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Om Shri Maha Ganapathaye Namah!  
Om Shri Sai Ram!

## *Thandavamalai-3*

By  
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Readership Level: Intermediate To Advanced

'**Thandava Malai**' was compiled by a scholar '**Shri. Thandava Bhoopathy**', who was a prime disciple of Shri. Appavu Aiyar, a renowned astrologer. Shri. Appavu Aiyar was a disciple of Shri. Govinda Dheekshita, thus goes the Guru Parampara. The worthy disciple has compiled his master's teachings in verses and named the book by his name. This book is rich in content and lucid in style. The verses resemble some verses of Brihat Parasara Hora as well as Udu Daya Pradeepika. The author Shri. Thandava Bhoopathy was a Sakthi Upasaka. His son Shri. Kacchhalai Murthy was also a famous personality. Nothing could be ascertained regarding the period of the text. Roughly, considering the style of the verse, this text might not been written earlier than **17th century**.



28. யார்ஒருவர் தம்முடனே உற்றார் தமக்குநிகர்  
யார்வர்கள் யாரு மரும்பொசிப்பில் – வார்தெடுங்கண்  
மாதே தன்தெசையின் மாண்பர் பலாபலன்கள்  
கோதரக்கொள் ளக்கொடுப்பார் கொண்டு

“The effects of the Dasa Lord can be fully felt without fail during its major period in the sub-periods of

- i) the planets, which are establishing relationship with the Dasa Lord;  
or
- ii) the planets, which are of similar nature as that of the Dasa Lord.”

Thandavarayar has already established in the preceding verse No.27, that the swa-bhukthis (own periods) won't confer their natural results unless otherwise some extraordinary yogas involved with the Dasa Lord.

Among the subsequent bhukthis also, which bhukthis are qualified to confer the results of the Dasa Lord? To answer this question, the author has compiled this verse.

The author has prescribed two parameters for the bhukthi-lords viz., (i) relationship; and (ii) nature, in order to assess whether they are capable to confer the results of the Dasa Lord or not.

- (i) By 'relationship', he mentions the association / combination, mutual aspect, interchange, etc. between the dasa Lord and bhukthi Lord.
- (ii) By 'nature', the author prefers to test the functional nature of the planet only, irrespective of its natural (naisargika) status. In the verse 3 supra itself, the author has categorized the functional beneficence or malfeasance of planets in five categories viz. Trines (1,5,9), Trishadis (3,6,11), Angles (4,7,10), Dhana-Vyayesh (2,12) and Randhresh (8).

Therefore, on two counts, the bhukthi Lords will exhibit the results of the Dasa Lord, firstly while establishing relationship and secondly coming under the similar category of planetary nature.

To elicit further, suppose we consider the period of a benefic Dasa Lord (Lord of a Trine as well as an Angle), the benevolent results can be felt during the bhukthis of

- 1) the planets that are establishing relationship, by association / combination / mutual aspect / interchange with the Dasa Lord.
- 2) the Trinal or Angular lords.

29. அல்லா தவர்பொசிப்பில் அன்னியமா மப்பலன்கள்  
எல்லோரும் ஈவரென்றே இன்பமுடன் – சொல்லிடுவீர்  
கோளின் வலியும் குணமுமறிந்து தூக்கி  
வாளின் நடப்பவர்போல் வந்து.



“During the sub-periods of the planets, who are not establishing any relationship (with the Dasa Lord), they (Bhukthi Lords) will confer results according to their own nature and strength. You should foretell results only after weighing these things with due care, as if, a person walking on the edge of a razor.”

In the earlier verse, the results of Bhukthi Lords who are related with the Dasa Lord or of similar nature, were discussed. When the Bhukthi Lord is neither related with the Dasa Lord nor of similar nature, how the results should be? Thus Thandavarayar has compiled this verse.

When the Bhukthi Lord is neither related with the Dasa Lord nor of similar nature, then the results could be felt with reference to their functional nature and according to their bhala (strength) in the horoscope. Here, the originality of the Bhukthi Lord could be felt during its sub-period.

Naturally, this implies that the Dasa Lords have no role to play during the sub-periods of unrelated Bhukthi Lords. But, this is not correct. Because, the Bhukthi Lords are either promoting or preventing the results denoted by the Dasa Lord. As a result, always mixed results could be felt during the sub-periods of unrelated Bhukthi Lords. Therefore, in this case, the results should be arrived at by the joint merit of both the planets, concerned.

As the planets discussed here, are unrelated and from different compartments/categories, the results during their mutual periods and sub-periods, are invariably of mixed nature. The author has insisted the astrologers to take due care to assess their comparative strengths so as to decide the predominant nature of results, either beneficence or malfeasance. Thandavarayar, has made emphasis on 'due care', by quoting the example 'as if walking on the edge of the razor'.

30. தன்தெசையில் கோணத் தலைவன்கண் டத்தலைவன்  
தன்பொசிப்பிற் றானளிப்ப தக்கசபம் – அன்னவனும்  
அப்படியே யாகும் அவர்அகத் தான்றியுறச்  
செப்பமுடன் நின்றளிப்பன் சீர்.

“In the Trinal Lord's main period and the sub-period of the Angular Lord or vice-versa, auspicious results can be expected, if they are mutually related. Even if they are unrelated, inauspicious results couldn't be expected, provided the trinal Lord will not be associated with the malefics (3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup>)”

In an earlier verse (No.12 supra), Thandavarayar has hailed the relationship between angular lords with trinal lords. This view was supported by almost all the classical texts in unison. Because, angles are known as Vishnusthanas and trines as Lakshmisthanas.

When the Dasa Lord and Bhukthi Lord are coming under these two categories (trinal-angular or angular-trinal) and if they are related, then it signifies



fructification of a perfect Raja Yoga. Therefore, the results should certainly be auspicious.

Further, the author has stated that these two lords won't confer any inauspicious results, even if they are unrelated. This is a significant departure from the tenets enunciated in the preceding verses 29 and 30 for an unrelated planet. Because, in the absence of any relationship between the Dasa Lord and Bhukthi Lord, the Bhukthi Lord supposed to exhibit its effect according to its functional nature. In other words, there won't be any effective Raja Yoga in operation. Then, the logic behind the author's statement "*Even if they are unrelated inauspicious results couldn't be expected*" is questionable. Logical solution to this point is on the following two perspectives:

- (i) Verse 16 supra runs as, the dasas of both (Kendra and Kona Lords) are yoga dasas and the dasas of the planets posited therein also be yoga dasa." Therefore, with reference to this, both of them are qualified for conferring auspiciousness.
- (ii) As per the previous verse (No.29) for any unrelated planet results should be arrived at by the joint merit of both the planets. It implies that, both of them being meritorious, results are auspicious.

Readers may think about the need for writing this much lengthy justification for conferring auspicious results to unrelated trinal-angular Lords. Even the famous Laghu Parasari Shloka IV(32) quotes as follows (of course according to one version):

*" . . . The Lord of the Angle in his Dasa and Antar of the Lord of Trine, vice-versa, both give evil effects when there is no mutual relationship between the two."*

This explanation contradicts the earlier shloka No.II(18) of the same text which runs as

*" . . . . even in the Dasas of benefics having no relation with the Lords of the Angles and Trines (as Yoga karaka planets) Raja Yoga is generally caused"*

In light of the above, Thandavarayar's present verse is undoubtedly a significant departure from unwarranted interpretation of Shloka IV (32) of Laghu Parasari.

### மாரக தசாவில் யோகப்பலன்

31. அரசயோ கந்தனக் காரம்ப மாக  
மரண மளிப்போர வர்பொசிப்பில் – வரிசையினால்  
மென்மேல் விளங்கு மிதுமுதல் பாவத்தார்  
தன்மா பொசிப்புகளிற் றான்.

### Auspicious results during Maraka Dasa

“During the sub-periods of a Maraka planet, if a Raja Yoga is in operation, then the yoga results are increasingly felt in the subsequent sub-periods (even of malefics) also.”

The meaning mentioned above is the actual translation of the original verse.



However, according to my limited knowledge, this is against the established tenets of astrology. As we said earlier, the text Thandavamalai closely follows Laghu Parasari and Brihat Parasara Hora. This verse seems to be the translation of misspelt version of Shloka IV(33) of Laghu Parasari, which runs as

"Aarambho Raja Yogasya Bhavedh Maraka Bhukthishu  
Prathayanthi Thamaarabhya Kramasa Papa Bhukthaya"

Actually, the correct version should be

"Aarambho Raja Yogasya Padhedh Karaka Bhukthishu  
Prathayanthi Thamaaraptha Kramasa Papa Bhukthaya"

I prefer to revise the meaning of the verse according to the corrected version, as below:

"During the Dasa of Raja Yoga Karakas, Raja Yoga Phal will be felt from the very inception of the Dasa, i.e. from the sub-period of Dasa Nath himself and continue to flow even in the sub-periods of malefics (3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup> lords) also."

In verse 26 supra, Thandavarayar has already stated that *the Dasanath, whoever may be, will not confer fruits according to his own nature during his own Bhukthi (Swabhukthi).*

But, current verse is an exception to the earlier one. That is why, in commentary of verse no.26 itself, it has been commented that the swabhukthi will not give effects of the Dasa Lord unless otherwise some special yogas are caused by the planet concerned.

According to this verse, Raja Yoga Phal continues to flow in the subsequent sub-periods (inclusive of malefics) also.

32. கூடிசுபர் யோகங் கொடுத்திடுவர் கூடாத  
நீடி சுபர்பொசிப்பி னேராக - நாடிடுவாய்  
காரகர்சே ராச்சுபர்கள் காணராச யோகபலன்  
பாரிலுள் னோர்க்குள்வார் பரிந்து.

"In the main period of Yoga-Karaka planet, Raja Yoga Phal is certain in the sub-periods of benefics, irrespective of the fact whether the benefics are related with the Yoga-Karaka or not. But, due consideration should be given to the strength of the planets involved"

33. யோகம் அளிப்பவர்கள் ஒன்றாகச் சுபர்தெசையில்  
பாகமுறும் தங்கள் பரும்பொசிப்பில் - யோகபலன்  
கொஞ்சம் கொடுப்பரென்று கொண்டாற் குழற்கனிவாய்  
நஞ்சமரும் வாள்விழியாய் நாடு.

"In the main period of a related benefic, the Yoga-Karaka promotes



auspicious results during its sub-period”

In the verses 32 and 33, Thandavarayar has explained the results of Benefic Bhukthis of Yoga-Karaka Dasa and Yoga-Karaka Bhukthi of Benefic Dasas, respectively.

When a Yoga-Karaka planet establishes relationship with a benefic, then there exists a manipulation of an extra-ordinary Raja Yoga. Therefore, irrespective of their other blemishes, if any, the Yoga-Karaka bestows powerful Raja Yoga results during the sub-period of the related benefic in its main period on the native.

Even in the absence of any relationship with a benefic, the Yoga-Karaka planet can confer Raja Yoga results during the sub-periods of the benefics in its main period. But, the quantum of beneficence in this case will certainly be inferior than that of the above (related-benefic).

Here, it should be observed that Thandavarayar has not mentioned Raja Yoga results during the sub-periods of Yoga-Karakas in the main period of any benefic, whether related or unrelated to Yoga-Karaka. Actually, during the sub-periods of Yoga-Karakas in the main period of any benefic, auspicious results will be felt, but not Raja Yoga results.

The intrigue difference between these two lies on the fact that “*the Bhukthi Lord is the ultimate authority to fructify an event, but his role is limited within the ambit of the results denoted by Dasa Lord.*” Therefore, when the Dasa Lord by being a Yoga Karaka is representing Raja Yoga results, the benefic Bhukthi Lords can promote those Raja Yoga results. But, when the Dasa Lord is a mere benefic and the Bhukthi Lord is a Yoga-Karaka, the results are not Raja Yoga but merely auspicious. These can be summarized as below:

Dasa Lord	Bhukthi Lord	Condition	Results
Yoga-Karaka	Benefic	Related	Powerful Rajayoga
Yoga-Karaka	Benefic	Unrelated	Rajayoga
Benefic	Yoga-Karaka	Related	Very Auspicious
Benefic	Yoga-Karaka	Unrelated	Auspicious

Thandavarayar, here also has preferred to weigh the strengths of planets to assess the intensity of auspiciousness / Raja Yoga on the native.

34. எழிலார் சுபர்வீட் டிலேந்திதரார் சேரா  
தழியாவ ராக்கள ருந்தும் – கழியார்  
பொசிப்பிற் கனுசூலம் பூண்டநல்ல யோகத்  
தெசைப்பல னீவர் தெளிந்து.

“Rahu and Ketu are empowered to confer good results during their main and sub-periods, provided they are not related with any other planet and



deposited either in Trine or in Angle”

As established earlier, in the absence of any mass, shape or substance, Rahu and Ketu are supposed to confer results according to the lords of their disposition and association. When they are deposited either in Trine or in Angle, that too without associating with any planet, they elevate themselves as the sole representative of that house (i.e. auspicious Trine or Angle).

Here, kind attention of readers may be invited to verse No.16 supra, which runs as “*The dasas of both (Kendra and Kona Lords) are yoga dasas and the dasas of the planets posited therein also be Yoga dasas*”.

By combining the above two perspectives we can easily infer that the Nodal planets in Trine or Angle without any association are perfect Yoga Karakas. Therefore, during the main and sub-periods of the Rahu and Ketu, auspicious results can be anticipated. Here, it is to be noted that both the nodes can never be in trines simultaneously.



35. அகத்தோர் தெசைக்கிறைவ ராகி அவரோடு  
மிகற்செறியா நல்லோர் பொசிப்பில் பகைப்பலனாம்  
சேருஞ் சுபர்பொசிப்பிற் செய்வரவற் கொத்தபலன்  
காரகரிற் பாபபலன் காண்.

“The main period of malefic planets will be predicted as

- a) Bad in the sub-period of unrelated benefics;
- b) Mixed in the sub-period of related benefics; and
- c) Worst in the sub-period of unrelated Yoga-karakas”

As stated earlier, “*the Bhukthi Lord is the ultimate authority to fructify an event, but his role is limited within the ambit of the results denoted by Dasa Lord.*” Therefore, during the main period of malefic planets, invariably negative karmas in the form of unfavorable results are about to manifest. When the sub-periods are of malefic, the Bhukthi Lords execute the evil results stored in congruence with the Dasa Lord. In the benefic Bhukthis, the results will be mixed in nature.

The entire relationship may be synthesized under the two sets of parameters, viz. Planetary Status (Yoga-Karaka, Benefic, Malefic and Maraka) and Relationship (Related and Unrelated), of which some of them are listed below:



Planetary Status of		Condition	Results
Dasa Lord	Bhukthi Lord		
Yoga-Karaka	Benefic	Related	Powerful Rajayoga
Yoga-Karaka	Benefic	Unrelated	Rajayoga
Benefic	Yoga-Karaka	Related	Very Auspicious
Benefic	Yoga-Karaka	Unrelated	Auspicious
Malefic	Yoga-Karaka	Related / Unrelated *	Mixed
Yoga-Karaka	Malefic	Related / Unrelated	Mixed
Benefic	Benefic	Related	Very Auspicious
Benefic	Benefic	Unrelated	Auspicious
Planetary Status of		Condition	Results
Dasa Lord	Bhukthi Lord		
Malefic	Malefic	Related	Worst
Malefic	Malefic	Unrelated	Bad
Benefic	Malefic	Related / Unrelated	Inauspicious
Malefic	Benefic	Related / Unrelated	Inauspicious
* Though, 'worst' results are specified in the original verse, for the sub-period of unrelated Yoga-Karaka in the main period of a malefic, 'mixed' results are mentioned here, purely by logical inference.			

### மாரக திசையும் யோகப் பலனும்

36. மாரகன் தன்திசையின் மன்னும் சுபர்பொசிப்பில்  
மாரகத்தைப் பண்ணான்தும் மானவர்க்கு – மாரகத்தைப்  
பண்ணுவான் தன்தெசையில் பற்றா வகத்தவர்கள்  
துண்ணும் பொசிப்பிற் துணிந்து.

### Yoga Phal and Maraka Dasa

“During the main period of Maraka planets, maraka phal will not occur during the sub-period of related benefics. But, they prove their blemishes during the sub-periods of unrelated malefics”

The Lords of 2<sup>nd</sup> and 7<sup>th</sup> are Marakas (Death Inflictors / Killers) for any chart. The author has compiled this verse also as an extension of the already established



principle as below:

*“The Bhukthi Lord is the ultimate authority to fructify an event, but his role is limited within the ambit of the results denoted by Dasa Lord.”*

Therefore, the Dasa Lord, being a Maraka, sways the death inflicting nature in store upon the native, during its main period. In the sub-periods of benefics, the death like dangers could not be fructified, more specifically, when benefics are related with Dasa Lord. In the sub-periods of malefics, as the Dasa Lord can easily satisfy his evil intentions, the maraka-phal could not be averted. In the following table, Maraka Dasas for each ascendant and the probable death inflicting sub-periods are tabulated.

**Table**

Ascendant	Marakas (Dasas)		Death inflicting Sub-periods during the Maraka Dasas
	2 <sup>nd</sup> Lord	7 <sup>th</sup> Lord	
Aries	Venus (7)	Venus (2)	Mercury (3,6)
Taurus	<del>Mercury</del> (5)	Mars (12)	Moon (3), Jupiter (8,11)
Gemini	Moon	Jupiter(10)	Sun (3), Mars (6,11)
Cancer	Sun	Saturn (8)	Mercury (3,12)
Leo	Mercury (11)	Saturn (6)	Mercury (2,11)
Virgo	<del>Venus</del> (9)	Jupiter (4)	Moon (11), Mars (3,8)
Libra	Mars (7)	Mars (2)	Jupiter (3,6), Sun (11)
Scorpion	<del>Jupiter</del> (5)	Venus(12)	Mercury (8,11)
Sagittarius	Saturn (3)	Mercury(10)	Saturn (2,3), Venus (6,11), Moon (8) when not in Cancer
Capricorn	<del>Saturn</del> (1)	Moon	Jupiter (3,12), Sun (8) when not in Leo
Aquarius	Jupiter (11)	Sun	Moon (6), Jupiter (2,11)
Pisces	<del>Mars</del> (9)	Mercury (4)	Venus (3,8), Sun (6), Saturn (11,12)

*Other-house lordships are shown in brackets*

*By nature 2<sup>nd</sup> Lord is neutral, but become benefic by the other-house ownership. Therefore, the planets striked-through are not of evil nature.*

According to this verse, during the main period of Maraka planets, maraka phal will not occur during the sub-period of related benefics. But, this is an exception to the earlier verse no.28, wherein it has been stated that *the effects of the Dasa Lord can be fully felt without fail during its major period in the sub-periods of the planets, which are establishing relationship with the Dasa Lord.*



## சனி சுக்கிரனின் பலன்கள்

37. பிருகுதிசை யிற்சனிதன் பேரா பொசிப்பில்  
பெருகுசுப ரசுபங்கள் பேணித் - தருகுவன்  
அன்னவனு மப்படியே யாழ்ந்தறிவாம் நீர்சூழும்  
இந்நிலத்தோர் யாவர்க்கு மென்று.

### Results of Saturn and Venus

“In the world surrounded by water, during the Sub-period of Venus in the Main-period of Saturn or vice-versa, the results (auspicious or inauspicious) are enhanced, as the Dasa Lord and Bhukthi Lord are mutually supportive with each other”

In astrology, Venus and Saturn are known as *Ati-mitra* (Close friends) to each other. The very arrangement of Rasi Mandal (Zodiac) itself is facilitating the two planets such a congruent relationship. That is, for Venus-ascending signs Saturn becomes either 9<sup>th</sup>-cum-10<sup>th</sup> Lord or 4<sup>th</sup>-cum-5<sup>th</sup> Lord. Similarly, for Saturn-ascending signs Venus becomes either 5<sup>th</sup>-cum-10<sup>th</sup> Lord or 4<sup>th</sup>-cum-9<sup>th</sup> Lord.

It is a well established principle that any planet which owns both Angle as well as Trine is a Yoga-Karaka, par excellence. Therefore, Venus and Saturn are mutually Yoga-Karakas, by nature. Hence, these two planets are enhancing the results more.

On this context, it is interesting to point out some shlokas of Kalidasa mentioned in Uttara Kalamrita 6(28) to 6(31) as below in spite of the fact, the subject has to be researched thoroughly:

“When Venus and Saturn . . . . . are strong and equally powerful to cause Yoga, they will, in their mutual Dasas and Bhukthis make the man concerned *a beggar seeking alms and the powerless being, even though he born a king or a Kubera*. If, however, one of the two be strong and the other weak, the stronger one will cause the Yoga. Should both of them be weak and be so mutually placed that one occupies the 12th, 8th or 6th from the other happens to own such places; or be associated with the lords of these houses, they tend to be auspicious and grant wealth and happiness to the man concerned. When one of them is the lord of an auspicious Bhava and the other of an unfavorable one, even then, both of them will produce good results. Should they both be malefics they will prove extremely favourable to the native.”

## கோள்களின் குணங்கள்

38. ஓரைதொறு முன்னம் உரைத்தபடி கோட்குணங்கள்  
சேர வரிசையதாய்ச் செப்பிடுவன் - காரகர்கட்கு  
காம்புறுதோட் கண்டாற்சொக் காரகூந்தற் காரிகையாய்  
பாம்புறுநல் அல்குளனாய்ப் பார்த்து



## Characteristics of Planets

"As (per the astro-principles) explained earlier, I now will consolidate and narrate the characteristics of planets for each sign in the order"

In the earlier verses, Thandavarayar has already propounded the general astro-rules in order to decide the nature of planets. They may be reproduced as below:

Bhavas	Verse No.	Effect
1,5,9 (Trines)	3	Good
3,6,11 (Trishadis)	3	Bad
4,7,10 (Angles)	4,5	Malefics are good Benefics are evil
2,12 (Dhana Vyayesh)	6	Neutral – Conditional w.r.t. disposition, association, etc.
8 (Randhresh)	7	Bad – Except as Lagna Lord i.e. for Aries and Libra

According to that, the author is about to consolidate and narrate the characteristics of all the planets for all the twelve signs. This description follows on the lines of Madhya Parasari as well as Brihat Parasara Hora Sastra Chapter 36.

The entire observation regarding the characteristics of planets will be consolidated in a tabular form and be presented later.

### மேட ராசியின் சுப அசுபர்கள்

39. மந்தனொடு மால்சுங்கன் மாபாவி நல்லவர்கள்  
கொந்தலர்பூங் கோதாய் குருஇரவி – சந்ததமும்  
தீயபலன் காரியோடு தேவபிரான் சேர்ந்தக்கால்  
ஈயும் அவனோடொற் றதே.

### Benefics and Malefics for Aries Sign

"Saturn, Mercury and Venus are absolute malefics; Jupiter and Sun are benefics; Jupiter will become malefic if he conjoins with Saturn"

40. மாரகத்தா னப்பதியாய் மன்னுகின்ற பார்க்கவனும்  
மாரகத்தைச் செய்யான்எம் மானவர்க்கும் – மாரகத்தைச்  
செய்வார் சனிமுன்னோர் செவ்வாய்மே டம்பிறந்தோர்க்கு  
இவ்வா றுரைப்பீர் இருந்து

"The Lord of Marakasthana, Venus will not do Maraka; The planets, Saturn



and so on (i.e. Saturn and Mercury) will do maraka; You have to foretell like this to the Aries ascending natives."

In the verses 39 to 40, Thandavarayar has explained the planetary characteristics for Aries ascending natives. According to these, Saturn becomes a malefic as he owns 11th house; Mercury becomes a malefic as he owns 3<sup>rd</sup> and 6<sup>th</sup> houses; Venus becomes a malefic as he owns 2<sup>nd</sup> and 7<sup>th</sup> houses.

Actually, 2<sup>nd</sup> house is of neutral in nature. But, Venus a natural benefic as an angular lord (7<sup>th</sup>) becomes a malefic. Combining these two, i.e. because of co-ownership of 7<sup>th</sup>, Venus becomes a malefic.

Jupiter, being 9<sup>th</sup> and 12<sup>th</sup> Lord is benefic; as 12th is neutral and 9<sup>th</sup> a trine. But, if Jupiter conjoins with Saturn, who is a malefic by being 11<sup>th</sup> Lord, Jupiter loses all its beneficence. This is in tune with verse no.20 supra which runs as "*The Dharma-Karmathipas will not confer their yoga results to the individual, if they are simultaneously owning 8<sup>th</sup> or 11<sup>th</sup> houses also*"

Regarding marakaphal, Venus is an absolute Maraka as he owns both 2<sup>nd</sup> and 7<sup>th</sup> houses. But, here Thandavarayar has stated that Venus won't kill. Probably, he might have gone by the saying "*Dwaimaraka Na Marakah*"<sup>1</sup>. But, this view was not endorsed by Brihat Parasara Hora, Jataka Chandrika, etc.

The results may be consummated as below for Aries Ascendant:

Malefics	Saturn, Mercury, Venus
Benefics	Jupiter, Sun
Neutrals	Mars, Moon
Special Remark	Jupiter will become malefic if conjoins with Saturn

### இடப ராசியின் சுப அசுபர்கள்

41. குரு வெள்ளி இந்துகொண்டா டாக்கொடியர்  
மருவுசுபக் கோள்மந்த என்றூழ் – திருவுருமா  
யோகங் கொடுப்பான் சனிஒருவ னான்எனவே  
ஆகுமெனப் பாவாய் அறி.

<sup>1</sup> "Dwimaraka Na Maraka" is a saying for denoting the dual marakatwa (killership) viz. 2nd and 7th Lordships (both are marana karakas for any ascendant). This is applicable for Aries and Libra Ascendants, as they are having Venus and Mars respectively as 2nd and 7th Lords (Dwimaraka).



## Benefics and Malefics for Taurus Sign

"Jupiter, Venus and Moon are malefics; Saturn and Sun are benefics; Saturn alone is a Raja Yoga Karaka"

42. குரு முதலாய்க் கூறுகின்ற கோட்களே கொல்லும்  
மருவினைய ராய்ஆயி னென்றுந் – தெரியும்  
படியிடப வோரையினிற் பார்மிசை யிற்றோன்றும்  
முடியுடை யோர்களுக்கு மொழி

"The planets Jupiter, and so on (Jupiter, Venus and Moon) will do maraka; You foretell like this to the Taurus ascending natives in the world."

In the verses 41 & 42, Thandavarayar has explained the planetary characteristics for Taurus ascending natives. According to these, Jupiter becomes a malefic as he owns 8<sup>th</sup> and 11<sup>th</sup> houses; Venus becomes a malefic as he owns 6<sup>th</sup> house; Moon becomes a malefic as he owns 3<sup>rd</sup> house.

By owning 9<sup>th</sup> and 10<sup>th</sup> houses, Saturn becomes a benefic; Sun is a benefic, as he being a natural malefic owns an angle house. Saturn qualifies himself as a first rate Yoga Karaka, since he possesses 9<sup>th</sup>, a trinal house and 10<sup>th</sup>, an angular house.

Here, categorizing Venus as a malefic is not correct. Because, being a Lagna Lord, he is a best benefic for Taurus natives. Further, these verses are silent on the nature of Mars and Mercury. Mars may also be considered as benefic for Taurus natives, because he owns 7<sup>th</sup> and 12<sup>th</sup> houses. Since, 12<sup>th</sup> is neutral in nature and 7<sup>th</sup> an angular one, the ownership of Mars on these, confers the status of a benefic. But, due consideration should be given to the houses of Moolatrikona. Here, Moolatrikona falls on 12<sup>th</sup> i.e. at Aries. Therefore, he is of neutral nature.

Mercury is the Lord of 2<sup>nd</sup> and 5<sup>th</sup>. Second house is neutral in nature and being 5<sup>th</sup> Lord, Mercury qualifies himself as benefic.

The results may be consummated as below for Taurus Ascendant:

Malefics	Jupiter, Venus and Moon
Benefics	Saturn, Sun, Mercury
Neutral	Mars
Yoga Karaka	Saturn



43. சேய்சீவ னோடுரவி சேராக் கடுங்கொடியர்  
ஆய்புக ரோடொருவ னான்கோள் – சேயிழையாய்  
மந்தனொடு மந்திரியும் வண்மையுடன் கூடுமெனல்  
நந்துமே டப்படியே நாடு.

### Benefics and Malefics for Gemini Sign

"Mars, Jupiter and Sun are malefics; Venus is the only benefic; If Saturn conjoins with Jupiter, then derive results as told for Aries natives"

44. அசமர் தனித்துகொல்கைக் காரகன் முதலாய்  
அசமர்த்த நல்லநீதா ராயில் – இசையுற்று  
இலங்கு மதிமுகத்தர் என்றறிமூன் றாகும்  
நலங்கொளிரா சிக்கு நவில்

"The karaka (Moon) is not capable to kill the native; Mars, Jupiter and Sun are the marakas; Foretell this to the Gemini ascending natives."

In the verses 43 to 44, Thandavarayar has explained the planetary characteristics for Gemini ascending natives. According to these, Mars becomes a malefic as he owns 6<sup>th</sup> and 11<sup>th</sup> houses; Sun becomes a malefic as he owns 3<sup>rd</sup> house. Jupiter becomes a malefic as he owns 7<sup>th</sup> and 10<sup>th</sup> houses; Actually, Jupiter a natural benefic by being owner of two angular houses viz. 7<sup>th</sup> and 10<sup>th</sup>, suffers Kendrathipathya Dosha.

When Saturn conjoins Jupiter, then there exists Dharma Karmathipa Yoga akin to that of Aries Ascendants. In both the cases, the Dharma Karmathipa Yoga is defunct.

Jupiter, a natural benefic, being 7<sup>th</sup> and 10<sup>th</sup> Lord is subject to the blemish of Kendrathipathya Dosha. Further, Saturn is the Lord of 8<sup>th</sup> and 9<sup>th</sup>. Therefore, regarding the sangama of Jupiter and Saturn, the results of Aries were retold here, which is in tune with verse no.20 supra which runs as "The Dharma-Karmathipas will not confer their yoga results to the individual, if they are simultaneously owning 8<sup>th</sup> or 11<sup>th</sup> houses also"

Regarding, Maraka phal, Thandavarayar has stated that the Moon will not kill the native. Actually, the word utilized by the author is 'Karak', which denotes here the second Lord, Moon. But, some authors interpreted this as 'Ayush Karaka', Saturn and not that of Moon. However, in view of the controversy, it is preferred to go by Brihat Parasara Hora, which supports that Moon as a Non-Killer for Gemini natives.

Mars, Jupiter and Sun are marakas by being malefics for Gemini natives. Further, the marak status to Jupiter should be emphasized as the verse 8 supra runs



“As angular Lords (by sign), the Jupiter and Venus are dominant killers, if they occupy 12th (Vyaya) to the 8th (Ayushthana) i.e. 7th house”

Of course, Mercury, another benefic also, the 1<sup>st</sup> and 4<sup>th</sup> Lord for Gemini natives. However, his beneficence should not be underestimated as Mercury is the Lagna Lord, a yogakaraka par excellent. But, the present verse is silent upon it.

The results may be consummated as below for Gemini Ascendant:

Malefics	Mars, Jupiter, Sun
Benefics	Mercury, Venus
Neutral	Moon
Special Remark	Dharmakarmathipa Yoga is defunct if Jupiter conjoins Saturn  Moon will not kill, even though he is 2nd Lord.

**கடக ராசியின் சுப அசுபர்கள்**

45. சுங்கனிந்து மைந்தனிவர் சூழாக் கொடுங்கோட்கள்  
மங்கலன்மா வேந்தனிவர் மன்னுகின்ற – துங்கமுள்ள  
நல்லோர்க ணல்ல யோகக் கிறைவ னாகுமவன்  
சொல்லுறிற் பூசிதனாய்ச் சொல்.

### **Benefics and Malefics for Cancer Sign**

"Venus and Son of Moon (i.e. Mercury) are absolute malefics; Jupiter and Mars are benefics; Mars is capable of conferring best Raja Yoga"

46. ஆதித்தன் கொல்லான்மற் றாரென்னுங் கொல்லுமவர்  
சோதித் துரைக்கிற்கங் கன்முதல் தீதுற்றோர்  
கண்டென்று கண்டோறு வக்குனைசொற் காரிகையாய்  
நண்டி லுதித்தோர்க்கு நவில்.

"Sun will not kill; Venus, Mercury and Saturn are Marakas; You foretell like this to the Cancer ascending natives."

In the verses 45 & 46, Thandavarayar has explained the planetary characteristics for Cancer ascending natives. According to these, Venus becomes a malefic as he owns 4<sup>th</sup> and 11<sup>th</sup> houses; Mercury becomes a malefic as he owns 3<sup>rd</sup> and 12<sup>th</sup> houses;



Jupiter is the owner of 6<sup>th</sup> and 9<sup>th</sup> houses. Jupiter here is declared as benefic in spite of his 6<sup>th</sup> Lordship. Is it correct? Thandavarayar might have assigned such a status considering its own nature (i.e. Atmaswabhava), which is very congenial with luminaries. Of course, this is supported by Brihat Parasara Hora.

By owning 5<sup>th</sup> and 10<sup>th</sup> houses, Mars becomes a benefic; Mars qualifies himself as a first-rate yoga-karaka for Cancer Ascendants. In this regard, attention of readers is invited to verse no.10, which runs as “Mars as Lord of 10th and 5<sup>th</sup> is a best yogakaraka (for Cancer Ascendant). . . .”

While explaining Marakaphal, the author has stated that Sun will not kill the Cancer natives. In this regard, it may be stated that Thandavarayar has extended the principle laid down for Moon to Sun also, as both of them are luminaries. Venus, Mercury and Saturn are Marakas. Saturn is the owner of 7<sup>th</sup> and 8<sup>th</sup> houses also. Therefore, he is the chief maraka.

The results may be consummated as below for Cancer Ascendant:

Malefics	Venus and Mercury
Benefics	Mars, Jupiter
Maraka	Venus, Mercury and Saturn
Yoga Karaka	Mars  Sun will not kill, even though he is 2 <sup>nd</sup> Lord.