

**RELEVANCE OF
MANGLIK DOSHA**

AND

**GUNA MILAN
SYSTEM IN
MATCH MAKING**

A RESEARCH STUDY

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INTRODUCTION

Qualified students of Astrology and the practicing professionals are well aware that match making exercise is a serious task and so many aspects need to be looked into before recommending or rejecting any alliance proposal. However knowingly or unknowingly a majority of marriage proposals are still being decided by the thumb rule method of judging a proposal on two counts only. i.e.

- ❖ Whether the boy or the girl is Manglik and if so, a Manglik person must be married to a Manglik only.
- ❖ As per the Ashtakoot Milan Table the total Guna score should be 18 and above for a favourable consideration of the proposal.

If the above two factors are taken into consideration, it ought to be a happy and successful marriage as per the popular belief.

An attempt has been made here to test this hypothesis at field level by receiving the feed back from married persons themselves about the quality of their married life and several other popular beliefs attached to these two factors.

The study has been done in two parts separately namely viz.:

Part-1: Relevance of Manglik Dosh and Match Making

Part-2: Relevance of Gun Milan system in Match Making

For both parts a common survey format was devised. Field level study of 200 married couples of all age groups residing mostly in Delhi/NCR, was done in July/august 2010. Research study results have been compiled, analyzed and conclusions derived based upon the real life facts.

I wish to place on record the support and encouragement received in my endeavour from Sh. Arun Bansal and Sh. Ashok Bhatia and I heartily thank them for their kind gesture.

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Place: Gurgaon

S.P.GAUR

PART 1

RELEVANCE OF MANGLIK DOSHA CONSIDERATION IN MATCH MAKING

Part-1

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Varna

Vashya

Tara

Yoni

Graha Maitri

Gana

Bhakoot

Nadi

12. Basis for Revised or Saparihar Guna Melapak

Rashish Maitri

Same Rashi Lord or Ekadhipatya

Navnamshesh Ekta or Maitri

Sada Bhakoot

Nadi Dosha

Same Rashi but Nakshatras are different

Same Nakashtra but Rashis are different

Same Nakashtra but different charan

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Non Manglik

Both Manglik

One Manglik

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ANNEXURE

Survey Formats of 65 Non Manglik couples

Survey Formats of 39 Both Manglik Partners

Survey Formats of 96 One Manglik , other non Manglik Partner

1 ASTRONOMICAL DESCRIPTION OF MARS

Mars revolves around Sun and completes one orbit in 687 days (i.e. earth solar days). It is located at a distance of 22.40 crore km. from Sun. It spins on its axis in 24 hr. 39.37 min. Its diameter is 6860 km., volume of 1.62×10^{23} cubic Km., surface area of 1.43×10^8 sq. Km., Mass equal to 6.423×10^{23} Kg. and density of 3.96 gm/cc. It has two satellites viz. Phobos and Damos.

When Mars is closest to the Earth, it is at a distance of 9.8 Cr. Km. Broadly Mars covers one Rashi in 45 days or travels 1° in $1 \frac{1}{2}$ day . It crosses one Nakshatra in 20 days and one charan of Nakshatra in 5 days. The above is true when Mars is in direct motion. When it is retrograde it takes 127 days to cover that Rashi but it covers the next Rashi in 15 days only. When it is $\pm 17^\circ$ ($\pm 8^\circ$ when retrograde) from Sun it gets combust and takes 120 days to rise from combustion. After 300 days it becomes retrograde. When it moves at a speed of over 46 minutes per day it is termed as Atichari. It acquires direct motion 60 days after its retrogradation.

When seen from naked eye or telescope it appears of red complexion.

2

MARS IN MYTHOLOGY

In all the four Vedas, nothing has been mentioned about Mars except the following

अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्यांऽअयम् ।

अपाऽरेताऽसिजिन्वति । । ॐ भौमाय नमः

– यजुर्वेद अ.3/मं 12

The fire of Mars is akin to head of the celestial sphere and the Earth radiates its energy to the inhabitants of Earth. May be the Rishis of our Vedic period visualized Mars as a planet deeply related to Earth and with a strong possibility of existence of life on it just like Earth.

There is a reference about Mars in 68th chapter of ‘Matsya Puran’. When Lord Shiva was angry over Daksha Prajapati’s insulting behavior, a drop of sweat from his forehead fell on earth. Earth was unable to withstand its heat. That drop of sweat pierced seven seas and seven pataals and got converted into ‘Veerbhadra’ who routed and destroyed the Yagya of Daksha Prajapati and presented himself before Shiva. Lord Shiva was highly pleased over his act and granted him status of a planet called Angaraka saying :-

अंगारक इति ख्याति गयिष्यसि धरात्मज ।

देवलोकं द्वितीयं च तव रूपं भविष्यति ।

ये च त्वां पूजभिष्यन्ति चतुर्थ्यां त्वद्दिने नराः ।

रूपमारोग्यं ऐष वर्यं तेष्वनन्तं भविष्यति ।

That is - you would be known from today onwards by the name of Angaraka and Dhratmaja planet in the Devloka. Whoever propitiates you on Chaturthi and Tuesday, you would grant him good longevity health and wealth.

According to Brahmvaivārtha Puran (2/8/29-33) in 'Varahkalpa', the God in the incarnation of Varahavtar, pulled the Earth up and stabilised in its proper orbit. The Earth developed a desire to get Varahbhagwan as her husband but Bhagwan's aura was brighter than crores of Sun and Earth was unable to withstand this 'Teja'. Varah Bhagwan realized the desire of Earth and adopted a soft and sublime form to fulfill the desire of Earth. He spent a year in the company of Earth, who subsequently gave birth to Mars.

There are various other versions available in our scriptures about the origin of Mars planet. In Karmakanda Pooja, Mars is worshipped as Kshatriya of Bhardwaj Gotra. Aries or 'Medha' is Mars' vehicle and the deity is Kartikeya, Commander of Devas and son of Lord Shiva.

2.1 Synonyms of Mars

Kuja, Bhom, Lohitang, Angaraka, Kruraksha, Kshitinandan, Dharaputra, Bhuputra, Avnisuta, Raktang, Aangiras, Skandha, Kusuta, Maheya, Medneej, Rait, Kona, Kroora, Paapi, Kshoniputra, Shadanana, Kartikeya, Subramanyam, Mangal, Aar, Vatta, Aavineya, Kshitij, Krooranetra, Krooraksha, Kuputra, Gotraputra, Kshamaputra, Bhumisunu, Maheeja, Ashadhabh etc.

2.2 Mars as Diety

As a deity, Mars is visualized as short statured, muscular, well built body, red complexion, four hands having 'Shakti, Gada' 'Varad and 'Samay Mudra', wearing red coloured attire and rosary of red flowers.

3 Significations of Mars

Mars is described as 'Senapati' or Commander of Forces and therefore signifies attributes like dare devil spirit, fearlessness, courage, aggression, boldness, combative and destructive nature. He gives determination, will power, fighting spirit and strong desire to excel and succeed in the ventures. Native of Mars Lagna or Rashi is the born leader, disciplined, passionate, adventurous, ambitions, enthusiastic and generous. A beneficial Mars can render the native to be a great pioneer, warrior, explorer or leader. On the other hand an afflicted Mars can make the native a terrorist, dacoit, unsocial element, impulsive, unruly, jealous, cruel, quarrelsome, violent and destructive person. Being lord of 8th Bhava in 'Kalpurusha' horoscope, it signifies external sex organs. Hence an afflicted Mars can turn the native into a sex maniac, adopting novel ways for sexual satisfaction without caring for his partner.

While a benefic Mars is symbol of power, vitality, energy, adventure and determination, a malefic Mars can take the native to the other extremes.

Mars is significator for muscles, skull, bone-marrow, blood, surgery, accidents, logic, constructed property, chemicals, external sex organs, uterus, prostate gland, rectum, testicles etc.

3.1 Diseases

The diseases caused by afflicted Mars pertain to inflammatory problems, ulcers, acidity, acute fevers, smallpox, measles, fistulas, piles, hemorrhages, abortions, muscular rheumatism, tetanus, blood pressure, ruptures of blood vessels, polio, and paralysis.

Mars represents summer season, rules over 'Samveda', is barren, hot and rules over fuming acids.

3.2 Products

The products represented by Mars include knife, sword, gun and other combative weapons, wine, tobacco, metallic oxides, walnut, betel nut, groundnut, ginger, spicess, mustard, garlic, pepper, red masoor dal, thorny tree and plants like lemon tree, poisonous drugs and chemicals, metals like copper and gold, animals like ram, hunting animal like wolf, tiger, dogs and birds like hawk, kite, vultures i.e. preying birds.

3.3 Aspects :

Apart from 7th, it has special and full aspects on 4th and 8th places.

3.4 Gems of Mars

Mars represents Coral (Moonga), Ruby and other red coloured stones or substitutes of coral. The natives whose ascendant lord is Mars or for whom Mars is a Yogakarak or benefic planet are advised to wear coral ring, made of gold or copper in Anamika or Ring finger.

3.5 Places indicated by Mars

Battlefield, police station, military cantonment, operation theatre, weapons storage or manufacturing units, engineering and production workshops, boilers, fire stations, abattoir, ordnance units, court rooms, secretive places in the house, etc.

3.6 Professions indicated by Mars

Risky professions like military, police, security forces, secret agents, jobs related to production, electrical power, fire, boilers, furnaces, jobs using instruments, machines like surgery, hair dresser, black smith, gold smith, tailor, thief, dacoit, terrorist, slaughter man, professions related to land (like property dealers), to poisonous matters like drugs and chemicals, criminal lawyers, management jobs, scientist, politicians etc.

3.7 A strong Mars

Mars is lord of 'Mesh' and 'Vrishchika' (i.e. Aries and Scorpio sign) rashis. Its exalted or 'uchcha' Rashi is Makar (Capricorn) and Mool Trikon rashi is Mesh. Its peak exaltation point is 28^0 in Capricorn and peak Debilitation or 'neech' point is Karka (Cancer) at 28^0 . Mars is strong when it occupies its exaltation or own sign. It is also strong when it occupies its own sign in Navamsha (D/9) and Dreshkan (D/3) divisional charts. Being a malefic planet, it gives good results when positioned in 3rd, 6th or 11th house of a horoscope.

Mars is strong at night, in Krishna Paksha and in South direction. Mars is significator of 3rd and 6th houses and gains directional strength in 10th house. It is

a male planet and is pleased when positioned in female signs i.e. even number rashis.

3.8 Natives Governed by Mars

Natives who have their ascendant or Moon rashi of Aries or Scorpio are generally fair complexioned, have short and muscular body, sharpness in their eyes, conical faces, ordinary height, beautiful teeth, curly hair, a scar or mole on the face.

They are energetic and quick decision makers, they are persons in hurry, quick movers, of sharp intellect, highly ambitious and expect results immediately, self disciplined, good managers and controllers, would like to dominate and become leaders, courageous fearless, adventurers, powerful but lack stamina to sustain for long periods, lose temperament easily, are attracted to opposite sex, progress in life with determination, self confidence and inherent talent.

4 MARS-A NATURAL MALEFIC PLANET

In Vedic Jyotish only two planets are considered as natural benefics viz. Jupiter and Venus. But natural malefic planets are five in comparison viz. Mars, Saturn, Rahu, Ketu and Sun. Mars is considered to be the most malefic planet in intensity, followed by Saturn, Rahu, Ketu and Sun being the least malefic in that order.

The remaining two planets viz. Moon and Mercury can go to any category depending upon their position. Moon is most malefic on Amavasya day when it is in close proximity to Sun. For a layman Moon is benefic from Ekadashi of Shukla Paksha to Panchami of the ensuing Krishna Paksha i.e. for 10 days in a month. Alternatively Moon is considered a benefic when its degree-wise distance from the Sun is more than 72° .

Mercury is a benefic planet when it is alone in a rashi or when it is conjunct with a natural benefic planet.

Thus Moon and Mercury are conditional benefics.

5 WHY MARS IS SINGLED OUT FOR MANGLIK DOSHA

Since Mars is the most powerful natural malefic planet, it has been picked up for the dreaded Manglik Dosha. But it should be amply clear that other malefics are also harmful like Mars though the intensity or power to do harm is lesser than Mars depending upon their chronological position among the malefics. For example Saturn is almost as good a malefic as Mars being in the second position. Saturn also possesses a separatist tendency like Rahu and Sun.

One more plausible reason is that Mars is a male planet and also represents 8th house in Kalpurusha horoscope, thus represents the external genitalia i.e. sex organs, which are vital for physical happiness out of marriage between two persons. Mars also gives a short tempered nature, a quick reaction in the heat of the moment without weighing all aspects of the situation, lacking logic and maturity and thus causing immense damage to the marital relations in seconds while it would have taken a long time to build up cordial relations among the partners.

6 NO MENTION OF MANGLIK DOSHA IN CLASSICAL BOOKS

It would be interesting to note that while many Arista Yogas have been described in our ancient classical books, there is no mention of Manglik Dosha. I have failed to find out any malefic yoga by this name or a similar name in classics viz.

Parashar Hora Shashtra,

Mansagari,

Sarawali

Uttar Kalamrita

Jatak Parijat

Jatak Bharan

Jatak Alankar

Jatak Tatvam

Vrihajjatak etc.

Therefore it seems that Manglik Dosha is of subsequent origin. Otherwise also if we refer to Ramayan, Mahabharat or Puranas, nowhere matching of charts before marriage was described as a condition for an arranged marriage, only auspicious Muhurta for marriage was given due importance.

7 TYPES OF MARRIAGES – RELEVANCE OF MATCHING

In Vedic culture 8 types of Marriages are described viz.

1. Brahma
2. Prajapatya
3. Deva
4. Arsha
5. Gandharva
6. Aasur
7. Rakshasha
8. Pishacha

The first four types of marriages involve social function where bridegroom is chosen and is invited by bride's family on an auspicious day for performance of marriage with Havan/Yagya and recitation of proper Mantras in the presence of relatives/friends of both the families. The bride would be given suitable gifts and would formally leave her parents to live with the bridegroom's family thereafter.

Gandharva marriage was a love affair marriage performed in private by bride and bridegroom only.

Aasur marriage was an arranged marriage where bride's parents would accept money or gifts as a precondition.

Rakshasha marriage was one where after winning a battle the victor would force the defeated person's ladies to marry him or when a mighty person would abduct a lady and forcibly marry her.

Pishach marriage is one where fraudulent and unfair means are adopted like blackmailing, telling a lie, threatening, abducting the lady in unconscious state etc. for marriage.

The last 3 types of marriage are illegitimate but still recognized if ultimate aim was to have progeny. This is another example of an ultra liberal Hindu culture.

The matching of horoscopes has relevance for only the first 4 types of marriages where marriage rites are witnessed and participated by members of society. The 5th type of marriage i.e. Gandharva is the name given to love marriage where the boy and girl themselves take full responsibility for a successful marriage hence no matching of horoscopes is required. Indirectly this highlights the importance of our present Karmas or deeds through which we can modify the 'karmaphal' of our previous life's karmas in the context of marital happiness.

In conclusion we can say that matching of horoscopes has relevance only for the arranged alliances.

8

ORIGIN OF MANGLIK DOSHA

Shri B. V. Raman, the well known scholar of Vedic Astrology has discussed Kuja Dosha or Manglik Dosha in his book “Muhurtha (Electional Astrology)”. He says “So far as our humble experience goes it is only in “Kerala Sastra” that mention is made of Kuja Dosha. The stanza runs thus:-

धना व्ययेवा पाताले जामित्रे च अष्टमे कुजा
स्त्रीनं भर्तुरु विना ऽ च भर्तासनं स्त्री विना ऽ नम्

This means – If Mars is in the 2nd, 12th, 4th, 7th and 8th houses of the female, death of the husband will occur; similar situation in the husband’s horoscope would cause death of wife.

In South India second house is also considered for Kuja Dosha.

The other stanzas of Manglik Dosha popularly mentioned in various books are as follows:

लग्ने व्यये च पाताले, जामित्रे चाष्टमे कुजे
भार्याभर्तृविना ऽ ाय, भर्तुः च स्त्री विना ऽ नम्

Which means if Mars is posited in 1st, 12th, 4th, 7th or 8th house in a female horoscope husband’s death will occur and if it is a male horoscope then wife would die.

There are similarly various slokas in circulation quoting various sources of Astrology literature as follows:

क लग्ने व्यये चतुर्थे च सप्तमे वा अष्टमे कुजः
भर्तारं ना ऽ ायेद् भार्या भर्ताभार्या विना ऽ येत्

- ख धने व्यये च पाताले जामित्रे चाष्टमे कुजे ।
कन्या भर्तुविनाष ाय भर्तुः य स्त्री विनाष ानम् ॥
- ग लग्ने व्यये च पाताले जामित्रे चाष्टमे कुजे ।
स्त्रीणां भर्तु विनाष ाः स्यात् पुंसां भार्या विनः यति ॥
- ड लग्ने व्यये सुखे वापि सप्तमे वा अष्टमे कुजे ।
शुभ दृग् योग हीने च पतिं हन्ति न संष ायम् ॥
- च धने व्यये च पाताले जामित्रे चाष्टमे कुजे ।
कन्या भर्तुविनाष ाय भर्तुः कन्या विनः यति ॥

As per the prevailing practice in South India, Mars position in 6 houses viz. 1st, 2nd, 4th, 7th, 8th or 12th causes Kuja Dosha.

However in North India only 5 houses are considered for Manglik Dosha viz. 1st, 4th, 7th, 8th or 12th. Thus 2nd house is not taken into reckoning.

8.1 Manglik Dosha From Lagna, Chandra & Shukra Chart

The following Sloka is quoted:

लग्नेन्दु शुक्राद् दुःस्थाने यद्यस्ति क्षिति संभवः ।
तद्दः ापाक समये दोष माहुर्मनीषणः ॥

That means if Mars is posited in a bad house from Lagna, Chandra or Shukra chart, then inauspicious results are seen during its 'dosha' period.

As per the prevailing practice in North India, Manglik Dosha is seen only from Lagna chart. The Moon & Venus charts are not considered.

Since in Ashtakoot matching prime importance is given to Moon chart, it would be more sensible to consider Manglik Dosha from Moon chart. Venus chart

is not considered in practice. It is obvious if we consider 3 charts for Manglik Dosha, hardly anybody would escape the dreaded Manglik scar.

For the purpose of our research study, we have adhered to prevailing practice in North India i.e. consider 1st, 4th, 7th, 8th and 12th houses from the Lagna chart leaving aside the Moon and Venus chart.

9 WHY THESE 5 HOUSES ARE CHOSEN FOR MARITAL HAPPINESS?

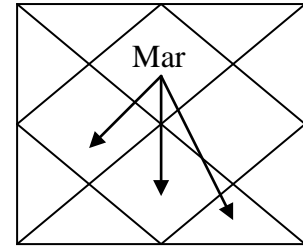
For a happy married life, Dr. Shukdev Chaturvedi, in his book “Dampatya Sukh” has highlighted the following requirements:-

1. Good Health
2. Availability of goods and items of necessity and luxury
3. Conjugal Bliss/Sex pleasure
4. Good Longevity of partners and safety from sudden obstacles, problems
5. Good purchasing power to spend on planned and non-planned

Requirements

The above mentioned requirements pertain to the 1st, 4th, 7th, 8th and 12th houses respectively of the horoscope, which can be termed as the vital houses for marital happiness. Now we can have good results of these 5 houses only when these houses are strong. For strength of a house one basic condition is that neither any malefic planet be located in that house nor the house be aspected by malefic planets. Any malefic planet would cause harm to these houses be it Mars, Saturn, Rahu, Ketu or Sun. For that matter even Mercury and Moon would also adversely affect these houses if they are malefic. The effect of Mars would cause maximum harm because it has been categorised as the most malefic planet compared to others. Therefore presence of Mars in these houses forms the Manglik Dosha.

9.1) **Mars in Lagna** – When Mars is located in Lagna it makes the native aggressive and obstinate. Through its aspects on 4th house it would create disharmony in marital relations,

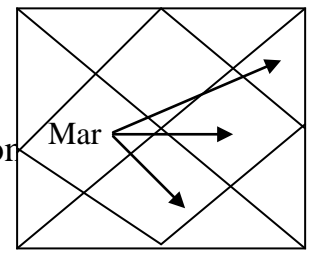


problems in acquiring property, the vehicle and other luxury goods. By its 7th aspect on 7th house, it would harm sexual happiness and cause health problems to the spouse.

Again by its 8th aspect on 8th house, it would affect the longevity of self, make the native prone to accidents, sudden problems and cause ill health to the spouse, sour relations with the in-laws.

9.2) Mars in 4th house

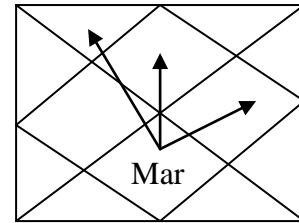
Mars in 4th house will cause bickering in relation obstacles in acquiring house, vehicle, luxury items , and be adverse for mother and father-in-law. By its 4th aspect on 7th house, conjugal bliss would be adversely affected, spouse would face health problems.



Since Mars becomes Digbali in 10th house and is strong and beneficial in 11th house as a natural malefic, my view is that its aspect on 10th and 11th house should largely be beneficial for the job and income and be harmful only for health and relations.

9.3) Mars in 7th house

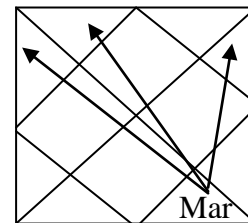
By its presence in 7th house, Mars would harm the physical pleasure derived



from marital relations. Its 4th aspect on 10th should be good for the profession or business but bad for the health of parents. Its aspect on Lagna would make the native unnecessarily aggressive, cause injury or diseases of the forehead. The 8th aspect on 2nd house would cause unpleasant relations with the family members, separation from family, ill health to the spouse, spoil conversational skills, cause weakness in right eye, injury to face and loss of wealth.

9.4) Mars in 8th house

Mars in 8th house is bad for longevity and for spouse's health as already discussed.

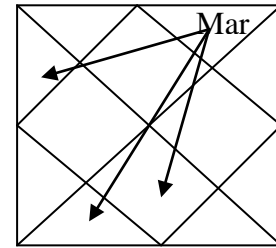


4th aspect on 11th house should broadly be beneficial for income and adverse for health and relations with elder brothers/sisters.

7th aspect on 2nd house will be bad as already discussed. However its 8th aspect on 3rd house should give success to the efforts and adventures made by the native, though not good for longevity and relations with younger brothers/sisters.

9.5) **Mars in 12th house**

Mars in 12th will cause excessive and wasteful expenditure and harm bed pleasure.



Its 4th aspect on 3rd house should be largely beneficial. Similarly

its 7th aspect on 6th would give upper hand over opponents or in competitions. The 8th aspect on 7th house would spoil relations with the spouse and adversely affect health of both self and spouse.

10 FACTORS THAT ARE MORE IMPORTANT THAN MANGLIK DOSHA

The results indicated above are based upon the natural maleficence of Mars but it does not indicate the more important phenomenon of Mars as the lord of good or bad houses of a horoscope, or the 'rashis' occupied by Mars in these 5 houses, or the inherent strength of the horoscope, or the aspects upon or conjunctions of other planets with Mars. All these conditions would significantly change the results of Mars. Moreover results can never be complete without taking into consideration the prevailing Dashas and Antardashas of planets and the Transitory effects at a particular time. Moreover if 7th house, its lord and Karak are strong then Manglik Dosh effects are virtually nullified and a good married life is ensured.

As a result, the effects of Manglik Dosh vary widely from horoscope to horoscope, from highly beneficial to highly harmful. In my view, in Vimshottari Dasha system 70 to 75% results of a planet pertain to its lordship over good or bad houses and only 25 to 30% as a natural benefic or malefic planet.

Therefore if Mars happens to be the lord of Trika houses (3,6,11) its malefic powers are boosted and it becomes much more harmful.

On the otherhand, if Mars happens to be Lagnesh or when its both the Rashis fall in good houses and it becomes Yogakarak planet (ascendant Cancer or Leo), then its beneficence is much more and maleficence only marginal.

11 CANCELLATION OF MANGLIK DOSHA

Our ancient scholars, who propounded Manglik Dosha were very harsh when telling about its ill effects viz. Manglik girl would cause death to the husband and vice versa but they were equally liberal while telling the antidotes or combinations which results in cancellation of the fearsome Manglik Dosha. Unfortunately these are never given due importance and a majority of the astrologers create unnecessary fear or stigma on the Manglik person. Generally the only remedy they cite is that a Manglik person should compulsorily marry only a Manglik boy or girl otherwise tragedy would strike the non-Manglik partner. This is just one way of cancellation of Manglik Dosha but they are scores of other combinations obtaining in the Manglik horoscope or the partner's horoscope, that stave off the bad effects of Mars. Moreover this Dosha is only one factor that is detrimental to the marital bliss. There are many more other important factors as described in the previous title. An attempt has been made to cite the many shlokas available and in circulation specifying the conditions for cancellation of Manglik Dosha.

11-1 सप्तमे यदा सौरिर्लग्ने वापि चतुर्थके

अष्टमे द्वादशे चैव तदा भौमो न दोषकृतः

If one partner is Manglik due to placement of Mars in one of 1st, 7th, 4th, 8th and 12th houses and other partner's horoscope has Saturn in any of these houses then Manglik Dosha is cancelled.

11.2- दोषकारी कुजो यस्य बलीचे दुक्त दोषकृत्

दुर्बलः शुभ दृष्टोवा सूर्येणस्मऽगतो पिवा

Mars would cause maleficance only when it is situated in bad houses in strong position. Otherwise when it is weak or combust with Sun or aspected by benefic planets, it would not be an effective malefic.

11-3-वाचस्पतो नवम पंचम केन्द्रे संस्थे जातांऽगंना

भवति पूर्ण विभूति युक्ता

साध्वी सुपुत्र जननी सुखिनी गुणाद्भया सप्ताष्टक

यदि भवेद शुभ ग्रहोऽपि

If Mars is posited in 1,2,4,7,8 or 12th house in a female's horoscope and simultaneously auspicious Jupiter is placed in Kendra or Trikona (1,4,7,10,5 or 9th house), then the female is not only spared off Manglik dosha but she would also be very talented, very fortunate, shall enjoy all sorts of luxuries and give birth to a good son.

11-4-चर राशि गते भौमे चतुरष्ट व्यये धने

लग्ने पाप विनाऽस्स्यात् शेषे पाप निःशेषतः

If Mars is placed in a Char Rashi (1,4,7,10) in 4th, 8th, 12th 2nd or 1st house, its maleficence is nullified.

11-5-चतुर्थे कुज दोषस्यात् तुला वृषभयोर्विना

पाताले भौम दोषस्तु मेष वृषि चकयोर्विना

In 4th house if Mars is placed in its own or in Venus's Rashi, it does not create Manglik Dosha or in other words a 4th house Mars for Lagna Cancer, Leo, Capricorn or Aquarius does not produce Manglik Dosha.

11.6 न मंगली मंगल राहू योगे न मंगली चन्द्र भृगु द्वितीये

न मंगली केन्द्र गते च राहु न मंगली पञ्चम यतियस्य जीव

When Mars is conjunct with Rahu

Or

When Moon and Venus are placed in 2nd house

Or

When Rahu is placed in Kendra (1,4,7,10)

Or

When Mars is aspected by Jupiter,

then Manglik Dosha gets cancelled.

11.7 उक्त स्थानेषु चन्द्राच्च गणयेत् पापखेचरान्

पापाधिक्ये वरे श्रेष्ठ विवाहं प्रवदेद् बुधः

Count the number of malefic planets placed in 1, 4, 7, 8 and 12th from Lagna and Moon, if their number is more in the male chart compared to the female chart, then married life shall be excellent.

11.8 व्यये कुज दोषस्यात् कन्या मिथुनयोर्विना

द्वादशे भौम दोषस्तु वृष धौलिकयोर्विना

If Mars is placed in 12th house in the sign of either Mercury or Venus (3, 6, 2, 7) then Manglik Dosha gets cancelled. In other words 12th house Mars for ascendent Gemini, Cancer, Libra or Scorpio does not create Manglik Dosha.

11.9 भौम स्थितेषु यदि केन्द्रकोण तद्दोषनाशः ।

प्रवदन्ति सन्तः ।

If the sign lord of Mars is located in a Kendra or Trikona position from either Lagna or Moon, then Manglik Dosha is cancelled.

11.10 सबले गुरौ भृगौ वा लग्ने धूनेऽपि वाऽथवा भौमे ।

सक्रिणो नीचारिगृहे वार्कस्थेपि वा न कुज दोषः ।

If a strong Jupiter or Venus is placed in Lagna or 7th house

Or

Mars is Retrograde or in Neech rashi (debilitated) or is placed in enemy sign and weak in strength, then Kuja or Manglik Dosha is cancelled.

11.11 पंचक स्थानगे भौमे लग्नेन्दु गुरु संस्थिते ।

बुधे स्थिते न दोषोऽस्ति दृष्टं दोष न चिन्तयेत् ।

If Mars is placed in one of the 5 houses (1,4,7,8,12) in conjunction with Moon, or Jupiter or Mercury or is aspected by any of these planets, then Manglik Dosha need not be thought of.

11.12 स्वक्षेत्रे उच्च राशि । स्थिते उच्चाः ऽं स्वां । गोऽपि वा ।

अंगारको न दोषस्स्यात् कर्क्यां सिंहे न दोषभाक् ।

If Mars occupies its own or exalted Rashi, or its own or exalted Navamsha or occupies Cancer or Leo sign then Manglik Dosha is nullified.

11.13 चतुस्सप्तमगे भौमे मेष कर्क्यालि नक्रगे

यदा रा० गौ शुभं प्रोक्तं कुज दोषो न विद्यते

If Mars is placed in 4th or 7th house in Aries, Cancer, Scorpio or Capricorn sign, then it is in auspicious position and does not create Kuja Dosha.

11.14 अर्केन्दु क्षेत्र जातानां कुज दोषो न विद्यते

स्वोच्छ मित्रम् जातानां तत् दोषं न भवेत्किल

When Mars is placed in its friendly sign Leo or Cancer or occupies its own signs Aries or Scorpio or its exalted sign Capricorn, then Manglik Dosha is automatically cancelled.

11.15 बुधा० युक्तेप्यथवा निरीक्षते तददोष

नाशं प्रवदन्ति सन्तः

If Mars is conjunct with or is aspected by Mercury, then Manglik Dosha is destructed.

11-16- भौम तुल्यो यदा भौमो पापो वा तादृ० गो भवेत्

वर बध्वोर्मिथस्तत्र भौम दोषो न विद्यते

It in both the horoscopes of male and female, Mars is placed in any one of the designated houses (viz. 1,4,7,8,12), then Manglik Dosha is nullified.

11-17 अष्टमे भौम दोषस्तु धनु मीन द्वयोर्विना ।

अष्टमे कुज दोषस्यात् कर्कट मकरयोर्विना ।

In 8th house, if Mars is placed in the sign of Jupiter (9, 12) or in its debilitated or exalted sign (4, 10) then there is no Manglik Dosha. In other words for ascendant sign Taurus, Gemini, Leo and Sagittarius, 8th house Mars does not cause Manglik Dosha.

11-18- गुरु मंगल संयोगे भौमे दोषो न विद्यते ।

In Mars and Jupiter are conjunct (in 1, 4, 7, 8 or 12th house) then Manglik Dosha gets cancelled.

11-19- चन्द्र केन्द्र गते वाति तस्य दोषो न मंगली ।

If Moon is positioned in a Kendra house (1, 4, 7, 10) then there will not be Manglik Dosha.

The cancellation factors are scattered in various books available on the subject and an attempt has been made here to list hereunder some more prevalent combinations resulting in cancellation of Manglik Dosha :-

11-20. When 7th lord is strong.

11-21. Karak for 7th house (i.e. Venus for male and Jupiter for female) is placed in auspicious house and under benefic influence.

11-22. Moon in constellations of Ketu viz. Ashwini, Magha or Mool.

11-23. Mars forming Ruchak Panchmahapurush yoga (i.e. in its own or exalted sign in Kendra).

- 11-24. When Mars is Yogakarak planet i.e. in Cancer and Leo ascendant horoscope.
- 11-25. When Mars is the Lagna lord i.e. in Aries or Scorpio ascendant.
- 11-26. When 7th house is occupied by Jupiter in its own or exalted sign (9,12, or 4)
- 11-27. When Venus is in own sign (2, 7) in 7th.
- 11-28. When Rahu is in Kendra (1,4,7,10) or in 6th house.
- 11-29. When Rashi occupied by Moon in female horoscope is the same that is occupied by Mars in the male horoscope.
- 11-30. When auspicious planets are located in Kendra (1,4,7,10) and Trikona (5,9) and malefic planets in Trishaday house (3,6,11).
- 11-31. When Mars is conjunct with Moon, specially in 2nd house.
- 11-32. When 2nd and 7th houses are occupied by strong auspicious planets.
- 11-33. When Lagna is occupied by an auspicious planet in own/exalted sign.
- 11-34. When any of the Manglik houses is occupied by a strong Venus.
- 11-35. When Venus is in 6th or 12th house in its own or exalted sign (2,7,12).
- 11-36. When Moon Rashi lords are mutual friends and score in Ashtakoot Guna Milan is 30 or more points.
- 11-37. Rahu is in 10th and Saturn in 11th house or when Mars is aspected by Saturn or Rahu.

12 PUBLIC PERCEPTIONS ABOUT MANGLIK DOSHA

Manglik Dosha is considered as a big bottle neck for the purpose of marriage. If the boy is Manglik, it is still tolerable especially in North India because ours is a male dominated society. But for a girl to be Manglik, it amounts to be a blot on her fortune. Parents feel it would be quite difficult to find a suitable match for the girl. The choice is restricted because now only the Manglik boys can be considered for the purpose of alliance. A non-Manglik boy is automatically ruled out as a probable match.

Another popular belief that prevails in the society is that the marriage of a Manglik person is always delayed and can take place only when a normal marriageable age is over, which for a girl is generally 28 years and for a boy 30 years as per the popular perception.

Another popular perception is that the ill effects of a Manglik-Dosha are applicable only upto 28 years and thereafter the person can be considered as a non-Manglik person. Thus there will not be any hindrance to marriage after 28 years.

The biggest fear about Manglik Dosha is that the Manglik person would cause severe health problems to the opposite partner which can also culminate into death of the partner. That is why it is so serious an issue.

Majority of the parents know only one solution of Manglik Dosha that is - choose a Manglik counterpart only. That there are many other ways for cancellation of Manglik Dosha, is not known to them. Even a majority of astrologers who do not possess requisite qualifications in the subject, are not aware

of the many conditions described by the scholars for cancellation of this Dosha. Therefore the semi-literate astrologers also suggest only one solution that a Manglik person be married to another Manglik person.

Another public perception is that a Manglik Dosha can not be fully nullified by any combination though its effects can be diluted.

12.1 Increasing Popularity Of Match Making Consultation

Till about a decade back, hardly 20% of the Hindu parents would visit an astrologer for proper match making exercise, the rest 80% would either avoid consultation or go in for a simple system based upon Ashtakoot Guna Milan where the marks secured should be 50% or more for a successful marriage, at the same time ensuring that a Manglik person be married to a Manglik only and non-Manglik with a non-Manglik only.

Now thanks to hundreds of national and regional TV channels, there is hardly any time when some of them are not showing a programme on astrology or an allied subject specially in non-peak hour time. So more and more people are looking up to astrology as a solution provider to their day to day problems. Now a majority of parents go for match making exercise before finalising an alliance. Marriage is a sensitive issue. In urban/metro cities both husband and wife are earning members. Male domination in marital relations is getting eroded. The equality factor has given rise to ego problems and tensions in married life are increasing day by day in proportion to economic boom. Insecurity in marriage is on the rise. So not only parents but the boys and girls are also equally serious for a successful marriage. Match making consultation is also rising. Now the ratio is reversed. 80% of Hindu population would like to go for astrological consultation before fixing of marriage.

Therefore under these circumstances it is imperative to find out the ground reality of the match making principles. Whether marrying a Manglik to another

Manglik person and scoring 18 or more out of 36 Gunas, is enough to ensure a successful married life or should we go in deep and apply more important and suitable parameters propounded by our Rishis for matching of horoscopes.

13 OBJECTIVES OF THE RESEARCH STUDY

I feel matching of horoscopes is a very serious issue. On the recommendation of an astrologer depends the alliance between two persons. A 'Yes' can bind two souls together and 'No' can break an otherwise good proposal.

The emphasis of the study is on Manglik Dosha. Whether we can ensure success of the marriage by matching a Manglik with another Manglik ?

Whether marriage of Manglik person with a non-Manglik would spell disaster and marriage would fail ? Whether the non-Manglik partner would face threat of death and fall seriously ill ?

Whether a Manglik person's marriage is always delayed beyond normally acceptable age parameters for a boy or a girl ?

Whether marriage between two non-Manglik persons would always be successful?

The Survey Format

A copy of the format is given here. The format can be filled in by either husband or wife. For preparation for the horoscope full particulars of both the partners are required.

13.1

SURVEY FORMAT

• Details	Self	Spouse
• Name		
• Date of Birth		
• Time of Birth		
• Place of Birth		

- Date of Marriage:
- Married Life (Tick \sqrt the Column):

Excellent	Good	Average	Below Average	Bad

- Children

	Number	Year of birth
Male		
Female		

- Major Disease or Operation

	Name of Disease/Operation	Year	Cured (Yes/No)	Continuing (Yes/No)
Self				
Spouse				
Children				

- Any other vital information (accident, divorce, death etc.)

Place :

Date :

Signature

Name :

Address

Tele/Mob.:

For quality of marriage life, 5 options are given as under:-

1. Excellent
2. Good
3. Average
4. Below Average
5. Bad

Date or year of marriage is required so as to find out whether marriage was solemnized timely or late.

There is a column asking for serious illness or major operation suffered by any of the partners. This would give us the information whether a non-Manglik partner has suffered

Another column asks for information on birth of children. This will be used in further studies based upon Ashtakoot Guna Milan.

The format can be filled up by husband or wife, or by a known astrologer giving his reference and contact number since he/she would be knowing about the couple's married life.

The survey was conducted during July and August, 2010.

14

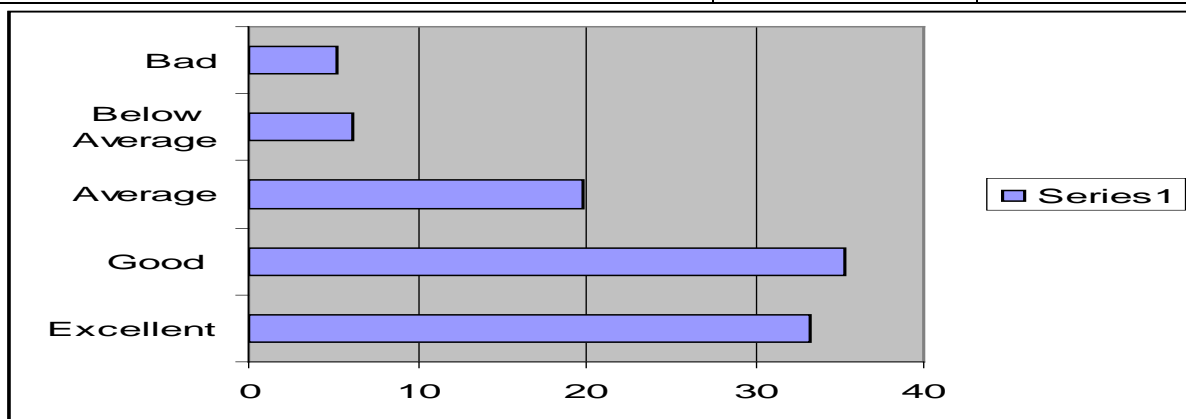
RESULTS OF THE SURVEY

	No.	Percent
(a) Total number of married couples	: 200	100
(b) Out of (a) where both were Non-Manglik	: 65	32.50
(c) Out of (a) where both were Manglik	: 39	19.50
(d) Out of (a) where one Manglik and other Non-Manglik	: 96	48.00

14.I. Quality of Married Life

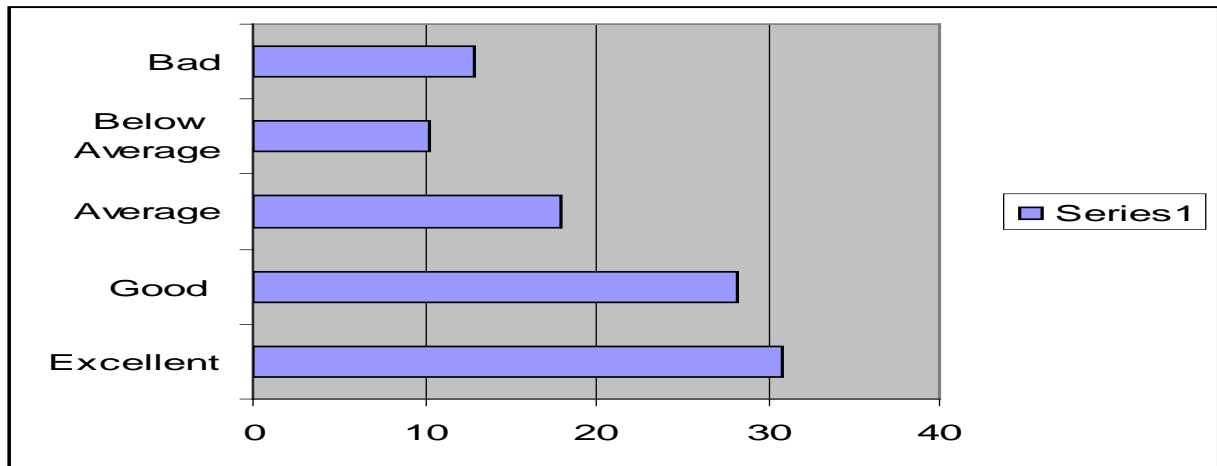
14.1.1 One Manglik, the other Non-Manglik

Category	No.	Percent
Excellent	32	33.33
Good	34	35.42
Average	19	19.79
Below Average	6	6.25
Bad	5	5.21
Total	96	100.00



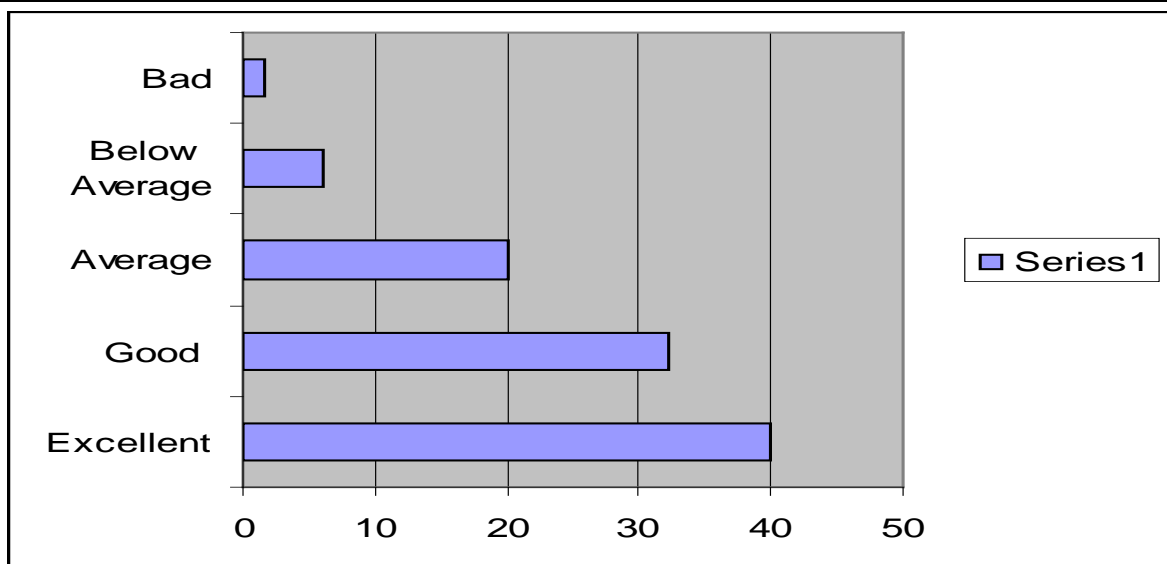
14.1.2 Both are Manglik

Category	No.	Percent
Excellent	12	30.77
Good	11	28.20
Average	7	17.95
Below Average	4	10.26
Bad	5	12.82
Total	39	100.00



14.1.3 Where both are Non-Manglik

Category	No.	Percent
Excellent	26	40.00
Good	21	32.31
Average	13	20.00
Below Average	4	6.15
Bad	1	1.54
Total	39	100.00



14.1.4 **Comments:**

14.1.4.1 **Where One is Manglik, other is Non Manglik**

Contrary to the general public perception as well as astrologers view 68.75% of the married couples are having Excellent or Good marital life and coupled with Average 19.79% , the overall percentage of successful married life comes to 78.54%.

Only 11.46% couples are leading Below Average or Bad married life.

This clearly shows that marriage of a Manglik with a Non-Manglik is not a curse at all. Being Manglik is only a Minor factor in determining the quality of married life.

14.1.4.2 **Where both are Manglik**

The percentage of couples leading an Excellent or Good life is 58.97%. With Average 17.95%, the total for successful married life moves upto 76.92%. But the Below Average 10.26% and Bad 12.82% totalling 23.08% proves that marrying a Manglik with a Manglik does not guarantee a successful marriage. There are many other vital factors that determine a successful marital life.

14.1.4.3 **Where Both are Non-Manglik**

Totalling Excellent 40.00%, Good 32.31%, and Average 20.00%, the overall percentage of successful married life comes to 92.31%.

Again the percentage of unsuccessful married couples comprises of Below Average 6.15% and Bad 1.54%, totaling 7.69%.

There is not an absolute guarantee that Non-Mangliks would always have a successful married life.

14.1.5 Consolidated Analysis For The 3 Categories

Quality of Married Life	Both Non-Manglik		Both Manglik		One Manglik	
	No.	%	No.	%	No.	%
Excellent	26	40.00	12	30.77	32	33.33
Good	21	32.31	11	28.20	34	35.42
Average	13	20.00	7	17.95	19	19.79
Below Average	4	6.15	4	10.26	6	6.25
Bad	1	1.54	5	12.82	5	5.21
Total	65	100.00	39	100.00	96	100.00

It is very much apparent from the above that Manglik factor is not very significant in determining the success of married life because in all the 3 categories a good majority of couples are leading a contented and happy life. If we combine the Excellent, Good and Average, the Non-Manglik category is certainly leading at 92.31%, followed by One Manglik partner category at 88.54% and Both Manglik partners category at 76.92%.

It is again interesting to note that pairing a Manglik with another Manglik partner is less workable in actual life compared to marriage of a Manglik with a Non-Manglik partner where the success rate is about 12% higher. This is quite contrary to the widely prevalent belief in the society that a Manglik person must be married with a Manglik person only.

Hence in my view one should look for more subtle and important factors in the horoscope for success or failure of marriage instead of relying on Manglik factor alone.

14.2 Age of Marriage

It is generally believed that delay occurs in the marriage of a Manglik person. Therefore in the Survey Format the date of marriage was also asked for confirming this belief. That leads us to the question as to what is normal age for marriage of a boy or girl. Based upon my personal experience and keeping in view that the surveyed couples are residing in Delhi and NCR area, the following assumptions are made:-

Normal age of marriage of a Female : 22 to 28 years

Normal age of a Male : 24 to 30 years

The survey results for the 3 categories are as follows:

a.	Where both are Non-Manglik	Early		Late		Normal		Total	
		No.	%age	No.	%age	No.	%age	No.	%age
		24	18.46	14	10.77	92	70.77	130	100
b.	Where both are Manglik	21	26.92	8	10.26	49	62.82	78	100
c.	Where one Manglik, other Non-Manglik								
	(i) Manglik Partner	18	18.75	6	6.25	72	75.00	96	100
	(ii) Non-Manglik Partner	16	16.67	13	13.54	67	69.79	96	100

It is evident from the results tabulated above that it is only a myth that marriage of a Manglik person is delayed. On the other hand we can note from above that under Both Manglik category delay occurred only in 10.26% cases while early marriage cases accounted for 26.92%. In “One Manglik” category only 6.25% cases are found for late marriage against 18.75% cases for early marriage(for Manglik partner).

14.3 Severe Health Problems for Non-Manglik Partner

The biggest objection in the marriage of a Manglik person to a Non-Manglik person is due to the perception based upon “shlokas” written by scholars of olden era, that it would result in the death of the non-Manglik partner. If we dilute the effect in modern era, even then the result should be severe health problem for the non-Manglik partner. In almost all the cases the Manglik Dosha is found cancelled but still the fear is so much that not only the parents but the astrologers also would not like to take any risk.

For the purpose of survey we have taken into consideration only serious diseases or operations suffered by the native that too within 10 years of marriage. This period is quite liberal otherwise 3 to 5 year period should be quite sufficient.

Let us now see the Survey findings category-wise.

Category		No. of Cases	Total No.	Percent
a.	Where both are Non-Manglik	5	130	3.84%
b.	Where both are Manglik	7	78	8.97%
c.	Where one Manglik, other Non-Manglik			
	(i) Manglik Partner	4	96	4.17%
	(ii) Non-Manglik Partner	8	96	8.33%

Now here also the results are contrary to the general perception. In “One Manglik, other Non-Manglik” category only 8.33% non-Manglik partners suffered serious diseases within 10 years of marriage as against 4.17% for their Manglik partners. This ratio otherwise in all the categories is very low, maximum being 8.97% under Both Manglik category.

No death of a Non-Manglik partner has been reported. There is only one case of death within one year of marriage which belongs to “Both Non-Manglik” category.

So the severe health problems are only rare and not because of Manglik factor alone. A deeper analysis of the horoscope is warranted.

Therefore based upon the practical life, it is a myth only that a Non-Manglik partner would die or face serious health problems if married to a Manglik partner.

15 CONCLUSION

It is amply demonstrated from analysis of the survey reports of married couples that general perceptions about Manglik Dosha do not hold good as explained above and summarized hereunder.

15.1. Quality of Married Life

Marriage of a Manglik Person to a Non-Manglik person does not necessarily spoil the married life. In fact the failure rate of marriage is double at 23% where both the partners are Manglik.

There are many more serious factors than merely being a Manglik, which contribute to a successful or failed married life.

A thorough analysis of the horoscope is warranted instead of relying on a single factor in isolation.

15.2 Delay in Marriage

It is mistaken belief that a marriage of a Manglik person is always delayed beyond normal marriage age. The fact is that minimum late marriages are reported in case of Manglik persons.

The marriage takes place when suitable Dashas are running and transit planets favour the event. Manglik factor is not important for early or late marriages.

15.3. Death or Serious Disease to Non-Manglik Partner

This is a very important revelation of the Survey. The marriage of a Manglik person with a Non-Manglik has neither caused death to any person nor the incidence of major disease/operation within 10 years of marriage is worthy of serious attention. The ratio is maximum at 8.97% where a Manglik person is married to another Manglik.

This single factor alone has been the biggest obstacle for parents. Thousands of otherwise very good alliance proposals are dropped every year because of Manglik factor alone.

It would be prudent on the part of general public and practicing astrologers in particular to seriously take note of this revelation of the survey. The astrologer should themselves conduct a similar study of their known clients. I am sure they would also arrive at the same results. And if so, they should henceforth revise their stand and should give wide publicity to the fact that marriage between a Manglik and a non-Manglik person can certainly be recommended if other factors are favourable.

15.4. Cancellation of Manglik Dosha

It would be interesting to note that in almost all the cases of a Manglik and a Non-Manglik couple, the Manglik Dosha is cancelled. Then why we are not relying on the prudence of our expert Daivagyas of olden era who propagated not only the Manglik Dosha but also simultaneously advised liberal combinations in plenty for cancellation of this Dosha.

Being Manglik should not be considered as a bad omen. If 5 houses are taken into consideration then roughly 42% of the population is Manglik and if 6 houses are considered, as in South, then 50% people are Manglik only. They are made to suffer unnecessarily on account of their Manglik tag.

Marital Bliss can not be spoiled by a single factor. Only thorough analysis of a horoscope is needed to reach to any conclusion.

PART 2

RELEVANCE OF

GUNA MILAN

SYSTEM

IN

MATCH MAKING

Part-2

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Navnamshesh Ekta or Maitri

Sada Bhakoot

Nadi Dosha

Same Rashi but Nakshatras are different

Same Nakashtra but Rashis are different

Same Nakashtra but different charan

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Both Manglik

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1 GUNA MILAN IN MATCHING OF HOROSCOPES

According to a popular saying -- "Matches are made in Heaven only marriage is solemnised on Earth". Thus it is believed that a person is destined to get a particular person as partner. When that person is found, the search for alliance ends. If that is so, what is the use of matching of horoscopes, because circumstances would be created by nature and would force you to select that destined person as the life partner. In fact, why only marriage partner, everything else is also destined based upon this theory. Then why one should make efforts to achieve and attain personal goals in life.

There are two ways to look for an answer. One is the instinct of the human being which is starkly different from animals and birds. The animals and birds always prefer to go by whatever is provided by mother nature. They do not make much effort to change the course of nature and get easily satisfied with their lot. On the other hand human nature is very inquisitive and restless. Man by nature is never satisfied with what the nature offers to him. He finds novel ways to extract more and more from mother nature and his wishes never get satisfied. So many discoveries and ever increasing number of inventions is the result of this human instinct. In spite of his massive achievements till date, man is still not satisfied and is engaged vigorously to achieve newer heights. It is another matter that he has simultaneously created many more problems along with the rapid developments.

Another reason is implicit in the Karmaphal theory. A person gets his 'Prarabhdha' or destiny at the time of his birth, based upon the Sanchit Karma in previous lives. This is reflected in his birthtime horoscope, based upon the position of planets in particular Rashis and Nakshatras. His destiny or Prarabhdha does not and can not take into account the 'Kriyaman' Karmas i.e. the Karmas or deeds to be done in this life. Of course the actions or Karmas in this life are to a great extent covered or influenced by his past karmas in previous lives but still there is ample scope to make a deviation and create a different destiny than what was projected for him originally.

Therefore despite the popular dictum that couples are made in Heaven, man would make his own efforts to identify a suitable life partner for him and rightly so.

Matching of horoscopes has been a part of Muhurta Jyotish. This subject has not been discussed in classical books like Parasher's Hora Shashtra, Saravali, Jatak Parijat, Vrihajataka Phaldeepika etc.

I feel, in Treta or Dwapar yuga matching of horoscopes was not adopted. If we refer to Ramayana, Mahabharat or Puranas of Vedic Kaal, nowhere mention of Guna Milan or the techniques for matching of horoscopes is mentioned. Only 'Shubha Muhurta' was seen for solemnising the marriage. It is in Kaliyuga only that the practice of matching was evolved and that too recently.

Originally, in Hindu Culture there was no 'Parda System'. It is only after invasions from North and West on India that Muslim culture was introduced in the country and forced conversions took place at a mammoth scale. 'Parda' System started being observed by Hindu families also. This in my opinion, should have started in 16th century onwards. Arranged marriages started taking place. Religion and caste factors became very important in marriage. Female freedom in choosing a life partner was severely curtailed.

Middleman's role became crucial in finding the match. Since direct contact between the two families was absent, recourse was gradually taken to Astrology, to find out compatibility criteria between the would be husband and wife. Scholars of

that period responded by evolving the matching principles and converted the complexities into a simple system viz. Ashta Koot or Dash Koot Milan, so that a layman could also understand the same without totally relying upon a qualified astrologer.

3 OBJECTIVES OF MATCH MACHING

Match making aims at predetermining the qualities of husband and wife so as to have an ideal marriage.

Qualities of Husband – Husband should have good health, good character, proper education, longevity, potential for good job or business and reproductive capacity. He should not be of loose character, an addict a diseased person, an impotent, a recluse or of sanyasi mentality, or a poor person.

Qualities of Wife – Similarly wife should have good health, longevity, good nature, properly educated, have fidelity and be capable of bearing children. She should not be of immoral character, deceased and short of longevity etc.

From the horoscopes of would be husband and wife, an astrologer finds out the nature, character and potential of the persons and has to ensure that compatibility or matching is of high order and once married, their marital life shall be a happy one.

4 REASONS FOR FAILURE OF MATCH MAKING EXERCISE

If the accuracy of the horoscopes of the boy and the girl is not ensured, one can not blame the science of Astrology for any unpleasant events taking place after the marriage.

The following lacunae are found to be common:-

4.1 Time of Birth is approximate

Sometimes due to carelessness of the parents and sometimes due to lack of expertise of the astrologer, the horoscope is prepared wrongly. In olden days when the parents themselves were illiterate and the delivery was performed in homes by village nurse, nobody bothered about accuracy of birth time. Even there was confusion about the date of delivery itself. Even if the date and time was properly recorded, sometimes the village astrologer made some mistakes in calculations because computers were absent in those days and there was ample scope for making calculation mistakes by astrologers using Panchang.

4.2 Deliberate act of making wrong but suitable horoscope

When parents learn that their daughter is Manglik or there are some malefic yogas in the horoscope like widowhood or more than one marriage, then out of fear and anxiety for their daughter's marriage, they would give wrong

date and/or time to ensure the horoscope made on this basis would be found suitable and score high points when matched with the horoscope of the boy.

4.3 **Matching based upon the ‘Namakshar Rashi’**

Either in the absence of birth time and date of the boy and girl or deliberately when the actual horoscopes do not match, the parents may insist or the so called astrologer would go in for matching based upon the Rashis of the boy and girl indicated by their popular names. This amounts to mockery of Astrology since there is no provision to match the horoscopes based upon the Rashis and Nakshatra Charan indicated by first letter of their popular names.

Sometimes the name of the girl is also changed to make adjustment in the matching process. Now this is nothing but cheating with Astrology.

4.4 **Incompetence of the Astrologer**

When the horoscopes are accurately made, sometimes the concerned astrologer is not competent and qualified to do justice with the match making exercise. People generally think that any Pandit doing Havan, Katha, Vivah or other Sanskar under “Karmakand Vidhi” is an astrologer. Similarly they may entrust the job to their Guruji who is holding “Satsang sessions” for his disciples. Even without the proper knowledge of Astrology, they would give their advice, which obviously has nothing to do with Astrology.

4.5 Self made Astrologers

Now-a-days with easy availability of astrology softwares and computers, the parents or boys and girls themselves find out on computer whether they are Manglik and how many marks are obtained under Guna Milan System. If Guna number is 18 plus, Non-Manglik is matched with a Non-Manglik and a Manglik is matched with a Manglik, and the marriage is finalised. So why to consult an astrologer for such a simple procedure. They are also not to blame because they have seen astrologers doing the same thing. We all know a good majority of persons engaged in the pious profession of astrology are not educated and qualified professionals. How can their opinion be relied upon?

Matching of horoscopes is a serious matter. Astrologer's considered opinion is vital. It can make or mar the lives of two individuals. Therefore such advice must be sought from knowledgeable professionals only.

5

WHAT IS MELAPAK?

Melapak is the system of matching the compatibility between two persons, intending to marry, on the basis of their horoscopes and birth constellation . It is presumed that if these persons have similar nature and similar traits, they will have liking for each other. Else if they complement each other's weaknesses and depend on each other, they will have a good company lasting for a long time. Therefore in Melapak system, we take resource to Astrology to find out similarity of thinking and complementarity of each other's strengths and weaknesses. These two persons may or may not be acquainted with each other.

5.1 Importance of Melapak in modern age

In previous days when movement was restricted due to lack of infrastructure, lack of mechanized transport, sparsely populated areas etc., people were settled around a small area and it was not very difficult to find out a suitable match from the same caste but different Gotra, directly or through some common contact. In north India and in fact the whole of India barring southern states, same Gotra marriages are prohibited. Both the father as well as mother's Gotra has to be different for boy as well as girl. But in present age things have changed drastically. Inter caste marriages are increasingly becoming acceptable by society. Even inter-religious marriages though not yet common, yet are rising steadily. Till a few decades back, women were confined to homes, their education was not

considered important. But now girls are outperforming boys in education, they are giving hard competition to the boys in the job market and have gradually intruded into the 'men only' jobs territory like police, military and top administration jobs. The borders have expanded. A good number of Indians have gone abroad to various countries and settled there. Marriage with foreigners is no more shocking with expanded territories, easy connectivity through mobile phones, T.V., internet, cheap air travel etc. Foreign culture is also merged with Indian traditions and cases of divorce are increasing steeply. Profession or career is now more important than marriage even for women also. Marriages are taking place between unknown persons through medium of internet, there being no common contacts. One has to rely on the particulars furnished by the other party. Rifts, strifes, distance between husband and wife are quite common and rate of failure of marriage is on the rise. Whether young persons or their parents, everyone is worried about success of marriage. Ego has become a major factor in breaking of marriage.

This scenario has again brought back the matching of horoscopes into focus. Everyone wants to be doubly sure about success of marriage specially when the families of the boy and the girl are not known to each other. Melapak has now become very important to judge the compatibility between the two persons.

5.2 Two types of Melapak

There are technically two types of Melapak viz.

- (1) Nakshatra Melapak
- (2) Graha Melapak

Nakshatra Melapak is an elaborate system to find out the similarities of nature and character between two persons.

Graha Melapak involves the impact of planets in each other's horoscopes to judge the complementary components or interdependence.

While Graha Melapak is left to the discretion of the astrologer (since there is no specific method advised for the purpose of marriage), there is a specific and elaborate system under Nakshatra Melapak which is simple in application.

6 NAKSHATRA MELAPAK OR ASHTAKOOT MILAN

Ashtakoot Milan is the most popular method in north India. In South India Dashkoot Milan ,which is a more comprehensive system, is in vogue. Here we are restricting ourselves to Ashtakoot Guna Milan system.

The matching is based upon natal Moon positions of the boy and girl. Lagna is not given importance in Nakshatra Melalpak. Since marriage is directly concerned with the mind whose significator is Moon, hence Moon chart is the base for matching of horoscopes.

Eight factors are considered as given below :

- 1. Varna**
- 2. Vashya**
- 3. Tara**
- 4. Yoni**
- 5. Graha Matri**
- 6. Gana**
- 7. Bhakoot**
- 8. Nadi**

The above factors are in increasing order of importance and accorded values or Gunas also in the same order. One mark or Guna is allotted to Varna, 2 to Vashya, 3 to Tara and so on upto 8 to Nadi factor. Thus total number of Gunas are

$$1+2+3+4+5+6+7+8 = 36$$

Gunas or Marks are allotted to the couple factor wise and then totalled.

Thus a couple can score maximum upto 36 marks.

6.1. **Varna**

The Rashis of the Boy and the Girl is decided from their respective Birth Nakshatras and the Nakshatra charan or pada. For example

Mesh/Aries Rashi	:	Ashwini	-	4
		Bharani	-	4
		Krittika	-	1
Vrish/Taurus Rashi	:	Krittika	-	3
		Rohini	-	4
		Mrigshira	-	2
Mithun/Gemini Rashi	:	Mrigshira	-	2
		Ardra	-	4
		Punarvasu	-	3
Karka/Cancer Rashi	:	Punarvasu	-	1
		Pushya	-	4
		Ashlesha	-	4
Singh/Leo Rashi	:	Magha	-	4
		P.Phalguni	-	4
		U. Phalguni	-	1
Kanya/Virgo Rashi	:	U. Phalguni	-	3

		Hasta	-	4
		Chitra	-	2
Tula/Libra Rashi	:	Chitra	-	2
		Swati	-	4
		Vishakha	-	3
Vrishchik/Scorpio Rashi	:	Vishakha	-	1
		Anuradha	-	4
		Jayeshtha	-	4
Dhanu/Sagittarius Rashi	:	Mool	-	4
		P. Shada	-	4
		U. Shada	-	1
Makar/Capricorn Rashi	:	U. Shada	-	3
		Shravan	-	4
		Dhanishtha	-	2
Kumbh/Aquarius Rashi	:	Dhanishtha	-	2
		Shatbhisha	-	4
		P.Bhadrapad-		1
Meena/Pisces Rashi	:	P.Bhadrapad-		1
		U.Bhadrapad-		4
		Rewati	-	4

Rashis are further divided into 4 groups:-

Varna →	Kshtriya	Vaishya	Shudra	Brahaman
Rashi →	1. Mesh	2. Vrisha	3. Mithun	4. Karka
	5. Singh	6. Kanya	7. Tula	8. Vrishchik
	9. Dhanu	10. Makar	11.Kumbh	12. Meena

6.1.1 Rules for matching

Brahaman Varna is supposed to be of the first order, followed by Kshatriya, Vaishya and Shudra. Varna of bridegroom should be superior or same as of the bride for scoring one point or Guna. Where Varna of bride is superior, no point is given.

The following Table can be referred to for allotting points under Varna category .

6.1.2 Varna Matching Table

Bride \ Bride-groom	Brahaman 4,8,12	Kshatriya 1,5,9	Vaishya 2,6,10	Shudra 3,7,11
Brahman 4,8,12	1	0	0	0
Kshatriya 1,5,9	1	1	0	0
Vaishya 2,6,10	1	1	1	0
Shudra 3,7,11	1	1	1	1

Varna represents the working attitude and capacity. The bridegroom's capacity needs to be higher than that of the bride for smooth running of the family.

6.2. **Vashya**

Vashya implies within control. This Koot considers the nature of various zodiac signs to find out which sign can control which other sign.

The signs or Rashis are divided into 5 groups viz.

1. Dwipad (Human) - 3,6,7,9 (0⁰-15⁰), 11
2. Chatuspad (Quadruped) - 1,2,9 (15⁰-30⁰), 10(0⁰-15⁰)
3. Jalachar (Watery) - 4,10 (15⁰-30⁰),12
4. Vanchar (Leo) - 5
5. Keet (Scorpio) - 8

6.2.1 **Rules of Matching**

Full two points are given if the bride and bridegroom belong to the same group. Where bride's rashi is Vashya (controllable) to bridegroom's rashi, one point is given. Where bride's rashi is Bhakshya (eatable) to bridegroom's rashi, ½ point is given.

Vashya and Bhakshay consideration is decided on the basis of the nature of signs. For example human or Dwipad signs can control all other signs except Leo, and for them Jalachar signs are Bhakshya.

6.2.2 Vashya Matching Table

Bridegroom → Bride's Sign ↓	Dwipad	Chatuspad	Jalachar	Vanchar	Keet
Dwipad	2	0	0	½	0
Chatuspad	1	2	1	½	1
Jalachar	½	1	2	1	1
Vanchar	0	0	0	2	0
Keet	1	1	1	0	2

6.3. Tara

Tara are of 9 types viz.

- **Jamna**
- **Sampat**
- **Vipat**
- **Kshem**
- **Pratyari**
- **Sadhak**
- **Vadha**
- **Mitra**
- **Atimitra**

The 3rd Tara Vipat, 5th Pratyari and 7th Vadha are inauspicious. Tara contains maximum 3 points or Gunas.

6.3.1 Rules of Matching

- Count from bridegroom's Nakshatra to bride's Nakshatra and divide it by 9, if the remainder is 3, 5 or 7 then Tara is malefic, otherwise benefic. 1 ½ point is given for benefic Tara and nil point for malefic Tara.
- Similarly count from bride's Nakshatra to bridegroom's Nakshatra and divide it by 9, find out the remainder. If it is 3, 5 or 7 no point is given otherwise 1 ½ point is given.
- If on both counting, benefic Tara is obtained, full 3 points are given. For one benefic Tara 1 ½ point is given and for both malefic Tara, no point is given.

6.3.2 Table for Tara Matching

Bride groom →	Janma	Sampat	Vipat	Kshem	Pratyari	Sadhak	Vadha	Mitra	Atimitra
Bride ↓									
Janma	3	3	1 ½	3	1 ½	3	1 ½	3	3
Sampat	3	3	1 ½	3	1 ½	3	1 ½	3	3
Vipat	1 ½	1 ½	0	1 ½	0	1 ½	0	1 ½	1 ½
Kshem	3	3	1 ½	3	1 ½	3	1 ½	3	3
Pratyari	1 ½	1 ½	0	1 ½	0	1 ½	0	1 ½	1 ½
Sadhak	3	3	1 ½	3	1 ½	3	1 ½	3	3
Vadha	1 ½	1 ½	0	1 ½	0	1 ½	0	1 ½	1 ½
Mitra	3	3	1 ½	3	1 ½	3	1 ½	3	3
Atimitra	3	3	1 ½	3	1 ½	3	1 ½	3	3

6.4. Yoni

There are 14 yonis based upon 28 Nakshatras. The extra Nakshatra is Abhijit which falls in 4th Charan of Uttar Shada Nakshatra. Two Nakshatra represent one Yoni. Yonis of bride and bridegroom should not be inimical to each other. The yonis allotted to different Nakshatras and their bitter enemy or inimical yonis are as per the Table below:

6.4.1

Nakshatra & Yoni

Sl.No.	Nakshatra	Yoni	Bitter or Highly Inimical (Shatru) Yoni
1.	Ashwini, Shatbhisha	Ashwa (Horse)	Mahish (Buffalo)
2.	Swati, Hasta	Mahish	Ashwa
3.	Dhanishta, P.Bhadrapad	Singh (Lion)	Gaja (Elephant)
4.	Bharni, Revati	Gaja	Singh
5.	Pushya, Krittika	Mesh (Ram)	Vanar (Monkey)
6.	Shravan, P.Shada	Vanar	Mesh
7.	U.Shada, Abhijit	Nakul	Sarpa (Serpent)
8.	Rohini, Mrigshira	Sarpa	Nakul
9.	Jyeshtha, Anuradha	Mriga	Shwan
10.	Mool, Ardra	Shwan	Mriga
11.	Punarvasu, Ashlesha	Marjara (Cat)	Mushak (Rat)
12.	Magha, P.Phalguni	Mushak	Marjara
13.	Vishakha, Chitra	Vyaghra (Tiger)	Gau (Cow)
14.	U. Bhadra, U. Phalguni	Gau	Vyaghra

6.4.2 **Rules for Matching**

- If yonis are Same - 4 points given
- If yonis are Friendly - 3 points given
- If yonis are Neutral - 2 points given
- If yonis are Inimical - 1 point given
- If yonis are Highly inimical - 0 point given

6.4.3

Table for Yoni Matching

Bride \ Bride-groom	Ashwa	Gaja	Mesh	Sarpa	Shwan	Marjara	Mushak	Gau	Mahish	Vyaghra	Mriga	Vanar	Nakul	Singh
Ashwa	4	2	2	3	2	2	2	1	0	1	3	3	2	1
Gaja	2	4	3	3	2	2	2	2	3	1	2	3	2	0
Mesh	2	3	4	2	1	2	1	3	3	1	2	0	3	1
Sarpa	3	3	2	4	2	1	1	1	1	2	2	2	0	2
Shwan	2	2	1	2	4	2	1	2	2	1	0	2	1	1
Marjara	2	2	2	1	2	4	0	2	2	1	3	3	2	1
Mushak	2	2	1	1	1	0	4	2	2	2	2	2	1	2
Gau	1	2	3	1	2	2	2	4	3	0	3	2	2	1
Mahish	0	3	3	1	2	2	2	3	4	1	2	2	2	1
Vyaghra	1	1	1	2	1	1	2	1	1	4	1	1	2	1
Mriga	3	2	2	2	0	3	2	3	2	1	4	2	2	1
Vanar	3	3	0	2	2	3	2	2	2	1	2	4	3	2
Nakul	2	2	3	0	1	2	1	2	2	2	2	3	4	2
Singh	1	0	1	2	1	1	2	1	1	1	1	2	2	4

Yoni matching is considered must for Shudra (3,7,11) rashis. In addition yoni matching is applicable for compatibility between Master and Servant, Boss and Subordinate, and between Business partners as well.

6.5. Graha Maitri (Friendship of Rashi Lords)

This is very important because if the Moon rashis and the rashi lords are same or they are friends then there are good chances for a successful marriage between two unknown persons.

6.5.1 Table for Natural Friendship of Planets

Planets	Friends	Neutrals	Enemies
Sun	Moon, Mars, Jupiter	Mercury	Venus, Saturn
Moon	Mercury, Sun	Mars, Saturn, Jupiter, Venus	-
Mars	Moon, Sun, Jupiter	Venus, Saturn	Mercury
Mercury	Sun, Venus	Jupiter, Saturn, Mars	Moon
Jupiter	Sun, Moon, Mars	Saturn	Mercury, Venus
Venus	Mercury, Saturn	Jupiter, Mars	Sun, Moon
Saturn	Mercury, Venus	Jupiter	Sun, Moon, Mars

6.5.2 Rules for Matching

Take the lords of natal moon signs of bride and bridegroom and allot marks as follows:

- If the two rashi lords are same or mutual friends - 5 points
- If one is friendly and other neutral - 4 points
- If both are neutral to each other - 3 points
- If one is friendly while other is inimical - 1 point
- If one is neutral while other is inimical - ½ point
- If both are mutual enemies - 0 point

6.5.3

Table for Graha Maitri Points

Bride \ Bride-groom	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Sun	5	5	5	4	5	0	0
Moon	5	5	4	1	4	½	½
Mars	5	4	5	½	5	3	½
Mercury	4	1	½	5	½	5	4
Jupiter	5	4	5	½	5	½	3
Venus	0	½	3	5	½	5	5
Saturn	0	½	½	4	3	5	5

It would be better if the Lagnesh and Navamsha lords of rashis of bride and bridegroom are also considered for proper matching.

6.6. **Gana**

There are 3 Ganas viz.

1. Deva Gana
2. Manushya Gana
3. Rakshasha Gana

representing Satwa, Rajas and Tamas Gunas. The Gana is identified by the birth Nakshatra. For this purpose the 27 Nakshatras have been divided into 3 groups as follows :-

Deva Gana : Ashwini, Mrigshira, Punarvasu, Pushya, Hasta, Swati, Anuradha, Shravan, Rewati

Manushya Gana : Bharni, Rohini, Ardra, P.Phalguni, U.Phalguni, P.Shada, U.Shada, P.Bhadrapada, U.Bhadrapada.

Rakshasha Gana : Krittika, Ashlesha, Magha, Chitra, Vishakha, Jyeshtha, Moola, Dhanishtha, Shatabhisha.

A Deva Gana native is more humane and display qualities like passion, patience, love, empathy, sympathy and helping nature.

A Manushya Gana native is alert to self interest, ambitious, social, courageous and far sighted.

A Rakshasha Gana native is cunning, shrewd, daring, proud, obstinate, cruel and causes harm to others for self gain.

6.6.1 **Rules for Matching**

- If bride and bridegroom have same gana - full 6 points
- If bridegroom is Deva, bride is Manushya - 6 points
- If bride is Deva, bridegroom is Manushya - 5 points
- If bridegroom is Rakshasha, bride is Deva - 1 point
- Remaining case s - 0 point

6.6.2 **Gana Matching Table**

Bridegroom →	Deva	Manushya	Rakshasha
Bride ↓			
Deva	6	5	1
Manushya	6	6	0
Rakshasha	0	0	6

Gana matching is considered necessary for Vaishya rashis (2,6,10). This is taken as Mahadosha since it carries 6 points.

6.6.3 **Cancellation of Gana dosha**

- Where Rashi or Navamsha lords are same or mutual friends, Gana dosha loses its maleficence.
- If there is proper Rashi maitri, Yoni and Bhakoot matching, marriage can take place even without Gana matching.

6.7. **Bhakoot**

Relative positions of Janma rashis of bride and bridegroom is considered under Bhakoot matching. The relative positions can be of 6 types viz.

1/7, 2/12, 3/11, 4/10, 5/9, 6/8

Out of the above 2/12, 5/9 and 6/8 Bhakoot positions are inauspicious and the rest are auspicious.

2/12 or Dwirdwadash position is bad because post marriage excessive expenditures would create financial imbalance in the life of married couple.

5/9 or Navpancham position is bad for marriage because the partners may not enjoy physical relation and may devote their time to religious activities. This would hamper birth of children, which is the main purpose of marriage.

6/8 or Shadashtaka position is bad because 6th place denotes enmity and 8th death. Married life would be full of strifes, dispute and bitter relations which may even culminate into suicide and murder.

6.7.1 Rules for Matching

If the Bhakoot pertains to 2/12, 5/9 or 6/8 positions, no point is given. For same rashis, 1/7, 3/11 and 4/10 position full 7 points are given. When bride and bridegroom have same Janma Rashis it is considered benefic but in that case either their Nakshatras should be different or if Nakshatra is common then Nakshatra 'charan' should be different otherwise this would create Nadi Dosha.

6.7.2 Cancellation or Exceptions of Bhakoot Dosha

(a) **2/12 or Dwirdwadash Position**

- When bride's rashi is 12th from bridegroom's rashi, it is not considered as malefic.
- When rashi lords are friends, maleficence is nullified; for example Taurus – Gemini, Cancer – Leo, Virgo- Libra, Scorpio – Sagittarius, Capricorn – Aquarius and Pisces – Aries.

(b) **5/9 Navpancham**

- Where bride's Janma rashi is 9th from that of the bridegroom, it is acceptable.

(c) **6/8 Shadashataka**

- Where rashi lords are same or friends, the maleficence is nullified; for example Aries – Scorpio, Gemini – Capricorn, Leo – Pisces, Libra – Taurus, Sagittarius – Cancer and Aquarius – Virgo.

(d) **4/10 position**

- Though this position is considered benefic, still if the rashi lords are inimical to each other, the beneficence is lost. For example Taurus – Leo, Cancer – Libra, Virgo – Sagittarius, Scorpio-Aquarius, Capricorn-Aries and Pisces – Gemini are malefic.
- (e) **3/11 Position**
- This is considered benefic in all situations.
- (f) **1/7 Position : Sama - Saptaka**
- This is considered benefic except in case of Cancer – Capricorn and Leo – Aquarius, where rashi lords are inimical.

In general the malefic or Dushta Bhakoot will lose its maleficence if any of the following conditions is satisfied :-

- Rashi lords are friends
- There is proper Nadi-Matching
- Navamasha lords of Rashis are friends
- If both the male and female have benefic Tara and there is proper Nadi-matching
- Both Vashya and Nadi-matching are okay.

6.8 **Nadi Matching**

There are three Nadis viz.

- (i) Aadi
- (ii) Madhya
- (iii) Antya

Birth in a particular Nakshatra is the deciding factor as per the Table

given here.

6.8.1 Nadi—Nakshatra Table

Nadi	Nakshatras
Aadi	Ashwini, Ardra, Punarvasu, U.Phalguni, Hasta, Jyeshtha, Mool, Shatbhisha, P.Bhadrapad
Madhya	Bharhi, Mrigshira, Pushya,, P.Phalguni, Chitra, Anuradha, P.Shada, Dhanishtha, U.Bhadrapad
Any	Krittika, Rohini, Ashlesha, Magha, Swati, Vishakha, U. Shada, Shravan, Revati

6.8.2 Rules for Matching

- Bride and bridegroom should not have same Nadi, otherwise Nadi Mahadosha will occur and no point is given.
- When they have different Nadis, full 8 points are given.

6.8.3 Exceptions or Cancellation of Nadi Mahadosha

- (i) Where bride and bridegroom have the same Rashi but different Nakshatras, Nadi dosha will be cancelled. (For example both have Gemini Rashi but one has Ardra and the other has Punarvasu Nakshatra, thus having same Aadi Nadi)
- (ii) Where both have same Nakshatra but different Rashis, Nadi Dosa will be cancelled (For example both have Krittika Nakshatra but one has Aries and the other Taurus Rashi)
- (iii) Where both have same Nakshatra but have different quarter or charan, Nadi Dosha will be cancelled.

- (iv) Where both have different Rashis but the Rashi Lord is the same planet, Nadi Dosha gets cancelled. (For example, one has U.Shada and the other Revati Nakshatra but U.Shada falls in Sagittarius rashi and Revati in Pisces, thus Rashi lord is same i.e. Jupiter).
- (v) Where the bride and bridegroom have Nakshatras out of Kritika, Rohini, Mrigshira, Ardra, Pushya, Jyeshtha, Shravan, U.Bhadrapad and Revati.

7 PUBLIC PERCEPTION ABOUT GUNA MILAN MATCHING

A majority of people among Hindus are well aware of this system of matching. It is very simple and quantifiable. Out of maximum 36 points or Gunas, the points scored by the couple can be easily compared. People believe that a minimum of 18 points must be scored for matching, which amounts to 50% of total points. More the points, better will be compatibility. If the score is over 27 points the matching is considered to be excellent. In other words the points reflect the quality of married life. A poor score of less than 10 or less than 15 would mean problems in married life hence marriage is avoided. Since astrology softwares are easily available, some people feel they can themselves decide about the marriage on the basis of Guna Milan Score and Manglik Dosha.

8 PURPOSE OF THE RESEARCH STUDY

Basic Data and Feedback of 200 married couples was collected during July/August, 2010. The same has been processed to obtain the Guna Milan score as per the conservative table/software which is being used by general public as well astrologers. The objective is to find out the ground reality whether the Guna Milan score is a good parameter to adopt for deciding the marital fate of two persons. Whether a high score guarantees a happy married life or whether a low score would amply indicate an unsuccessful married life?

8.1 SURVEY FORMAT

• Details	Self	Spouse
• Name		
• Date of Birth		
• Time of Birth		
• Place of Birth		

- Date of Marriage:
- Married Life (Tick \surd the Column):

Excellent	Good	Average	Below Average	Bad

- Children

	Number	Year of birth
Male		
Female		

- Major Disease or Operation

	Name of Disease/Operation	Year	Cured (Yes/No)	Continuing (Yes/No)
Self				
Spouse				
Children				

- Any other vital information (accident, divorce, death etc.)

Place :

Date :

Signature

Name :

Address

Tele/Mob.:

- The survey format used for Manglik Dosha covered in Part I of this Research Study, has also been used for Guna Milan system to compare the quality of married life, which is categorized into 5 segments viz.

- (i) Excellent
- (ii) Good
- (iii) Average
- (iv) Below Average
- (v) Bad

The maximum score of 36 points has been divided into 4 segments viz.

- (i) 0 to 9 points i.e. very low score (0 to 25%)
- (ii) 10 to 17 points i.e. low score (25 to 50%)
- (iii) 18 to 27 points i.e. good score (50% to 75%) qualifying for marriage
- (iv) 28 to 36 points i.e. very high score (75 to 100%), say a kind of certainty for happy marriage

- Under Part I of this Research Study, 3 category of couples were devised as follows:-

- (i) Non-Manglik
- (ii) Both Manglik
- (iii) One Manglik (Other partner Non-Manglik)

The same categories have been retained for Guna Milan exercise. Each of these categories will have 4 segments of Guna Milan score as outlined above.

Thus instead of doing only Guna Milan exercise , Manglik factor is also added since both of these factors are considered vital by general public to decide upon a marriage proposal.

9. CATEGORYWISE RESULTS OF THE SURVEY- TRADITIONAL/POPULAR MELAPAK

9.1 Non Manglik

Guna Score	0-9	10-17	18-27	28-36	Total
Married Life					
Excellent	1	5	16 (41.03%)	4	26
Good	3	2	13 (33.33%)	3	21
Average	2	2	8	1	13
Below Average	-	2	2	-	4
Bad	-	1	-	-	1
Total	6 (9.23%)	12 (18.46%)	39 (60%)	8 (12.31%)	65 (100%)

9.2

Both Manglik

Guna Score \ Married Life	0-9	10-17	18-27	28-36	Total
Excellent	-	3	7	2	12
Good	1	3	7	-	11
Average	-	5	2	-	7
Below Average	-	1	2	1	4
Bad	-	1	2	2	5
Total	1(2.56%)	13(33.33%)	20(51.29%)	5(12.02%)	39

9.3

One Manglik

Guna Score \ Married Life	0-9	10-17	18-27	28-36	Total
Excellent	2	5 (20.83%)	22	3	32
Good	-	13(54.17%)	19 (30.65)	2	34
Average	1	3	15	-	19
Below Average	-	2	3	1	6
Bad	-	1	3	1	5
Total	3(3.13%)	24(25%)	62(64.58)	7(7.29)	96

- From the tables we find that a majority of the cases are clustered under 18-27 bracket in all the categories viz. Non-Manglik – 60%, Both Manglik 51.29%, One Manglik 64.58%.

- Again we find that a good majority of cases under Excellent and Good married life are also crowded under 18-27 bracket.
- According to basic principle under Melapak method the Excellent and Good married life cases should have gone under 27-36 bracket.
- The 0-9 group has a small number of cases under all the 3 groups viz.

Non-Manglik	-	6
Both Manglik	-	1
One Manglik	-	3

However the surprising fact is that none of these couples have reported Bad or Below Average married life, which again negates the basis principle i.e. lesser the points, worse should be the quality of married life.

- Since Goup-wise no significant features are observed, I propose to compile a consolidated list of all the 3 Groups based on 4 categories of Guna score excluding Manglik classification.

Consolidated List

Category	0-9	10-17	18-27	28-36	Total
Excellent	3 (30%)	13 (26.53%)	45(37.19%)	9(45.00%)	70
Good	4(40%)	18(36.74%)	39(32.23%)	5(25.00%)	66
Average	3 (30.00%)	10(20.41%)	25(20.66%)	1(1.00%)	39
Below Average	- (0%)	5 (10.20%)	7(5.79%)	2(10.00%)	14
Bad	- (0%)	3(6.12%)	5(4.13%)	3(15%)	11
Total	10(5.00%)	49(24.50%)	121(60.50%)	20(10.00%)	200

- Under consolidated list also the same trend continues. Majority or 60.50% cases are falling under 18-27 bracket, 24.50% under 10-17 bracket, 10.00% under 28-36 bracket and just 5% under 0-9 bracket.
- Out of 136 cases of Excellent and Good married life, 84(61.76%) are concentrated under 18-27 bracket, only 14 (10.29%) cases under 28-36 bracket. This goes against the Guna Milan principle.
- Again under 0-9 bracket, all the 10 marriages should have failed but surprisingly none is reported under Bad or Below Average category .
- Combining 0-9 and 10-17 bracket, out of 59 cases, 38 or 64.40% cases fall under Excellent or Good category.

9.5 Conclusion

On the basis of this analysis, we can safely conclude that Guna Milan method of match making has failed to predict quality of marriage correctly, especially under 3 of the for brackets chosen i.e. under 0-9, 10-17 and 28-36.

The system seems to be partially working only under 18-27 bracket

10 **REASONS FOR FAILURE OF POPULAR GUNA MILAN SYSTEM**

- This system, including the softwares available in the market, do not take into account the cancellation of Ashta Koot Doshas and add back the points deducted.
- The 3 Mahadoshas viz. Gana, Bhakoot and Nadi carry 21 points. There are various conditions provided for cancellation of these doshas but the neither the popular Melapak Sarini given in the Panchangas nor the various match making softwares account for these cancellations. The points deducted are not added back to the score.
- This lacuna obviously reduces the total score of Gunas in a substantial manner. This may be the reason for contradictions observed in actual married lives vis-à-vis. Guna Milan score.
- The remedy lies in referring to a table which takes into account cancellation of any of the Ashtakootas and adds back the full or part points, deducted under the conventional Guna Milan Sarini.
- The other remedy is that first the Guna Milan score be noted from the conventional Guna Milan table or software and then add back part or full points of a particular koot, that is found cancelled as per the guidelines.

11 THE REVISED OR SAPARIHAR GUNAL MILAN TABLE

A revised table can be prepared, based, upon the accepted principles for Dosh parihar given hereunder:-

Full Koot Points	Ashta Koot Name	Koot Points (Popular Melapak)	Dosha (Popular)	Points proposed (Saparihar or Revised Kelapak)	Parihar or Conditions for cancellation
1.	Varna	0		1	<ul style="list-style-type: none"> • Friendship of Moon Rashi lords • Same Rashi lord
2.	Vashya	0 or ½		1	<ul style="list-style-type: none"> • Friendship of Rashi lords • Same Rashi lord • Yoni Koot full points
3.	Tara	1 ½		3	<ul style="list-style-type: none"> • Same Rashi lord • Friendship of Rashi lords
4.	Yoni	0 or 1		2	<ul style="list-style-type: none"> • Same Rashi lord • Friendship of Rashi lords • Full points under Bhakoot • Full points under Vashya
5.	Graha Matri	0 or ½ or 1		3	<ul style="list-style-type: none"> • Same Navmansha lord • Friendship of Navamsha lords • Full points under Bhakoot • Same Nakshatra but different Rashis
6.	Guna	0 or 1		5	<ul style="list-style-type: none"> • Same Rashi lord • Friendship of Rashi lords • Full points under Bhakoot
7.	Bhakoot	0		7	<ul style="list-style-type: none"> • Same Rashi lord • Friendship of Rashi lords
8.	Nadi	0		8	<ul style="list-style-type: none"> • Same Rashi lord • Friendship of Rashi lords • Different Nakshatras but same Rashi • Same Nakshaatra but different Rashis. • Same Nakshatra, same Rashi but different Nakshatra Charan

If any of the Parihar conditions is met, additional points should be given under the particular Ashtakoot.

12 BASIS FOR REVISED OR SAPARIHAR GUNA MELAPAK

Narayan Daivagya in his “Muhurta Martanda” and Ram Daivagya in “Muhurta Chintamani” has referred to Ashtakoot system for Matching of horoscopes.

वर्णो वश्यभ योनि खेचर गणाः कूटं च नाडी क्रमात् ।

(मुहूर्त मारतण्ड 4 / 1)

Vashishta Samhita had earlier referred to 18 Kootas but these are nowhere in vogue.

Parihar Or Cancellation

12.1 **Rashish Maitri** means the rashi lords of the bride and bridegroom are mutual friends or friend neutral based upon natural friendship chart.

न वर्ग वर्णो न गणो न योनिः द्विद्वादशे चैव षडष्टकेवा

तारा विरोधे नव पंचमे ना मैत्री यदास्याच्छुभदो विवाहः

(वृहज्जयोतिष सार)

which means – if Rashi lords are mutual friends then Varna, Varga, Tara, Yoni, Gana, Dwirdwadasha, Shadashtaka and Navpancham Doshas are destroyed. A similar type of shloka is mentioned in “Jyotirbandh” in reference to ‘Nadi Apvad’ as given hereunder:

न वर्ण वर्णो न गणो न योनिर्द्विदादशे चैव षडष्टके वा

वरेऽपि दूरे नवपंचमे वा मैत्री यदि, स्याच्छुभदो विवाहः

(ज्योतिर्निबन्ध)

This implies that Rashis Maitri nullifies even Nadi Dosha. The following Shloka is mentioned in Vashishta Samhita for destroying Nadi Dosha:

नाडी विवेद्ये यदि स्याद्विवाह करोति वैधव्य युतां च कन्याम्
स एव माहेन्द्र-दिनादि युक्तो राशीश-योनि सहितो न दोषः

The above Shloka also mentions Mahendra and Din Koot which are considered in South India.

Dr. B. V. Raman in his 'Muhurtha' has mentioned friendship of Rashi lords or same Rashi lord as a major condition for cancellation of Nadi Dosha.

12.2 Same Rashi Lord Or Ekadhipatya

एकाधिपत्ये त्वथ मित्रभावे स्त्री पुंसराशयोर्न रज्जुदोषे
षट्काष्टकादिष्वपि शर्मद स्यादुद्वाह कर्माचरतोस्तयोच्छ

(वसिष्ठ संहिता 32/186)

Same Janma Rashi lord has been considered at second priority for cancellation of Koot Doshas. Mutual Friendship is given the first priority as per this shloka.

12.3 Navmanshesh Ekta or Maitri

If the D/9 Lagna lord is common planet or they are mutual friends or one is friend and other is neutral, then the marriage will be auspicious, will result in 'Putra-Pautra' and Vridhhi' or family growth as is evident from Atri Rishi's following shloka:

राशीशयोः सुहृदभावे मित्रत्वे वांशनाथयोः
गणादिदौष्ट्येऽप्युद्वाह पुत्र-पौत्र विवर्धनः

Deval Muni has also given high importance to Chandra Navamsha lords' friendship as follows:

अभिदुरावधिषौ सृजतः शुभं शशिशि नवांशकयोरिति देवलः

(विवाह वृन्दावन 3/22)

Thus Rashis Maitri, Rashish Ekta, Navamshesh Maitri and Navamshesh Ekta are the most important factors in destroying the ill effects of all types of Koot Doshas. Rashis Maitri is the prime reason for cancellation for all doshas.

12.4 Sada Bhakoot

When the Bhakoot is defect free, it is termed as Sada Bhakoot signified by mutual Rashi positions as 3/11, 4/10, 1/1 or 1/7. Sada Bhakoot is equally good as Rashis Maitri to nullify the ill effects of Varna, Vashya, Tara, Yoni, Grahamaitri and Gana Dosha. Sage Garg has stated as below:

न खेट मैत्रं नो वश्यं न वर्णो न च तारकाः

सद्भकूटे परा प्रीतिर्न सा वज्रेण भिद्यते

योनौ गणे चैत्वनुकूलता स्याच्छुभो विवाहो ह्यपि खैट वैरं

(ज्योतिर्निबन्ध)

Sada Bhakoot of the same Rashi (1/1) destroys even the Nadi Dosha.

12.5 Nadi Dosha : Muhurta Martanda mentions the cancellation conditions for Nadi Dosha in the following manner:

विभैक चरणे भिन्नर्क्षं राश्यैककं भिन्नांगघ्नयेकभमेतयोर्गण खगौ नाडी नृदूरंचन

(मुहूर्त मार्तण्ड 4/6)

Which means when Nakshatra is same but Charans are different, Rashi is one but Nakshatras are different or Nakshatra is one but Rashis are different, then this destroys Gana, Graha Maitri, Nadi and Nridoor Doshas.

12.5.1 Same Rashi But Nakshatras Are Different

Keshwark has given example of Krittika and Rohini Nakshatras, where Rashi is one (Vrisha) but Nakshatras are different and fall into Antya Nadi for both.

The same rule can be extended to Swati & Vishakha, U. Shada & Shravan falling in Tula and Makar Rashi respectively under Antya Nadi.

Under Aadi Nadi this principle can be extended to Ardra-Punarvasu (Mithun), U. Phalguni-Hasta (Kanya) and Shatbhisha – P. Bhadrpada (Kumbha).

All these pairs of Nakshatras are free from Nadi Dosha.

12.5.2 Same Nakshatra But Rashis Are Different

Nine Nakshatras viz. Krittika, Mrigshira, Punarvasu, U. Phalguni, Chitra, Vishakha, U. Shada, Dhanishta and P. Bhadrpada fall into 2 Rashis and therefore are free from Nadi Dosha, if the bride and bridegroom have ommon Nakshatra but different Rashis.

12.5.3 Same Nakshatra But Different Charan

Nadi Dosha gets cancelled when charans are different though the Nakshatra is same and Nadi is same.

No Cancellation

This leads to the conclusion that there is no cancellation of Nadi Dosha when the Nakshatra is same and charan is also same. The above conditions are endorsed by Sage Vashishtha in the following shloka:

एक राशि पृथक्धिष्येऽप्युत्तमं पणिपीडनम्

एकधिष्ये पृथग्राशौ, सर्वैक्टोऽपि मृत्युदम्

(वसिष्ठ संहिता 32 / 194)

So according to Sage Vasishtha also, one Rashi but different Nakshatras and one Nakshatra but different Rashis are auspicious while same Rashi, same Nakshatra and same Charan position is akin to death like situation.

Keshwark in 'Vivah Vrindavan' has opined like this:

पराशरः ग्राह नवाश भेदादेकर्क्ष राशयोरपि सौमनस्यम्

(विवाह वृन्दावन 3 / 4)

Which means if Navamsha Rashis are different, the Nadi Dosha would be cancelled.

From the above discussion, it is evident that

- (i) If the Rashi lord is same planet or they are mutual friends, the Nadi Dosha is fully cancelled. Even when one is Friend and the other is Neutral or when both are Neutral to each other, Nadi Dosha is neutralised.
- (ii) When the Nakshatra Charan are different (or in other words Moon's Navamsha Rashis are different for both) or their Navamshas fall into

different Rashis, Nadi Dosha gets nullified. But if the Navamsha Rashis of both are same then there is no cancellation of Nadi Dosha.

12.6 Minimum Gunas

Generally when Guna score is 18 or more, that is 50% or above, marriage can be recommended.

13 REVISED SAPARIHAR GUNA MELAPAK

A revised Melapak Sarini can be prepared in the light of the above discussion, taking into account the Cancellation or Parihar conditions, so that the rectified Guna score can be readily found out from the Table.

“Shrivishwavijay Panchagam” published from Solan (HP) has given a revised or Saparihar Vara Vadhu Nakshatra Melapak Sarini, prepared by Shri Om Prakash Paliwal.

A copy of this Table is enclosed here for ready reference. It may be noted that points for Nadi Dosha Parihar have not been added back and the Dosha is indicated by “ॐ” where cancellation or Parihar is available. Thus 8 points need to be added to the points indicated by the new Melapak. Where Parihar for Nadi Dosha is not possible, it is indicated by (ॐ) i.e. ‘Na’ within bracket.

REVISED GUNA MILAN EXERCISE

I have undertaken fresh exercise and found out Guna score from the 'Saparihar Melapak for all the 200 married couples. I have not added 8 points for Nadi Dosha where 'Parihar' or cancellation is available, otherwise the Guna score would be still higher. The 3 categories of (i) Non-Manglik (ii) Both Manglik and (iii) One Manglik have been retained.

14.1 Non-Manglik

Guna Score \ Married Life	0-9%	10-17%	18-27%	28-36%	Total%
Excellent	1	-	10	17	28
Good	2	3	1	14	20
Average	1	-	5	7	13
Below Average	-	1	2	-	3
Bad	-	-	1	-	1
Total	4(6.15%)	4(6.15%)	19(29.23%)	38(56.46%)	65

14.2 Both Manglik

Guna Score \ Married Life	0-9	10-17	18-27	28-36	Total
Excellent	-	2	5	5	12
Good	1	-	6	4	11
Average	-	3	3	1	7
Below Average	-	1	2	1	4
Bad	-	-	-	5	5
Total	1(2.56%)	6(15.38%)	16(41.03%)	16(41.03%)	39

14.3 One Manglik

Guna Score \ Married Life	0-9	10-17	18-27	28-36	Total
Excellent	1	2	12	17	32
Good	-	2	13	19	34
Average	1	-	6	12	19
Below Average	-	1	2	3	6
Bad	-	-	1	4	5
Total	2	5	34	55	96
Grand Total	7	15	69	109	200

- If we compare these revised tables with the previous ones, we find that the concentration of Excellent and Good marriage cases has shifted from 18-27 bracket to 28-36 bracket, which sounds logical now.
- Number of cases under 0-9 and 10-17 bracket have gone down substantially.
- Percentage of Below Average and Bad married life cases under 28-36 bracket is also substantially reduced.

14.4 Saparihar Consolidated List

Guna Score Married Life	0-9		10-17		18-27		28-36		Total
	No.	%	No.	%	No.	%	No.	%	
Excellent	2	28.57	4	26.67	27	39.13	39	35.78	72
Good	3	42.86	5	33.33	20	28.99	37	33.94	65
Average	2	28.57	3	20.00	14	20.29	20	18.35	39
Below Average	-	-	3	20.00	6	8.69	4	3.67	13
Bad	-	-	-	-	2	2.90	9	8.26	11
Total	7(3.5)	100%	15(7.5)	100%	69(34.5)	100%	109(54.5)	100%	200(100%)

- The basic principle under Melapak is – more the Guna points, better would be married life. This inference was missing under the previous popular Melapak results but under revised Saparihar Melapak, this is very well proved.
- 109 couples scored points under 28-36 bracket. As expected 69.72% fell into Excellent and Good marriage category and 18.35% under Average. Only 11.93% marriages were unsuccessful.

- 69 couples are under 18-27 bracket of Gunas. 68.12% reported Excellent or Good married life and another 20.29 % under Average while Below Average and Bad category amounted to only 11.59% which can be acceptable.
- Only 11% cases fell into 0-9 and 10-17 bracket hence Excellent or Good marriages reported there under can be an acceptable aberration.
- A total 137 marriages out of 200 are reported under Excellent and Good marriages. Out of this 43.80% are covered under 28-36 bracket and 34.31% under 18-27 bracket, totaling 78.11%. Had we added back 8 points for Nadi Dosha cancellation, this figure could have risen by another 12% or so. The reasons is that 30% couples have Nadi dosh and the same gets cancelled in 50% of the cases of the basis of same rashi lord or their friendship alone.
- The above contention would be justified by actually referring Nadi dosha cases. It is found that all the 30 cases out of a total of 61 Nadi dosha cases belong to either 18-27 or 28-36 guna bracket. 4 cases under 18-27 and 6 cases under 28-36 Guna bracket would not result in change of bracket. Out of remaining 20 cases, 16 belonging to 18-27 bracket would shift to 28-36 bracket under Excellent and Good categories. The revised picture would be as under

EXCELLENT AND GOOD CATEGORY	18-27		28-27		TOTAL	
	No.	%	NO.	%	No.	%
PREVIOUS FIGURE	47	34.31	76	55.47	123	89.78
ADJUSTMENT	-16		+16			
REVISED FIGURE	31	22.63	92	67.15	123	89.78

- This gives a more realistic picture, out of 137 cases under Excellent and Good category, 123 belong to 18-27 and 28-36 groups where the revised percentage is 22.63 and 67.15 respectively. This effectively proves the assumption that more the Guna score, better is the quality of married life.
- In view of the above it can be inferred that whenever any Koot Dosha is reflected as per the computer software or Melapak Table, cancellation of the same should be confirmed. In case Dosha is cancelled reasonable or full points pertaining to the Koot should be added back so as to get a clear picture of Koot Milan points.

15 COMBINED NUMBER OF CASES UNDER POPULAR AND SAPARIHAR MELAPAK

Guna Score Married Life	0-9		10-17		18-27		28-36		Total	
	P	S	P	S	P	S	P	S	P	S
Excellent	3	2	13	4	45	27	9	39	70	72
Good	4	3	18	5	39	20	5	37	66	65
Average	3	2	10	3	25	14	1	20	39	39
Below Average	-	-	5	3	7	6	2	4	14	13
Bad	-	-	3	-	5	2	3	9	11	11
Total	10	7	49	15	121	69	20	109	200	200

P – Popular Melapak
S – Saparihar Melapak

- As can be seen from the combined list, under Popular Melapak (P), maximum cases under Excellent and Good category were concentrated under 18-27 (61.76%) and 10-17 (22.79%) brackets being 84 and 31 respectively. Only 14 (10.29%) cases fell into 28-36 bracket. This was irrational and unacceptable.
- Now under Saparihar Melapak the 28-36 bracket accounts for 76 (55.47%) and 18-27 bracket 47(34.31%), both together totaling 89.78% Revised figures after Nadi Dosha Rectification being 92 (67.15%) under 28-36 bracket and 31 (22.63%) under 18-27 bracket as explained under 14.4 , which is in accordance with the spirit of the Guna Melalpak Table.
- Therefore if we use Saparihar Melapak Sarini, recommendations for marriage will be on expected lines.
- Nevertheless Guna Melapak score is only one factor, strength of 7th house, 7th lord and significator of marriage from Lagna, Moon and D/9 chart need to be given prime importance.

CONCLUSION

Part 1—Manglik Dosha

- Manglik Dosha factor alone, has **not** been found to be a reliable or relevant factor in determining the Quality or Success of Married Life.
- It is also observed that in almost all the cases, Manglik dosha was found to be cancelled, either due to combinations available in the Manglik horoscope itself or due to combinations found in the partner's horoscope. Therefore cancellation needs to be seriously considered as well as honoured.

Part 2—Guna Melapak

- The Popular Vara-Vadhu Guna Melapak Sarini has not been found relevant in matching of horoscopes.
- If a Revised Saparihar Guna Melapak Sarini is used, the same will be relevant for Match Making exercise.
- Alternately, the astrologer needs to examine cancellation of Ashtakoot Doshas and add back the Koot points to those obtained from Popular Melapak.
- Panchangs should popularize Saparihar Melapak and Softwares be amended to take care of Cancellation of Koot Doshas.