets and crashed them into two New York skyscrapers, killing thousands of people. Four planes flying over the eastern US were seized simultaneously by small teams of hijackers. They were then used as giant, guided missiles to crash into landmark buildings in New York and Washington. Two planes struck the Twin Towers of the World Trade Centre in New York. The first hit the North Tower at 08:46 Eastern Time (12:46 GMT). The second crashed into the South Tower at 09:03. The buildings were set on fire, trapping people on the upper floors, and wreathing the city in smoke. In less than two hours, both 110-storey towers collapsed in massive clouds of dust.

As per Government of Uttar Pradesh ^[8], Mathura has an ancient history and also homeland and birthplace of Krishna who was born in Yadu dynasty. According to the Archaeological Survey of India plaque at the Mathura Museum, the city is mentioned in the oldest Indian epic, the Ramayana. In the epic, the Ikshwaku prince Shatrughna slays a demon called Lavanasura and claims the land. Afterwards, the place came to be known as Madhuvan as it was thickly wooded, then Madhupura and later Mathura. In the 6th century BCE Mathura became the capital of the Surasena Kingdom. The city was later ruled by the Maurya empire (4th to 2nd centuries BCE). Megasthenes, writing in the early 3rd century BCE, mentions Mathura as a great city under the name Μέθορα (Méthora). It seems it never was under the direct control of the following Shunga dynasty (2nd century BCE) as not a single archaeological remain of a Shunga presence were ever found in Mathura. Mathura may have come under the control, direct or indirect, of the Indo-Greeks sometime between 180 BCE and 100 BCE, and remained so as late as 70 BCE according to the Yavanarajya inscription, which was found in Maghera, a town 17 kilometres (11 mi) from Mathura. The opening of the 3 line text of this inscription in Brahmi script translates as: "In the 116th year of the Yavana kingdom..." or "In the 116th year of Yavana hegemony" ("Yavanarajya") However, this also corresponds to the presence of the native Mitra dynasty of local rulers in Mathura, in approximately the same time frame (150 BCE—50 BCE), possibly pointing to a vassalage relationship with the Indo-Greeks. After a period of local rule, Mathura was conquered by the Indo-Scythians during the 1st century BCE. The Indo-Scythian satraps of Mathura are sometimes called the "Northern Satraps", as opposed to the "Western Satraps" ruling in Gujarat and Malwa. After Rajuvula, several successors are known to have ruled as vassals to the Kushans, such as the "Great Satrap" Kharapallana and the "Satrap" Vanaspara, who are known from an inscription discovered in Sarnath, and dated to the 3rd year of Kanishka (c. 130 CE), in which they were paying allegiance to the Kushans. Mathuran art and culture reached its zenith under the Kushan dynasty which had Mathura as one of their capitals, the other being Purushapura (modern-day Peshawar, Pakistan). Faxian mentions the city as a centre of Buddhism about 400 CE while his successor Xuanzang, who visited the city in 634 CE, mentions it as Mot'ulo, recording that it contained twenty Buddhist monasteries and five Brahmanical temples. Later, he

went east to Thanesar, Jalandhar in the eastern Punjab, before climbing up to visit predominantly Theravada monasteries in the Kulu valley and turning southward again to Bairat and then Mathura, on the Yamuna river. The city was sacked and many of its temples destroyed by Mahmud of Ghazni in 1018 CE and again by Sikandar Lodhi, who ruled the Sultanate of Delhi from 1489 to 1517 CE. Sikander Lodhi earned the epithet of 'Butt Shikan', the 'Destroyer of Hindu deities'. The Mughal Emperor Aurangzeb, built the Shahi-Eidgah Mosque during his rule, which is adjacent to Shri Krishna Janmabhoomi believed to be over a Hindu temple.

According to the Global Heritage Fund ^[9], the temples and palaces of Hampi, constructed between the 14th and 16th centuries, are renowned for their exquisite carvings and intricate decorations. Despite their allure, the remote location of the ruins and the challenging journey dissuade some visitors. However, Hampi's historical significance transcends its present state. Once the flourishing capital of the Vijayanagar Empire, Hampi rivalled cities like Beijing in size and grandeur during its zenith. Socially diverse and religiously tolerant, the Vijayanagar empire's seat was a metropolitan hub that attracted travellers from around the world. Wealthy merchants traded at the bazaar, which buzzed constantly with economic and social life. The wealth of Hampi attracted large crowds and a vibrant society, but it also brought the unwanted attention of greedy enemies. As a result, Hampi was also a city constantly under threat. After repelling centuries of attacks, Hampi finally fell under a combined onslaught of five medieval dynasties, which won a decisive battle in 1565 CE. Defeat was brutal. For six months, the victors massacred local residents and looted everything of value. Buildings and artifacts too large to steal were smashed with crowbars, destroyed with axes, and burnt in massive fires. Any remaining pieces of these once-stunning buildings were scattered to the winds. Every structure - each intricate and beautiful palace, temple, and statue - was destroyed. From a teeming centre of culture and economic activity, Hampi became a razed shell of its former self.

As per Sabira Ulfath ^[10], The strongest and most powerful emperor of the Karkota dynasty of Kashmir region was Emperor Lalitaditya Muktapida (724-760 AD). Lalitaditya was born in the year of 699 AD as the third son of Durlabhak-Pratapaditya of Kashmir. Lalitaditya Muktapida is a person worth studying because of his military prowess as well as his interests in art and religion. He was equally respectful of Buddhism, and is recognised with promoting its art and architecture as well as with erecting Buddhist shrines and sculptures. In the Kashmir valley, Lalitaditya built numerous cities and shrines. His most stunning masterpiece is the Martand Sun Temple. The Martand Sun Temple was completely demolished, according to legend, in the early 15th century under the direction of Muslim monarch Sikandar Shah Miri, also known as the idol breaker.

According to the Government of Gujarat ^[11], Somnath's first temple is said to have existed 2000 years ago. In 649 AD, King Maitre of Vallabhini built a second temple in place of the temple and renovated it. In 725, the old ruler of Sindh took his army and attacked the temple and destroyed the temple. Pratihtha King Nag Bhatt II constructed the temple for the third time in 815 using a red stone (sandstone) stone. In 1026, Mahmud Ghazni lent the precious jewels and property of Somnath temple. After looting, slaughtering innumerable pilgrims of the temple and burning the temple and destroying it. During 1026-1042 Solanki Raja Bhimdev built the fourth temple of Bhoj and Anhilwad Patan, Parmar King of Malwa. Somnath was destroyed when Delhi Sultanate

occupied Gujarat in 1299. In 1394 it was destroyed again. In 1706, Mughal ruler Aurangzeb again demolished the temple. According to India-Knowledge^[12], In 1034, Varanasi faced its inaugural assault, orchestrated by Ahmad Niyaltigin, a notable general serving in Mahmud Ghazni's army. Nearly two centuries later, in 1194, the city witnessed a devastating blow as Qutb ud-Din Aibak razed over 300 temples, including the revered Kashi Vishweshwar temple. For nearly half a century, these sacred grounds lay barren until Razia Sultana, reigning from 1236 to 1240, erected a mosque upon the desolate remnants of the Vishwanath temple. The year 1447 marked another sorrowful chapter as Mahmud Shah Sharqi inflicted partial ruin upon the reconstructed Kashi Vishweshwar temple, along with numerous others in Varanasi. Sikandar Lodi's invasion in 1494 further decimated the city's temples, obliterating what remained of the Kashi Vishweshwar temple. In 1585, a new Kashi Vishweshwar temple emerged, constructed south of its ancient predecessor,

under the patronage of Narayan Bhatta, with support from Raja Todarmal's son Govardhan and the Maharaja of Amber. Under the reign of Shah Jahan from 1627 to 1658, approximately 76 temples faced partial or complete demolition, though the principal Kashi Vishwanath temple was spared. However, Aurangzeb's decree in 1669 marked a tragic epoch, as the Kashi Vishwanath temple fell to ruin, supplanted by the Gyanvapi Masjid.

Through successive epochs of destruction and revival, the temple endured, rebuilt by Ahilyabai Holkar in 1777. Maharaja Ranjit Singh's magnanimous gesture in 1859, donating gold to adorn its domes, added to its splendour.

This article delves into astrological analyses of five prominent Indian temples, distinct from Prabhu Shri Ram's Ayodhya Temple. It scrutinizes their Varga charts aiming to identify whether any of these temples may have undergone a Pishacha Yoga experience akin to that of Prabhu Shri Ram's temple in Ayodhya on May 1st, 1528 CE.

Methods and Materials


Pisces Rahu 25.06°	Aries Jupiter 12.13° Asc 25.38°	Taurus Moon 27.55°	Gemini
Aquarius Saturn 11.09°			Cancer
Capricorn Sun 07.32°	Planetary positions during Prabhu Shri Ram's Prana Pratishtha ceremony in Ayodhya, India on 22 January 2024 between 12:29:08 pm – 12:30:32 pm (84 seconds)		Leo
Sagittarius Mars 19.03° Mercury 15.46° Venus 04.28°	Scorpio	Libra	Virgo Ketu 25.06°

Fig 1: Planetary Positions at Prabhu Shri Ram Temple's (Ayodhya, India) consecration muhurat on January 22nd 2024 CE between 12:29:08 pm – 12:30:32 pm as per Akkinapragada *et al*^[1]

In order to discern potential parallels between the demolition of Prabhu Shri Ram's temple on May 1, 1528, and the celestial configurations expounded upon in the research by Akkinapragada *et al.* (reference^[2,3]), a meticulous analysis of the planetary positions pertaining to various other temples referenced therein is essential. This examination necessitates a thorough scrutiny of all 16 charts from D1 to D60 for each of the specified temples.

Such a comprehensive analytical approach aims to unveil insights into the potential impact of planetary alignments on the historical events surrounding these temples, thereby facilitating a nuanced comprehension of any malevolent forces implicated in these occurrences.

In Brihat Parasara Hora Sastra^[13], Chapter 6 (“**The Sixteen Divisions of a Sign**”) on page 68 (see **Fig-2**), the following Slokas 5-6 are given.

**तत्क्षेत्रं तस्य क्षेत्स्य राशयो यस्य नायकः ।
सूर्येन्द्रोविषमे राशौ क्षमे तद्विपरीतकम् ॥५॥
पितरश्चन्द्रहोरेणा देवाः सूर्यस्य कीर्तिताः ।
राशेरद्धं भवेद्धोरा ताश्चतुर्विंशतिः स्मृता ॥
मेवादि तासां होराणां परिषुत्तिद्वयं भवेत् ॥६॥**

Fig 2: Brihat Parasara Hora Sastra^[13], Chapter 6, Page 68, Slokas 5-6

As per slokas in Fig-2, “Rashi and Hora: The Rasi owned by a planet is called its Kshetra (one sign). The first half of an odd sign is the Hora ruled by the Sun while the second half is the Hora by the Moon. The reverse is true in the case of an even sign. Half of Rasi is called Hora. These are totally 24 counted from Aries and repeat twice (at the rate of 12) in the whole of the zodiac”.

In Brihat Parasara Hora Sastra^[13], Chapter 6 (“The Sixteen Divisions of a Sign”) on page 72 (see Fig-3), the following Sloka 12 are given.

नवांशेशाश्चरे तस्मात्स्थिरे तन्नवमादितः ।
उभये तत्पंचमावेरिति चिन्त्यं विचक्षणैः ॥
देवा नुराक्षसाश्चैव चराविषु गृहेषु च ॥१२॥

Fig 3: Brihat Parasara Hora Sastra^[13], Chapter 6, Page 72, Sloka 12

As per sloka in Fig-3, “Navamsa: The Navamsa calculation are for a movable sign from there itself, for a fixed sign from the 9th thereof and for a dual sign from the 5th thereof. They go by designations Deva (divine), Manushya (human) and Rakshasa (devilish) in a recessive and repetitive order for a movable sign. (Manushya, Rakshasa and Deva are the order

for a fixed sign while Rakshasa Manushya and Deva are a dual sign’s order.)”.

In Brihat Parasara Hora Sastra^[13], Chapter 6 (“The Sixteen Divisions of a Sign”) on page 82 (see Fig-4), the following Slokas 33-41 are given.

राशीन् विहाय खेटस्य द्विघ्नमंशाद्यमर्कहृत् ।
शेषं सैकं च तद्राशेर्भपाः षष्ट्यंशपाः स्मृताः ॥३३॥

Fig 4: Brihat Parasara Hora Sastra^[13], Chapter 6, Page 82, Slokas 33-41

As per slokas in Fig-4, “Shashtiamsa: (1/60th part a of sign or half-a degree each): To calculate the Shashtiamsa lord, ignore the sign position of a planet and take the degrees etc. it traversed in that sign. Multiply that figure by 2 and divide the degrees by 12. Add 1 to the remainder which will indicate the sign in which the Shashtiamsa falls. The lord of that sign is the planet ruling the said Shashtiamsa”.

Pisces Ve 11.18 ⁰	Aries Sa 17.42 ⁰ Su 23.23 ⁰	Taurus Me 13.23 ⁰ Ma 18.29 ⁰ Ke 18.58 ⁰ Mo 26.32 ⁰	Gemini
Aquarius	Rashi Chart (D1) Prabhu Shri Ram Temple in Ayodhya, demolished in Year 1528 Tuesday 01-May-1528 18:04:00 hours Ayodhya, Uttar Pradesh, India		Cancer Ju 00.59 ⁰ Pun
Capricorn			Leo
Sagittarius	Scorpio Ra 18.58 ⁰	Libra As 18.24 ⁰	Virgo

Fig 5: Rashi Chart (D1) for Prabhu Shri Ram’s Temple, on 01-May-1528 (Ref to Akkinapragada *et al*^[2,3])

Pisces Ve 11.20 ⁰	Aries Sa 17.42 ⁰ Su 23.25 ⁰	Taurus Me 13.25 ⁰ Ma 18.30 ⁰ Ke 18.58 ⁰ Mo 26.56 ⁰	Gemini
Aquarius	Rashi Chart (D1) for Somnath Temple, Tuesday 01-May-1528 18:04:00 hours Gujarat, India		Cancer Ju 00.59 ⁰
Capricorn			Leo
Sagittarius	Scorpio Ra 18.58 ⁰	Libra As 19.40 ⁰	Virgo

Fig 6: Rashi Chart (D1) chart for Somnath Temple on Tuesday 01-May-1528

Pisces Ve 11.18 ⁰	Aries Sa 17.42 ⁰ Su 23.23 ⁰	Taurus Me 13.23 ⁰ Ma 18.29 ⁰ Ke 18.58 ⁰ Mo 26.30 ⁰	Gemini
Aquarius	Rashi Chart (D1) for Varanasi Temple, Tuesday 01-May-1528 18:04:00 hours Uttar Pradesh, India		Cancer Ju 00.59 ⁰
Capricorn			Leo
Sagittarius	Scorpio Ra 18.58 ⁰	Libra As 18.47 ⁰	Virgo

Fig 7: Rashi Chart (D1) chart for Varanasi Temple on Tuesday 01-May-1528

Pisces Ve 11.19 ⁰	Aries Sa 17.42 ⁰ Su 23.24 ⁰	Taurus Me 13.24 ⁰ Ma 18.30 ⁰ Ke 18.58 ⁰ Mo 26.48 ⁰	Gemini
Aquarius	Rashi Chart (D1) for Surya Marthanda Temple, Tuesday 01-May-1528, 18:04:00 hours Jammu and Kashmir, India		Cancer Ju 00.59 ⁰
Capricorn			Leo
Sagittarius	Scorpio Ra 18.58 ⁰	Libra As 16.33 ⁰	Virgo

Fig 8: Rashi Chart (D1) chart for Surya Marthanda Temple on Tuesday 01-May-1528

Pisces Ve 11.18 ⁰	Aries Sa 17.42 ⁰ Su 23.23 ⁰	Taurus Me 13.23 ⁰ Ma 18.29 ⁰ Ke 18.58 ⁰ Mo 26.32 ⁰	Gemini
Aquarius	Rashi Chart (D1) for Sri Krishna Janmabhoomi Temple, Tuesday 01-May-1528, 18:04:00 hours Madhura, Uttar Pradesh, India		Cancer Ju 00.59 ⁰
Capricorn			Leo
Sagittarius	Scorpio Ra 18.58 ⁰	Libra As 18.11 ⁰	Virgo

Fig 9: Rashi Chart (D1) chart for Sri Krishna Janmabhoomi Temple on Tuesday 01-May-1528

Pisces Ve 11.19 ⁰	Aries Sa 17.42 ⁰ Su 23.24 ⁰	Taurus Me 13.24 ⁰ Ma 18.29 ⁰ Ke 18.58 ⁰ Mo 26.45 ⁰	Gemini
Aquarius	Rashi Chart (D1) for Temples of Hampi, Tuesday 01-May-1528, 18:04:00 hours Karnataka, India		Cancer Ju 00.59 ⁰
Capricorn			Leo
Sagittarius	Scorpio Ra 18.58 ⁰	Libra As 21.23 ⁰	Virgo

Fig 10: Rashi Chart (D1) chart for Temples of Hampi on Tuesday 01-May-1528

Referring to Rasi Charts (D1) in figures 6 through 10, the influence of Pishacha Yoga is evident in all six temples on May 1, 1528, similar to its impact on Prabhu Shri Ram's temple in Ayodhya (Fig-5). The question arises: why was

only the Ayodhya temple targeted and demolished? This exploration aims to uncover possible reasons, as illustrated in Figures 11 through 16.

Pisces As	Aries	Taurus Me	Gemini Ma, Ke
Aquarius	Navamsa Chart (D9) for Prabhu Shri Ram's Temple, Tuesday 01-May-1528, 18:04:00 hours Ayodhya, Uttar Pradesh, India		Cancer Ju
Capricorn			Leo Mo
Sagittarius Ra	Scorpio Su	Libra Ve	Virgo Sa

Fig 11: Navamsa chart for Prabhu Shri Ram's temple on Tuesday 01-May-1528

Pisces As	Aries	Taurus Me	Gemini Ma, Ke
Aquarius	Navamsa Chart (D9) for Somnath Temple, Tuesday 01-May-1528, 18:04:00 hours Gujarat, India		Cancer Ju
Capricorn			Leo
Sagittarius Ra	Scorpio Su	Libra Ve	Virgo Mo, Sa

Fig 12: Navamsa chart for Somnath Temple on Tuesday 01-May-1528

Pisces As	Aries	Taurus Me	Gemini Ma, Ke
Aquarius	Navamsa Chart (D9) for Varanasi Temple, Tuesday 01-May-1528, 18:04:00 hours Uttar Pradesh, India		Cancer Ju
Capricorn			Leo Mo
Sagittarius Ra	Scorpio Su	Libra Ve	Virgo Sa

Fig 13: Navamsa chart for Varanasi Temple on Tuesday 01-May-1528

Pisces	Aries	Taurus Me	Gemini Ma, Ke
Aquarius As	Navamsa Chart (D9) for Surya Marthanda Temple, Tuesday 01-May-1528, 18:04:00 hours Jammu and Kashmir, India		Cancer Ju
Capricorn			Leo
Sagittarius Ra	Scorpio Su	Libra Ve	Virgo Mo, Sa

Fig 14: Navamsa chart for Surya Marthanda Temple on Tuesday 01-May-1528

Pisces As	Aries	Taurus Me	Gemini Ma, Ke
Aquarius	Navamsa Chart (D9) for Sri Krishna Janmabhoomi Temple, Tuesday 01-May-1528, 18:04:00 hours Madhura, Uttar Pradesh, India		Cancer Ju
Capricorn			Leo Mo
Sagittarius Ra	Scorpio Su	Libra Ve	Virgo Sa

Fig 15: Navamsa chart for Sri Krishna Janmabhoomi Temple on Tuesday 01-May-1528

Pisces	Aries As	Taurus Me	Gemini Ma, Ke
Aquarius	Navamsa Chart (D9) for Temples of Hampi, Tuesday 01-May-1528, 18:04:00 hours Karnataka, India		Cancer Ju
Capricorn			Leo
Sagittarius Ra	Scorpio Su	Libra Ve	Virgo Mo, Sa

Fig 16: Navamsa chart for Temples of Hampi on Tuesday 01-May-1528

Results and Discussion

After analysing varga charts D1-D60 (not all charts included here for brevity) of the six temples for 1st of May, 1528, we understood that the Pishacha Yoga for Prabhu Shri Ram's temple in Ayodhya is prominent but the rest of the temples mentioned were not affected because of the following reasons.

The presence of a benefic planet in either the 6th, 8th, or 12th house from the ascendant enhances the Pishacha Yoga. After analysing the Navamsa charts of all six temples presented in Figures 11-16, it becomes apparent that only the Sri Krishna Janmabhoomi temple in Mathura and the Varanasi temple share planetary placements (6th and 8th houses have benefics) similar to Prabhu Shri Ram's temple in Ayodhya. Therefore, we can safely eliminate rest of the temples from the effects of Pishacha Yoga.

Moreover, since a greater number of benefic planets in the 6th, 8th, and 12th houses amplifies the impact of Pishacha Yoga, it is noted that Prabhu Shri Ram's temple in Ayodhya is at a higher risk of being attacked. Referring to Akkinapragada *et al*^[3], it is documented that the temples of Varanasi, Surya Marthanda, and Sri Krishna Janmabhoomi^[8] were already demolished around the year 1500 CE, with recorded evidence of their construction predating 1528 CE, which implies that the Pishacha Yoga effects cannot be considered for any temples in India on 1st of May 1528 apart from Prabhu Shri Ram's temple in Ayodhya.

Conclusion

In conclusion, the celestial alignment of May 1, 1528, holds profound significance in the context of Prabhu Shri Ram's temple in Ayodhya. The extraordinary astrological configuration, characterized by the ominous Pishacha Yoga, combined with the precise timing of Ketu pratyantardasa within Rahu antardasa in Mars mahadasa, uniquely singled out this sacred temple as the target for demolition. The meticulous examination of the astrological landscape during that period reveals that no other temples across India bore a comparable influence of the Pishacha Yoga. Thus, the distinct alignment of celestial forces on that fateful day points to an unprecedented convergence, emphasizing the singular vulnerability of Prabhu Shri Ram's temple in Ayodhya to the forces of destruction. This astrological analysis provides a compelling lens through which to understand the historical events surrounding the demolition, shedding light on the

exceptional circumstances that converged to shape the destiny of this sacred site.

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