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Integrated Evaluation on Malefic Nakshatra Attributes and Astrological Remedies

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Abstract

Malefic effects of certain birth stars in Astrology plays a predominant role to determine distressing effects throughout the family life. The Lunar based birth stars determine the subconscious attitude of the traits, attitude, physical appearance, thinking pattern, individual instincts and forthcoming incidents. Even after periodical verification of horoscope, performing habitual remedy and performing Shodasakarmas during auspicious time and their physical life become miserable due to anonymous reasons. The tantalizing concurrent experience of the Astrologer becomes authentic which act as an eye-opener for beneficiaries by proposing congenial birth-star remedies. Empathetic results visible in the natal chart and personal experience become contradictory on several occasions. Vedic Astrology optionally suggests harmonizing remedies to nullify the baneful effects of eight restricted stars out of the twenty seven. To integrate better results, the native should perform Nakshtra Pooja or Shanti, Chanting relevant mantras, serving anxious care on parents, elders and ancestors with sacrificial solemnity. Based on live investigation experience in Astrology, this paper explores adverse effects of the eight appalling stars selectively. Observing post-birth remedies covering special propitiation and adoration of lords of those bountiful stars will shower eternal benedictions ever, for the wellbeing of the natives.

Key Words: Shodasakarmas, Nakshatra Pooja, Propitiation, Nakshatra Shanti.

1. Introduction

The Nakshatras are one of the primogenital references obtainable in the Rig Veda, dating back about 5,000 years ago. Out of twenty seven birth-stars, each one of them covers thirteen degrees and twenty minutes of the Zodiac. The star constellation in which moon is placed at the time of one's birth is called Janma Nakshatra. They describe one's thinking pattern, nature, traits, destiny in general and specifically determine the instinct of sub-conscious aspects of temperament. Astrology indicates the stars Moola, Jyeshtha, Aslesha, Revathi, Magha, Aswini and Ardra are falling under the category of Gandaka Nakshatras having exclusive malicious effects. The proactive laymen should be cautious about the birth-stars and its forthcoming unfavorable experience in life. Though, people are alert about the auspiciousness of Shodasakarmas and conduct timely horoscope analysis, they are often forced to confront its accidental effects constantly. The Learned Astrologer identifies the root of such detrimental results that occurs due to unscrupulous effects of certain birth stars other than horoscope. The experiential incidents insist the Astrologer to think over Nakshatra attributes and suggest appropriate remedies to resist those effects. To counterbalance the mischievous effects of the ruling planets of concerned stars during main period (Mahadasha) and sub-period (Antardasha); Astrological scriptures suggest appropriate remedies against birth-nakshatra. The Vedic remedies suggested by Jyotisha showers better results to the native to acquire inner potency and buoyancy.

Rig Veda ^[1] says Stars are having its own supremacies to move around in various planes and regulate the overall existence and non-existence of all organism. They do not have instantaneous obliteration, its strength becomes fundamental force for movements of other celestial bodies of Jyotisha either friendly or hostile. Stars are eventually liable to keep the equilibrium of nature as supreme executor of the cosmos.

2. Nakshatra Definition

The Sanskrit word Nakshatra means "that which does not decay". (Na=not and Kshatra=destructible). 'Naksh' can also designate approaching, to worship, to defend or protect. 'Tra' is a suffix implies a tool or instrument.

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[1] सहोभिर्विश्वं परिचक्रमु रजः पूर्वा धामान्यमिता मिमानाः
तनुषूविश्वा भुवनानि येमिरे प्रसारयन्त पुरुष प्रजानु।

Rig Veda 10:4:56:5

The Nakshatras are the apparently fixed bodies in the Zodiac, where the planetary system moves with them placed in the background. According to Oxford dictionary, stars are defined as any of the heavenly bodies, except the moon, appearing as fixed luminous points in the sky at night.

1. Astronomy: any of the large, self-luminous, heavenly bodies, as the sun, *Polaris*, etc. A conventionalized figure usually having five or six points radiating from or disposed about a center.
2. Astrology: a heavenly body, especially a planet, considered as influencing humankind and events. A person's destiny, fortune, temperament, etc., regarded as influenced and determined by the stars.

In Jyotisha, Moon [2] is also considered as Star (नक्षत्राणांशशी) without having any homicidal tendency or possessing efficacy to service providers. The birth Ascendant and star based Moon Ascendant are significant in the natal charts. Thus, the lord of each stars are eligible for adoration as deity. The star based interpretations connected with its name are very popular and their nomenclature has been linked with concerned deities [3]. The state of Nakshatra and star centred positional strength of planets are very important for Vimsothari Dasha, Temporal Prashna, Devaprashna and Muhurta calculations.

Table 1: Chart showing malefic effects of stars (pada dosha)

Nakshatra	Pada-1	Pada-2	Pada-3	Pada-4
Aswini (<i>Kshipra</i>)	Sorrows to Own Father	Prosperity and Opulence	Upper Reputation	Integrity from Government
Aslesha (<i>Ugra</i>)	Wholesome Positive Effects	Loss of Affluence	Distress to Mother	Agonies To Father
Magha (<i>Ugra</i>)	Anguish to Mother	Worries To Father	Fortune and Progress	Help and Assistance
Jyeshtha (<i>Theekshna</i>)	Dejections to Elder Brother	Dilemma to Younger Brother	Concern to Mother	Angst's and Upsets to self
Moola (<i>Theekshna</i>)	Sorrows to Father and In-laws	Glooms to Mother.	Rubbish use of Wealth.	By and large Beneficial Results.
Revathi (<i>Samhara</i>)	Bravery and Heroic	Delightful Govt. Support.	Delight bliss of Native	Desolations to the Native

The first paada (1-15 Naadis) of Aswini, Magham, Mula and last paada (45-60 Naadis) of Aaslesha, Jyeshtha, Revathi falls under uncondusive effects of Gandanda. These are synonymously called as Ghand Mool Nakshatras [5]. The native who born during Gnadanta becomes crucial and vulnerable.

If the new born survive with normal life span, they will extinguish all the name and fame of their family and kinsfolk. The main period of Ashwini-Magha-Moola is Ketu beginning with Aries, Leo and Saggitarius and Aaslesha-Jyeshtha-Revathi is Mercury ends with Cancer, Scorpio and Pisces. As per

3. Purpose of nakshatra in astrology

The Zodiac had been divided into two parts covering *Purusha and Prakriti* wherein the Moon is the lord of all the stars and the Sun as lord of twelve signs. There are Twenty Seven Nakshatras (excluding *Abhijith*) by dividing 360 degrees of entire zodiac into approximate 13.2 degrees of arc per Nakshatra. They are the *pranic* force of the cosmos show the direction of nature's *pranic* flow as per time, space and causation and determine how *prana* synchronized with manifested tendencies of entire living organism.

[2] नक्षत्रमृक्षं भं तारं तारकाप्युडु वास्त्रियां दाक्षायण्योश्वनीत्यादि ताराश्वयुगश्वनी। शशीति नक्षत्रगणस्य नाथः

Amrakosham Ch-3, Dvivarga: P.125.

[3] नक्षत्राणां नामानृश्विन्यादीनि

लोकसिद्धानि निजदेवताभिधानैरभिधास्यते

Madhaveeyam Ch-1, Ver-31 P.13.

4. Symptoms of gandanda stars

Astrology never contemplate the time of *Gandanta* due to its inauspiciousness [4]. '*Ganda*' in Sanskrit is the Sandhi or commissure or knot entangled between two common parameters of time. The congregate knot shall be the weak point and it is better to give up the conjoined time of *Gandanta* for all the endeavours. From time immemorial, the following Pada (*Charan*) of *Gandanakshatra* has been considered are crucial to the native

Mahadasha the Ketu and Mercury possess quality of Tamoguna and Rajoguna.

[4] अश्विमूलमघाद्यंशाः पौष्णाहीन्द्रान्त्यपादकाः एते नक्षत्र गण्डान्त विवर्ज्यासर्वसुकर्मसु

Muhurtha Padavi Sugamanama Vyakhyanam Page-13

[5] ज्येष्ठामूलभयोर भुजंगमघयोः पौष्णाश्विनोरंतरे गण्डान्तः खलुयाममात्रमधिकानिष्टप्रदः प्राणिनां एषामंत्यपादानि दोषफलदान्याहुश्च गण्डान्तजाः सर्ववेस्त्रीपुरुषा न हंति सततं पित्रोः कुलम्वा स्वयं

Brihadjaatakapadhati Ch-3 Ver-36 P-29.

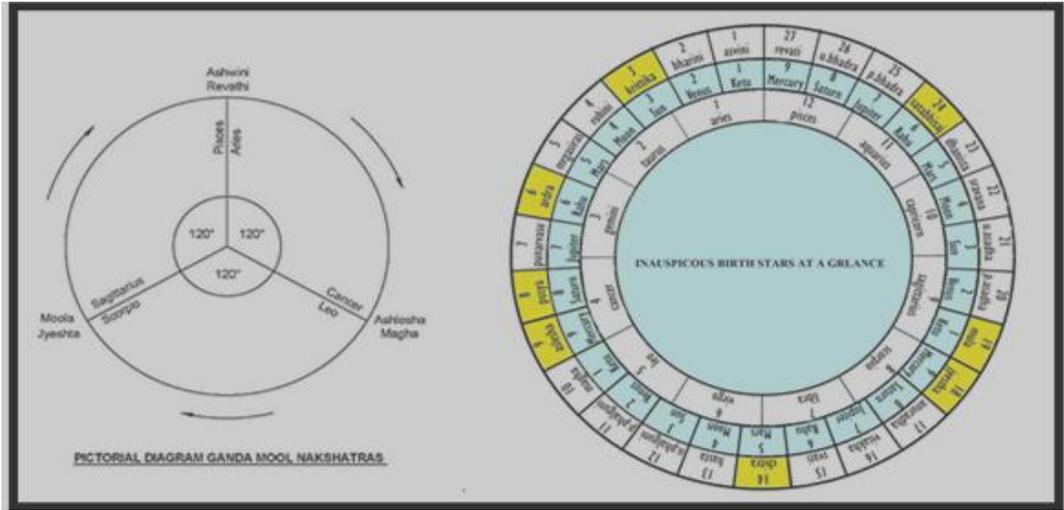


Fig 1

Ancient Vedic Astrology takes an account of birth Nakshatras playing important role in human lives. Birth Star indicate the balance account of the past and provide vigilant signal to define the future life. They determine the thinking pattern, destiny, instincts that governs the subconscious aspects of personality. The Saint Parashara had specified the corrupting effects of certain stars under two streams such as Padadosha and Gandanda covered in ancient texts.

Based on this verse, the Paadadosham has been specified to the stars- Hastha, Pushya, Purvaashada and the affected persons are belongs to in-house family [6].

5. Evil effects of jyeshtha star

Jyotir Ganita narrates to divide the total Naadis after sun rise which entered into Jyeshtha Star with ten and result can be fixed for every six naadis each [7].

[6] निहन्ति पितृमातुलौ स्वमपि मातरं
हस्तजस्सामातृपितृमातुलानपि च पुष्यजातः क्रमाल्
जलोद्भुजनितोम्बिकां जनकमातुलौ स्वं तथा क्षणादुद्भुपदां पदेष्वपि
च केचिदाचक्षते ।

Brihadjaatakpadhati Ch-3 Ver-35 P-28

[7] विभक्ता दशभिर ज्येष्ठा नक्षत्राखिलनाडिकाः आद्यंगे
जननीमाता द्वितीयेजननीपिता, तृतीये जननीभ्राता यदि माता
चतुर्थके पंचमे जाततनयःषष्ठे गोत्रविनाशकःसप्तमेचोभयकुलं
चाष्टमे वंशनाशनं नवमे श्वशुरं हन्ति सर्वं हन्ति दशांशके ।

Brihadjaatakpadhati Ch-3 Ver-3 P-29.

The result for every six Naadis and the affected person of the native shall be:

- (1) Mother's Mother (2) Mother's Father (3) Step-Mother (4) Mother (5) Born Baby (6) Generation (7) Parental Generation (8) Own Generation (9) Wife's Father (10) Entire obliteration.

Under Jyeshtha Paada Dosha, the ill effects will affect (1) elder brother (2) younger brother (3) father and (4) self, as applicable to the native who born from first pada to fourth pada.

6. ILL-Effects of moola star

The crucial effects of Moola-Paada Dosha [8], affects (1)

father (2) mother (3) loss of wealth without any prime reason which is exclusively applicable to the native who born from first pada to third pada, other than fourth pada. The sixty Naadis of Moola Nakshatra may be divided into fifteen parts wherein gets group of four Naadis each. Among which the results of cluster of each four Naadis shall be (1) father (2) Father's brother (3) Sister's Husband (4) Grandfather (5) Mother (6) Mother's younger Sister. (7) Uncle (8) Father's Younger Brother (Step-father) (9) Related Kith and Kins (10) Domestic Animals (11) Servants (12) New born Male-babes (13) Brothers (14) Sisters and (15) Mother's Father.

7. Antagonistic effects of ashta-nakshatras

If the native born with birth star of Chitra, Ardra, Aslesha, Jyeshtha, Shatabhishta, Moola, Krithika and Pushya bestows harmful effects to personal life, husband or wife and progenies. The Astrological Texts explicitly indicate its negative consequence ending with unexpected troubles, suicidal tendencies, chronic diseases or even immature death of the native or spouses. The most specified Eight Nakshatras combined with Moon Ascendant and their detrimental effects concerning to female or Mother in-Laws had been incorporated in Astrological Texts (Ashta-Nakshatra-Vishesha-Doshaphalas).

[8] मूलर्क्षनिखिला नाड्यस्थितिसंख्या विभाजिताः आदौ पिता
पितृभ्रातातृतीये भगिनीपतिः पितामहश्चतुर्थे तु माता नश्यति पंचमे
षष्ठे तन्मातृभगिनी सप्तमे मातुलस्तथा । अष्टमांशे पितृव्यस्त्री
निखिलं नवमांशके दशमे पिशुसंघातो भृत्यस्सेवकादशांशके आत्मा
ज्येष्ठो भगिनीयंते तथा मातामहः क्रमाल् नश्यत्यर्कदिनोपेतमूलजः
पितरं हरेत् ।

Brihadjaatakpadhati Ch-3 Ver-3 P-29.

मूलाग्रपादेपितरं निहन्ति द्वितीयके मातरमाशु हन्ति तृतीयके
वित्तविनाशकस्स्यात् चतुर्थपादे समुपैति सौख्यं ।

The following stars are having the most afflicted portion coming under Ushna Ghatika, Visha Ghatika and Mrutyubhaga, Samhara Thara [9] and Durithamshaka [10] are as detailed below:-

Table 2

S.	Nakshatrasof 60 Nadis	UshnaGhatika/60	VishaGhatika/60	Mrutyu Bhaga/60	Quality of Star	Durithamshaka 15 to 45 Nadis
No.	Star=60 Nadis	From-To	From-To	Minutes	(Specific)	From-To
1	Krithika	21-30	30-34	12	Samhaara	15 to 45 Nadis
2	Arudra	21-30	11-15	14	Samhaara	15 to 45 Nadis
3	Pushyami	55-60	20-24	16	Doomed	-
4	Aslesha	21-30	32-36	24	Samhaara	15 to 45 Nadis
5	Chithira	55-60	20-24	30	Fateful	-
6	Jyeshtha	20-30	14-18	34	Samhaara	15 to 45 Nadis
7	Moola	01-08	20-24	32	Ill-starred	-
8	Shatabhisha	20-30	18-22	50	Samhaara	15 to 45 Nadis

All the living beings takes incarnation to enjoy the benefic or deadly effects of the pre-births. That is called life span or longevity in Astrology which is causative due to the power of karmas. The length of longevity justified in Jyotisha may be distinct due to causation or the effect of karma. The result of Prarabda Karmas assured that needs to be suffered in a way or other before the last breath and that is not exempted under any circumstances. For every star, four naadis are restricted due to Mrutyu-Visha-Kaala. It is considered as utmost inauspicious when human birth as well as normal puberty happens during this time. Out of four naadis, each one affects the father, mother, wealth and self respectively. As remedy, adoration of Rudra, Yama, Deity of Kaala is required along with Agnihotrahoma. The puberty or birth happens during Solar or Lunar Eclipses, that will adversely affect father and mother correspondingly against which relevant predicament alleviations needs to be undertaken. Though the auspicious outcome will not reach perfection, that is sufficient for Krutayuga whereas inauspicious effects will not culminate aptness that is sufficient for Kaliyuga(*)

[9] समहारतारा, दुरितांशकाश्च गण्डान्तमुष्णं विषनाडिका च ।
takadesham Ch-10, Ver-40 P-161.

Table 3: Themes of eight inhibited stars

Star	Gender	Nature	Character	Gunās	Pernicious Effects
Krithika	Female	Kapha	Brahmin	Rajasic	Addictive/Cumulative
Arudra	Female	Vata	Butcher	Tamasic	Hypersensitive/Isolated
Pushyami	Male	Pitta	Kshatriya	Tamasic	Unethically Controlled
Aslesha	Female	Kapha	Mleccha	Rajasic	Manipulative/Blunt
Chithira	Female	Pitta	Servant	Tamasic	Materialistic/Superficial
Jyeshtha	Female	Vata	Servant	Sattwik	Adversarial/Deprived
Moola	Eunuch	Vata	Butcher	Tamasic	Restraint/Subdued
Shatabhisha	Eunuch	Vata	Butcher	Tamasic	Biased/Concealed

The features of the seven distinct stars as indicated Varahamihira [12] in his work Brihad Samhita denotes variegated negatives which are not inference but experiential very often.

[11] पूर्वकर्मफलं भोक्तुं जन्तोर्यादिह जीवनं आयुस्तलकर्म शक्त्यास्या दीर्घमध्याल्पतादिकं ।
अवश्यमनुभोक्तव्यं यत्किंचिल फलमस्तिचेत् येनकेनापियोगेन नाभूक्त्वायं मृयेत तल ।
Prashnamargam Ch-9, Ver-45, 46 P.270-271.

[12] बहु भुक् परदाररतस्तेजस्वी कृत्तिकासु विख्यातः । शांतात्मा सुभगः पण्डितो धनी धर्म समस्मृतः पुष्ये । शठः सर्व भक्ष पापः कृतघ्नधूर्तश्च भैजंगे । चित्राम्बर माल्यधरः सुलोचनांज्गश्च भवति चित्रायां ज्येष्ठासु न बहु मित्रः संतुष्टो धर्मकृत् प्रचुरकोपः । मूले मानी धनवान सुखी न हिंस्र स्थिरे भोगी स्फुटवाक् व्यसनी रिपुहा साहसिकः शतभिषजि दुर्गाह्वाः ।

[10] त्याज्यात्पन्नघटी चतुष्टयफलं वक्ष्येरजो जन्मनोः
तातघ्नं जननहरं चात्मक्षयं यच्छति तद्रं
चान्तकमग्निहोत्रमथ तं मृत्युं च सम्पूज्ययेत्
सूर्यदुग्रहणोद्भवोयदि पितुर- मातुर विनाशं क्रमात् ।

Utrakalamrutam Chap-8, Ver-8 P-298.

(*) इष्टायोग फलायलं विकलोपी कृतौयुगे कष्टायोग
फलायलं विकलोपि कलौयुगे ।

Horasastram Ch-6, P.322.

Theethics of Astrology suggests to acquire Spiritual perfection to neutralize the deposited ill-effects so as to seek eternal salvation from this material world [11].

Prashnamargacharya compare the stars in Astrology as glowing lamp in the darkness. That demonstrate the pros and cons of previous Karma and the planets illustrate whether man is enjoying or suffering the results of previous birth. The action performed in an auspicious moment leads to happiness whereas the inauspicious one is causative for malevolent results which will follow the entire family members in a way or other

Brihatsamhita Ch-101, Ver-2,5,8,10,13 P.491

The ruthless effects of these stars depends upon other planetary positions, aspects, combinations. Moreover, family members, their culture, education status, and other circumstance that influence one's behaviour in line with the following maxim:-

गुणा गुणज्ञेषु गुणा भवन्ति, ते निर्गुणं प्राप्य भवन्ति दोषः
आस्वाद्यतोयाः प्रभवन्ति नद्यः समुद्रमासाद्य भवन्त्यपेयाः ।

The physical world is a networking system interlaced with the Janma and Karma of mankind [13]. The word Karma can be taken as piece of work, activity or action which is small whereas the volume is unique. On this perspective of birth star and ascendant, strain undertaken by an individual to tide over the life crisis consequent good or bad results that should be tolerated by the native. Against known or knowable

depravities, the expiation measures undertaken in the sense of self-capitulation before the deities, will reduce the intensity of the crippling effects of the birth stars ^[14].

8. Diomatic nature of eight nakshatras

The Mahadashare results of a person depend upon the strength and position of stars, planets, and the rajayogas. Under Kalachakradasa, the Nakshatra dasa stands as an imperative paradigm. Maadhveeyacharya indicate the numbers assigned to disastrous stars for fixing the time and the prashna related with loss of valued substance. For Krithika (six, knife), Arudra (one, bell), Pushyami (three, arrow), Aslesha (six, wheel), Chitra (one, pearl), Jyeshtha (three, Serpent), Moola (nine, Lion) and Shatabhisha (hundred, Ash-guard) are the number ^[14] and corresponding items given in the texts. The expressiveness of these stars are becoming instrumental to understand different aspects in Astrology.

[13] कर्ममार्जितं पूर्ववाभे सदादी यत्तस्य पञ्क्तिः सभिव्यनक्ति –
अचलनात्मकं कर्म – लोकोयं कर्मबंधनः । पूर्वजन्मार्जितं कर्म
दैवमित्यभिधीयते ।

Tamboola Prashna P-47.

[14] पूर्वजन्मार्जितं कर्म शुभं वा यदि वाऽशुभं तस्य पञ्क्तिः ग्रहाः सर्वे
सूचयातीहः जन्मनि । सुख-दुःखकरं जन्म शुभाशुभमुहूर्तजं
जन्मांतरेपि तत्कुर्यात् फलं तस्यान्वयेपी वा ।

Prashnamargam Ch-1, Ver-37, 38, P.38.

[15] त्रिलोकौ षल्बाणा दहनशशि
वेदनालरसाश्चतुर्न्त्राक्षीषुक्षितिशश्चतुर्वेद दहनाः

नवाम्नायां भोधि त्रिशरशतनेत्राक्षिदशनाः क्रमात्तरसंख्या मुनिभिरिति
भानां निगदिताः ।

Maadhveeyam Cha-14 Ver-1, P-193.

9. Revelation of seventh bhava

When the seventh Bhava becomes benefic sign with quality Amshaka-Nakshatra, the woman will be physically auspicious for married life. When the star position of Moon, Ascendant and lord of seventh bhava gets exalted aspect, she becomes qualitative chaste blessed with superior progenies. If the birth star posited indepleting combinations and seventh bhava is hemmed with hapless, she will be a barren woman. If the symptoms related with seventh and eighth bhava becomes weak and Nakshatra Dosha is falling simultaneously, majority of married life becomes fatalistically detrimental. The *Thrimamsaka Dosha* of seventh bhava combined with Nakshatra Dosha, the married life becomes perilous. When the malific effects are detected, probable remedies in line with the Astrology to be suggested to control the ill-effects.

10. Star-Linked Utilities

While analyzing the Natal Chart or conducting a *Momentary Prashna*, the leaned Astrologer can identify the cardinal principles of *Pancha-bhootas*, body part, deity, planetary features and colours at the time of serving the results. Medical Astrology is using this qualitative principles to detect diseases and suggesting modern methods of colour, music and gem therapy:

Table 4

Nakshatras	Direction	Tatwa	Body Part	Deity	Planet	Colour
Krithika	East	Earthy	Head	Agni	Sun	White
Arudra	South-East	Water	Eyes	Rudra	Rahu	Green
Pushyami	South-East	Watery	Face	Brihaspati	Saturn	Reddish-Black
Aslesha	South	Watery	Years	Nagas	Mercury	Reddish-Black
Chithira	South-West	Fierly	Neck	Tvashav	Mars	Black
Jyeshtha	West	Airy	Right-side	Indra	Mercury	Cream
Moola	North-West	Airy	Left-side	Niryati	Ketu	Brownish-Yellow
Shatabhisha	North	Akasha	Right-Thigh	Varuna	Rahu	Aquamarine

11. Denunciations

Person born with malignant stars shows peculiar attention on internal and external slandering and disparagement that triggers the hostility within the family. When the individual having multifaceted qualities who acts with guilty conscience in a bad tempered situation, the whole acquired reputation will vanish temporarily. The merits and demerits of first, fourth, fifth, seventh and ninth bhava in a natal chart can be verified in terms of *streejatakavishesha* of *Phaladeepika* ^[16].

In Kaliyuga, the honorable person is getting accused even though he is capable to keep their solemnity to tide over the calumnies. For instance, the egotism of King Mahabali born with birth star Moola is the best example. Generally, the individuals having birth star of Karthika, Arudra, Aslesha, Jyeshtha, Shatabhisha possess guilty consciences are extensively degraded in contemporary life. Those who are desirous about peaceful life, they have to perform timely redemption of imputed defects. Astrology always give philosophical visions and indications but never advocate. Contemporary experience and code of ethics are pertinent which makes the Astro-analysis perfect, avoiding scientific rationalism.

12. Afflicting Effects

The Karthika Star natives will suffer intermittent health problems and prone to goitre, pimples, venereal diseases, menstrial obstructions and spontillitis. Female natives of Ardra may face late marriage problems and life shall not be satisfactory. To alleviate the bad effects, it is better to chant *Shivapanchakshari* mantra 108 times. Those who belong to Pushyamai may be having moral chastity whereas she will be accused immorally. Aslesha Star females may be cruel, dare and wrathful and keep animosity with others. Wear black colour and doing Sarpa Pooja or Rahu Pooja showers better results. For traits of Chithira, adoration of Jagadamba, Bhavani or Durga and submit glaring clothes with dedication shall reduce the ill-effects. Jyeshtha Star natives should adorn Mahavishnu and chanting mantras of *Durga* or *Kalimaa* by wearing dark coloured dress will call for better results. The person with Moola Star should Chanting Mantras of Rudra and Kaali 108 times corresponding to constellation effects. Shatabhisha star native should visit Kalahasti and adoration of Rahu is advisable. Offering black clothes on Saturday and worshipping Saturn will nullify the crucial effects.

13. Elucidation of Remedies

Man as a social animal, can propagate ridiculous denigrations to thrash out one's ideal self-respect for a certain period. Astrology indicates the reason for birth star affliction and the impacts of sins transpired through eyes, mind, words and organs as told by the Stalwarts [17].

[17] आत्मतो बलं आत्मतो विज्ञानं, आत्मतो ध्यानं, आत्मतश्चित्तं, आत्मतः संकल्पं, आत्मतो मनः, आत्मतो वाक्, आत्मतो नाम, आत्मतो मन्त्रः, आत्मतः कर्माणि, आत्मत एवेदं सर्वं।

Sayaneeyam Chap-1, Page-35.

Strength, intelligence, penance, mind, imagination, thoughts, words, names, mantra and karmas are the resultant of the Aatma. The spirit is the part of Aatma which formulated due to consequence of action. The body is not connected with

Aatma. By doing the appropriate expiations the body become free from the disease in line with Karmavipaka. The essence of doing remedies are submission of regret and apology [18]. Adoration of Brahmins [19], reading hymns of eulogy, offering idols of *Gaja, Dhenu, Deities, Sarvaswadaana*, Fasting, Chanting Gayatri and the relevant prayers are the logical methods as suggested in Vedas to get salvation from the disease and unforeseen infidelities of life. As the life is the mixture of complexities mingled with delight and sorrow it is better to prevent sorrow to keep the exultation of all.

14. Nakshatra Mantras

Vedic Jyotisha recommends reciting relevant mantras that are seemingly reliable to diminish their negativity of the following eight restricted stars:-

Table 5

नक्षत्र	नक्षत्र वेद मंत्र
कृतिका	ॐ अयमग्निमसहस्रिणो वाजस्यशांति गवं वनस्पतिःमूर्द्धा कबोरीणाम् । ॐ अग्नये नमः ।
आर्द्रा	ॐ नमस्ते रुद्र मन्यवैउतोत इषवेनमः बाहुभ्यां मुतते नमः । ॐ रुद्राय नमः ।
पुष्य	ॐ बृहस्पते अतियदर्यो अर्हाद दुमद्विभाति क्रतमज्जनेषु । यददीदयच्छवसः ऋतप्रजात तदस्मासु द्रविण धेहि चित्रम् । ॐ बृहस्पतये नमः ।
आश्लेषा	ॐ नमोस्तु सर्पेभ्यो ये के च पृथिवमनुः । ये अन्तरिक्षे यो देवितेभ्यः सर्पेभ्यो नमः । ॐ सर्पेभ्यो नमः ।
चित्रा	ॐ त्वष्टातुरीयो अद्भुत इन्द्रागी पुष्टिर्वर्धनम् । द्विपदापदायाः च्छन्द इन्द्रियमुक्षा गौरवयोदधुः । त्वष्ट्रेनमः । ॐ विश्वकर्मणे नमः ।
ज्येष्ठा	ॐ त्राताभिर्द्रमबितारमिद्र गवं हवेसुहव गवं शूरमिद्रम् वहयामि शक्रं पुरुहूतभिद्र गवं स्वास्ति नो मधवा धात्विन्द्रः । ॐ इन्द्राय नमः
मूल	ॐ मातेवपुत्रम पृथिवी पुरीष्यमग्नि गवं स्वयोनावभारुषा तां विश्वेदैवः ऋतुभिः संविदानः प्रजापति विश्वकर्मा विमुञ्चत । ॐ निः ऋतये नमः ।
शतभिषा	ॐ वरुणस्योत्तमनमसिवरुणस्यस्कृं मसर्जनी स्थो वरुणस्यः ऋतसदन्य सि वरुणस्य ऋतमदन ससि वरुणस्य ऋतसदनमसि । ॐ वरुणाय नमः ।

[18] शुभेन कर्मणा सौख्यं दुःखं पापेन कर्मणा कृतं फलति सर्वत्र नाकृ तं भुज्यते क्वचित् ।

Sayaneeyam Cha-1 P.36.

[19] आचम्यातः परम् मौनी ध्यायेद्दुष्कृतमात्मनः मनःस्संतापनं तीव्रमुद्गहेच्छोकमन्ततः । वेदांगविदूषं शांतं भक्तिपारायणं ज्ञाननिर्दग्धकर्मणां नित्यनैमित्तिकेतरं । तस्य सर्वाणि पापानि विनश्यन्ति न संशयः ब्राह्मणोक्तविधानेनदानं दद्याद्यथाशिवनोः सर्वरोगहरं नित्यं जीवातुर्जीवनार्थिनं ।

Sayaneeyam Cha-5; P. 64, 99, 100, 101.

15. Nakshatra purush vrata for affliction of birthstars

The fasting connected with Nakshatra Purushahas been compared with Kaalapurusha (the time personified or emanation of God). All the twenty seven Nakshatras are determined with part of the body of the time personified, out of which Karthika (hip), Arudra (hair), Pushyami (tooth), Aslesha (nails), Chithira (forehead), Jyeshtha (neck) Moola (legs) and Shatabisha (lips and smile) are treated as impressive parts of the body. The *Nakshatrapurusha Vrata* has been specifically suggested in *Bhruhad samhita* calling dedication of the Lord Mahavishnu and the relevant deity falls on a day of Moola star, Ashtami Thidhi with Kirshnapaksha Chaitramasa. Ekadashi Fasting is also suggested propitiating the Lord of twelve months covered under *Vaishnavism* covering deities of *Keshava, Narayan, Madhava, Govinda, Vishnu Madhusudhana, Trivikrama, Vamana, Shreedhara, Rishikesh, Padmanabha* and *Damodara*. Feeding of Sadhus, offering of ghee, gem stones, clothes, to the *Learned Daiavajna* or *Brahmin* at the time of consummation of fasting, based on one's affluence, bestow good results. Those who are performing *Nakshatra Purush Vrata* [20], can acquire inexplicable fascinating qualities. Female who perform this offering will become charismatic. This fasting has been entrusted with an objective

of conjoining two traits before marriage to desist from wrong doings and optionally suggest to eliminate the post-marriage problems of the suffered and the seekers of eternal bliss of Vishnuloka. *Nakshatra Homa* combined with *Samvaad sooktha Pushpanjali* for seven days and offering with red flowers and home with *Mukkutti* flower along with *Aswarooda Mantra* chanting the star of couple is also considered as effective remedy to control the internal conflicts.

[20] चौत्रस्य बहुलपक्षे हृष्टम्यां मूलसंयुते चन्द्रे उपवासः कीर्तव्यो विष्णुं संपूज्य धिष्यं च । दद्यात्प्रते समाप्ते घृतपूर्णं भाजनं सुवर्णयुतं विप्राय कालविदुषे सरत्नवस्त्रं स्वशक्त्या वा । शरदमलपूर्णचंद्रद्युति सद्दृश्यमुखी सरोजदलनेत्रा रुचिरदशना सुकर्णा भ्रमरोदरसन्निभैः कैशैः पुंस्कोकिलसमवाणी ताम्रोष्ठीपद्मपत्रकरचरण स्तनभारानतमध्या प्रदक्षिणावर्त्या नाम्या । कदलीकाण्डनिभोः सुश्रोणीवरकुंदरा सुभगा सुस्लिष्टांगुलिपादा भवति प्रमदा मनुष्यो वा । मासनामसमुपोषितो नरो द्वादशीषु विधिवत् प्रकीर्तयन् केशवं समभिपूज्य तल्पदं याति यत्र नहि जन्मजं भयं ।

Brihatsamhita Ch-105, Vers-6,7,1016, P.515, 516.

16. Validation of birth-star effects

The true experience of ascetics derived from universal morality and spontaneous vicinity of intermediary omens becomes perceivable doctrines. Consequently, Astrological birth-star accusations asserts the following conscientious detections coupled with pertinent coincidences among the married:-

1. Birth star adversities of the bride detected directly interrelated with mother-in-law.
2. Birth Star misfortunes happened due to unrepressed desires or dissoluteness or intentional debauchery connected with bride, in-laws or husband.

Coincidence of individual contexts cited or combined together, the female natives will become a casual sufferer related with marriage problems, unintended demise of the nearest, divorce, incomprehensibility, intentional separation, antipathy, superiority complex, mysterious diseases, agony and wicked life experience. The momentary despair is the devastating root of the younger generation that deteriorates their expectations. The significance of bad time and its upsetting pressure on dreadful effects are due to star attributes. Astrology demand for finding the preventive remedies in time to alleviate all the problems. While analyzing the restricted stars, the ill-effects may be extremely distinct in terms of individual dignity and virtuous life within the family. The consequent results may be stable, unstable and mixed combination of the same arising out of virtues or turpitudes done by fore-fathers will pass on to generation by generation^[21]. Their effect being despairing as per narrated justifications in *Arsha-Jyotish* that becomes special attribute and momentous. Single misfortune leads the native's life bitter anguish. Astrology concentrate on equal determination to parents and progenies who are consistently inter-connected within the family bindings.

[आत्मा सहैतिमनसा मनः इन्द्रियेण] [आत्मस्समान आत्मजः],[यथो भावं तथो भवति].

Analyzing, the Natal Chart, discovering the adversities and take precautionary measure to keep the equilibrium of the family. The most balanced remedy is to analyse the natal chart to discover the adversities and conduct atonement against aversed lords of birth-star, planetary propitiations, adorations of the *Navagrahas*, and the family deities.

[21] पूर्वे पूर्ववभे तेषां पितृपितामहादयः संसारे सददाति पुण्यादियल्कर्मसमुपार्जितं तल्फलं पुत्र-पौत्रादयो अनुभवन्ति-इति होरा व्यन्जयन्ति।

Dashadyaayi Chap-1, Foot Note-P.15

17. Conclusion

This paper generalise the genuine experience evolved in Astrology in favour of the affected persons who seek the appropriate remedies against the birth-star ill-effects. Natural justice imposed on man is to suffer the substantial effects of *prarabdha karma* and probable *aagamithat* can be controlled by conquering the noxious karma with the innocuous one. The favorable or unfavorable effect enjoyed by one of the members is applicable to entire family whereas the intensity of crucial effect remains unbearable to all. The hostile effects of the birth-star are more inauspicious than ruling planets very often. The inference of birth-star imputation is attributed under the following instances:-

- Birth-star antipathies and match-making aversions become instrumental to bestow grievous effects in marital life.
- Nakshatradosha* mingled with star based on *Shashtashtama* (6th and 8th star aspects) stand point is causative for several tribulations in life.
- The individually affected grieves and torment that produced by restricted stars confer intermittent tragedies.

Out of these conditions, if two of them are visible in physical life, required remedial measures shall be undertaken to uphold peace and tranquility^[22]. Other substantiation is notified as prime evidence in two or more texts of Astro-science and other temporal omens^[23]. The regretful star effects can be

controlled to a certain extent whereas total elimination of its consequence is scanty. The corresponding animal, plants, birds and deities of stars needs to be adorned for affluence. Those who seek longevity, at least the native should be refrain from annihilation of animals and plants of the respective birth stars in ecological sense^[24]. Identifying the ominous effects of natal star is a choice but not a chance. Chanting of *Nakashtra Mantras*, *Nitya-Japa*, *Nakshatra Homa*, *Dana*, *Archana*, *Fasting* and *medication* related with the concerned star-lords are discretionary in Astrology for obtaining optimal appeasement and tranquility. In this world, the insight of mind become instrumental and act as guiding force with right thoughts that reflects in the light of shining stars.

[22] द्वित्रिवादन स्पष्टं आदेश्यमिति यत्रभे (इति प्रश्नमार्ग भाषाव्याख्यानं)

[23] लोकात् शास्त्रमुखात्तथा गुरुमुखादन्यनिमित्तांतरं विज्ञातव्यमतः शुभाशुभफलं प्राज्ञैः प्रयत्नादिह।

Prashnamarga-I Chap-2, Ver-156 P.118.

[24] एते नित्यं वंदनीया आपत्काले विशेषतः आयुष्कामी स्वकं वृक्ष छेदये न कदाचन।

Brihajatakam Chapter-2, Verse-11, P.7.

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