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**SIGNIFICANCE OF HOROSCOPE MATCHING IN
MARRIAGES AMONG THE HINDU DOGRAS OF JAMMU
DISTRICT: A SOCIOLOGICAL ANALYSIS OF MANGLIK
DOSHA**

Abstract

The paper is based on data collected from the field in Akhnoor Tehsil of Jammu District in J&K. It gives a comprehensive analysis and relevance of astrological matchmaking through horoscopes in Hindu marriages. It provides a sociological analysis of Manglik dosha (Mars's affliction) and its relationship with the delay in marriages. This paper brings out the extent to which people believe in astrology and the matching of horoscopes at the time of their marriage. It tries to bring forth the underlying proportions related to astrological matchmaking and Manglik dosha. The Manglik dosha refers to the presence of planet Mars (Mangal) in first, second, fourth, seventh, eighth or twelfth houses of the horoscope. A person is believed to be Manglik if planet Mars sits in any of these six houses in a horoscope and often results in creating problems during matchmaking while arranging marriages. Usually, those having Manglik dosha in their horoscopes are avoided.

However, in vast majority of cases, the Manglik dosha does not have a dreaded impact as it often stands cancelled or nullified because of various combinations present in a person's horoscope or the partner's horoscope. This aspect is usually hidden and most astrologers advice that a Manglik should marry another Manglik only without providing other alternatives. This causes delay in marriage of young people, and the fear, anxiety and uncertainty of the future help the business of astrologers and matchmakers flourish. This paper argues that the problems the people with Manglik dosha face while arranging marriages are largely due to their own ignorance and dependence on the alleged experts of astrology.

Keywords: *Astrology, Marriage, Manglik dosha (Mars's Affliction), Mate Selection, Horoscope Matching, Caste, Inter-Generational Variability.*

Introduction

Astrology has a significant stand in the Indian social system and is

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popular, especially among the Hindus. Hardly any important event takes place in India without astrological consultation and marriage is one of them. Many non-Hindus today are also getting benefits of Vedic astrology. Be it a horoscope matching or *Muhurta* (Time Auspiciousness), astrology plays a major role in finalizing Indian weddings. Horoscope matching has a noteworthy stance in accepting or rejecting a marriage proposal and it is almost unavoidable in the case of arranged marriages. Thus, it is predominantly applicable in arranged marriages. Horoscope matching has become a pre-condition in marriage. *Manglik dosha* further adds hurdles in marriage, as it is a common perception that *Manglik* has to marry a *Manglik* person only, otherwise it would bring tragedy or misfortune. This is the reason that it is so seriously considered.

This paper has made an effort to comprehend, examine, and dispel any misconceptions about the significance and effects of astrology in general and astrological matchmaking (horoscope matching) in particular. The data gathered during fieldwork serves as the foundation for the article, and charts, graphs, and tables are used to show the findings. It primarily discusses the key conclusions surrounding public perceptions of astrology, horoscope compatibility, and the connection between *Manglik Dosha* and marriage postponement or delay.

Manglik dosha is formed if the planet Mars (*Mangal*) is placed in the first, second, fourth, seventh, eighth, and twelfth houses of a horoscope. Parents of the children having *Manglik dosha* in their horoscopes leave no stone unturned to remove the *dosha*. It becomes even more difficult for parents to find a suitable match for their children when the choice is further restricted to *Manglik* persons only. Most educated people today are falling prey to commercial astrologers without even giving a second thought to it. The less educated practitioners are generating false narratives that spread in society within no time. This is just to scare people so that they can draw out a good amount of money in the name of remedies. The horoscope is now just a click away from and thus becomes very difficult to rely on the correct source.

Hindu society's social and cultural foundations strongly ingrain the significance of *Manglik Dosha* in marriage. Many families view *Manglik Dosha* as a significant obstacle to having a successful marriage and frequently try to eliminate it via various rituals, such doing *puja* or donning precious stones.

From a sociological standpoint, a confluence of cultural and societal variables is used to explain the significance of horoscope matching and the *Manglik Dosha* in Hindu society. First off, the *Dogras* of Jammu area are not an exception to the long-standing tradition of astrology and horoscope matching in Hindu culture. In order to make sure that potential partners are compatible in terms of their personalities, hobbies, and life objectives, the practise of horoscope matching is used.

Second, the *Manglik Dosha* is said to be a possible cause of marital

discord and other unfavourable results, such divorce or even the passing of one of the spouses. Popular culture, which frequently depicts cases of failed marriages caused by *Manglik Dosh*, further reinforces this concept.

In general, it is possible to see the significance of horoscope matching and the *Manglik Dosh* in the Hindu *Dogras* community as a reflection of the cultural and social values of the group. Although some individuals may consider these customs to be superstitious, they nonetheless play a significant part in the lives of many members of the community and are likely to continue in the future.

This paper has discussed the prevalence of belief in astrology and horoscope matching in the context of marriage, particularly in relation to *Manglik Dosh*. The paper argues that individuals with *Manglik Dosh* face difficulties in finding a suitable partner due to their lack of knowledge and over-reliance on astrology experts. It highlights that the belief in astrology and the significance of *Manglik Dosh* may not be entirely rational and may be based on cultural or traditional beliefs rather than scientific evidence.

Study Area

This study is based on the fieldwork conducted among the Hindu *Dogras* of Akhnoor tehsil, which is one among the 21 tehsils of the Jammu district. The area of Akhnoor town that comes under the municipal limits (i.e. 13 wards) situated at the bank of river Chenab has been taken purposively for the study to collect data from urban areas. The present research area has a vast majority (almost 95 per cent) of people belonging to the Hindu community.

Universe of the Study

A sample of 50 married couples (25 young and 25 old) was taken for the study comprising of 10 Brahmins, 10 Rajputs, 10 Mahajans, 10 OBCs and 10 SCs. An equal number from each caste group and category was taken for a comparative understanding of the phenomenon. This makes up a total of 100 respondents of which 50 belonged to the younger generation and the remaining 50 were from the older generation (i.e. parents of young married couples). To understand the inter-generational changes and variability, the old generation respondents were purposively taken along with the young married couples. Thus, a total of 25 families were taken for the study consisting of four members from each family. Husband, wife (young generation), respective father, and mother of the husband (old generation). Young married couples belonged to the age group of 18-35 years whereas old married couple's age was not demarcated, but they were usually 50 years and above. Interview schedules, in-depth interviews, and observation methods were the tools used to collect data. In addition, five professional astrologers were also purposively selected, as they are knowledgeable regarding the problem under study. They were

interviewed apart from 100 respondents to get the professional opinion regarding astrological matchmaking in Hindu marriages. The collected data was then analysed and presented in Figures and Tables.

Theoretical Perspective

The present study is conducted from the phenomenological perspective to know how people understand and construct the concept of astrology subjectively and operationalise it in their marriage practices. This study was carried out by taking Berger and Luckmann's notion of "the social construction of reality". Berger and Luckmann (1966) argued that institutions are born when all the members of a social group share habitualized actions. The reality of everyday life is perceived by common sense knowledge of the actors that results in the formation of objective reality. The process of astrological matchmaking (horoscope matching) is institutionalised in Hindu marriages and thus, has become an objective reality in itself.

A philosophical perspective known as phenomenology focuses on how people interpret their own subjective experiences of the universe. However, social constructionism emphasises how society and culture affects our perception of reality.

Phenomenology and social constructionism are pertinent to astrology, horoscope matching, and marriage. From a phenomenological standpoint, people may use astrology to make sense of their lives and relationships and discover personal meaning and insight in their horoscopes. This interpretation, however, is personal and differs from person to person.

According to a social constructionist viewpoint, societal and cultural variables influence people's beliefs about astrology and horoscope compatibility. For instance, astrology may be viewed as less important in some cultures than others for establishing marital compatibility. People better grasp the intricate ways that astrology and horoscope matching affect their views and marital experiences by taking into account both points of view. Overall, astrology and horoscope matching in marriage are complicated and varied practices, involving both cultural and personal considerations.

Research Design and Methods of Data Collection

The present exploratory study is a mixture of both qualitative and quantitative research designs. Exploratory research design is used in studies where it is very little or no knowledge available about the problem being studied. It has explored the astrological dimensions, particularly associated with the horoscope matching and *Manglik dosha* in Hindu marriages.

The study is qualitative, as the subjective experiences of the respondents related to the problem under study have been taken into account. However, it

also uses quantitative data, which is gathered and analysed using statistical tools and formulas to arrive at concrete results. For the said research, the data has been collected from both primary as well as secondary sources. The primary sources included the first-hand information collected during fieldwork from the respondents through methods such as interview schedules and observation. One-on-one discussion with the astrologers was also a part of the study to gather in-depth knowledge related to the role of astrology in matchmaking. The open-ended, close-ended, and multiple-choice questions were part of the schedule. The secondary sources included related literature such as books, research papers, articles, and reports.

Horoscope Matching

Horoscope is the astrological chart or diagram representing the planetary placements of an individual at a particular place and time of birth (Woolfolk, 2006). Kursija (2009) proclaimed that horoscope matching is the scientific interpretation and analysis of the similarity between the mental disposition, nature, likings or tastes, disliking, and behaviour of the prospective husband and wife purely based on their planetary positions.

Bansal (2008) argued that before properly analysing the charts of both the boy and the girl, the *Ashtakoot* matching will hardly give any significant results. Both the horoscopes should reflect the prosperous marital life before finalizing the marriage and only then, the *Ashtakoot* matching should be taken into consideration. The *Ashtakoot* matching will be pointless in a case where the other planetary positions are not promising a happy marriage in a horoscope.

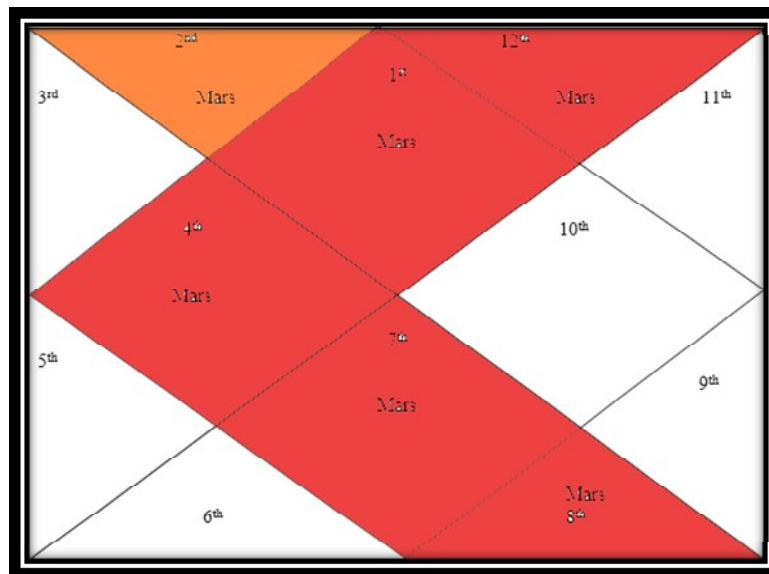
Manglik Dosh

Vedic astrology considers *Manglik dosha* as a severe astrological situation, which affects marital relationships and causes an unnecessary delay in marriage. It creates so much distress that parents can go to any extent to protect their children from this dreaded dosha or blemish. Bhagat (2016) shows that *Manglik dosha* is formed when planet Mars (*Mangal*) exists in the first, second, fourth, seventh, eighth, and twelfth houses in a natal chart of a horoscope. It is popularly known as '*Kuja dosha*' in South India. It is considered inauspicious as far as marriage is concerned and both the partners should be *Manglik* for marriage is the only best remedial measure, which astrologers recommend to avoid any problem.

Gaur (2010) explained that the above-mentioned six houses are chosen for marital happiness as the first house denotes self, character, and personality; the second house represents family; the fourth represents home atmosphere; the seventh represents marriage, spouse, and partnerships; the eighth represents in-laws, health, and longevity of spouse and twelfth represents sexual

pleasures and desires. These are very vital facets for the smooth functioning of married life. The settlement of Mars in these houses creates problems in conjugal life, as it is a natural malefic planet. Only if these houses are strong, it reverberate good upshots. The only precondition for a house to be strong is that neither any malefic planet is situated nor is aspected (*drishti*) by any malefic. The presence of Mars in these houses forms *Manglik dosha* because it is the most malefic planet and thus causes maximum harm as compared to other malefic planets.

Figure 1: Showing the Placements of Mars that forms *Manglik Dosha* in a *Kundli*



Source: The Author (North-Indian Style of Horoscope)

South Indians consider a slight variation while deciding on the *Manglik*. Shah (2020) explained that the north Indians do not consider the second house placement of Mars as *Manglik* but south Indian astrologers do consider it as it directly looks into the eighth house, which represents the house of in-laws resulting in conflicting relationships.

So much fear and stigma have been attached to a *Manglik* that it affects the overall decision-making process, especially during the marriage. Sharma (2013) explained that the term *Manglik* is deeply ingrained in the human psyche of Indian society especially among the Hindus. The matrimonial advertisements have fashioned a different segment for considering *Manglik* partners. It can give wakeful nights and uneasy days to the parents of persons with the *Manglik dosha* in their horoscope. Most of the time it results in an excruciating chase of astrologers leading to a malicious sphere of ceremonials. Mars grasps a distinctive place in astrology and is called the planet of war.

Types of *Manglik Dosh*

Manglik or *Kuja dosha* is the utmost feared dosha in a horoscope and is one of the significant deciding factors in Hindu marriages. Many astrologers claim that there are two types of *Mangliks* i.e. Partial (weak) *Manglik* and Complete (strong) *Manglik* and is believed that partial *Manglik* can marry a Non-*Manglik* but complete *Manglik* has to marry a *Manglik* person only. If Mars exists in the first, second, fourth, or twelfth houses in a horoscope then a person is called *Anshik* (partial) *Manglik* and if Mars exists in the seventh or eighth house, then it is called *Sampurna* (complete) *Manglik* (“*Lal Kitab*,” 2020).

Anshik Manglik has less severe effects than *Sampurna Manglik*.

However, there are no such terms as partial and complete *Manglik* in any scriptures of Vedic astrology. These terms are subsequently formulated by practicing professionals out of their knowledge.

Cancellation of *Manglik Dosh*

Many important cancellations need to be considered if a person is *Manglik*. These cancellations usually nullify the harsh effects of Mars. However, unfortunately, the money-minded astrologers rarely know about these cancellations and if they know, they would never tell to grab a handsome amount of money in the name of *dosha-nivarana*. Gaur (2010) claimed that our ancient sages who advocated *Manglik dosha* were precisely strict in telling about its bad effects and in the same way equally generous in giving solutions or combinations, which resulted in the cancellation of this feared *dosha*. However many of today’s astrologers do not give due importance to the deletions or cancellations and create stigma and panic in the society regarding the *Mangliks*. The lone remedy that people know and many astrologers refer to is that a *Manglik* person should marry a *Manglik* boy or girl or else, misfortune would attack a Non-*Manglik* partner. There are scores of other terminations, which cut down the bad effects, and this is just one way of it. It is important to note that there are many other aspects apart from *Manglik dosha*, which are harmful to marital bliss.

Remedies advised to *Mangliks*

It is a common belief that the remedies help in reducing the punitive effect of *dosha* to some extent. There are several popular remedial measures that astrologers advise to *Mangliks* and these are as under:-

1. Marriage of *Manglik* with a *Manglik* only is the best-known remedy to negate the ill effects of Mars.
2. *Kumbh vivah* is a popular remedy to negate the ill effect of Mars in which *Mangliks* are directed to marry ritualistically with a banana tree, peepal tree, a pot, or gold/silver idol of Lord Vishnu first and

then with their partner.

3. Fasting on Tuesday is another very effective remedy to negate bad effects and while fasting, *Mangliks* are only supposed to eat *toor daal* (Split Pidgeon pulses).
4. Chanting Mantras like *Hanuman Chalisa*, *Gayatri Mantra*, *Mangal Stotram*, *Mahamrityunjaya Mantra*, etc. give positive results as they activate positive energy around the individual.
5. *Mangliks* are normally advised to wear a red coral gemstone in gold or copper on the ring finger of the right hand.
6. Donating red clothes to workers, offering vermillion (*Sindoor*) to Lord *Hanuman* on Tuesday, keeping ivory at home, eating and drinking in silver utensils, etc. helps in reducing the harshness of the *dosha*.

Mangliks are lot many times advised to marry after 28 years of age, as it is believed that the intensity of harshness comes down with age ("*Mangal Dosha*," 2019).

Myths Related to *Manglik Dosha*

Many myths, which are associated with *Mangliks*, are passing on from generation to generation. There are a whole lot of myths attached to the *Mangliks* and the most common among them are as under:-

1. A person is *Manglik* if he or she is born on Tuesday. This is just people's misconception and in reality, it is not correct.
2. A *Manglik* should be first wedded to a tree and then with the spouse. It is a common perception that all apparent teething troubles of *Manglik* are attached to the first marriage only.
3. The marriage will end up in a separation or divorce. The fact is that being a *Manglik* does not decide the sustained survival of marriage and the success rate depends upon the understanding and compatibility between the couple.
4. A person can be double, triple, and quadrant *Manglik* (Sharma, 2013). Money-minded practitioners propagate these terms and there are no such terms in the scriptures of Vedic astrology.

Public Perception of *Manglik Dosha*

Just because of the public perception, the term *Manglik* has become one of the dangerous blotches. The commercial astrologers construct false narratives to tear out people's pockets. Gaur (2010) also stressed on the point that *Manglik dosha* is considered the big tailback in a marriage. It is still acceptable for a boy to be *Manglik* in North India because of patriarchal society

but in the case of a girl, it spreads as a blemish on her luck. To find an appropriate match for their girl, parents face many troubles, as choice gets limited to *Manglik* boys only. Marriage of a *Manglik* person takes place after the marriageable age considered normal in most part of India is over, resulting in delayed marriages. A person can be considered, as Non-*Manglik* after 28 years of age is the well-known perception. The prevalent distress and fear regarding this *dosha* are that the *Manglik* person would cause severe health complications to the opposite spouse and can even result in the death of the partner. That is why it has become a serious concern while arranging marriages.

Growing Hankingering of Match Making Consultation

Horoscope matching regained its momentum in India with much greater speed as compared to earlier times. This is mainly due to increasing insecurities, modernization, lack of trust, westernization, etc. that have paved a way for its reinforcement. Gaur (2010) highlighted the increasing significance of horoscope matching. As far as appropriate matchmaking is concerned, barely 20 per cent of the Hindu parents used to visit an astrologer ten years back. The remaining 80 per cent either escape or go for simple 36 points matching only in which points obtained should be at least 18 or above for marriage approval. They also make sure that the *Manglik* and Non-*Manglik* person should not marry. However, today, there are hundreds of television and YouTube channels, which keep on presenting programs on astrology or its associated subjects. As a result, people are now considering astrology for their everyday life problems.

Sanity of *Manglik Dosha* and its Significance

As it is already discussed that *Manglik dosha* is formed when Mars exists in the first, fourth, seventh, eighth, and twelfth house of a horoscope but south Indians consider the second house placement of Mars as well. This means that a person will be *Manglik* if Mars exists in six out of twelve houses in a horoscope. This means that almost half of the population on earth is probably *Manglik*. This is just the probability, as it is impossible to find an actual number of *Manglik* individuals on earth. However, almost 50 per cent of the world population is *Manglik* according to the probability. This is just the case when seen from the ascendant (*Lagna*). However, when considering from Moon (*Chandra*) as well, it will surely be more than half of the population that is *Manglik*. Hence, intellect itself dictates that more than half of the people on earth can certainly not suffer from an astrological stain that ruins their marital life in any way. *Manglik dosha* can never be blamed for fully injuring marital ecstasy (“*Kuja Dosha*,” 2018).

Shangari (2016) emphasized the fact that the most important point here is that the complete calculation of the horoscope is derived by bearing in mind, the planets, their locations, their power, their level of activity and dealings with one other, their operational nature, the influence of constellations

(*nakshatras*), their running phase (*dashas*) and planetary travels or transits (*gochar*).

It is since time immemorial, that people are accusing external powers of difficulties in life but in the end, we are the livewires. The planets only construct instincts and desires. *Mangliks* are always ever ready to take initiatives in life and are set apart with the Martian superiority of bravery and passion (“*Manglik Dosha or Yoga*,” 2019).

Recent studies related to astrology, horoscope matching and marriage unveil the influence of astrology in Hindu marriage in India. Bhardwaj & Sharma (2020) conducted a study comprising of a systematic review of 30 articles published in various journals from 1999 to 2019 to analyze the role of horoscope matching in Hindu marriages. The study found that horoscope matching is considered an essential component in Hindu marriages and is believed to have a positive impact on marital life. Similarly, Jha and Jha (2021) found that arranged marriages are still the norm in India, especially among Hindus. The study also found that astrology and horoscope matching play a significant role in the process of arranging marriages. Sharma & Choudhary (2021) found that horoscope matching was significantly associated with higher levels of marital satisfaction among Indian couples.

Several studies highlight the relationship of *Manglik Dosha* and delay in marriage. Nautiyal and Kumar (2019) found in their study conducted in urban North India that *Manglik Dosha* was significantly associated with late marriage, especially among women. Gupta (2020) examines the impact of *Manglik dosha* on marriage compatibility, using a sample of 200 participants. The study found that belief in *Manglik Dosha* can lead to rejection of otherwise suitable partners and can negatively affect the marriage.

Bharathi & Anitha, (2021) surveyed 400 college students in India and found that almost 70% of them believed in *Manglik Dosha*. The study also found that students who believed in were more likely to marry later in life. Chauhan and Rani (2021) explores the belief in *Manglik Dosha* and its impact on marital life. The study found that belief in *Manglik Dosha* is still prevalent in India, and that it can lead to increased stress and anxiety in the process of finding a suitable partner. Gupta and Jha (2018) found that while there is some correlation between *Manglik Dosha* and marital problems, this correlation is not strong enough to warrant rejecting a potential partner solely on this basis.

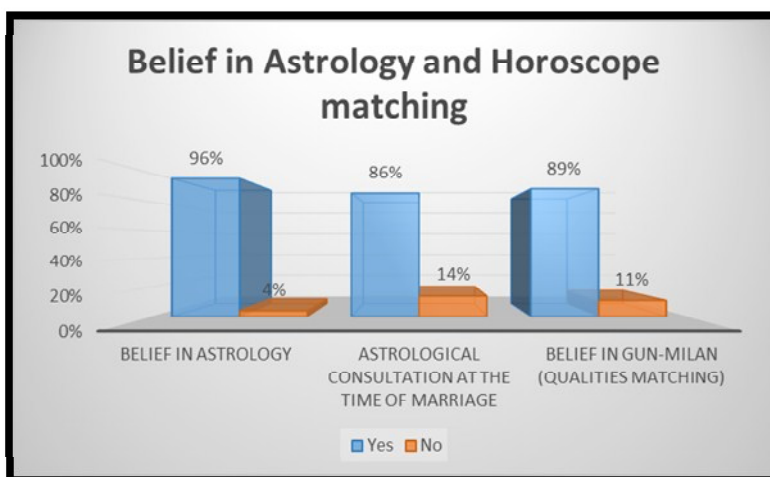
Vedic astrology never promotes any kind of fatalistic approach and it does emphasize the concept of free will. Shastri (2012) highlighted that it is totally up to us to graft with our drives, energies, and capacities in productive or destructive ways. Likewise, stars indicate capabilities and it is up to us to understand our abilities and work constructively. Counselling act as wonders if someone is going through relationship challenges in life. Vedic astrology has

a definite link with *karma* and if there are some serious karmic hindrances, the remedies like *pujas*, *yajnas*, or *mantras* can help a lot as it reverberates positive energy within. Moreover, here too is the genuineness of heart that matters.

Findings

The present research, which has been conducted in Akhnoor tehsil of Jammu District (J&KUT), has provided an understanding of the people's views related to astrology and horoscope matching in general and *Manglik dosha* in particular. The major findings of the paper are discussed as under:

Figure 2: Showing Belief in Astrology, *Gun-Milan* (Qualities Matching) and Astrological Consultation at the Time of Marriage



Source: The Author (Primary Data)

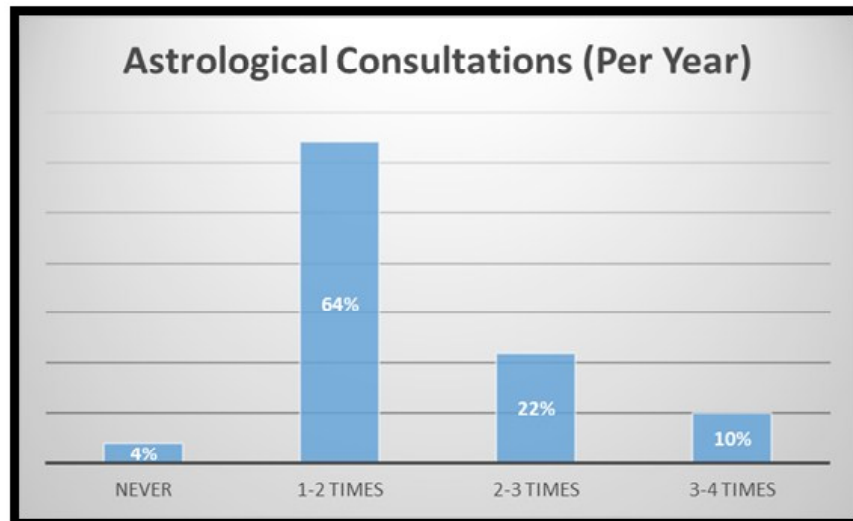
Figure 2 presents the chart emphasizing the belief in astrology and horoscope matching. It is evident from the chart that a vast majority of respondents (96 per cent) believe in astrology while the remaining 4 per cent do not believe in it. The main reason behind this belief was that people have strong commitment to religion and culture and astrology is connected with it. Astrology provides knowledge about future events and happenings as well. Devotion to the traditional values and religious beliefs is also one of the reasons and thus, people follow astrology as a precautionary measure. Only 4 per cent of the respondents do not believe in astrology, as they feel that it is not a compulsion under any law and it is a choice-based decision.

It also illustrates the astrological consultation at the time of marriage. In all, 86 per cent of the respondents had gone for astrological consultation at the time of their marriage while the remaining 14 per cent had not considered any astrological consultation. The majority of the respondents have taken

astrological consultation at the time of their marriage. The respondents that have not taken astrological consultation at the time of marriage are mainly those who do not believe in astrology and the system of horoscope matching or who do not have their horoscopes. It is quite interesting to note that all the young generation respondents have their horoscopes made. However, some of the old generation respondents did not have their horoscopes as it was not that much prevalent in their times, and their parents do not remember their exact time of birth. This reflects that horoscope matching has gained popularity with the advent of modernity as it had brought a sense of insecurity with it.

Figure 2 furthermore highlights the belief in horoscope matching (*Gun Milan*). It shows that 89 per cent of the respondents believe in the system of *Gun Milan* in horoscope matching while 11 per cent do not believe in this system of matchmaking. The respondents who do not believe in the system of *Gun-Milan* believed that there are many couples, which violated astrological matchmaking, are enjoying the marital bliss.

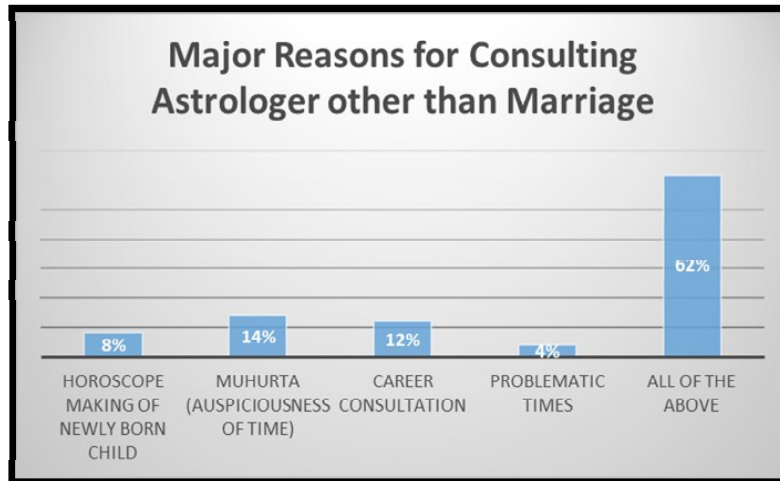
Figure 3: Chart Showing the Number of Visits to an Astrologer Per Year



Source: The Author (Primary Data)

Figure 3 demonstrates the chart highlighting the number of visits to an astrologer per year. The majority of the respondents (64 per cent) visited an astrologer only once or twice a year whereas those who never visited an astrologer are the people who do not believe in astrology at all.

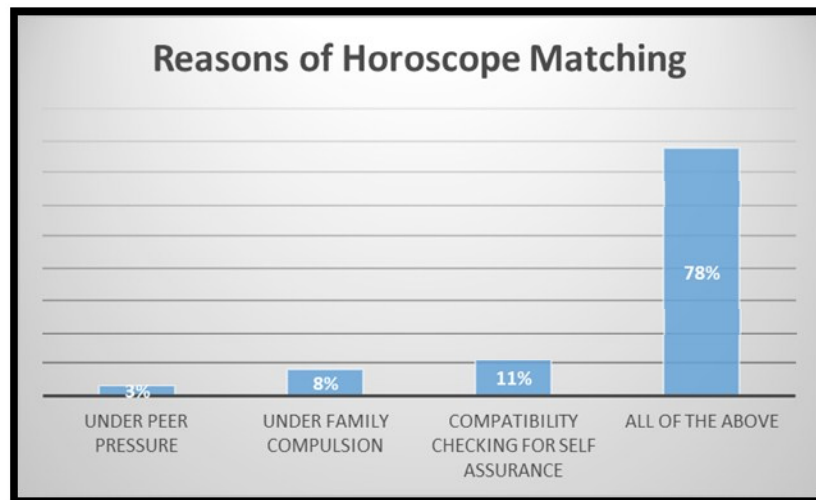
Figure 4: Chart Showing reasons for Consulting Astrologer other than Marriage



Source: The Author (Primary Data)

The above figure presents the reasons for consulting astrologers other than marriage. The noticeable point here is that majority (62 per cent) of the respondents consulted an astrologer other than for marriage purpose in all of the four mentioned categories.

Figure 5: Chart Showing the reasons for which people go for Horoscope Matching

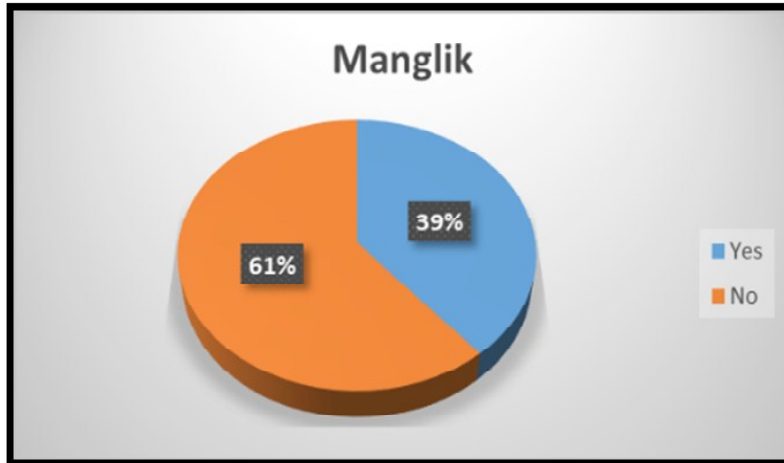


Source: The Author (Primary Data)

The above chart illustrates the reasons why people go for horoscope matching before marriage. The vast majority (89 per cent) of the respondents

go for horoscope matching to an astrologer for checking the marital compatibility between the couple. This is so because they want to know in advance about the future of marriage, out of their curiosity and insecurities.

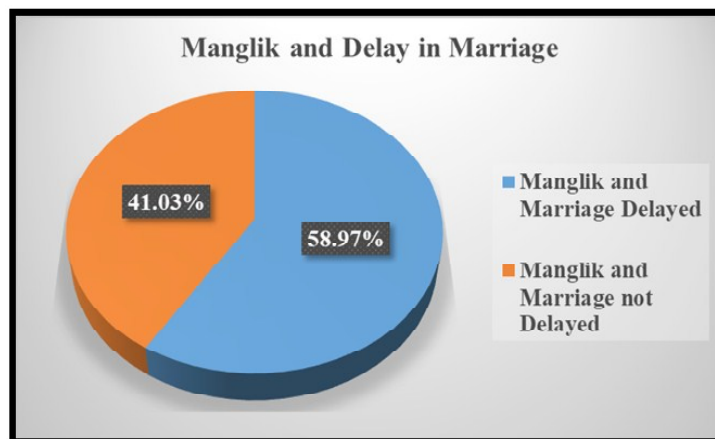
Figure 6: Chart Showing the percentage of *Mangliks* and Non-*Mangliks*



Source: The Author (Primary Data)

Figure 6 shows the chart displaying the percentage of *Mangliks* and Non-*Mangliks*. The chart depicts 39 per cent of the respondents were *Manglik* and the remaining 61 per cent were Non-*Mangliks*.

Figure 7: Chart Showing the percentage of *Mangliks* and Delay in Marriage

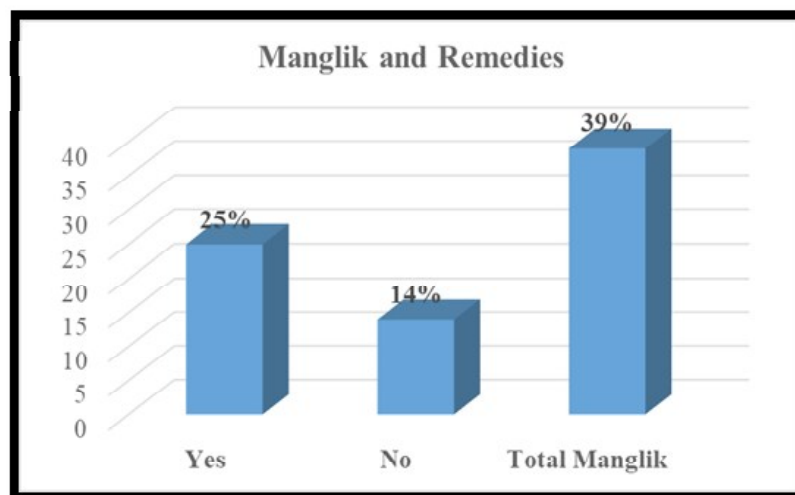


Source: The Author (Primary Data)

Figure 7 demonstrates the chart highlighting *Mangliks* and the delay in their marriage. It is quite clear from the chart that 58.97 per cent (23 out of 39) of the respondents had a delay in their marriage due to *Manglik dosha*

while 41.03 per cent (16 out of 39) of the *Manglik* respondent's marriage was not delayed due to it. The main reason for the delay in the marriage of *Manglik* is the public perception that a *Manglik* has to marry a *Manglik* person only. Moreover, it becomes difficult for *Mangliks* to find a suitable match as the choice is restricted only between *Manglik* persons. Another important reason for the delay in marriage of *Mangliks* is the remedial measure recommended by astrologers that *Manglik* person should marry only after 28 years of age.

Figure 8: Column Chart Showing the Percentage of *Mangliks* and Remedies

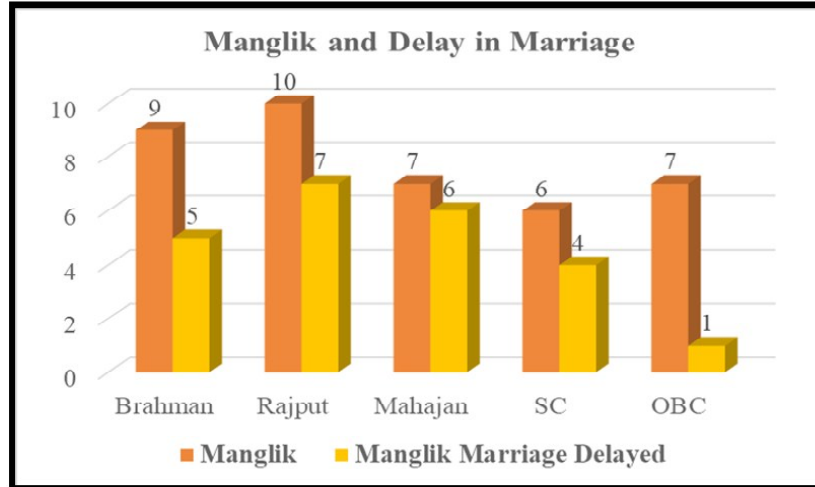


Source: The Author (Primary Data)

Figure 8 shows that out of the total sample taken for the study, 39 per cent were *Manglik* of which 25 per cent had applied and performed remedies to reduce the evil effect of *Manglik dosha* and the remaining 14 per cent had not taken any remedial measures.

Gaur (2010) found that the marriage of a *Manglik* and a non-*Manglik* person neither leads to the death of any of the spouses nor the prevalence of major illness or operation within 10 years of the wedding. Following his study, the present study also has not found any of the cases in which marriage of a *Manglik* and non-*Manglik* person have caused death to any of the spouses.

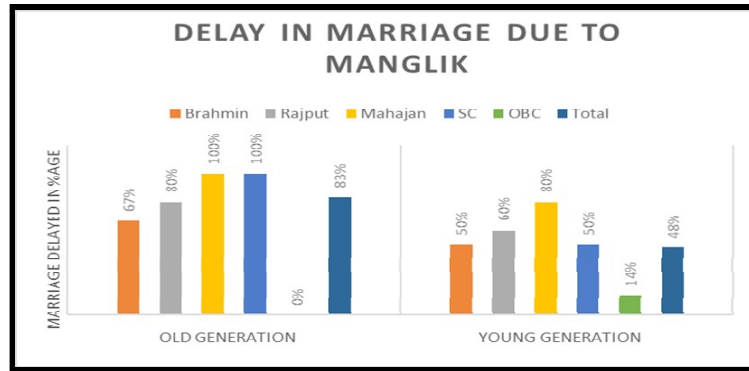
Figure 1.1: Column Chart Showing the caste-wise relationship between the *Mangliks* and Delay in Marriage)



Source: The Author (Primary Data)

The above Graph demonstrates the caste-wise variation between *Mangliks* and delay in marriage. It is visible from Figure 1.1 that Rajputs had a maximum number of *Manglik* respondents (i.e. ten) and out of which, marriage of seven of them got delayed due to *Manglik dosha*. Of the total Brahmins, nine were *Manglik* out of which five of them had their marriage delayed. Seven Mahajans were *Manglik* out of which marriage of six was delayed. Six SC's were *Manglik* out of which, four had their marriage delayed and seven OBCs were *Manglik* out of which, only one had a delay in marriage due to *Manglik dosha*. The caste-wise order of *Manglik* comes out as Rajputs > Brahmins > Mahajans > OBC's > SCs. Similarly, the caste wise order of delay in marriages due to *Manglik dosha* comes out as Mahajans (85%) > Rajputs (70%) > SC's (66%) > Brahmins (55%) > OBC's (14%) (See Table 1 and Figure 1.1).

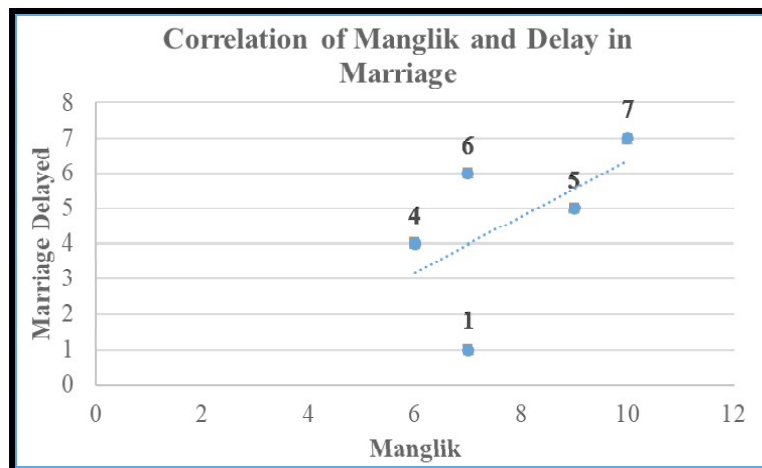
Figure 1.2: Figure Showing Caste and Generation Wise Variation of Delay in Marriage Due to *Manglik Dosha*



Source: The Author (Primary Data)

Figure 1.2 show that the majority (83 per cent) of the old generation respondents have had a delay in their marriage due to the *Manglik dosha* whereas the delay in marriage is due to *Manglik dosha* in the case of the young generation was about 48 per cent. This reflects the trend in belief and practice of astrology (particularly of *Manglik Dosha*) in both generations.

Figure 1.3: Scattered Chart Showing Correlation of *Manglik Dosha* and Delay in Marriage



Source: The Author (Primary Data)

Above figure 1.3 presents the scattered graph showing the correlation between *Manglik* (X) and delay in marriage (Y). The scattered graph clearly shows an upward movement, which highlights a positive correlation between the variables. This means that if a person is *Manglik*, it is more likely that the marriage will be delayed.

According to Parshotam Sharma, (a well-known local astrologer), many astrologers usually reject the match, which scores less than 18 points in *Ashtakoot* matching or if they find one of the persons *Manglik*. The main reason behind rejecting is that they are not competent enough to look into various other important aspects that need to be considered. They do not have in-depth knowledge and hold on the subject and have learned this knowledge-based astrological system just to make money out of it. Many matches that are approved by astrologers fail miserably whereas the matches that violated matchmaking enjoy marital bliss. This is the reason that people question the relevance of horoscope matching and astrology as a whole. The question should rather be on the competence of the astrologer and not on astrology in entirety.

According to Ashok Shastri, (local astrologer) there are many cases in which, individuals deliberately hide their exact age and provide wrong birth details to an astrologer in order to get married. The horoscope matching results would definitely be wrong in such cases, according to him. Competent astrologers who have in-depth knowledge about this subject matter are rare.

The horoscope matching is a comprehensive process and it needs a detailed analysis of both the horoscopes of the prospective husband and wife. It requires knowledge, skill, training, and years of practice and experience. People generally associate *Gun Milan* (36 points matching) only with horoscope matching which is never the case. Many aspects need to be seriously taken into account before rejecting or accepting a marriage proposal, informs a well-known local astrologer, Chander Mauli. The individual analysis of both the birth charts should be done separately before moving toward matchmaking. According to him, both the horoscopes of the prospective husband and wife should promise conjugal bliss. The *Ashtakoot* matching or 36 points matching should be considered only when both stars and planets portray a successful marriage.

All the astrologers that have been interviewed stressed on the point that there is no astrological reason behind the delay in the marriage of a *Manglik* individual. Just because of the public perception that a *Manglik* person has to marry a *Manglik* only, the marriage gets delayed as it becomes even more difficult to find a suitable *Manglik* match. This is because the choice is further restricted to *Manglik* individuals only. It is generally advised by astrologers that a *Manglik* person should marry after 28 years of age, as it is believed that the punitive outcome of *Manglik dosha* is nullified after 28 years. Therefore, it is mainly because of the precautionary and remedial measures that the marriage of a *Manglik* person is delayed. There is no astrological claim behind the delay in marriage due to *Manglik dosha*.

Conclusion

The working specialists and competent researchers of astrology are well alert that there are lot many things that need to be looked at before

accepting or refusing a wedding proposal. Many marriage proposals are being rejected just because the total *Ashtakoot Milan* score is not favourable (i.e. below 18) and a *Manglik* person has to marry a *Manglik* only without considering the other important aspects of matchmaking. Many compatible matches are rejected just because of the shallow knowledge of astrologers.

The findings depict that majority of the respondents believe in astrology and matching of horoscopes at the time of marriage. It is quite clear from the above findings that astrological matchmaking is relevant as the majority of the respondents believe in astrology and have taken astrological consultation, especially before their marriage. People often visit astrologers before making any important decision in life. A positive correlation is found between the *Manglik dosha* and delay in marriage. The value of the correlation coefficient comes out to be 0.56. This means that *Manglik dosh* does affect the age at marriage of the respondents in some way or the other and thus leads to the delay in marriage. *Manglik dosha* is not the only reason for the delay in marriages but is definitely, one of the main reasons.

Before proclaiming Mars as a rabble-rouser for marriage, its placement should be checked comprehensively as it acts as a key deciding factor in marriage. *Manglik* or Mars can never be blamed for the death of anyone's spouse. An Individual's horoscope needs to be checked thoroughly for predicting the longevity of the spouse. Despite uncritically believing the astrologers and software calculated means, it is important to see and check the full details carefully if an astrologer proclaims someone Mars as a menace. True conclusions can never be drawn without bearing in mind the prevailing planetary periods (*dashas*) and sub-planetary periods (*antardashas*) of planets and the ephemeral effect at a particular time.

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Table 1: Table Showing the Mathematical Calculations for Calculating Correlation Using Karl Pearson Method

Caste Groups	Manglik Marriage		$X-\bar{X}$	$(X-\bar{X})^2$	$Y-\bar{Y}$	$(Y-\bar{Y})^2$	$(X-\bar{X})(Y-\bar{Y})$
	Manglik (X)	Delayed (Y)					
Brahman	9	5	1.2	1.44	0.4	0.16	0.48
Rajput	10	7	2.2	4.84	2.4	5.76	5.28
Mahajan	7	6	-0.8	0.64	1.4	1.96	-1.12
SC	6	4	-1.8	3.24	-0.6	0.36	1.08
OBC	7	1	-0.8	0.64	-3.6	12.96	2.88
Sum	39	23	0	10.80	0	21.2	8.6
Mean	7.8	4.6					

Source: The Author (Primary Data)

$$\text{Correlation} = \frac{\sum(X-\bar{X})(Y-\bar{Y})}{\sqrt{\sum(X-\bar{X})^2} \sqrt{\sum(Y-\bar{Y})^2}}$$

Where:

r = the correlation coefficient

\bar{X} = mean of the X variable

\bar{Y} = mean of the Y variable

The Correlation Coefficient (r) value comes out to be **0.56**, which means that there is a positive correlation between the two taken variables (i.e. *Manglik* and Delayed Marriage).

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