Star matching: the ten poruthams from two birth stars

Parts of this report are shown in English while the ଓଡ଼ିଆ translation is being reviewed.

ⓘ **Worth noting**

Whatever the totals, this match is not enough to go ahead: Dina, one of the two that come first, does not agree. For the record: 4.25 of ten on the southern count, 11 of thirty-six on the northern.

1 The match, from the two birth stars

Worth noting

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Worth noting

This match scores 11 out of 36, below the eighteen families look for in a marriage. Eighteen is a custom, not a calculation; the eight items in the table tell you more than the total.

The match for this marriage is counted between the bride's star, Ashlesha, and the groom's, Swati. (Why: the bride's Moon sign is Karka (Cancer) and the groom's is Tula (Libra).)

Porutham	Signifies	Verdict	What it means
Dina	Health and longevity	Does not agree	This porutham is about health and stamina in the marriage, and it does not agree here. (Why: the count between the two stars falls outside the favourable range.)
Gana	Temperament and disposition	Does not agree	The tradition sees the two temperaments as pulling against each other in a marriage.
Mahendra	Progeny and prosperity	Agrees	This goes with children and the growth of the household.
Stree Deergha	The wife's wellbeing and long life	Does not agree	This porutham looks at the bride's wellbeing in the marriage, and it does not agree here. (Why: counting from the bride's star, the groom's comes within the first seven; this porutham asks for more than thirteen.)
Yoni	Physical compatibility	Agrees in part	This counts in part for physical understanding between husband and wife. (Why: the two animal symbols are neither the same nor natural enemies.)

Porutham	Signifies	Verdict	What it means
Rasi	Family harmony and progeny	Does not agree	This does not hold for family harmony. (Why: counting from the bride's Moon sign, the groom's is the 2nd, 4th, 5th or 12th.)
Rasyadhipathi	Mutual understanding	Does not agree	This shows up as differences in outlook between husband and wife. (Why: the lords of the two Moon signs are enemies of each other.)
Vasya	Mutual attraction	Does not agree	This counts for mutual attraction, and it does not agree here. On its own it should not decide the marriage. (Why: in the vasya table neither Moon sign draws the other.)
Rajju	Longevity of the marriage	Agrees	This is the porutham most families weigh above all others, for the length of the marriage, and it agrees here. (Why: the two stars fall in different rajju groups, which is what it requires.)
Vedha	Freedom from affliction between husband and wife	Agrees	The two stars do not obstruct each other, so this agrees for the marriage. (Why: the two stars are not one of the pairs that obstruct each other.)

3 of the ten agree in full: Mahendra, Rajju, Vedha. 1 agrees in part: Yoni. 6 do not agree: Dina, Gana, Stree Deergha, Rasi, Rasyadhipathi, Vasya. Five of the ten are the chief ones — Dina, Gana, Yoni, Rasi, Rajju — and of those five, 1 agrees in full here and 1 in part. Check the two that come first in importance before the rest: here Rajju agrees in full and Dina does not. Your family does not need all ten to agree; families ask for at least 5. For this marriage the match has 4, even counting the ones that agree in part.

In North India, families match a marriage by the eight below, which weigh different things from the ten above. Do not expect the two totals to agree. (Why: these eight are the kootas of the northern system.)

Koota	Points	Status	What it means
Varna — the order of the two signs	0 / 1	Does not agree	The bride's group stands above the groom's, the reverse of the order wanted here, so it scores nothing.

Koota	Points	Status	What it means
Vashya — mutual influence	0 / 2	Does not agree	The two moon signs fall in unrelated groups, so this gives no points for mutual influence in the marriage.
Tara — wellbeing	1.5 / 3	Agrees in part	The count is favourable one way and not the other, so this scores in part for wellbeing in the marriage.
Yoni — physical compatibility	2 / 4	Agrees in part	The two animal symbols differ but are not enemies: a middle score for physical compatibility in the marriage.
Graha Maitri — friendship of the sign lords	0.5 / 5	Agrees in part	By natural friendship, one ruler is hostile to the other, so this scores low for friendship in the marriage.
Gana — disposition	0 / 6	Does not agree	One temperament is deva and the other rakshasa: an opposed pair for a marriage.
Bhakoot — the pairing of the moon signs	7 / 7	Agrees	The distance between the two moon signs is not one counted against a marriage, so this earns full marks.
Nadi — constitution	0 / 8	Does not agree	Husband and wife share one constitution, which is what Nadi dosha means.

ⓘ Worth noting

Nadi dosha stands for this marriage: none of the exceptions that would clear it applies. Make sure your family knows this before the two families talk. It is one factor beside the ten and the eight above, not a verdict on the marriage.

The Tamil ten do not include Nadi, so for a Tamil family the southern verdict above already stands without it. If your family follows the North Indian way, settle this line first, as that way weighs Nadi most of the eight.

Your family needs only the two stars for the ten poruthams and the thirty-six points. For the rest, you need both birth dates, times and places. They show whether either side carries Mars dosham, how each chart reads for married life,

and when each marriage is due. Ask for the matching report to read all of that from both charts.

If this proposal does not go ahead, these are the stars that clear both lines with each side's star.

Star	Stars that clear both lines
With the bride's Ashlesha	Krittika in Mesha (Aries), Mrigashira in Vrishabha (Taurus), Punarvasu in Karka (Cancer), Pushya, Ashlesha, Uttara Phalguni in Kanya (Virgo), Hasta, Chitra in Kanya (Virgo), Mula, Dhanishta in Makara (Capricorn), Shatabhisha, Uttara Bhadrapada
With the groom's Swati	Ashwini, Bharani, Mrigashira in Vrishabha (Taurus), Mrigashira in Mithuna (Gemini), Ardra, Punarvasu in Mithuna (Gemini), Uttara Phalguni in Simha (Leo), Uttara Phalguni in Kanya (Virgo), Hasta, Chitra in Kanya (Virgo), Chitra in Tula (Libra), Swati, Vishakha in Tula (Libra), Anuradha, Mula, Purva Ashadha, Uttara Ashadha in Dhanus (Sagittarius), Uttara Ashadha in Makara (Capricorn), Shravana, Dhanishta in Makara (Capricorn), Dhanishta in Kumbha (Aquarius), Shatabhisha, Purva Bhadrapada in Kumbha (Aquarius), Purva Bhadrapada in Meena (Pisces), Uttara Bhadrapada

2 The words and checks behind this reading

The words used above, defined — so you can check the reading against them, or hand these pages to the astrologer your family asks.

The ten poruthams read here are the southern ten, in their classical order: Dina, Gana, Mahendra, Stree Deergha, Yoni, Rasi, Rasyadhipathi, Vasya, Rajju and Vedha. Other lists of ten are in circulation — some put Nadi and a tree match, Vriksha, in place of Stree Deergha and Vasya, and some count twelve — so before comparing two counts, check that both were taken over the same ten. Not all ten have to agree. The rule asks for at least five, names Dina, Gana, Yoni, Rasi and Rajju as the five chief ones, and puts Dina and Rajju first among those.

Rajju sorts the twenty-seven birth stars into five groups named for parts of the body, from the foot upward: Pada, the foot; Kati, the hip and thigh (also called Ooru); Nabhi, the navel; Kanta, the neck; and Siro, the head. Rajju agrees when

the two birth stars fall in different groups. When they share one, the higher the group sits on the body, the more weight the fault is given, the head most of all. Each person's own group is named with their birth star earlier in this document.

An exemption, a vilakku, is a rule that sets a fault aside. Two kinds are applied here, only classical ones. In the northern reckoning, the exceptions that clear Nadi and Bhakoot dosham, such as the same star in different padas, or one planet ruling both Moon signs. In the southern ten, the classical vilakku: a fault in Rajju, Vedha, Gana or Rasi is set aside when one graha rules both Moon signs, when the two rulers are friends, or when the two Moon signs face each other. Wherever one applies, it is named above with its rule. Other exemptions pass from family to family — that people born under certain stars need no matching at all, for instance — and none of those is applied, because none of them is a classical rule.

Which of these decides a marriage depends on where the family comes from. Tamil and most South Indian families count the ten poruthams and treat a failed Rajju as the hardest to pass over. Most North Indian families add up the thirty-six gunas, look for eighteen — a convention, not a measurement — and treat Nadi and Bhakoot as the blockers. The Sevvai dosham check differs by region too: by one widely published account, northern lists leave out Mars in the second house and southern lists leave out Mars in the first, so the same chart can be called manglik in Delhi and clear in Chennai. The check in this document counts both houses, which is why it raises more often than either list alone. Both matching systems are printed for the same reason: when the two families come from different regions, each side asks its own question, and both answers are here.

For your family astrologer

The charts, planetary positions and settings behind this report. These pages are for your jothidar, who can check every finding in this report against them.

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