EDUCATION.

4th house indicates one's regular attendance to a school or a college and study year after year.

The third house shows one's inclination to specialise any subject or desire to read that subject as is indicated by the 3rd house.

The 9th house gives taste and chances to study further.

3rd and the 5th houses show one's native intelligence: but the 4th indicates studious habit and industry.

Sun conjunction Mercury causes Nipuna Yoga. But it does not mean that he is to qualify himself with some degree. So also people having no Nipuna Yoga can be double-degree holders. Further, a few are under wrong impression that Mercury when in rapt conjunction or when eclipsed cannot give education. Actually Chief Engineers, Auditor Generals, greatest mathematicians, wranglers, intelligent Income Tax Officials are having Mercury in rapt conjunction or eclipsed or retrograde.

One is to consider the ascendant to find out whether one will be studious or lazy: Mercury and Jupiter give the mind to study and offer facilities. Saturn afflicting the ascendant throws obstacles while trying to study and also during examination time by arriving late in the hall and remembering many points after leaving the hall.

To find out in which subject one will be proficient, one has to judge the 2nd, 3rd, 4th, 9th and 10th houses.

1. Astrology

Mercury, in angle, Venus in 5 and lord of 2 strong or Mercury in 10, Venus in 9 or Mercury in 2 and lord of 2 strong. For further combination refer page 53 of Vol. 1.
2. Mathematics

(a) Saturn in 8; Jupiter in Ascendant: Mercury and lord of 2 conjoined in an angle;

(b) Lord of 2 conjoined with Mercury; Venus in exaltation and Jupiter in a Kona or Kendhra;

(c) Sun and Mercury in 2 aspected by Saturn - Statistics;

(d) Sun in Virgo - Mathematics, Engineering, Draftsman, Drawing;

(e) Mercury ruling the Navamsa sign occupied by lord of 10-Correspondence and Mathematics;

(f) If Ketu and Jupiter are in 2 or 3 or 5, to the Navamsa sign occupied by the Atmakaraka;

(g) Mars in 2 receiving beneficial aspect;

(h) Moon conjoined with Mars and aspected by Mercury;

(i) Jupiter in Lagna, Saturn in 8 and Mercury lord of 8.

Mercury must be strong to be good in mathematics

Law and Logic Wemyes opines as follows: Airy signs give intellect and imagination. One will seriously contemplate, plan and scheme, well in advance, during the periods of the planets in Cancer or Capricorn. One is a great critic, if Gemini or Sagittarius is occupied by the significator at 11° to 12°. Methodical approach, cogency and coherence are indicated by 15° Aries or Libra.

Jupiter gives knowledge in law: Mercury offers eloquence and fluency: Mars stands for analysis, assertion, logic, quick wit, argumentative faculty, penetration and authoritative speech.

Adverse aspect between Mars and Mercury gives audacity: Mars and Jupiter without much of legal knowledge, by commonsense and threatening the opponent becoming a successful cross examiner eliciting the truth and getting favourable points. I know two criminal lawyers who do not possess much of legal knowledge, but by such action, they always appear in rape cases and ever save their clients.

Engineering One is to be good in mathematics, drawing and planning. Mars and Mercury produce Engineering students having
taste in Mechanical, or Civil Engineering including construction of building, erection of machinery, factory, etc.

Venus and Mercury show Sanitary Engineering or Chemical Engineering or Electrical Engineering or Automobile Engineering; Sun and Mercury indicate Chemical Engineering; Drugs; Pharmaceuticals manufacturing industry; Moon and Mercury-Textile Engineering; Moon, Mars and Mercury-Marine Engineering; Moon, Sun and Mercury-Mechanical Engineering; Moon, Saturn and Mercury-Mine Engineering; Mars, Jupiter and Mercury-Press, Mechanical Engineering; Machines, Tools, spare parts; Uranus and Mercury-research, atomic energy; Neptune and Mercury-Marine Engineering or Chemical Engineering; manufacturing poison; Moon, Saturn and Mars-excavation, mine or trenches, construction of dam or bridge etc.

Thus depending on the connection which Mercury has, one is to ascertain in which branch, he will specialise. Mercury, the planets occupying the two signs of Mercury or the 3 stars (Ashlesha, Jyeshta or Revati) of Mercury or the 27 subs of Mercury in the 27 stars produce Engineering Students.

**Medicine**

Sun is called "Dhanvanthri." Sign 'Virgo' is said as the hospital of the Zodiac.

Scorpio indicates medicine, chemicals and mortuary. Pisces shows isolation hospital, Sanatorium, Asylum etc. Leo indicates medicine.

Airy Signs and Scorpio give fertile imagination, proper intuition and prompt action.

Sun or Mercury in Scorpio receiving harmonious aspect from Uranus gives mind to do research.

Sun and Jupiter - Physician.

Sun and Mercury - Consulting Physician.

Sun and Mars-Surgeon.

Sun, Venus and Jupiter - Maternity.

Sun, Venus, Mars, Saturn - Venereal.

Sun and Saturn - Bone, Osseous system.
Sun, Saturn, Venus - Skin disease.
Sun and Venus - Optician.
Sun and Saturn - Dentist.
Sun, Venus and Mercury - Ear, nose, throat.
Sun, Venus, Rahu or Uranus - 'x' ray.
Sun and Uranus - Research.
Sun, Moon, Mercury - Digestive system.
Sun, Moon, Jupiter - Hernia, Appendicitis.
Moon, Sun, Venus - Diabetes expert.
Sun, lord of 4, Saturn - Asthma - T. B.
Sun, lord of 5, Saturn - Blood pressure. Cardiac Specialist etc.
Mars, Jupiter and Sun - Ayurvedic.
Jupiter, Sun and Saturn - Homeopathy.

**Philosophy**

- (a) Sun and Mercury in 5, connected with Saturn.
- (b) Sun and Saturn throwing favourable aspect to 4th house.

Mercury exalted in 2. Saturn in Gopuramsa: Jupiter in Simhasanamsa.

- (d) or Saturn in paravatamsa, Jupiter receiving aspect from Mercury.
- (e) or Jupiter in trine or angle.
- (f) Venus in Lagna in Utamamsa.
- (g) or Venus in an angle in Utamamsa and Moon in Devalokamsa.
- (h) Lord of 1 in 2 and lord of 2 in Paravatamsa etc.

**Music**

5th house shows music: 2nd house is for vocal and the 3rd for instrumental, 3 and 12 indicate such instruments where both the legs and hands are to operate. Neptune indicates stringed instruments. Venus gives the taste for music.
Moon and Venus for imagination and Alapana. Venus adds melody. Mercury denotes rhythm, thalam. Mars, gives courage and confidence and one will be free from stage-fear. Mars, Saturn and Venus give taste in Tapla, Mridangam etc. where the dead skin is used. Airy sign and short ascension denote flute. Airy sign and long ascension indicate Nathaswaram. Earthy sign connected with Mercury-dual planet-plurality shows Mridangam. Unconnected with Mercury denotes Tapla. Neptune and Venus connected with airy or earthy sign or planets in airy sign or earthy sign and in long ascension show Veena. Short ascension indicates violin. Watery sign denotes Jalatarangam. Voice signs or signs ruled by Venus being the 2nd house or Venus in 2 makes one a vocal musician. Sun in Sagittarius gives taste for music.

Journalism

Jupiter and Mercury give taste for Journalism. Moon also contributes. One can narrate in detail if they occupy or if they receive aspect from the planets in Virgo or Pisces. If the third and the 9th houses are occupied by these three planets, one will take journalism.

Auditing-Accounts

Mercury and Moon are favourable for mathematics, accounts, inspection of accounts etc. Airy signs and Virgo are the favourable signs to learn accounts.

Geology

Saturn and planets occupying either Capricorn, the earthy sign belonging to Saturn, or the sub of Saturn gives taste to Geology.

Geography

Sun, planets in Sun’s star and Sun’s sub show that one will be interested in Geography. Venus, planets in the star and sub of Venus and Sun give taste for Chemistry.

Mercury and Venus show Physics. Planets in their-constellation or sub also make one proficient in Physics. Moon, Mercury and Jupiter indicate History.

Education is successful if lord of 4 and lord of 9 receive good aspect from lord of 11. Planets in any manner connected with lords of 4 and 11 give education. Even if one discontinues one’s study,
yet if planets receiving good aspect from the lords of 4 and 9 or lords of 4 and 9 receiving good aspect from planet in the constellation of the occupant in 11, or the occupant in 11 or lord of 11 give further education.

Education ends during the periods and subperiods of the planets in the constellation of the occupant of the houses 3 or 5 or 8, or the occupants of the houses 3 or 5 or 8, or the planets in the constellation of the lords of 3 or 5 or 8 or the lords of the houses 3 or 5 or 8. Malefic Saturn is detrimental. Rahu does not prove to be bad. It gives education when it is in the constellation of the planets connected with the houses 4 and 9.

Competitive examination

Mars, Mercury and Jupiter promise success if they are connected with 4, 9 and 11.

Scholarship for study

The fourth house indicates whether one will study at all. The ascendant or the Lagna denotes the person. The seventh house represents the school where he may study. The ninth house shows the teacher. The houses 8 and 12 connected with the 4th house and vice versa indicate that one will pay the fees, etc. and study. But the 4th house having connection with the 6th and the 11th houses indicate scholarship.

The 7th house will indicate the person to whom or the Institution to which you have to pay or the person from whom or the Institution from which you have to receive.

Scholarship is a non-repayable loan. Generally the 6th house is judged for a loan. Why? As the seventh house represents one who lends money to you, the vyaya house, the 12th to the 7th shows that he has to lose or he has to withdraw that amount which he gives as loan and there will be a deterioration in his bank position to that extent to which he issues the cheque. But it is an income to the native. His bank position or the money on hand increases by that amount which he takes as a loan.

Similarly, the Institution is entitled to take money from the students. But if one is given a scholarship, it means the Institution loses through that student and pays the fees for him. Rather, the
Institution gives that amount to the student as a loan which need not be returned at all.

Hence the 4th house should be connected with the 6th house, i.e., the planet in 4 may be in the constellation of the occupant in the 6th house or the lord of the sixth house.

11th house indicates benefit, profit, gains, etc. Since scholarship is a non-refundable one, it is a profit and the house of education will have connection with the 11th house.

8th house occupied by benefics indicates that the native will pay and study as the benefic is in the second house to the seventh.

12th house shows expenses. So the native is to spend and study. If the 4th house, Jupiter and Mercury are connected with Jupiter (by constellation) he pays the fees and studies. But if the 12th house is connected with Venus or the lord of 3, he pays, for his conveyance, though he may enjoy scholarship. If the 12th house is connected with Mars and 3rd house, he may shift to a hostel, pay for boarding and lodging but will receive scholarship.

Let us take the horoscope of a native who is given scholarship and who is now studying in America.

The person was born on a Tuesday ruled by Mars in Scorpio ascendant, ruled by Mars, in Aries Rasi—where Moon was at the time of birth - owned by Mars on 28th March 1933 at 10:23 P.M. The following is the chart:
At the time of birth, Balance of Venus Dasa was 19 years and 3 days.

Till he completed M.B.B.S. and then M.D. he had been paying and studying at school and college. But during Moon dasa Saturn Bhukti he got the scholarship and went overseas for study.

Why should he get such a benefit then and go overseas?

Moon, the lord of 9, indicating long journey and higher studies was in the constellation of Venus owning the 12th house. So a long journey and life in a foreign place for further study are indicated by Moon.

Saturn owns the 4th house. It has to give a regular course of study. It is in the 3rd house: so a thorough change in surroundings and environment is indicated. It aspects the 9th house and the 12th house. Hence it influences these houses and matters signified by these houses are enjoyed, i.e., a long journey and life in a foreign place.

The above reasons explain his further study in a foreign place. Why should he get a scholarship?

Saturn which is the ruler of the 4th house indicates his study. It is in the constellation of Moon which was in the sixth cusp in his horoscope. When the 7th house indicates school and the 6th shows expenses to them or scholarship to the student, Moon gives scholarship to him, at a time when the planet in the constellation of Moon operates. Actually he received the order during Moon Dasa, Saturn Bhukti on a Pushyam star day ruled by Saturn in the Cancer (the Moon's) sign and left India on a Sravanam star day (governed by Moon in Saturn's sign Capricorn) at the time Moon just passed the position of Saturn.

Similarly the research students of astrology may collect the horoscopes of the students who are given scholarship and find out in which Dasa and Bhukti he was first offered the scholarship and judge how the Dasanatha and Bhukti natha are connected with the houses 4 and 6 or 4, 6 and 11.
The following is the horoscope of the Editor of this book who received scholarship while he was studying in the St. Joseph's College, Trichy:

<table>
<thead>
<tr>
<th>Saturn</th>
<th>Rahu</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Lagna Moon</td>
<td>1-11-1908</td>
</tr>
<tr>
<td>Ketu</td>
<td>Mercury Sun</td>
</tr>
<tr>
<td></td>
<td>Jupiter</td>
</tr>
</tbody>
</table>

The balance of Moon dasa is 8 years and 2 months. The scholarship was awarded during Rahu Dasa, Rahu Bhukti, Mars Anthra in August 1926, as Rahu was in the constellation of Mars the lord of 4 and 11 and it represents Mercury, the lord of 6 and 9 by occupying Gemini.
MARRIAGE

1. Of all our enterprises, the most serious one is our marriage. This world itself will be a Heaven or a Hell, depending on one's state of married life.

   Marriage is a matter of more worth
   Than to be dealt in by attorneyship.
   For what is wedlock forced but a hell
   An age of discord and continual strife?
   Whereas the contrary bringeth bliss,
   And is a pattern of celestial peace.

   —Shakespeare.

Only astrologers can certify this statement as wholly true, as many married couples individually meet the astrologers, narrate their difficulties and try to find out a solution. Also, the brides as well as the bachelors, consult the astrologers to know (a) when they will get married, (b) whether the partner will be healthy, wealthy, accommodative, adjusting, etc. Look at the anxiety of most of the married people to be freed from bondage, and also that of the unmarried, to get a good partner. When one witnesses the horrible life of a few married couple, one would prefer to remain a bachelor: but when one finds the disadvantages of the bachelor's life, one would welcome marriage. In both, there are advantages and disadvantages; pleasure and pain.

Yet married life is preferred, as

1. Marriage is not based on sentiments but on religious, moral, social and scientific principles.

2. It has an immense potency and contributes for long span of life.

3. The holy Vedas teach us that the married life is superior to either life-long celibate or an ascetic.
4. The wife is the presiding goddess of the house called Graha Lakshmi.

5. The wife is not for mere pleasure and enjoyment. It is she who bears children, performs house-hold duties, partakes in religious functions, nurses all relatives whenever they are ill.

That is why, in the religious scriptures, the Aryans had repeatedly said that the family in which the ladies are unhappy and dissatisfied, will perish, whereas the family in which they are honoured, respected, well attended to, and the ladies are happy, will prosper year after year. One is considered to be fortunate if one has a pleasing and accommodative wife; But if she happens to be arrogant and argumentative, adamant, and atrocious, how can they lead a harmonious wedded life? What an unfortunate fellow he is?

Astrologers, in their experience, come across with many a marriage, speaking more of matrimonial miseries than of harmony and happiness.

System of marriage: Amongst the Aryans, there were eight forms of marriage, whereas these differ amongst the other civilised nations.

Of the 8 forms which were in vogue long ago, only one at present exists. It is called Prajapatya form. According to this, the bride is given to a bridegroom, saying that they will ever remain as partners to do religious duties, and lead a happy married life. It was strictly prohibited to give or to take money from the bride’s party.

A person is not allowed to marry during his student life. After completing his studies, he has to obtain permission from his Guru-Preceptor and parents, and marry a good girl of his own caste, and not own Gothra. Sapindya was in force.

Further they made selections after thoroughly examining the Girl’s family and also finding astrologically whether the bride and bridegroom will lead a happy, harmonious and healthy life for long number of years.

Girl’s family: The bridegroom is not allowed to marry a girl born in the HEENAKARI FAMILY in which the members do not observe the religious rites or in the family, where all members
are nuncleates, called Nischanda family or in Nishpurusha family, where the bride has no brother or in the family in which the members suffer or suffered from T. B., Hysteria, Asthma, Leprosy, etc.

Also it is advised that the girls who are named after a bird, tree, hill, star or river, are given another name.

Among the ancient Aryans, there was no early marriage. Nor any person was allowed to marry a girl older than him. Manu preferred the difference of age between the husband and the wife to be ten years.

Regarding the selection of the bridegroom or the bride, it varied widely. In India,

1. The princess was allowed to have her marriage by “Swayam Varam” making her own choice among the princes assembled in a hall.

2. The prince may meet any bride, fall in love with her and immediately take her as wife by “Gandarva Vivaham”

3. Others celebrated the marriage by observing any one of the following:

   (a) The parents are informed that there is a mutual agreement between the bride and the bridegroom. If they really love each other so much, as Mandavya Maharishi observes “Mano Jayanthu Mandavyo” the parents used to fix the marriage and celebrate it on an auspicious day at an auspicious time.

   (b) A few used to bring to the notice of a good-natured, God-fearing and law abiding “Vibra” gentleman, “BRAHMIN”, and on obtaining his approval, they celebrated the marriage of a couple following Janardhana Maharishi’s advice. “Vibra Vakyo Janardhana:”

   (c) Brahaspathi stressed on Sagunam-Omens-So “Sagunanthu Brahaspathi” is followed by some people. When the parents desire to fix and celebrate the marriage, they observe the omens. If it is good, they proceed and celebrate. But if there is ill-omen, the alliance naturally falls through.

Those who have completely surrendered to God, and those who have more faith in Him than in anything else, pray to God
and place some coloured flowers, pick out one of them and if the
desired colour is obtained, the marriage is celebrated. Otherwise, it
is stopped without any other consideration.

Most of the people in India used to consult the astrologers to
find out the longevity, prosperity, progeny, harmony, happiness
health and agreement among the couple, and whether there is Dasa
Porutham between the two. Only when the astrologer approves
they consider the alliance and proceed further. The truth is that
according to one's fate whomsoever one is destined to marry, is
selected and the marriage is celebrated. In India, after marriage,
the bride leaves her parents and lives with her husband in the
husband's quarters.

There are a few uncivilized people in hilly tracts. The proposed
bridegroom will be requested to live with the bride for a year and
he is given a trial. If he proves to be alright, the bridegroom is
allowed to marry her. Otherwise, he is rejected and this procedure
will go on, till she finds a suitable partner. Look at the lot of the
person. Only when a girl approves, he can have his wedding.

But amongst the Congo and some more tribes, the bride is
taken upon trial for twelve months, and if she is not found to be
good she will be sent back to her parents. In Formosa, the bride
will take up the lead. She goes out, selects a person, marries him
and takes him to her father's house. The bridegroom is considered
to be one of the family members. So also, the boys born in that
family will be selected by other girls, married by them and taken
away by them to their families.

In other nations, the boy and the girl will fall in love with each
other, have them engaged and later get married.

In Lapland, the selection of the partner is funny. The male
and the female are asked to run a race. The girl will be given a
handicap of one-third the distance. If the boy wins her in the race
he can have her. Otherwise he loses the chance with this girl. If the
girl does not like the boy. probably, she will run very fast, with
strong determination to see that the boy is not able to overtake
her. But if the girl likes the boy, she, probably, will adjust her
speed and allow him to overtake her.

There are many funny ones like this.
Nowadays, some people may marry for love, some for position and rank, some for fortune, etc. If one understands the partner and tries to adjust, then it will be possible to lead the married life without losing one’s prestige and honour which also is under the pattern of destiny.

In our experience we have found that he who loves a girl and marries her, takes her as his wife. But if he marries for fortune, then she will behave like a mistress. If the selection is made more for position and rank, then she will pose herself as a lady. A real wife will return your love. But the mistress will have some regard to you, whereas the lady whom you married for position will tolerate. The loving wife lives for you and she is your wife. But a mistress attends to the house and her friends, and the lady will lead a social life and spend much of her time in the society. Your wife will never differ from you but ever comply with your request. You will be ruled by the mistress and managed by the lady. Consider how the real wife whom you loved and married takes care of your household, whereas the mistress will look after your house and the lady your appearance. Even if you feel lazy to have the hair dressing, the lady will force you to attend to it; if you put on any old and torn one, she will give you a good dress and once for all dispose of the torn ones to the eversilver hawkers, in the street.

If your health fails and you are admitted in a nursing home you cannot get a better nurse than your wife; but your mistress will pay visit during the hours allowed for the public, and your lady will inquire about your health through the car driver or office attendant, etc. Generally the loving couple will find pleasure by having evening walk, whereas the mistress will give you a ride in her car, if the time suits her and if you make a request, whereas the lady will take you to a party given by her. If you are in distress, your wife will share the grief. The mistress will share your money and the lady will contribute to your debts. You cannot observe the following but it is a fact. If you die, your wife will cry and weep: your mistress will lament. But the lady will put on the mourning dress for some hours.

Bacon says: “Wives are young men’s mistress;
companions for middle age:
and old men’s nurses”.
According to Varahamihira,

**Loving wife** will clear her throat loudly, laugh only in the presence of the husband, rise towards him from her seat, request her husband to get her trivial and easily available articles, embrace and kiss their child in the presence of her husband, cast glances at her husband when he looks anywhere else, be mentioning his virtues, speak sweetly with him, spend that money which she has for his sake, feel very happy and delighted on seeing him, forget her anger, wink over his mistakes, extol his good qualities, pay much respect to her husband’s friends, hate his foes, give expression to her gratitude to her husband for all the good he had done, feel lonely and miserable in his absence, offer him whatever he wants without any delicacy, embrace him, kiss him first, etc. Only lucky people can have such a wife.

**But a living lady** will put on a frowning face, turn away her face from the husband, or at least hold open a newspaper preventing her from seeing him, forget all the benefits done by him to her, neglect the presence of the husband, ignore him, mingle with her husband’s enemies, be harsh if he interferes, assume arrogance but help her husband whenever he goes away, feel more happy and free in his absence, wipe off the mouth if ever he kisses or spit away without delay, go to bed first and get up last. Unless one has committed enough sin in the previous birth, one cannot have a woman of this type as wife who lives only to enjoy her life. This is his fate.

Even though marriage is pre-ordained by the Almighty Providence and one has no control at all, over the selection of one’s partner in life yet, there are many who consult Astrologers to find out the probable bride or bridegroom, the time of marriage and the state of married life.

Of them, a few do not know even the year of birth. For them our sages have given out a simple method of ascertaining his or her nakshatra, by taking the first alphabet of their names and then judging the compatibility by applying “Dasa Porutham”. It should not be given much importance, as nowadays the names are no longer given by the parents taking into consideration the Nakshatra or Star or the constellation in which Moon was at the time of birth. Further
it is not correct. Because one may marry a girl called Lakshmi and he may be rejected and hated by another Lakshmi. A girl may marry Rama and try to divorce him as she loves another Rama, This method is useless.

Another method also cannot be much relied upon. Horoscopes are erected for the time of maturity of the bride and they are compared with the birth charts of the bridegrooms. How far the time taken to cast the horoscopes, can be correct is left for you to consider.

But it is advisable to cast the horoscopes of both the boy and the girl using “Drik” method of calculations; or by using Raphael’s ephemeris and then erecting Nirayana charts by deducting Ayanamsa from the Sayana chart.

The horoscope of each has to be judged individually for longevity, health, finance, fortune, children, harmony, mutual affection, temperament etc.

This deep study is more important than Dasa Porutham. If the charts promise long life with health and happiness to both, then even if dasa porutham is lacking, the married life will be absolutely satisfactory. But if the strength of a horoscope is unsatisfactory and either longevity or harmony, is denied, even if all the poruthams — (the so-called dasaporutham) are excellent, how can one expect happy wedded life for at least some years? Is there any meaning in painting a collapsing wall? How can one erect superstructure when the foundation is very weak? If the beautiful tuft of a lady can be compared to the longevity and happiness in married life a flower can be compared to dasa porutham; the flower can add beauty, only when there is the tuft. When there is no tuft, how can you make use of the flower? Similarly dasa porutham alone cannot give happy life for a long period if the horoscopes are not good, individually.

1. Longevity: Therefore, before proceeding to observe Dasa porutham, find out whether long span of life is promised to both of them. Is it not foolish to select a horoscope for wedding if he or she is short-lived?

2. Health: What is the use of inviting colic patients for a feast; or taking a blind man to an exhibition or park; or taking
a deaf fellow to a music concert or offering him a stenographer's post: or presenting an elephant to a beggar? So also, giving a girl in marriage to an unhealthy boy is not wise. Still worse will be to marry an unhealthy girl. Disease will never keep them at ease.

Finance: It is said that money makes many things. At least by having satisfactory bank position, one can try to please the partner and purchase peace. If there is no income, poverty will cause miseries in married life. People, having income much less than the minimum necessity to run a family, can better remain unmarried than to spoil the life of the partner. Therefore, astrologers will scrutinise this point also.

4. Future: One might have been born poor. But yet, the future will be much promising. In such cases, the parents will be informed about the bright future of the couple and the alliance will be recommended. It is good.

5. Children: Just like trees with beautiful flowers and fruits, tanks with lotus and the sky with full Moon can offer pleasant feeling to one, so also the children at home will contribute for the happiness of the couple. Our sages believe in the production of many children, and hence they bless the couple to have (“Bahu Puthra Labam”). A person may have all comforts in this life. Yet the life is incomplete, if he has no child. Especially in his or her last days, he or she will have a feeling similar to an occupant of a hotel room, vacating it, leaving behind all those comforts he enjoyed there temporarily, as long as he stayed there. Life in this world is similar to stay in a hotel.

6. Harmony: One can have long life. He may also maintain robust health. But his or her life is a Hell, if there is no good understanding among themselves. They should know that unity is strength. They should realise that each should contribute happiness to the other. If there is no understanding, mental worry, financial trouble, debts, difficulties etc., will be ever increasing. We have seen many instances where the couple will be ever quarrelling but never failed to have children once in 18 months. What a life it is? He is a Nil Man or animal.

Therefore an astrologer has to scrutinise the horoscopes individually for the above six points. When all the above are satisfactory, then alone, it is advisable to look to the Dasa Porutham.
Das Porutham:

‘DINAM GANAMCHA MAHENDRAM
STREE DHEERGAM YONIREVACHA
RASI RASIADHIPATHI BOWVASYAM
RAJUR VEDHACHA DHE DHASA’

The ten agreements which are generally observed are

1. Dhina Porutham
2. Gana Porutham
3. Mahendra Porutham
4. Sthree Dheerga Porutham
5. Yoni Porutham
6. Rasi Porutham
7. Rasyadhpathi Porutham
8. Vasya Porutham
9. Rajju Porutham and
10. Vedhai Porutham.

1. Dhina Porutham:

“Dhinah Ayushyam Arogyam”
“Brahmananam Dhinam Sreshtam”

If there is Dhina Porutham between the bride’s star and that of the bridegroom, if they get married, they can have health for long number of years. Whether other agreements are satisfactory or not, Brahmins give more importance to Dhina Porutham.

(If according to an individual chart, long life is not promised, but he or she marries on the strength of Dhina Porutham, how can this agreement offer him long life. That is why, we emphatically, suggest to look to the longevity, health, prosperity etc., in each horoscope separately)

2. Gana Porutham:

“Sobhanam Ganamevacha”
“Kshathriyanam Ganam dhatha”
To lead a pleasant and happy life with social and pleasant functions etc., this agreement is necessary. Kshatriyas consider this as very important.

3. Mahendra Porutham:

"Mahendhrath Puthra Vridhisyath"

If there is Mahendra Porutham among the couple, it indicates that they will have children. If a boy's horoscope denies birth of children to him how can he have any, even if he marries a girl with Mahendra Porutham.

4. Sthree Dheerga Porutham:

"Sthree Dheergath Sarva Sampaath."

If there is Sthree Dheerga Porutham, they can enjoy all the fruits of life in this world.

5. Yoni Porutham:

"Yoni tho Dhampath Snehaha,
Soothranam Yonir evacha."

For good understanding, happiness and harmony among the couple, this agreement is necessary. Non-brahmins consider this agreement to be more important than others.

6. Rasi Porutham:

"Raseenam Vamsa Vridhhi,
Rasi manthranthu Vai Syanam."

If there is Rasi agreement, the couple will be blessed with children. Business people desire this most.

7. Rasyadhipathi Porutham:

Santhanam 'Rasi adhipathi'. This agreement also indicates birth of children and prosperity.

8. Vasya Porutham:

"Vasyath anyonya Vasyakam."

Mutual attraction and affection promising inseparable temperament is shown by this agreement.
9. **Rajju Porutham**:

"Rajjuf Mangalya Vridhisyath."

This Porutham gives courage to the girl that her husband will outlive her after leading the wedded life for a long number of years.

10. **Vedhai Porutham**:

"Vedhaya Soka Nasanam."

If there is no Vedha, there will be no evil effects in married life. They will not feel sorry for having had such a match.

Thus, there are ten methods of ascertaining the various aspects of married life.

**Half baked knowledge is dangerous.** A few are under wrong impression that every porutham indicates harmony among the couple. It is incorrect. Further, these agreements are given in the local almanacs. Some people go through only those mentioned briefly in the almanacs, find out whether there is agreement or not and give freely their opinion. Honestly we feel that they cannot commit a worse sin than this. They are strongly advised not to offer any opinion unless they have a thorough knowledge and vast experience.

**Which Panchang to follow to erect the horoscopes:**

In India, innumerable almanacs are available. The authors follow any one of the 18 siddhantas. Therefore charts erected to the same birth using different almanacs differ much. The Nakshathras will be different. There may be change in the rasi. The dasa bhukti balance at the time of birth do not agree. Thus no two almanacs give the same position of planets.

As Drik System is astronomically correct, follow Drik System alone and erect the horoscopes of those which are to be matched for matrimonial purposes.

**Defect In Dasa Poruthum**: While judging the horoscopes one does not take into consideration the Ascendant · Lagna and the position of other planets. Only the Moon’s position (i.e., — the star and the rasi alone) is considered. It is incomplete and the prediction offered cannot come true in the state of married life.

This method is useful only for those who do not know the correct time of birth but somehow remembers his or her star.
I. Dhina Porutham. Here, “Dhina” means Nakshathra or star of the bride and bridegroom.

In Kalapakasika it is observed that one has to count the Nakshathra of the bride as 1, the next star to her star as 2, the next and so on; count up to the star of the boy include his star also. Suppose a girl is born in Karthikai and the boy in Rohini, then you have to count Karthikai as one and Rohini as 2: So the boy’s star is the second from that of the girl. If the girl is born in Earthikai and the boy in Punarvasu, one has to count Karthikai 1, Rohini 2, Mrigaseerisham 3, Thiruvadhirai 4 and Punarvasu 5, thus including both the stars of the bride and bridegroom and say that his star is he 5th from that of the girl.

Whether to count from the star of the girl or from that of the boy is also in controversy. Some count from that of the bridegroom and most of the scholars count only from that of the bride in Kalapakasika it is said that the counting must be commenced from that of the Girl (“Stree Janma Dharam Arabya”). Another author observes as “Vathoo Nakshathram Arabya”. Therefore we have to count only from the star of the girl.

There are totally 27 stars. So the boy’s star, may be either the same star of the girl or any one between 2 and 27.

For Dhina Porutham, it is easy to divide the 27 stars into three groups. The first group will commence from the girl’s star and end with the 9th, then again the 10th is counted as one, 11th as two and so on till 18. The 19th star from that of the girl is counted as one, the 20th as 2 and so on and the 27th will be counted as the 9th.

The stars from 1 to 9 are said to be in the first pariyayam: Those between 10 and 18 are said to be in the second pariyayam; 19th to 27th stars are in the third pariyayam.

The star of the person is said to be Janma Nakshatra: the 10th star is called Anujanma Nakshathra: the 19th star is Thrijanma. If Aswini is the star of the boy or girl, Makam will be Anujanma and Moolam Thrijanma.

If Barani is the star of either, Poorvapalguni is Anujanma and Pnorvashada is Thrijanma.
If Karthikai is the star of one, Uthrapalguni is Anujanma and Uthrashada is Thrijanma. Thus one has to observe.

Suppose one is born in Poorvashada. Then Poorvashada is Janma, Bharani Anujanma and Poorvapalguni Thrijanma.

If one is born in Makam star, Makam is Janma, Moolam is Anujanma and Aswini is Thrijanma. The following table may be useful:

<table>
<thead>
<tr>
<th>Janma</th>
<th>Anujanma</th>
<th>Thrijanma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aswani</td>
<td>Makam</td>
<td>Moolam</td>
</tr>
<tr>
<td>Barani</td>
<td>Pooram</td>
<td>Pooradam</td>
</tr>
<tr>
<td>Karthikai</td>
<td>Uthiram</td>
<td>Uthradam</td>
</tr>
<tr>
<td>Rohini</td>
<td>Hastham</td>
<td>Sravanam</td>
</tr>
<tr>
<td>Mrigaseerisha</td>
<td>Chithrai</td>
<td>Dhanishta</td>
</tr>
<tr>
<td>Arudhra</td>
<td>Swathi</td>
<td>Sathayam</td>
</tr>
<tr>
<td>Punarvasu</td>
<td>Visakam</td>
<td>Poorattadhi</td>
</tr>
<tr>
<td>Pushyam</td>
<td>Anusham</td>
<td>Uthirattadhi</td>
</tr>
<tr>
<td>Ashlesha</td>
<td>Jyeshta</td>
<td>Revathi</td>
</tr>
</tbody>
</table>

The star of a person is called Janma: The second is “Sampath” (Prosperity); the third Vipath (danger); the 4th Kshemam (happy); the 5th is Prathyaram (undesirable); the 6th is Sadhakam (favorable); 7th is called Vatham (torture, massacre); the 8th is Maithram (friendly) and the 9th star is para Maithram (intimate friendship). Thus in each pariyaya, the 2nd is sampath, the 3rd Vipath, the 4th Kshemam and so on.

How to Judge whether there is Dhina Porutham or not?

The Best agreement - (Uththamam)

Count the star from that of the girl. The star of the boy may be in the first or the second or the 3rd pariyaya. Whatever be the pariyaya, if the star of the boy is the Sadhaka 6th or Kshema the 4th or Paramamaithra the 9th they agree most satisfactorily.

[6, 15, 24; 4, 13, 22; 9, 18, 27 stars agree]
Maddhimam – Moderate agreement:

Janma, Anujanma, Thiruanjna stars.

Sampath the second, Maithram the 8th are auspicious.

(1, 10, 19; 2, 11, 20; 8, 17, 26 stars also agree)

Special rules: If the boy’s star is 3 or 5 or 7 in the first pariyaya, they do not concord.

If the boy’s star is the 3rd in the second pariyaya, reject only the first quarter of the star i.e., the boy’s star may be 12 from that of the girl. If his birth would have been in the first quarter, discard it. If the birth were to be in the 2nd, 3rd or 4th pada or quarter of the star, you can match them. They agree. If the boy’s star is the 5th star in the second pariyaya, only the 4th pada is to be rejected. So also do not match if the boy is born in the 3rd pada of the seventh star in second pariyaya counted from that of the girl. Other padas agree.

If the star of the boy is in the 3rd pariyaya reject if the star of the boy is in the 88th pada. A few authors allow the 7th star in the 3rd pariyaya and a few reject it.

But we consider the whole horoscope and if the lord of the 7th star is a benefic, we do match it but if the lord of the 7th star rules evil houses, we reject it outright.

(e.g.) Suppose one is born in Leo or Simha Lagna. Her star is either Barani or Poorvabalguni or Poorvashada star. Then the lord of her star is Venus-Sukra. The seventh star in the third pariyaya to Barani is Uthirattadhi; the seventh star in the third pariyaya to Poorvabalguni is Pushyam and that to Poorvashada is Anuradha. These three stars Pushyam, Anuradha and Uthirapathrapada are consoled by Saturn. As Simha or Leo is the Lagna-Ascendant Saturn rules the 6th and the 7th houses, it is evil to those born in Simha. Hence reject.

But if the Lagna-Ascendant is Taurus-Rishaba, for which Saturn is a benefic, match the horoscopes.

Suppose Uthrapalguni first pada was the star of the bride Moon will be in Simha. The trine stars Karthikai, Uthiram and Uthiradam are ruled by Sun. The seventh stars in the third pariyay
to these three stars are Revathi, Ashlesha and Jyeshta. If the Lagna of the girl is Taurus, Gemini, Leo, Libra, Sagittarius and Capricorn we say that Mercury the lord of Revathi etc., is a benefic to these Lagna-borns; hence the girl born in Uthrapalguni first pada can marry one born in Ashlesha; or one born in Uthrashada first pada will concord with Jyeshta; or one born in Karthikai star will agree with Revathi husband. But if the Lagna is Mesha, Mercury is the lord of 3 and 6. To Scorpio, Mercury is lord of 8 and 11 and so on. Hence Mercury is definitely an evil and we do not approve the matching of the brides born in Sun's star with the bridegroom born in Mercury's star.

Twenty seventh star: - Special rule:

“Saptha Vimśadhipam Thyajyam
Binna Rasi Gatham Yathi”

If the star of the boy is the 27th when counted from that of the bride and if Moon were to be in the same sign in their horoscope, they concord; But if the Moon sign of the boy is the 12th to that of the girl they do not concord. Suppose one is born in Makam star. Then the Moon will be in Leo-Simha. If the boy is born in Ashlesha, Moon will be in Cancer-Kataka. According to this rule they do not agree. But if the bride is born in Ashlesha having Moon in Cancer, she can marry one born in the 27th star Pushyam with Moon in Cancer according to this rule. One has to reject a boy born in Chithirai first half having Moon in Virgo, but select a boy born in Chithirai second half with Moon in Libra-Thulam, for girls born in Swathi Nakshatras when Moon will be in Libra-Thulam.

If the star of the bride and the bride-groom is one and the same a few can be matched and some are not approved by our sages even here, there are some controversial statements.

Uthamam-Excellent: If their stars were to be either Rohini or Arudhra or Makam or Hastham or Visakam or Sravanam or Uthirattadhi or Revathi the agreement is excellent.

Maddhimam-Moderate: If both are born in the same star and if it were to be either Aswini or Karthikai or Mrigaseerisha or Pushya or Poorvashada or Uthrashada, the agreement is moderate. They do agree.
Athanam-Useless: if both are born in any one of the following stars, reject: — They are Barani, Ashlesha, Swathi, Jyeshta, Moolam, Dhanishta, Sathabisha and Poorvapathrapada. Therefore, if the nakshathra of the boy and the girl is same, the first mentioned 8 stars are excellent, the next 11 stars are fair whereas the 8 stars in the third group are to be ignored.

Same star: but Moon in different signs: Suppose Karthikai is the star of both the bride and bridegroom. Moon may be in Aries-Mesha or Taurus-Rishaba. You can match (a) if both have Moon in Aries or (b) if both have Moon in Taurus or (c) if the bride has Moon in Aries and the bridegroom in Taurus. You should not match a girl having Moon in Taurus in Karthikai star with a boy born in Karthikai star but having Moon in Aries.

"Vatham and Vainasikam:"

If the boy’s star is the 7th when counted from that of the girl, it is termed as “Vatham”. Naturally the girl’s star is 22nd when counted from the Star of the boy and it is called “Vainasikam”. Such a combination does not receive the approval of the sages. But there is some exception and the effect of celebrating such a marriage is exhaustively dealt with by Kasyapa Maharishi.

He warns the girls born in the six stars Karthikai, Ashlesha, Chithirai, Anuradha, Dhanishta and Sathabisha not to marry the boys born in the 7 stars, Ashlesha, Swathi, Poorvashada, Dhanishta, Barani and Karthikai. He expects the married life to be very short.

But he approves the match between a girl born in Arudhra, Poorvapalguni and Pushya and the boy born in the 7th star counted from them.

Also he adds:

1. Happiness and birth of children are promised if Punarvasu girl marries Hastham boy.

2. Just opposite results will be experienced by a Jyeshta girl if she takes a Sathayam boy as her husband.

3. Mrigaseerisham girl will lose early her husband born in Pooram.

4. So also Hastham girl should not venture to marry a Moolam boy.
5. Many children are born to Rohini girls by marrying Makam boy.

6. Similarly, Poorattathi girl will be the mother of many issues if her husband is born in Rohini.

7. Aswini girls get dejected by having many daughters, one after the other, by accepting a Punarvasu partner.

8. Swathi girls give consolation to Aswini girl as she also brings forth many daughters as her husband would have been born in Uthiradham star (the 7th).

9. Revathi girls with Arudhra boys, and Uthrapalguni girls with Jyeshta boys do not lead a happy life. There will be no understanding among the couple. Gradually, they develop hatred and sooner or later decide once for all to be ever inimical. A few will get separated. In other countries, they will have frequent divorces.

10. If the girl's star is Makam, she will have children. But they will be wicked.

11. Visaka girl will hate Sravanam husband.

12. Sravanam girls will divorce Aswini boys.

13. Uthirattadhi girls lose their husbands early by marrying the boys born in the 7th star.

14. Uthiradham girls enjoy all the fruits of life in this world by marrying the boys born in the 7th star.

15. Poorvashada girls develop more and more of affection towards their husbands and lead a happy life.

16. Barani star girls, when fortunate, take Pushya star boys.

Thus sage Kasyapa has given his findings so that one can boldly select or reject the 7th star.

Auntee's Proverbs: Learned astrologers have observed that no evil result is indicated whatever be the star of the Boy. His star may be any one of the 27 stars. There is no malefic effect.

But girls born in certain nakshathras indicate certain undesirable results. Such stars are only four in number. They are Moolam, Ashlesha (Kettai)-Jyeshta and Visakam. Even then, only
when Moon was in a particular pada or quarter of the nakshathra it is considered to be evil.

Danger to father-in-law is threatened by Moolam first pada bride. Evil to mother-in-law is indicated by Ashlesha 1st pada girl. Jyeshta 1st pada bride is dangerous to her elder brother-in-law. But Visakam 4th pada girl shows anxiety to her younger brother-in-law. The other padas are not harmful. That is all, what our sages have said.

But certain wicked people compose some dirty proverbs and reject the offer of a bride born in any one of the 4 stars. They do not consider anything else. Let me quote one or two proverbs.

"Pen Moolam Nir Moolam". That is, girls born in Moolam star are very unfortunate and wherever she goes, she will take with her "Misfortune". In reality, there is no truth in such proverbs. It is absurd.

They used to add "Aun Moolam Arasalum". That is, boys born in Moolam star will rule the kingdom. One in 27 of the population will be born in Moolam and half of them may be males. We do not know to which kingdom they are the lords. Let us ask them whether they had taken pains to verify a few cases at the least. We boldly say that actually the Moolam bride is happy and rich whereas the Moolam boy is leading a miserable life. Moolam girl is the landlady and Moolam boy is a servant. Moolam girl lends money to Moolam boys. Moolam girl gives lift in her car, to a Moolam old man who walks on the tar road, in the hot sun, even without chappals. Moolam boy sells his wife's jewels to a Moolam girl who purchases them for her use.

Let us pose some questions.

Some boys lose their father immediately after marriage. Have all of them married girls born in Moolam? Some boys complain a lot of difficulties to their mother, soon after their marriage. Have they married the brides born in Ashlesha 1st pada. A few say that they lost their elder brother immediately after marriage, had they married Jyeshta girls. Similarly collect facts and consider. You will find that the fathers-in-law passed away even though the girls are born in all the 27 stars. Similarly some lost mother-in-law, some brother-in-law, and so on. Therefore to attribute any such occurrences only to the nakshathra of the bride is not wise. Sup-
pose a girl is born in Moolam first pada; she marries a boy. Is it certain that her father-in-law will pass away. Should not his horoscope indicate that his end will be immediately after his son's marriage with a Moolam girl? If his horoscope promises long span of life, how can this bride shorten it, by marrying his son? If the father-in-law does not die, will she administer poison? Are there not many Moolam girls having fathers-in-law for many decades after marriage? Do girls born in other stars promise long life to father-in-law.

Therefore, do not pay heed to all these proverbs. To reject the horoscope of girls born in Moolam or Ashlesha or Jyeshta or Visaka is not wise. One has to judge the whole horoscope and find out the results. To select or reject on any one point, taking only Moon's position into consideration is not correct.

A few exceptions: If the star of the girl or the boy is either Mrigaseerisha or Makam or Uthiram or Hastham or Swathi or Anuradha or Uthrashada or Uthirattadhi, one need not see dasaporutham at all. They can marry even when there is no dhina porutham, etc. (Yet the special rule to the 7th star is to be considered)

The Ten agreements are:

'DINAM GANAM CHA MAHENDRAM
Sthree DHEERGAM YONIREVA CHA
RASI-RASYADHIPOW VASYAM
RAJJUR VEDHA CHA DHAEE DHASA'

i.e., Dinam, Ganam, Mahendram, Sthree Dheergam, Yoni Rasi, Rasi-adhi-pathi, Vasyam, Rajju and Vedhai.

Of the ten, the first Dina-Porutham was dealt with, on page 178. The next is Ganam.

Gana-porutham:

Gana might have been otherwise called as "Gunas." The nature of a person may be broadly classified into three groups. Rajasic, Sathvic and Thamasic. Our sages have expounded that it is the in-born nature of the couple which is mainly responsible for good
understanding between themselves and for leading happy and harmonious wedded lives.

If the husband is Rajasic, that is, if he is of a fiery nature, short tempered, rash and violent, and if he understands that the wife is also equally militant, they will agree satisfactorily. “Rajasic” means “Rakshasa”.

If both happen to be gentle, true, law-abiding, god-fearing, and modest, they also will have Gana-Porutham and will lead pleasant lives, “Sathvic” means “Deva”. If both are dull, lethargic, feeling happy when supported or grumbling when the other is negligent or reluctant which is the nature of most of the people, then too understanding that the partner is in no way better or worse than himself or herself, they pull on with pleasure. This type is called “Manushya Ganam.”

If husband and wife are both born in the same group—Ganam, they will agree.

If the husband is born in Deva Ganam and the wife’s star belongs to Manushya Ganam, both horoscopes will agree.

The agreement is said to be passable, if the husband is born in Manushya Ganam, and the bride in Deva Ganam.

If either of their stars is in the group of Rakshasa Ganam, and the other in Manushya Ganam, they will not agree. There will be no pleasure in their wedded life.

There are some exceptions.

(1) Suppose the bride is born in Rakshasa Ganam. Then count the star of the bride from that of the boy. If it is above fourteen, the evil effects will be warded off. They can be matched.

(2) If the sign, in which Moon was at the time of birth of the couple, happens to be the same or if the lords, of the different signs, in which Moon was at the time of their birth, happen to be friends or if they are in Sama-Sapthama, then even if there is no Ganam, it can be matched.

The following nine stars belong to

2. Rakshasa Ganam,

Karthikai, Ashlesha, Makam, Chithra, Visakam, Jyeshta, Moolam, Dhanishta and Sathabishak.
Manushya Gana stars are also nine in number. They are Bharani, Rohini, Arudhra, Poorvapalguni, Poorvashada, Poorvapathrapada, Uthrapalguni, Uthrashada and Uthrabathrapada. The remaining 9 stars are grouped as Deva Ganam, and they are Asvini, Mirgasirisham, Punarvasu, Pushyam, Hastham, Swathi, Anuradha, Sravanam and Revathi.

The above agreement is observed mostly by Kshatriyas.

3. Mahendhra-Porutham:

This also might have been named as Maha Kendhram Because by Kendhra, we mean the houses 1, 4, 7, 10. Similarly in this porutham, it is said that if the bridegroom's star is the same as the bride's or the 4th, 7th, 10th, 13th, 16th, 19th, 22nd or 25th counted from that of the bride, it agrees.

A hasty student will ask, "How is it that the sages in one Porutham, advocate the rejection of a star; while in another porutham they consider it as good. For example, in Dina porutham, they have condemned the 7th star; i.e., if the boy's star is the seventh when counted from that of the girl, they do not match. But under Mahendra porutham, they have selected the seventh star. How are we to reconcile this?"

It is a fact, that under Dina Porutham, the seventh star is discarded. whereas under Mahendram, it is approved.

All poruthams do not indicate the same result; i.e., happy life with wife; harmony between them; prosperity; progeny, etc. Each porutham shows a particular result.

By Dina Porutham, one can understand that the couple, having this agreement, can maintain good health and live together for a long period. But, by Mahendra porutham, it is to be presumed that the couple, having this agreement, will have many children. Suppose the husband's star is the seventh from that of the wife. Then she may bring forth children and either of them may die very early. Are there not instances, wherein the couple had all young kids and they pass away? So Mahendra Porutham has given children, and

the lack of Dina Porutham indicates short life to either or both. If there is Dina Porutham, and no Mahendhra Porutham, then they will live long, and the family will not be big. If Dina Porutham
is absent and there is Mahendra Porutham, in the short period of married life, maximum number of children will be born. If both agreements are absent, neither will they have long span of married life, nor will they have children.

N.B: Even though, there may be Mahendra Porutham (7th 16th and 25th stars) it should be read along with the special rules and information given by the sage Kasyapa. If Kasyapa Maharishi has not approved any group—(7th star), never match it. Once for all, reject outright; e.g., he had said that if girls born in Ravanam marry persons born in Aswini, the seventh star, they cannot have harmony and will get separated. So, a girl born in Sravanam, by marrying a boy born in Aswini, saying that there is Mahendra Porutham, will get separated, after having a child or two. Do we not hear many divorce cases after they had a few children?

4. Sthree Dheeraga Porutham:

This agreement between the couple denotes satisfactory increase in their bank position after they get married.

It is declared that there is Sthree Dheeraga Porutham if the boys star is 13th and above, i.e., between 13 and 27, when counted from that of the bride. Some sages have said that there is Sthree Dheeragam, if the male's star is between 8 and 27, that is above the seventh star.

5. Yoni Porutham:

This shows that the husband and the wife will have good understanding and harmony. Probably this may be mistaken as though they will unite like animals or reptiles mentioned against each star. It is not so. It is only to impress upon the mind of the astrologer and the consultant whether a group of stars promise friendliness or enmity.

<table>
<thead>
<tr>
<th>Stars</th>
<th>Yoni</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aswini, Sathabishak</td>
<td>Horse</td>
</tr>
<tr>
<td>Barani, Revathi</td>
<td>Elephant</td>
</tr>
<tr>
<td>Karthikai, Pushyam</td>
<td>Goat</td>
</tr>
<tr>
<td>Rohini, Mrigasrisha</td>
<td>Snake</td>
</tr>
<tr>
<td>Arudhra, Moolam</td>
<td>Dog</td>
</tr>
<tr>
<td>Stars</td>
<td>Yoni</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>Punarvasu, Ashlesha</td>
<td>Cat</td>
</tr>
<tr>
<td>Makam, Pooram</td>
<td>Rat</td>
</tr>
<tr>
<td>Uthiram</td>
<td>Camel</td>
</tr>
<tr>
<td>Hastham, Swathi</td>
<td>Buffalo</td>
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<tr>
<td>Chithra, Visakam</td>
<td>Tiger</td>
</tr>
<tr>
<td>Anuradha, Jyeshta</td>
<td>Deer</td>
</tr>
<tr>
<td>Poorvashada, Sravanam</td>
<td>Monkey</td>
</tr>
<tr>
<td>Uthradasam, Uthrattadhi</td>
<td>Cow</td>
</tr>
<tr>
<td>Dhanishta, Poorattadhi</td>
<td>Human</td>
</tr>
</tbody>
</table>

Thus, whether one is a male or female, yoni is allotted to each star.

If both are born in the same yoni, it is an excellent agreement. For example, girls born in Visakam star will be considered as one whose yoni is "Tiger". If she marries a boy born in Chithra star whose yoni is also "Tiger", both will agree well; and this agreement promises peace and prosperity which everybody wants. An Ashlesha girl, marrying Punarvasu, both having the yoni of cat, will lead a calm and peaceful life, as both have the same yoni. Because the yoni is compared to cat, one should not mistake that like cats they will be creating a terrifying noise when they want to have pleasure. Nor will Arudhra and Moolam star people behave like dogs. This agreement is judged to find whether they will have a prosperous married life or not. Also, it indicates whether one likes the other or not.

Have we not heard boys saying, "I don't like the girl. I don't know why. On looking at her, so nehow, I have a repulsion. She is no doubt, fair, good-looking, well-behaved, etc. Yet I am not attracted." In such cases, there will be no yoni Porutham. If the boy and the girl are born in such yonis which are inimical, they will not agree. Prosperity and peace are not promised by this method of judgment. Further they cannot have the desired conjugal bliss. There will be dissatisfaction.

(1) Monkey and goat, i.e., Pooradam or Sravana girl or boy marrying Pushyam or Karthikai boy. A girl born in Pooradam has
Dina Porutham with Karthikai and the 1st, 2nd and 4th padas of Pushyam. A girl born in Sravanam has good Dina Porutham with Karthikai. But Pushyam star is in Cancer. There is 'Sama Sapthamam'. As is said that Saturn and the Luminaries, Sun and Moon do not agree, the "Sama Sapthamam" is not approved. Hence Sravanam and Pushyam cannot be matched. Thus Dina Porutham indicates health and longevity, while yoni shows satisfaction and prosperity. Hence people having inimical yonis will be dissatisfied.

(2) Goat and elephant have no concord.
(3) Horse and buffalo are inimical.
(4) Cow and tiger disagree.
(5) Rats and cats need no explanation.
(6) Snakes and rats are also evil.
(7) Deer and dog cannot be dear friends.

Therefore one has to mention that this porutham is absent, even though other agreements may be encouraging. As it is said that marriages can be celebrated if there are more than five agreements out of the ten, even if this is absent, one can proceed. It is advisable to enlighten the couple, so that they can try to adjust themselves.

6. Rasi Porutham:

What is meant by Rasi? Generally by 'Rasi' one means a Sign, i.e., Aries or Mesha, Taurus or Rishaba, Gemini or Mithuna, and so on. But the correct meaning of Rasi is the sign occupied by Moon at the time of birth. One may have his Lagna-ascendant in Leo-Simha. But his star may be Barani, thereby Moon is in Mesha-Aries. Hence his Lagna is Leo and Rasi is Aries. Suppose one's ascendant-Lagna is Libra-Thulam and Moon is in Swathi star which is also in Libra-Thulam. Then his Lagna and Rasi are one and the same Libra or Thulam. Rasi means the sign occupied by Moon.

(a) If the Moon sign-Rasi of the husband is the second counted from the sign of the bride, long span of married life is not assured.

(b) If the rasi is third from that of the girl, the married life will not be pleasant. Due to ill-health, lack of understanding, etc., they will feel sorry for having been matched together.
(c) If the rasi of the boy is the 4th from that of the girl, even the possessions prior to marriage may be squandered, and they will lead miserable lives.

(d) If the rasi is the 5th from that of the girl, the husband is not assured of long life. She may have the most undesirable event in her young age. Exception: If the girl is born with Moon in Aries or Cancer and that of the boy is the fifth therefrom, the above evil result will be warded off. They can be matched.

[The opinion of the Westerners as regards the 5th sign is just opposite. They consider it to be very auspicious. How Westerners match and what are the various aspects they consider, will be dealt with, after this Dasa Porutham, Sakunam and Nimitham.]

(e) If the rasi of the boy is the sixth, there will be loss of children. Astrologers call this as “Shashta ashtama.” They threaten the poor parents, (by ‘poor,’ it is meant, poor knowledge in astrology) saying that the Moon sign of the bride and that of the bridegroom are in shashta-ashtama. They add that their opinions will ever differ. They will always be quarrelling. Their married life will be unpleasant, and so on. It is not correct. The sages have said that such a Shashta-ashtama position indicates short life to one or the birth of a few children; it is certain if they have Saturn, Rahu or Kethu in the ascendant or the 5th house.

Further there is exception for Shashta-ashtama. The twelve signs are divided into two groups: Aries-Musaha; Gemini-Mithuna; Leo-Simha; Libra-Thulam; Sagittarius-Dhanus and Aquarius-Kumbha; these are called Oja Rasis or odd signs or masculine or positive ones. The other six signs are the second, fourth, sixth, eighth, tenth, and twelfth; these are termed ‘Yugma’ rasis or even signs or Feminine or Negative ones.

It is declared that girls born in Oja Rasi or in the signs, Aries, Gemini, etc. have no Shashta-Ashtama Dhosha. Further if the lords of the sign in which Moon was in bride’s horoscope is either Taurus-Rishaba or Scorpio-Vrischika, then the 6th house to them are Libra and Aries. As the lords of Taurus and Libra as well as Scorpio and Aries happen to be the same, there can be no Shashta-Ashtama Dhosha.
Further, it is mentioned that if the boy’s Moon sign falls in Taurus-Rishaba; Cancer-Kataka, Virgo-Kanni, Scorpio-Vrishika, Capricorn-Makara and Pisces-Meena, and if it is second to that of the bride, the evil results will be warded off. They can be matched and they will have long life.

7. Rasyadhipathi Porutham:

This agreement indicates whether one will have fortunate children.

The following table is given according to Kalaprakasika, Kala Vidhana, Brihat Jataka and the views of Sathyacharier. If the lords of the signs in which Moon was in the horoscopes of the bride and the bridegroom happen to be the same, it is very good. If they are friends, it is good. If they are neutral, the agreement will be moderate. If they are enemies, they are not desirable.

<table>
<thead>
<tr>
<th>Planets</th>
<th>Friendly</th>
<th>Neutral</th>
<th>Inimical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun</td>
<td>{ Moon Mars Jupiter }</td>
<td>Mercury</td>
<td>Saturn Venus</td>
</tr>
<tr>
<td>Moon</td>
<td>{ Sun Mercury }</td>
<td>Mars Jupiter Venus Saturn</td>
<td>None</td>
</tr>
<tr>
<td>Mars</td>
<td>{ Sun Moon Jupiter }</td>
<td>Venus Saturn</td>
<td>Mercury</td>
</tr>
<tr>
<td>Mercury</td>
<td>Saturn</td>
<td>Sun Mars Jupiter Venus</td>
<td>Moon</td>
</tr>
</tbody>
</table>

contd.
### Table

<table>
<thead>
<tr>
<th>Planets</th>
<th>Friendly</th>
<th>Neutral</th>
<th>Inimical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jupiter</td>
<td>Sun Moon Mars</td>
<td>Saturn</td>
<td>Mercury Venus</td>
</tr>
<tr>
<td>Venus</td>
<td>Saturn Mercury</td>
<td>Mars Jupiter</td>
<td>Sun Moon</td>
</tr>
<tr>
<td>Saturn</td>
<td>Mercury Venus</td>
<td>Jupiter</td>
<td>Sun Moon Mars</td>
</tr>
</tbody>
</table>

### S. Vasyam:

If this agreement is found between the charts of the bride and the bridegroom, they will have a very happy and harmonious wedded life and there will be good understanding between themselves. They will have peace and pleasure.

<table>
<thead>
<tr>
<th>Bride's Rasi</th>
<th>Bridegroom's Rasi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aries</td>
<td>Leo and Scorpio</td>
</tr>
<tr>
<td>Taurus</td>
<td>Cancer and Libra</td>
</tr>
<tr>
<td>Gemini</td>
<td>Virgo</td>
</tr>
<tr>
<td>Cancer</td>
<td>Scorpio and Sagittarius</td>
</tr>
<tr>
<td>Leo</td>
<td>Libra</td>
</tr>
<tr>
<td>Virgo</td>
<td>Gemini and Pisces</td>
</tr>
<tr>
<td>Libra</td>
<td>Capricorn</td>
</tr>
<tr>
<td>Scorpio</td>
<td>Cancer and Virgo</td>
</tr>
<tr>
<td>Sagittarius</td>
<td>Pisces</td>
</tr>
<tr>
<td>Capricorn</td>
<td>Aries and Aquarius</td>
</tr>
<tr>
<td>Aquarius</td>
<td>Aries</td>
</tr>
<tr>
<td>Pisces</td>
<td>Capricorn</td>
</tr>
</tbody>
</table>
9. Rajju Porutham:

Generally astrologers give much importance to RAJJU, because if there is no agreement according to this method of judgment, they say that the partner will be short-lived and she may have to survive the husband which no lady will like.

One has to open three columns as under: In the first column, write down the nine stars counting from Aswini. In the second column, write down the nine stars counting from Makham. In the third column, write down the nine stars counting from Moolam.

In each column, the first four nakshathras are called Aroha Rajju. The fifth star in each column is termed Siro Rajju. The remaining stars, six to nine, are classified as Avaroha Rajju.

Thus, Aswini, Barani, Karthikai and Rohini are Aroha Rajju. Mrigasirisham is called Siro Rajju. Arudra, Punarvasu, Pushyam and Aslesha are included in the Avaroha Rajju. Similarly in the other columns, one is to sort out and declare to which Rajju each star belongs:

<table>
<thead>
<tr>
<th>Aroha Rajju</th>
<th>Siro Rajju</th>
<th>Avaroha Rajju</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aswini    Makham</td>
<td>Moolam</td>
<td>Pada (foot)</td>
</tr>
<tr>
<td>Barani    Poorvapalguni</td>
<td>Poorvashada</td>
<td>Thodai (thigh)</td>
</tr>
<tr>
<td>Karthikai Uthrapalguni</td>
<td>Uthrashada</td>
<td>Nabhi (navel)</td>
</tr>
<tr>
<td>Rohini    Hastham</td>
<td>Sravanam</td>
<td>Kazhuthu (neck)</td>
</tr>
<tr>
<td>Mrigasirisham Chithrai</td>
<td>Dhanishta</td>
<td>Siro (head)</td>
</tr>
<tr>
<td>Arudra    Swathi</td>
<td>Sathabhisha</td>
<td>neck</td>
</tr>
<tr>
<td>Punarvasu Visakha</td>
<td>Poorvapathrapada</td>
<td>navel</td>
</tr>
<tr>
<td>Pushyam   Anuradha</td>
<td>Uthrpathrapada</td>
<td>thigh</td>
</tr>
<tr>
<td>Aslesha   Jyeshta</td>
<td>Revati</td>
<td>foot</td>
</tr>
</tbody>
</table>
Therefore, the 1st, 10th and 19th stars belong to Aroha and the 9th, 18th and 27th stars to Avaroha of 'foot'.

Stars 2, 11, and 20 belong to Aroha and 8, 17 and 26 to Avaroha of Thigh.

Stars 3, 12 and 21 belong to Aroha and 7, 16 and 25 belong to Avaroha of Navel.

Stars 4, 13, and 22 belong to Aroha and 6, 15 and 24 belong to Avaroha of Kazhuthu or neck.

Stars 5, 14 and 23 belong to Siro Rajju.

1. If both the bride's star and the bridegroom's star belong to the same group, it is said that they do not agree. For example, if the girl is born in Rohini, Kazhuthu (neck) Rajju and the boy is born in Hastham or Sravanam which also belongs to the same Aroha Kazhuthu Rajju, then one should not predict that they concord. According to this rule, they should not be matched. But if the stars of the bride and bridegroom belong to different groups, i.e., if the Rajjus are different, e.g., one Kazhuthu and the other nabhi etc., they agree satisfactorily according to this rule. This is considered as very good.

2. If the stars of both the bride and the bridegroom belong to Arohana in different groups, it is excellent.

3. Even though they may belong to different groups and one is Arohana and the other is Avarohana, the agreement is fair.

4. If the stars of the couple belong to different groups but both are in Avarohana, it is not satisfactory.

5. Even if they belong to the same Rajju, if one's star is in Arohana and the other in Avarohana, they may be matched. It is classified as fair.

If the couple are destined to marry and the stars belong to the same pada (foot) Rajju, what would be the evil result? Does it threaten short life to the husband? No. But the husband will be ever touring and thereby there will be temporary separation. Is this Rajju evil, if one considers that the temporary separation is welcome, especially between the couple who do not have good under-
standing and quarrel occasionally? Will not this temporary separation set right their difficulties? Let us consider the families where the husband has no other go, except to remain at home for ever. Then, naturally, there will be more occasions to quarrel whereby harmony is denied. Therefore, this Rajju does not threaten danger to partner, and if at all, it shows frequent journeys to them.

But if they belong to Thigh (Ooruthodai) Rajju, it shows that there will be financial loss. Suppose a person’s chart shows that he will become rich. Then how far this agreement will affect his fortune needs consideration. This agreement will never reduce his income, nor increase his expenses. Actually, a native was born in Pushyam star, and she married one in Poorvapalguni star. He entered service as a stenographer in a firm and he retired as one of the Directors of the Company. His prosperity is not prevented by this Rajju. He was all through life economical and never incurred a loss, nor had he any occasion to meet any uncommon or unnecessary expenses. The wife was more thrifty and she assisted her husband to save much. Therefore, as long as this Rajju does not indicate danger to life, one need not discard a horoscope on this score.

The next group is Nabhi (navel) Rajju. The results mentioned by our sages are that there may be danger to children and a few may pass away. When we examine the horoscopes of the parents who had lost the first, the second issues, etc., and then name the third issue, Kuppu, Pitchai, etc., we do not find that they have this Nabhi Rajju. Therefore, loss of children, is not indicated only by this Rajju, but it must be found in their birth charts. Hence, this Rajju is neither evil nor strong.

The only Rajju where one has to necessarily scrutinise the charts of the couple for longevity, etc., is Siro Rajju. It is threatened that the husband may not live long and the wife may have to outlive her husband. The stars belong to Mrigasirisha trines. In our research, we have not seen horoscopes of the couple belonging to the same Siro Rajju. So, we cannot state anything definitely except that we have to accept this.

A few astrologers reject the horoscopes of the bride and groom both born in Mrigasirisham or Chitra stars, saying that there
is Siro Rajju and that Rajju porutham is very important. True. But we have to consider that our sages were aware of all the rules, when they framed them. So a question arises whether the same sage would have considered this point also, while discussing Eka nakshathra—same star—agreement; it is declared that the partners, both born in Mrigasirisha star or in Chitra star, can marry and the Dinaporutham is satisfactory. Dinaporutham also indicates health and longevity. Our opinion is that both are correct. Dinaporutham shows that they both will live long. But Rajju shows that after having led a married life for a long number of years, the husband will pass away first and then only the wife. Have we not heard a few couples living upto 80 years of age and longer and then the wife surviving the husband?

Special rule: If the couple had Moon at the time of their birth in the signs ruled by planets which are friendly, or if the Moon signs of the couple were to be in Sama saptaha, i.e., one opposite to the other (i.e., Mesha to Thulam, Rishaba to Vrischika, and so on) or if they are born with Moon in the same sign, then such a position wards off the evil results indicated by Rajju-porutham. When we apply this special rule, we will find that the trine stars are mostly in the house ruled by bosom friends and the trine stars are said to be in the same Rajju. Here also confusion will arise in the minds of the students.

For example, you take a girl born in Aswini and a boy in Makham. It is said that, if the boy or girl is born in Makham, then Dasaporutham need not be considered. But if you consider Rajju porutham—where it is said that Rajju porutham is very important—you find that they belong to the same Rajju. When you apply the other special rule, you will find that one belongs to Aries—Mesha—and the other belongs to Leo—Simha—which are ruled by Mars and Sun who are friends. So according to this rule, there can be no evil due to Rajju. Similarly when we apply to each star, we will find that the trine stars are mostly in the friends quarters except the following:

Karthikai’s first pada in Aries will not agree with Uthra-palguni, 2nd 3rd and 4th paddas, and similarly, Uthra-shada 2nd, 3rd and 4th paddas, as they are in enemies’ camp.
Karthikai 2nd, 3rd and 4th padas do not agree with Uthrapalguni and Jtharashada first pada, as the signs are ruled by the energy, Sun or Jupiter.

Punarvasu 1st, 2nd and 3rd padas are in Mercury's sign Gemini; Visakam 4th pada and Poorvapathrapada 4th pada are in Mars sign Scorpio and Jupiter's sign Pisces respectively, which alone do not come under this special rule, and so we have to say that they do not agree.

Excepting the few mentioned above, all other stars are in friends' quarters. So if one applies the special rule, then this Rajju does not play much part at all.

Again let us take the horoscopes of the unfortunate widows and get from them their husbands' charts also. In most of the cases, there is no Rajju at all, and according to Rajju porutham, the horoscopes do agree most satisfactorily. Then one is to consider also the horoscopes of those where there is Rajju, but yet the bride pre-deceases and the husband remains a widower. The analytical study and research show that the longevity, the health, the number of years of married life, and who would survive whom, are to be carefully studied from their individual horoscopes and this Rajju porutham has no final say in the matter. Rajju cannot change the results indicated by the individual horoscopes.

Also if one studies the stars classified in one group, it will be seen that the lords of the stars are bosom friends. Saturn rules the stars Pushyam, Anurada and Uthrattadhi. The three stars which belong to the same Rajju are Barani, Poorvapalguni and Poorvashada stars, which are governed by Venus. Both are friends. Similarly, Karthikai trine stars are ruled by Sun and the same Rajju belong to the friend Jupiter. i.e., Punarvasu trine. Hence, in our opinion this Dasa porutham is not a strong indicator of any result in the married life.

There are many general rules, and also innumerable special rules. When all are applied, then all the horoscopes can be matched, or quoting any one rule, they can be rejected. Thus, the rules suffer in the hands of the students of astrology. Our strong advice is to study the individual horoscopes and pass an opinion. Do not commit any sin, by saying that a particular pair of horoscopes agree, and
the other pair do not, without understanding the strength of their horoscopes separately.

10. Vedhai:

(a) If either of the couple is born in Aswini star, do not match with one born in Jyeshta or Kettai.

(b) Bharani star native does not agree with Pushyam star born.

(c) Karthikai and Visakam stars do not match.

(d) Rohini star does not concord with Swathi.

(e) Arudhra and Sravana stars disagree.

(f) Punarvasu and Uthrahshada disagree.

(g) Pushyam and Poorvashada show vedhai.

(h) Aslesha and Moolam do not concord.

(i) Makham and Revathi are unsatisfactory.

(j) Mrigasirisha and Chithrai do not concord.

For Poorvapalguni or Pooram stars there is no Vedhai. This agreement indicates that if the above group of couple get married they cannot pull on peacefully; there will be repulsion, and hence, they will always disagree, and their married life will not be harmonious. It cannot give pleasure to them.

Thus, these are the Ten agreements considered by the parents of the couple before the marriage is fixed.

There are a few more agreements which are also observed. Especially in North India, Nadi Porutham is taken into serious consideration. They divide the stars into three groups, namely:

(a) The stars Karthikai, Rohini, Ashlesha, Makham, Swathi, Visakam, Uthrahshada, Sravana and Revati, these nine belong to Vama Parswa Nadi.

(b) The stars Aswini, Arudha, Punarvasu, Uthrapalguni, Hastham, Jyeshta, Moolam, Sathabisha and Poorvapathrapada belong to Dakshina Parswa Nadi.

(c) The remaining nine stars, Bharani, Mrigasirisha, Pushyam, Poorvapalguni, Chithrai, Anuradha, Poorvashada, Dhani-shtha and Uthrapathrapada, belong to the middle Mudhyama Parswa Nadi.
It is said that if the bride and the bridegroom belong to different Nadis, they agree very favourably.

If they both belong to Madhyama Nadi, it is evil to the husband.

If they belong to the same Parswa Nadi, it is undesirable to the bride.

If one refers to "Kalaprasakisa", a standard text-book, one will find many more agreements observed by our ancestors before fixing up a marriage. Thus:

1. The stars are classified into three groups:
   (a) Male or masculine stars:
   (b) Female or feminine stars;
   (c) Effeminate stars.

Female stars are Ashlesha, Makam, Pooram or Poorvapalguni, Uthram or Uthrapalguni, Arudhra, Barani, Chithrai, Swathi, Visakam, Poorvashada, Utharashada, Jyeshta, Dhanishta and Sravanam.

Effeminate stars are Mrigasirisha, Sathabisha and Moolam.

All other stars are masculine ones, i.e., Aswini, Karthikai, Rohini, Puranavasu, Pushyam, Hastha, Anuradha, Poorvapathrapada, Uthrapathrapada and Revathi.

If the bridegroom is born in the masculine stars and bride in the feminine stars, they agree satisfactorily. But if the bride is born in masculine stars and the bridegroom in any one of the feminine stars, they will not match. If one is born in any one of the effeminate stars and the other in any one of the feminine stars, the agreement may be classified as fair. So also, if the effeminate star and the male star borns are combined, the result will be moderate.

If both the couple are born in masculine stars they can be matched: so also, if both are born in feminine stars, they also concord.

Nowhere is it mentioned what the result would be, if a girl born in a masculine star marries a boy in a feminine star. Nor has it been said what for this agreement is considered.
'Gothram

Originally, our ancients selected 28 stars and they had the star Abhijit included along with the 27 stars now in vogue. Abhijit is given a place next to Sravanam.

They took the seven stars and called them by the names of seven Rishis-Saptha rishis-Marichi, Vashista, Angirisha, Athri, Pula-sthiya, Pulaha and Krithu. They distributed the 28 stars among the seven rishis, each 4 stars in the same order, i.e., \swini, Barani, Karthikai and Rohini belong to Marichi; Mrigasi\'sha, Arudhra, Punarvasu and Pushyam belong to Vashista; Asht ha, Makham. Poorvapalguni and Uthrapalguni belong to Angirasa, and so on,

In “Kalaparakasika” it is said:

Ekagothrae Bhavain Nasoe
Binna Gothrae Subhavaha”

Hence, couple born in any of the four stars belonging to the same group, i.e., to the same rishi, should not get married, as it threatens danger to either and it brings misfortune to both.

Caste according to Astrology

Katakam or Cancer, Meenam or Pisces, and Vriscikam or Scorpio—or all the three watery signs—belong to the Brahmin Caste.

Leo-Simha, Sagittarius-Dhanus, and Libra-Thulam belong to Kshathriya caste.

Mesha-Aries, Mithuna—Gemini, and Kumbha-Aquarius rule the Vaishyas.

Rishaba-Taurus, Makara-Capricorn, Kanni—Virgo, belong to Sudras.

The rank is given in the order, Brahmin, Kshatriya, Vaisya, and Sudra.

It is said that a bridegroom should not marry a girl born in the rasi belonging to the higher caste. It is threatened that the person, marrying a girl born in the higher caste, will die within a short time after marriage.

Thus, one can see the various methods by which one makes a selection, He will be puzzled to see that if one method agrees, the
other does not agree. If the special rules are applied, most of the horoscopes agree, etc., indeed, it is neither a correct method to declare how long the couple will live, whether there will be harmony or not, and so on, nor is this method clear without any contradiction between one rule and the other. Under one method, they will agree and under another rule they will not.

Just as marks are given in the mathematics paper, a few astrologers give marks. There also, they do not take into consideration which sum is hard, and how much the total mark for that sum should be, and so on. They give equal marks to all. Finally, they declare that the two horoscopes agree, as more than 5 agreements are found in the charts.

We do not attach much importance to these. In the end of the article, one can read the chapter Nimitham and Sakunam which are more dependable: (a) to know whether the marriage between any two persons will be fixed and celebrated or not: and (b) whether they will have a happy and harmonious life or not.

Without examining the horoscopes, certain facts can be predicted by following the methods given below:

1. Will the marriage take place between A and B? Suppose this is the question put by the consultant, you can say that the marriage will surely take place between them and there will be no disappointment, if to the Lagna that rises according to the number given by the consultant, (any number within 108—between 1 and 168) Moon is posited at the time of the query in any of the houses 8, 5, 7, 10 or 11 and it receives the beneficial aspect from the benefic Jupiter. Otherwise, it will fall through. If both Guru and Sani aspect, after some delay, the marriage will be fixed. If Guru is retrograde, this will fall through.

2. Will I be able to get a girl for marriage? This question will be put generally by one who had been much depressed and dejected and who would have grown old without getting married for a long period.

If Libra—Thulam, Taurus-Rishaba or Cancer-Kataka happen to be the Ascendant according to the number given by the consultant (any one number within 108), if Moon and Venus have a gi wone—
ction to the Ascendant, then the querist can be informed that he will get a girl, and the marriage will take place.

But if the question is put during waning Moon, Krishnapaksha Theipirai—if Moon occupies either 2, 4, 6, 8, 10 or 12th house from the Prasna Lagna, he can see the girls walking here and there, in the market, in the bus, at the cinema theatre, etc., with their husbands, but he will never have one girl for his marriage and he cannot enjoy like them. If Moon were to be in 8 and if evil planets aspect, he will ever be worrying himself but will never get married.

If a query is put by a girl confidentially to find out whether she will be able to marry a particular person whom she has in mind, you have to note whether the Moon is in 3, 5, 7, 10, 11 and it receives aspect from Jupiter—Guru; if this condition is satisfied, he will marry, but if Moon were to be in 5, receiving Jupiter's aspect, the marriage will take place, but there is danger to either within 8 years after the marriage.

If, at the time of the query, the Lagna is occupied by Mars and in the seventh house, there is a beneficial planet, either her character is not satisfactory, or she may lose her children during her lifetime, and she will lose her husband in 8 years.

If Mars is in the seventh house counted from the Prasna Lagna which is occupied by Moon, it is certain that she will lose her husband within 8 years after marriage.

If there is a debilitated planet in the fifth house counted from the Prasna Lagna, and if it receives aspect from any malefic, the girl may have bad character and her children may not have long life.

Marriages fixed by sakunam (Omen)

The parents get vexed when they go on collecting horoscopes and getting them examined by a few astrologers. They complain that the astrologers have agreed to disagree with each other just like clocks in the same compound. They are already worried in finding out a suitable boy for the girl. Secondly, there are so many other considerations in the selection of the boy. In there anxiety, they are confused. When they approach the astrologer in a confused state, they are still more confused, so that, in course of time, they
decide, not to consult any astrologer, and they pin their faith in God, look at the Sakunam or Nimitham, and fix up the marriage which is really good.

Such people and even those who have faith not only in astrology, but also in the astrologer whom they consult, can follow Sakunan. It is the real Divine guidance. It will never fail. Sakanam is more important than the Dasaporutham. This is our honest and sincere opinion.

He who has to take a decision after noting the Sakunam, should pray to God or Goddess in whom he or she has faith. Then what one hears or sees at that time will offer the correct prediction. One should not artificially create a Sakunam, e.g., at the time you start, you should not instruct your child to turn the key of the alarm time piece and allow it to ring; nor ask any Sumangali, a young girl, leading a good life with her husband to come in front of you. But you allow the Sakunam to nature.

If the cat were to come before you, once for all forget the matter and give up the attempt. If a cow comes, proceed. If anybody brings the idol of God, proceed. Even if you are sure that you will come by fortune, if you make an attempt in any direction and if at that time a widow were to come, be sure that you will be disappointed and misfortune will surely be the result.

If you hear the sound of a bell, etc., you may proceed. If the light is put off by strong wind or if the electric light fails due to 'fuse of the wire' or failure of the current, it foreshadows evil results, and that the alliance in consideration will fall through. Similarly, there are hundreds of omens - Sakunams.

Varahamihira says that an omen reveals the fruition of his deeds, according to the good deeds and bad ones done in the previous birth. Omens are not superstitious beliefs. Actually they are very correct indications. Sa-gunam means good quality. That is why this method of finding out the truth is called Sakunam.

There are many other omens which are rural, wild, aquatic, terrestrial, heavenly, diurnal, nocturnal, and diurnal-nocturnal
Nimitham:

Nimitham needs intelligence to interpret. But if it is properly interpreted, this is superior to Sakunam and will be more appropriate and explanatory.

It will not be out of place if a few instances are given. Once a Guru was teaching the students as how to interpret incidents and understand the future. At that time, the Guru’s wife went out of the house to fetch water from a common well provided with a pulley alone. She had to take the rope and the bucket. She did carry them along with her. In the meanwhile, a gentleman approached the teacher and requested him to offer a prediction.

The Guru asked him “What is your difficulty? What is it that you want?”

The person said: ‘My wife and I did not pull on amicably. She went to her native place a year ago, and in spite of my repeated reminders and registered letters, she never cared to reply. I am really worried. I would like to know whether she will divorce me, desert me and leave in the lurch, or at least, after some time, she will come to her senses and join me’.

As he was saying this, the Guru’s wife returned empty handed and waited for the visitor to finish his narration. The moment he completed his story, she said to her husband that the rope, she used gave way, while dragging the water and hence, the pot has fallen into the well.

Now, the Guru asked the students to interpret his wife’s report to the query of the visitor.

All the students except one told the Guru: ‘Sir, we call marriage as a bondage; we tie the saffron thread around the neck of the bride to show, that she is married. We call it as Thali, or Mangalya saradu. As your wife complains that the rope has given way, we have to take that the mangalya saradu has become weak; it will be cut off shortly, and hence she will not join him. It will end in a divorce.’

Only one student remained silent and was hearing the explanation of all the others. Even the visitor was upset, when he heard the lady saying ‘the rope has given way.’ He called her within himself
as Saturn: wherefrom this Saturn is come now, and so on'. The Guru asked the student 'What is your opinion? What have you got to say? Do you agree with them or do you differ from them'?

This intelligent student said 'Sir, it is a fact that Mangalyam is a thread and tying it around the neck of the bride is the custom to say that the bride is married to him. Traditionally, it is done by us all. But now, we have to consider as follows. The rope used for pulling the water from the well is the evil which tries to

well again and again is the husband."

The wise teacher agreed with the student who gave the verdict that the wife would come and join, encouraged the student, and declared that divorce was out of question, and that her wife would surely come and join him. Also he advised him to wait for some time, till the evil period was over, so that automatically she would come and join him.

Actually after the lapse of some time the wife joined her husband.

Thus, the incident may be one and the same, but the interpretation may be bothways. The wise interpretation alone will come true.

A few more instances are given to impress upon the minds of the readers how God helps the astrologer and gives him confidence and courage to predict correctly from the Nimitham which is the Tip from Nature.

The editor had been teaching the students of Astrology at Saidapet under the auspices of the Modern Astrological Research Institute for which he was, and continues to be, the Founder-President. At that time, a young man produced a slip of paper to the Professor in which he had written that his wife was in the family way, and according to calculations, she was running the 11th month. There was no labour pain and the date of delivery could not be guessed by him. He was much worried. The professor asked him: "Give me a number within 108". He mentioned the number 27.
After calculations, he had to predict twin-birth. He wanted to gather
courage to declare this prediction, especially in the presence of many
students. Wherefrom can he have the confidence? He looked out-
side. At that time, an old lady was carrying on her waist a bag,
and a cow ran by her side. She got terrified. She let loose the bag.
While falling, the bag which appeared to be one, fell as two separate
ones. Immediately the teacher predicted that his wife will give birth
to twins on Wednesday. The prediction was given on Sunday. It
is a fact that he had twin birth on the next Wednesday. The lady,
carrying one bag, represents his wife in the family way. When the
bag fell, it was found that she had been carrying both the bundles
in one waist. What more guidance can the astrologer have?

One day, a gentleman asked the astrologer to tell him whether
his son who was in London for the past two years, would return
home soon after his examination, or whether he would stay there
itself. Even though, according to Prasna, the astrologer decided to
say that he would go to a place still farther away from London, and
that he would not return then, yet he waited for guidance. A bird,
which was sitting on the ground about 100 yards away from the
professor, flew farther away from the professor and did not fly
towards him. So, he said boldly that his son would not remain in
London, or that he would return home, but that he would proceed
farther. In a fortnight, he heard that his son had left for America.

A college girl asked the astrologer to describe the physical
features of the person whom she might marry. At that time the
professor looked outside and an elephant was passing by. Guess
what the Astrologer would have told. He said that at the time of
query, Moon and Jupiter were together in a watery sign and that he
hesitated to say that the husband would be plump. The appearance
of the elephant gave him the confirmation that the prospective
husband would be stout, with very small and sharp eyes. Also it
was mentioned that he would be very intelligent and dutiful, which
proved correct; but this prediction is offered more as a consolation
and compensation for the pot-bellied husband.

One of the students, who had been observing such predictions,
wanted to test the professor. He requested the professor on another
day to describe the physical features of the girl whom his father had
selected for him. At that time a school-going girl came with a letter
and delivered it to the professor. The girl was black, not so much
as the crow; she was squint-eyed like a crow. She was lean and tall like a scarecrow. According to Prasna, he had to offer similar prediction. This girl's visit at that time was helpful to describe the bride selected for the student. It was really a surprise for him to see that the bride resembled mostly this girl.

When a boy asked the astrologer whether he would pass the examination, the astrologer took a newspaper and in it was printed boldly: 'Grand success to ... in the election at ...' In the next column it was published 'Relief to tax'. Why should the astrologer look to Prasna? He has to offer similar prediction, and give relief to the boy's worry. That is why, in olden days, people used to turn over the page of a holy book, read the contents and interpret it according to their query.

Thus, instances can be multiplied. But let us be content with these. Therefore, we have to understand that SAKUNAM AND NIMITHAM ARE TRUE INDICATIONS. One should consider the individual horoscopes, study for longevity, harmony, happiness, prosperity, etc., and should not confuse oneself with Dasa porutham and Mars (Angaraka or Sevvai or Kuja) Dosham.

Some people say and believe that dreams also offer indications.

**What shall I dream to lead a good married life?**

If you remain unmarried and if you desire to have a very soft husband dream in the night that you had a tailor for your beau. Also dream that you are pleased with him. Then this dream indicates that you will marry a gentle, modest and soft person who will allow you to be both mistress and also master from the time of marriage. There is a popular rhyme which runs as follows:

The maid who dreams a tailor she would wed
Will marry one who'll be a log in bed;
And she'll be master, too, of all his riches,
And in the vulgar parlance, 'Wear the breeches'
MARS AND MARRIAGE

In my experience, I have noticed that people in the North of India do not pay much attention to the evil results of Mars as the astrologers and parents of brides and bridegroom in certain districts of India often prefer certain doshas of certain planets to make a selection of a suitable partner.

Why should they attach so much importance to the position of Mars alone? We had never heard anybody talking of Moon’s Dosha or Sun’s Dosha or any other planet’s dosha. Then does it mean Mars alone will do so much harm to the couple which other planets cannot do?

The reply is that there are some people, who unnecessarily exaggerate the evil results of Mars. Most of the following points are not taken for consideration:

1. What is the nature of Mars?

2. Of which houses Mars is the lord? Does it become a benefic or a malefic by owning such houses?

3. Which house is occupied by Mars? Is it a favourable one or an unfavourable one?

4. Are the evil results of Mars uniformly the same, when it occupies either Aries (Mesha) or Taurus (Rishaba) or Gemini or any other sign in the Zodiac?

5. Is there no change in the results of Mars if it were to be in a movable or a fixed or a common sign?

6. Is there no difference in the effect of Mars if it occupies the various houses (Bhavas)?

7. Does Mars Dosha mean only the loss of partner and widowhood? Can it not cause any other trouble during married life?

8. What are the modifications in the results of Mars, if it occupies its exaltation, own, friendly, inimical and debilitation signs?
9. How far can the planets conjoined with, or aspecting Mars, mitigate the affliction of Mars when it occupies unfavourable houses?

10. Even when Mars occupies a favourable house, cannot the adverse aspects of the planets bring about disagreeable results?

11. Will Mars be evil, even when it owns Rajayoga houses (9 and 10)?

12. Will there be no unfavourable result, if Mars occupies a favourable house, even though it owns evil houses?

13. Are we to count houses occupied by Mars, from Lagna alone or from the sign occupied by Moon and Venus also?

14. If there is dosha, what is the exact nature of the difficulty?

15. Will afflicted Mars offer unfavourable results throughout life? Or will it be experienced only during a certain period? When can one expect such bad results?

16. If evil effects of Mars is indicated in both the horoscopes what is the final result if they get married?

17. If the Mars Dosha is found in one chart and the other is free from it how will the married life be?

18. If there is no such dosha in both the horoscopes, is a happy and harmonious wedded life guaranteed for a long number of years?

19. As the houses 2, 7 and 11 indicate one's marriage as well as the state of married life, if these houses are occupied by benefics and if Mars occupies an evil sign, even then will there be any bad effect?

20. If the houses 2, 7 and 11 are owned by malefics and occupied by malefics and there is no Mars Dosha, how can the partners lead a peaceful and prosperous life?

Let me explain to you, in detail, quoting authorities and giving examples, that one need not unnecessarily entertain any fear about Mars and its untoward effects. Mars (Kuja) is also called Mangal, Sevva, Angaraka etc.

Mars owns the two signs: Aries (Mesha) and Scorpio (Vrischika). It has to be a benefic to those born in these two signs as it is the
lord of the ascendant. But Mars is not genuinely good to such natives because when it happens to be the Lord of Lagna, the other house it owns will be 8 to Aries (Mesha) and 6 to Scorpio (Vrischika). Hence, the difficulties, indicated by Mars, as lord of 8 or 6, the evil houses, will be self-invited.

But to people whose birth was in Cancer (Kataka), Leo (Simha) Sagittarius (Dhanus) and Pisces (Meena), Mars is a Rajayogadhipath and a benefic. It promises peace, progress and prosperity. But to persons born in Mercury’s signs (viz.) Gemini and Virgo, Mars is evil and especially to Virgo borns. It is not auspicious to those born in the signs owned by Venus, i.e., Taurus (Vrishabha) and Libra (Thula); it is comparatively more inauspicious to Taurus than to Libra. For people born in the signs owned by Saturn, i.e., Capricorn (Makara) and Aquarius (Kumbha) it will prove mostly beneficial for worldly pleasures and material welfare.

Nature of Mars: When he owns beneficial houses and occupies favourable signs, he gives courage, boldness and a go-ahead spirit. Mars offers robust health. Success in attempts and victory over enemies are promised by Mars. To receive help from brothers, to have a larger yield from landed property and buildings, Mars has to be well posited in a horoscope.

When Mars becomes evil by owning bad houses (6, 8 & 12) or by occupying such houses, it makes one arrogant, adamant and atrocious. The person will be extravagant, impulsive and rash. Haste brings about waste. He will lose honour, money and position. He or she will have no peace, be ever quarrelling and violent. Disharmony, dispute and difficulties are the malefic effects of Mars. Accidents, injury, death by fire, wound, burns and even murder are the horrors of Mars.

Especially to ladies, it must be a benefic. Otherwise, it is likely that in infancy they may have injuries caused by fire. Mars does not allow the children to have satisfactory growth due to liver enlargement, or they will easily contract the various infectious diseases due to lack of resistance in the system. Later in life, it is likely that they may suffer from menstrual troubles as Moon and Mars indicate this peculiarity in their charts. When parents attempt to fix the marriage of their sons and daughters, the so-called Mars Dosha, interpreted by the astrologers according to
their whims and fancies, confuses them due to varying opinion given by them. After marriage, Mars has to offer peace and harmony in married life. Brother-in-law and sister-in-law should not make their life unhappy. She also should not suffer from Hysteria, or fits. When the wife is in the family way, there should be no albumin in the urine. Nor, at the time of delivery, surgeon’s aid is to be sought for. Mars can cause profuse bleeding, haemorrhage etc. Later, to maintain good relationship with brothers, to purchase building, lands, etc., Mars has to be ruling and occupying favourable houses. To avoid accidents and injuries and to have no unnatural death, Mars has to be favourable. Thus it will be seen that Mars has to be strong and beneficial in the horoscope of the bride especially.

Generally, God will wait, watch and will finally punish, but the Kings will do harm suddenly and surprisingly without any delay: Mars will act like kings. Probably that is why people are frightened about Mars Dosha.

Let me first of all reproduce the various rules and finally offer my opinion.

**When is Mars called evil or when does it cause ‘Dosha?’**

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“DHAMPATHYOR JANMAKALAE
VVAYA DHANA HIPUKAE SAPTHAMAE
LAGNA RANTHRAE LAGNACHA,
CHANDRACHA SUKRATH ABI BAVATHI”

“DHANAE VVAYAE CHA PATHALAE
JAMITRAE CHA ASHTAMAE KUJAE”
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“LAGNA, INDU, SUKRATH, DUSSTHANAE”
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are the authorities to decide when Mars becomes an evil. Here the sages have not taken into consideration, the nature and the lordship of the sign occupied by Mars, its other connections, etc. They go step by step. First they mention the houses, which when occupied by Mars, cause Mars Dosha.

One has to count from the Lagna (Ascendant), from the sign occupied by Moon (not the house or the Bhava), from the sign occupied by Venus (not the house.) The calculation is from sign to sign and not house to house.
For example, Lagna is in Gemini 28°; Moon 18° Leo; Venus 28° Scorpio; and Mars 2° Sagittarius. Calculate sign to sign alone. Forget the division of houses. Where is Lagna? It is in Gemini. (It may be the 1st degree or the last degree. Whatever it is, count the sign Gemini as 1.) Then Moon is in the 3rd sign and Venus is in 6.

Mars is in 7 counted from Lagna. Hence, there is Mars Dosha counted from Lagna.

Moon is in Leo 18°. Mars is in Sagittarius 2°. Forget the longitude of the planets in the signs. Moon is in Leo; so Leo is 1; Virgo is 2; Libra is 3; Scorpio is 4; Sagittarius is 5. Therefore Mars does not cause Mars Dosha when counted from Moon sign.

Venus is in Scorpio 28°; Mars is in 2° Sagittarius. Though it is only 4° away yet count the sign Scorpio as 1 and Sagittarius as 2: take that Mars is in 2nd sign counted from Venus, and consider that it will cause Mars Dosha.

Suppose, in the above example. Mars is in 29° Aries: then it is in 11 to Lagna, 9 to Moon and 6 to Venus, when there is no dosha at all when counted from Lagna or Moon or Venus. Then they call such a position of Mars in a horoscope as "Suddha Jatakam", i.e., there is no Mars Dosha at all.

"Mars occupying 1, 2, 4, 7, 8, 12 houses (signs) counted from Lagna, Moon and Venus is said to use "Mars Dosha.""
One may ask why should Mars be considered to be evil only when it occupies 1, 2, 4, 7, 8 or 12th position from Lagna or Moon or Venus? Is it a benefic when it occupies any of the other signs?

Now, we are considering about the results of Mars during the period of fixation of marriage, the time of celebration and the state of married life. We do not judge whether it is favourable or not for other considerations in life such as finance, fortune, profession, etc. We are concerned with the health of the couple, harmony among them and happiness to

(a) Lagna or ascendant denotes health, longevity and personal characteristics. As Lagna will be the 7th (Maraka) house to the 7th which indicates partner, lagna also indicates (the maraka) or the end of life of the partner.

(b) The second house denotes the family happiness or otherwise in domestic life, increase or decrease in the number of members of the family by marriage, by birth or death of children, etc. Further, second house is the 8th to the 7th and it shows the danger and the difficulties to the partner.

(c) The fourth house denotes domestic environments. The sages have declared that evils occupying a sign which is either four or eight from a Bhava, spoil the Bhava. Hence Mars in 4 is evil to the ascendant, i.e., to the health and belongings of the native.

(d) The seventh house shows the legal bondage and the wife or the husband, her or his health, longevity of both and also the characteristics of the partners, whether they will have good understanding among themselves or not. Hence the position of Mars in 7, is not conducive to the above benefits.

(e) The eighth house shows the difficulties of the native and the finance and fortune of the partner, as well as their longevity.

Eighth house is called Mangalya Sthana, i.e., the duration of the married life. Mars situated in this house is therefore evil.
(f) The twelfth house indicates the real pleasure which the partners derive, the deception, the loss, etc.

But the 3rd house denotes brother, 5th music, speculation and offspring, 6th debts and disease, 9th father, 10th profession and 11th profit etc.

Further, sages have declared that the houses 3, 6, 10 and 11 are Upachaya Sthanas and that malefics by nature occupying any of the Upachaya Sthanas will produce desirable results.

Again let us consider the following. Suppose Lagna indicates your residence. Then houses 2 and 12 are the neighbouring houses and how can one have peace if these are occupied by wicked persons. If the bad fellow were to be in just the opposite house, i.e., the 7th, then also there is danger for the native. As already mentioned, the 4th and the 8th houses counted from the Lagna should not be occupied by evil planets, if good health, happy domestic environments and a long spell of pleasant wedded-life are to be enjoyed.

In certain horoscopes, there may be dosha when counted from Venus, Moon and Lagna (Ex. 1).

Mars is in 12 to Venus, in 2 to Moon and in 4 to Lagna.
2. It may be in one of the evil houses counted from Moon and Lagna and not from Venus. (Example 2).

3. Mars may be in any of the evil houses counted from Moon and Venus and not from Lagna. (Example 3.)

4. Mars may be in any of the evil houses counted from Venus and Lagna and not from Moon. (Example 4).
5. Mars may be evil from Lagna and not from Moon or Venus. (Example 5).

6. Mars may be said to cause dosha by occupying an evil sign counted from Venus and not from Lagna or Moon. (Example 6.)
7. Mars is not evil when counted from Lagna and Venus. But it may occupy an evil sign counted from Moon. (Example 7).

8. Mars may be free from Mars Dosha when counted from Venus, Moon and Lagna. (Examples 8 & 9).
It is said that the evil results of Mars, when counted from Venus, is much more pronounced than when it is in houses 1, 2, 4, 7, 8 or 12 counted from Moon. Evil results of Mars from Moon are more evil than those counted from Lagna. In other words, the dosha caused by the position of Mars counted from the Lagna is not as much as it is when counted from Moon. In fact the dosha caused by the position of Mars counted from Venus is the strongest.

It is also said that Mars in the 8th house is not so bad as it would be if it were in the other houses. They add that Mars in 8 can cause delay in fixing the marriage; there may be some difficulty or difference of opinion in any matter which will cause delay during the negotiation of the marriage. Also the partner will be outspoken and extravagant.

A few authors declare that Mars occupying the 2nd or the 7th houses counted from Lagna or Moon or Venus in a female horoscope cannot cause dosha.

So also Mars in 1 or 4 or 8 counted from Lagna, Moon or Venus in a male's chart will not be harmful.

**Mitigation of the affliction of Mars: or "Dosha Parihara"**

1. (a) If Mars occupies either Aries (Mesha, or Scorpio (Vrischika) which it owns or (b) its exalted sign, Capricorn (Makara) or (c) its debilitated sign Cancer (Kataka) and if those signs happen
to be either the 4th or the 7th counted from Lagna or the sign occupied by Moon or Venus, the evil results of Mars will be warded off.

"Chathush Sapthamako Bhowmo
Mesha Karkati Nagraha |
Yatha Rasm Subha: Proktha: ||
Kujath Dosha Na Vidhyathae "||

It is applicable to both the bride and the bridegroom. As a matter of fact, the following rules are applicable to both.

If Mars is in Aries (Mesha), then it is the 4th to Capricorn or 7th to Libra. Therefore those born with Lagna or Moon or Venus in Capricorn or Libra, having Mars in Aries, will be free from Mars Dosha according to this rule.

Similarly, for people born in Leo (Simha) or Taurus (Rishaba), Mars in Scorpio will not do harm.
2. There are twelve signs in the Zodiac. The 1st, 4th, 7th and the 10th houses, viz., Aries, Cancer, Libra and Capricorn are termed as movable signs. If Mars were to occupy either of these signs and if that sign happens to be 1 or 2 or 4 or 8 or 12 counted from Lagna or Moon or Venus, the evil results of Mars will not operate.

"Chara Rasi Gathow Bowma
Chathur Ashta Vyayae Dwayae |
Lagna Papa vinachasyath
Chashe papo visheshadha ||"

This author has omitted the 7th house whereas, in the rule cited earlier, it has been clearly stated that Mars in these 4 signs when it happens to be the 7th, will lose its malefic effects. So we have to take that Mars in movable signs is incapable of causing dosha whether it is the 1st or 2nd or the 4th or the 7th or the 8th or the 12th counted from Lagna or Moon sign or Venus.
"Sthana Panchako doshaha:
Kujasya Gurunatha va |
Budhaena Saha-Samsthithya
Dhrishtae va naiva sambhaveth ||"

Here it is said that Mars in 1 or 2 or 4 or 8 or 12, if conjoined with, or aspected by, either Jupiter (Guru) or Mercury (Bhudha) loses its evil results.

"Ravi Indhu Kshethra Jathanam
Kuja Dosha Na Vidhyathae |
Swocoa, Mithrala Jathanam
Thath Dosham Na Bhavaeth Kila ||"

If Mars occupies Leo (Simha) ruled by Sun or Cancer (Katakha) owned by Moon, or its own signs Aries (Mesha) and Scorpio (Vrishika) or its exalted sign Capricorn (Makara) or its friends' quarters, it does not continue to be evil.

Mars in 2:

It is also declared

"Dwitheeya Kuja Doshasyath
Mesha Vrishika Yore Vina " and

"Dwitheeyae Bhowma Doshasthau
Yugma K'nyakayore Vina. "

So if Mars occupies Mesha, Vrishika, Mithuna and Kanni, i.e., the houses owned by Mars and Mercury and it happens to be the second house counted from Lagna or Moon or Venus, there is no evil effect.

Mars in 4:

"Chathurthaee Kuja Doshasyath
Thula Vrishaba yore Vina |
"Chathurthaee Bhowma Doshasthau
Mesha Vrishika Yore Vina ||"

If Mars occupies Venus signs, Libra or Taurus, or its own signs, Mesha or Vrishika, and it happens to be the 4th house, there can be no Mars dosha.
Mars in 7:

“Vi Sapthama Bhowma Doshasthu
Nagraha Karkata Yore Vina”

Even though Mars in 7 is said to be harmful, yet if it is in Aries, Cancer, Scorpio or Capricorn there is no dosha at all.

Mars in 8:

“Ashtamae Bhowma Doshasthu
Dhanur Meenadhvayore Vina |”
“Ashtamae Khuja doshasyath
Kataka Makarayore Vina ||”

(Therefore Mars, occupying the signs of Jupiter, Sagittarius or Pisces or its debilitated sign Cancer, or exalted sign Capricorn, if it happens to be the 8th sign counted from Lagna or Moon or Venus, cannot cause damage.)

Mars in 12:

“Vyayaecha, Khuja Doshasyath
Kanya Mithunayore Vina |”
“Dwadhasae Bhowma Doshasthu
Vrisha Dhowlikayore Vina ||”

So if Mars occupies the signs owned by Mercury or Venus and if it happens to be the 12th house counted from Lagna or Moon or Venus, it loses its evil effects.

It Mars occupies the 12th house in both the bride’s and the bridegroom’s charts, the evil result of one will cancel that of the other. They will agree.

Some sages say that Saturn, Rahu and Ketu conjoining with Mars, or Saturn aspecting Mars wards off the evil.

“Guru Mangala Samyogae
Bhowma Dosh Na Vidhyathae.”

Hence Jupiter and Mars within 8° shows no evil through Mars. If Guru occupies the 12th house to Mars, i.e., if Mars is in the second house counted from Jupiter, there will be delay in getting married.

“Chandra Mangala Samyogae
Bhowma Dosh Na Vidhyathae.”
Moon and Mars in one sign assures that the evil effect of Mars will be nullified.

Thus regarding Mars Dosha, there are various rules expounded in Devakeral, Horasasthra, Jatak Chandrika, Naradheeyam, etc., and by Athrimaha Rishi, Garga and others.

To sum up:—Mars may be in 1, 2, 4, 7, 8 or 12 houses from Lagna or Moon or Venus. If it is in Meha or Vrischika—its own signs, there is no dosha.

Mars in Venus signs cannot do harm if it is the 4th or 7th house.

Mars in Mercury signs will have its evil results warded off if it is in the 2nd house.

Mars has no dosha in the houses owned by Sun, Moon and Saturn.

Evil results of Mars cannot operate if the sign occupied by Mars is ruled by Jupiter and happens to be the 8th.

Now let us consider how to match horoscopes and fix up the marriage.

1. If, in the bride’s chart, there is Mars dosha; select such a bridegroom who also has more or less similar Mars Dosha.

2. If, in the bride’s chart, there is Mars Dosha, due to its relative position counted from Lagna or Moon or Venus, and there is Parihara or modification due to some disposition or conjunction with the modifying planet or aspect by a benefic, match it with that of the bridegroom in whose chart also there is the dosha of Mars and also the modification.

3. If there is no dosha at all in the bride’s chart and it is termed as Suddha Jatmakam, match it with one which has no dosha at all.

You know that Mars denotes Erythrocytes, Red bone-marrow, blood, etc. Suppose a person has lost blood due to any accident or delivery, etc., then the medical attendant gives transfusion of blood. Mind you, he cannot give the blood of any person kept in the Blood Bank. He has to carry out an examination of the blood of the patient and from his test he is to ascertain whether the blood of the patient belongs to ‘A’ Group or
'B' Group or 'O' Group. There are 3 main groups. To which group his blood belongs is to be ascertained. Then, the same blood group alone is to be given to the patient. If he gives any other blood, say, blood belonging to another group, blood will precipitate, clot and he will die.

Similarly, there are three groups in Mars Dosha:

1. There is dosha in the chart without any modification.
2. There is dosha in the chart with modification and mitigation.
3. There is no dosha at all.

It is, therefore, necessary that Astrologers should carefully weigh and consider the various points of Mars Dosha in the given charts and advise on the correct match.

TIME OF MARRIAGE

By Marriage, it is meant that one more member is added to the family which is indicated by the second house. This addition is on an agreement which is denoted by the seventh house and such an additional member brings permanent tie of friendship for pleasure and progeny, shown by the 11th house. That is why houses 2, 7 and 11 are examined to find out whether-

(a) marriage is promised or not;
(b) the description of the partner; his or her ruling planets; whether already related or not; his or her features, characteristics, profession etc.;
(c) time of marriage; and
(d) state of married life; (1) whether it is a harmonious one promising an inseparable temperament or (2) the couple without any attachment, simply to maintain the prestige of the family, manage to live in the same premises or (3) to lead the life like cat and rats, especially during daytime even though the couple may become the parents of
many children or (4) to be going on marrying and divorcing.

Is the marriage promised or not?

Marriage is celebrated in youth or in proper age if (according to Hindu system)—

(a) Moon and Venus occupy fruitful signs, Taurus-Rishaba, Cancer-Kataka, Scorpio-Vrishika, Pisces-Meena and also Sagittarius-Dhanus;

(b) or if the 7th Cusp falls in any of these signs;

(c) or Jupiter-Guru or Venus-Sukra occupy the houses 2, 7 or 11;

(d) or Jupiter is conjoined with Moon in 1, 5, 10, 11;

(e) or Venus is conjoined with Moon in 1, 5, 10 or 11;

(f) and Moon as well as Venus is not aspected by Saturn, but is stronger than Saturn;

(g) or lord of Lagna is conjoined with lord of 7 and occupies a favourable house;

(h) or lord of Lagna and lord of 7 are in 3 and 11 or 5 and 9 to each other;

(i) or benefics occupy 2 or 7 or 11 counted from Lagna and Moon sign;

(j) or the houses 2 or 7 or 11 have favourable connections with benefics;

(k) or benefic in 7 and both lord of Lagna and lord of 7 are strong and well posited;

(l) or Venus is in his own or exalted sign and lord of 7 in beneficial house;

(m) or Mercury in 7 and Venus conjoined with lord of 7;

(n) or lord of 7 is in 11 and Venus in 2;

(o) or Venus is in Lagna and Lord of Lagna is in 7;

(p) or if there is mutual exchange between lords of 1 and 7 when it is termed as Madhana Gopalyoga;
(q) or Jupiter is exalted in the 7th house conjoined with benefics;

(r) or Venus is strong in the 7th house;

(s) or lord of 7, Venus, occupies the 2nd house;

(t) or lord of Lagna is in 10 and lord of 2 is in 11;

(u) or benefics in 1 or 2 or 7;

(v) or lords of 2 and 11 in mutual exchange;

(w) or lord of 2 and 7 in 11;

(x) or (according to Western System) Moon and Venus occupy beneficial houses and receive harmonious aspects, in the male's map;

(y) or Sun and Mars in bride's chart occupy favourable houses and receive good aspects from other planets;

(z) or a benefic is transiting very close to the Ascendant or 7th Cusp at the time of birth in the 12th house or 6th house.

If it is an arranged marriage, the parents do not take much pains to find out the bridegroom; if it is a love marriage, then also the couple do not take a long time to give expression to their love and to celebrate it.

The following chart is that of a girl who got married at the age of 12; her birth was on 29—6—1926 at 19. G..45 V.

Balance of Mars dasa 2 years, 10 months and 19 days. The date of marriage was 11-7-1938, on a Monday in Moolam star. She was running Rahu dasa Mercury bhukti Moon anthra.
The Lagna is weak as its lord is in the 8th house and the Lagna is occupied by Saturn. Moon sign is stronger as it is conjoined with the benefic Jupiter and the lord of the rasi is in the 9th sign in exaltation. Hence Moon sign is stronger.

Houses 2, 7 and 11 are considered for marriage:

Second house is occupied by Mars. Its stars are Mrigasirisha, Chitra and Dhanishta. No planet is in Mrigasirisha, none in Chithrai but Moon and Jupiter are in star Dhanishta. Both of them are significators, i.e., Moon and Jupiter; Mars by occupying the second house is next in strength.

11th house is occupied by Kethu. Its stars are Aswini, Makam and Moolam. No planet is found in any of these three stars.

7th house is vacant.

Lord of 2 and 11 is Jupiter. Its stars are Punarvasu, Visakam and Poorvapatha—Rahu was in Punarvasu; Sani in Visaka and none in Poorvapatha.

Hence Rahu and Sani are also significators. Of the two, Rahu is conjoined with Sun, the lord of 7. So Rahu has greater influence. Sun, the lord of 7, rules Karthikai, Uthrapalguni and Uthrashada. Venus alone was in Karthikai. As Sun conjoined with Rahu gets weakened, Venus also will be offering the results of the 7th house.

Hence Moon, Jupiter, Rahu, Saturn and Kethu are the significators. Mercury in the constellation of Saturn, and aspected by Saturn is also auspicious. It gains strength to give marriage.

A node, conjoined with a planet gives the results of the planet. As Sun rules the 7th house, Rahu is to bless her with marriage since Rahu is conjoined with Sun. Further, it is under the sway of Jupiter, lord of 2 and 11, counted from the Moon sign.

Saturn in Lagna causes delay in marriage. It can delay till its period is over. Even though Budha is aspected by Sani according to Hindu method by the 10th aspect, yet they are 108° away and form good aspect. If it were to be 90°, Mercury cannot give the wedding, being 108° away, Mercury will be helpful.
To Dasanatha Rahu, Mercury is in advance in the second house. Therefore Rahu Dasa Mercury Bhukti was the period of marriage.

(1) Moon and Jupiter in close conjunction is auspicious for early marriage;

(2) Moon and Jupiter in 5 to Lagna is favourable to celebrate the marriage in youth;

(3) Venus, lord of Lagna, and Mars, lord of 7, are in 3 and 11 to each other.

This horoscope is illustrated to show that very early marriage can take place, even though exalted Saturn was in the ascendant, as Jupiter by its aspect to Saturn reduces its malefic results and the conjunction of Moon and Jupiter is very beneficial.

Marriage is promised but it comes off late in life:

(a) if Saturn is either in 1, 3, 5 or 7 or 10 counted from Lagna or Moon sign and if he does not own beneficial houses;

(b) if malefics are in the 7th Bhava, receiving adverse aspects from Jupiter or Uranus;

(c) if Mars is in the 8th house;

(d) if Moon and Saturn conjoin together especially in 1, 2, 7 or 11;

(e) if Mars and Venus are conjoined together in 5, 7 or 9 and both receive evil aspects from Jupiter or Uranus;

(f) if the lord of 7 and Venus are aspected by Saturn;

(g) if Moon and Venus are squared by Jupiter or Uranus.

There will be many proposals, one after another they will fall through and years will pass on. The parents and the bride will get so much dejected and vexed that the bride decides to remain unmarried. But, at last, a fresh negotiation will come up with a new party and the marriage will be fixed and celebrated suddenly.

The following ones are the charts of two individuals: one male and another female and both are to be married.

Born on 2-4-1926 Friday at 39 G 40 V. in Anuradha star with a balance of Saturn dasa for 9 years 11 months and 27 days.
Moon dasa Balance: 2 years 6 months and 19 days.

In the chart of the boy-

Saturn is not a Rajayogathipathi, nor does he own the rasi. As Moon is posited in Lagna, one need not take trouble to find out whether Lagna is strong or Moon sign is strong. Both being the same sign, take Scorpio as the first house.

Second house is occupied by Ketu and it delays marriage.
Lords of 2 and 11 are in debilitation. Venus, lord of 7, in 4 will offer the marriage.

Moon and Jupiter, forming favourable aspect, will, on a later date, settle a family life on you.

Hence Venus Dasa Moon Bhukti Jupiter Anthra will give the marriage, at the end of January 1965 itself.

In the Girl’s horoscope

(a) Evil node in 7 shows delay (Rahu);
(b) Mars in 8 shows hindrances and obstacles;
(c) Saturn aspects the 11th house;
(d) Moon in Capricorn is afflicted by Saturn, the relative position between the two being 22½ degrees.

The above are the indications showing that the marriage will be accomplished with great difficulty.

The time of marriage will be during Jupiter Dasa Jupiter Bhukti Rahu Anthra on or around 14th July 1965. Actually the marriage was fixed in June and celebrated on 14-7-1965.
MARRIAGE

Horoscope of a person Born at 8-13-38 A.M. (L.M.T.) on 23-5-1925 at 13°N and 80°E.

At the time of birth, the balance of Moon dasa was 6 years 11 months and 21 days. He entered Jupiter Dasa, Mercury Bhukti on 14-1-1962.

Saturn in 1, 3, 5, 7 or 10 counted from Lagna delays the time of fixation and celebration of the marriage and so, Saturn exalted in the 5th house, aspected the 7th cusp by the third aspect delays the wedding till the native gets disgusted and dejected.

When a native has completed 30 years of age, especially in Tamil Nadu where one is married early, the astrologer is to pose the question whether marriage is possible or not.

Moon and Venus are conjoined together in the fruitful sign Taurus—Rishaba. This combination contributes for early marriage.
But Venus is receiving quincunx aspect (150°) from Saturn. Therefore, there will be delay till Saturn sub-period is over.

7th cusp falls in Sagittarius—Dhanus, a fruitful sign, indicating that the native will lead a married life. Saturn’s favourable aspect (sextile or 60 degrees) delays, but it does not deny.

Jupiter occupying the 7th house is favourable for marriage and happy married life.

Lord of 2 in the 11th Bhava (Moon) is auspicious.

Rahu in the second house, in Saturn’s star Pushyam, squared and aspected by Saturn (10th aspect) denies marriage during the 18 years of Rahu dasa.

It is said that there is difficulty and thereby delay in fixing the marriage if Saturn aspects the lord of 7. Therefore one is to judge for how long Saturn will delay the marriage.

The beneficial aspect to a planet or an adverse aspect to it will be enjoyed or experienced by a person during their conjoined periods. If an aspect causes delay to come out successful in any attempt, the delay will be till the end of the conjoined period of the lord receiving the aspect and the aspecting malefic planet’s Bhukti or sub-period. If the dasa is ruled by the planet ‘A’ and a malefic ‘B’ aspects ‘A’, then one cannot have success till ‘A’ Dasa ‘B’ Bhukti is over. Later the benefic ‘A’ will give the favourable result during the sub-period of a significator, well posited to ‘A’.

Hence, Jupiter who, as lord of 7, occupies the 7th house, and promises marriage in his dasa, cannot be allowed to get him married till sub-period of Saturn in Jupiter’s dasa is over.

Later a strong significator will give the marriage, in his sub-period (Bhukti).

Houses 2, 7 and 11 are judged.

(a) The planets in the constellation of the occupants of the houses 2, 7 or 11,

(b) the occupants,

(c) the planets in the constellation of the lords of the houses 2, 7 or 11,
(d) the lords of 2, 7 or 11,
(e) planets conjoined with them, or
(f) planets aspected by them are the significators of
(1) the time of marriage,
(2) the description of partner,
(3) the state of married life, etc.

Rahu is in the second house. Arudhra, Swathi and Sathabhisha are the stars governed by Rahu. Mars, the lord of 11, is in Arudhra. Saturn (the delaying planet) is in Swathi. No planet is in Sathabhisha. Hence Mars has the strength to signify the marriage. Jupiter occupies the 7th house. Its stars are Punarvasu, Visakam and Poorattathi. Excepting Fortuna and Uranus, no planet is in Jupiter’s star.

11th house is occupied by Mercury, Sun and Moon. Mercury, as lord of Lagna, in Parivarthana with Mars, the lord of 11, and in the constellation of Venus, the chief governor of matrimony, is auspicious for the fixation and celebration of the marriage.

Sun, lord of 3 in its own constellation, in the 11th house indicates that the partner will come from a known family, neither related already closely nor a perfect stranger. She will be a distant relation.

Moon, the lord of 2, in its own constellation Rohini, in exaltation, in the 11th Bhava, is a very strong significator.

Moon rules the second house: Jupiter is the lord of 7 and Mars owns the 11th house. Moon and Jupiter are discussed. Mars governs the stars Mrigasirisha, Chithra and Dhanishta. No planet occupies any of the three stars. But Mars, the lord of 11, being in Parivarthana yoga, with the lord of Lagna is auspicious and strong.

Hence Moon, Jupiter, Mercury and Mars are, in their order, strong to indicate marriage.

As the question is put at 11-20 a.m. on 19-4-1961 on a Wednesday, with Rohini star when Gemini was rising, I took this moment also for confirmation so that I can predict with confidence.
The position of the planets then was as follows:

<table>
<thead>
<tr>
<th>Mercury Venus</th>
<th>Sun</th>
<th>Moon</th>
<th>Lagna Mars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ketu</td>
<td></td>
<td></td>
<td>Uransus</td>
</tr>
<tr>
<td>Saturn Jupiter</td>
<td>Rasi</td>
<td></td>
<td>Rahu</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Neptune</td>
</tr>
</tbody>
</table>

Mercury, the lord of Wednesday, the Lagna, Mercury and Mars in Lagna, with Moon in Mars’ star Mrigasirisha are to be judged.

Moon indicates the mind of the questioner and the nature of the query.

Moon was in the constellation of Mars, the lord of 11; 11th house indicates elder brother. It is in the second house to the eleventh, indicating elder brother’s finance and family. The lord of the 11th house was in Punarvasu star governed by Jupiter, which aspects the second house to the 11th. Hence the query was about the elder brother and a favourable answer is to be given.

Therefore, take the planets which have connection with the ascendant and the Moon sign. They are the same planets which will rule at the time when the result of the query will fructify.

So I decided that the marriage must take place during Jupiter Dasa, Mercury Bhukti. The Anthra may be of Mercury, Moon, Mars or Jupiter. Note down these periods.

Then find out whether Sun transits in the sign of either Dasanatha or Bhukthinatha and in the star of Dasanatha or Bhukthinatha.
Jupiter Dasa:—Sagittarius and Pisces are ruled by Jupiter. In South India, when Sun transits in Dhanus-Sagittarius, none celebrates marriage.

Hence find out whether Mercury, Moon or Mars has any star in Pisces — Revathi is ruled by Mercury. Hence, there is the likelihood of getting married when Sun transits in Revathi star.

Mercury owns two houses, Gemini and Virgo. Tamilians do not celebrate marriages when Sun transits in Virgo. So find the stars belonging to the significators in Gemini. Mrigasirisha is governed by Mars; Punarvasu is ruled by Jupiter. So when Sun transits in these areas, marriage can take place.

Moon owns the Sign Cancer-Kataka. When Sun transits in this sign, none celebrates marriage.

Mars owns Aries and Scorpio. In Aries there is no star belonging to Mercury, Jupiter or Moon. In Scorpio the first 3° 20' is ruled by Jupiter and the last 13° 20' by Mercury.

Hence one is to select, any of these areas.

Now, find out, from the Ududasa system which anthara, sub period agrees. That is the fortnight when the marriage should take place. It is found that when Sun transits in Revathi star, he will have Jupiter Dasa, Mercury Bhukti, Mercury Anthra and Jupiter Shookshma.

Sun transits in Revathi between 1st and 13th April, every year. As Jupiter is the lord of the Dasa, select the sub of Jupiter in Mercury's star Revathi, according to Krishnamurti Padhdhati:

26° 6' 40" to 27° 53' 20" in Pisces is under the influence of

(a) Jupiter, the lord of the Sign Pisces;
(b) Revathi, governed by Mercury;
(c) This area from 26° 6' 40" to 27° 53' 20", is under the control of Jupiter.

Every year Sun transits in this area between 8th and 10th April.

8-4-62 was a Sunday with Karihikai star upto 9-11 A.M. Then followed the Janma Nakshatra Rohini.
9-4-62 was a Monday: Rohini, janma Nakshathra is over by 8.31 A.M.; Rahu Kalam ends by 9 A.M. The star Mrigasirisha is governed by Mars.

Actually the marriage took place, when the ascendant was in Punarvasu star, governed by Jupiter, in the Sign Gemini owned by Mercury, in Mars' Star Mrigasirisham, and on a Monday ruled by Moon.

It is worthy to note that:—

(a) The ruling planets at the time of query are the ruling planets at the time of birth and

(b) the ruling planets at the time of fulfilment of the querist's desire are also the ruling planets at the moment of query.

When a few planets are the significators for marriage, they not only portray the time of marriage; they also describe the partner. Actually the partner is born in the sign Virgo ruled by Mercury, in Hastham star governed by Moon, in the ascendant Sagittarius owned by Jupiter and on a Tuesday, under the control of Mars.

The bride was born at 9 A.M. (L.M.T.) on Tuesday 10-11-1936, at Kancheepuram. The chart is as follows:—