

॥ ॐ नमो भगवते वासुदेवाय ॥

The Navamsa, Karma and... God!

- By Visti Larsen, Guide and Guru Sanjay Rath

Man has always tried to contact and listen to the words and directives of God. Being aware of their limitations, some worldly men, accept that they are not spiritually 'fit' enough to reach god, hence the saying; 'if God will it', is used to compensate for their lack of understanding, of Gods influence/decisions in their lives. As Astrologers, this task of understanding God becomes more important. Our objective as Astrologers is to understand the directives of God, and the omens of events to come. Using this knowledge, we should direct the client in the right direction of life, towards happiness and liberation. In this article I would like to spread some light on the use of Omens in Astrology, to identify Gods will.

In the Shodasamsa scheme, the Navamsa is given a high importance by Maharshi Parasara. Notably some Nadi's (Dhruva nadi) put much importance on the Navamsa in connection with the Nadiamsa (150th Division) chart. The importance of Navamsa has also been stressed constantly among Jyotishi's, especially in the many parts of India, where some ignore the other divisional charts, using Rasi and Navamsa alone.

Navamsa is the 9th division of the chart, and hence also goes under the name; 'Dharma-amsa' (9th house signifying Dharma). According to Maharshi Parasara's chapter on Divisional charts (BPHS), this division has been ascribed to view the spouse & marriage. However later, in the chapter on Karakamsa, Parasara explains how to delineate some finer details about the native's soul purpose and desires in life, from the Karakamsa.

Maharshi Parasara and Jaimini go into a greater detail explaining all about the person's abilities, troubles and etc from Swa-amsa (Swa interpreted as Lagna and/or Atmakara). This article finds its base in these monumental works.

'Dharma-amsa'

Being the 9th division of the chart, it relates to all the dharma we have done in the previous birth, which we as a result should suffer/gain. Good deeds promise good fortune and a good next life, whilst bad deeds promise the opposite, and in some cases some time spent in the lower abodes the universe is necessary to pay for ones bad deeds. Good deeds promise a higher abode. After each, there is rebirth again.

The Karakas of the 9th are Sun and Jupiter, which represent Satya and Guru respectively. Satya means truth and this being the truth about our existence. I.e. why we are here and where are we going. Hence those who adhere to the seeking of truth and promote a truthful existence are blessed with a fortunate life as well as next life.

Guru is the teacher, and Jupiter is the spiritual Guru who directs us towards God and Satya. Hence Guru leads to Satya. People blessed with a spiritual environment, are not excluded from

having a troubled life, threatened by poverty, death, etc, yet due to their seeking of the truth, they are at some point led to doing the good deeds which will lead to a better life. From this we can infer that those who seek spirituality in a previous life may not necessarily have followed a dharmic and truthful way of life.

The dire enemy of Sun is Saturn, who promotes the exact opposite indications of the Sun, in promoting 'Asat' (untruth). Saturn thus represents all the sins we have done in previous lives, that cause punishment in this life.

Venus, another enemy, being the vedhak (knower of weakness) of Sun, causes the fall of Sun, through the attachment to luxuries and the opposite sex, which tends to divert the attention of the person away from Dharmic living, and hence away from following a truthful life.

Rahu is also an enemy of Sun. More notably Jupiter is deeply inimical towards Rahu, as Rahu causes the diversion from spiritual life, to material life! Hence Rahu represents the dormant material desires of the last birth which lead us away from Satya/truth. This results in an eclipse of the Sun (truth) and a person runs around in blind sense-enjoyment, causing all sorts of sins (saturn=shadripu) to be punished for in the next birth.

Sanchita Karma

Maharshi Parasara explains as follows:

अवताराण्यनेकानि ह्यजस्य परमात्मनः ।

जीवानां कर्मफलदो ग्रहरूपी जनार्दनः ॥ ३ ॥

avatārāṅyanekāni hyajasya paramātmanah ।

jīvānām karmaphalado graharūpī janārdanaḥ ॥ 3॥

“The Unborn lord has many incarnations. He has incarnated as the Navagraha (nine planets) to bestow on the living beings, the results due to their Karmas. He is Janardana (nourisher of the living).”

All the good and bad Dharma we have performed, leads to a debt also called Karma. The shastra's give following karma-terminologies;

- i) Sanchita karma – Sum of ALL past actions.
- ii) Prarabdha karma – Karma ready to be experienced in this life.
- iii) Kriyamana karma – Karma now being sown.
- iv) Agami karma – Karma which has been foreseen/expected.

Kriyamana and Agami karmas are the 'living' karmas and are beyond the context of this article... Generally we use the Prasna to see the Kriyamana karmas, whilst the function of the Jyotishi is to make the client aware of the Sanchita/Prarabdha karmas, and hence this results in Agami karma.

This author was previously of the opinion that the Prarabdha karmas were seen from the navāmsā, however after listening to others opinions, I have changed my opinion to suit the function of the karmas in the chart.

The Rāśi chart shows the Prarabdha karma, whilst the divisional charts shows the Sanchita karma. Especially the Navāmsā and Shastyamsa are important in this regard. In this manor the rāśi chart may show various opportunities, yet the Dharmamsa will determine whether the person deserves to reap these fruits or not.

Can you change your Karma?

Among the objectives of the Jyotishi, is the ability to help a client out of their distressful situation, or guide them to experiencing the full pleasantries of their blessings. This is done through remedies.

Whether these remedial measures will give results quickly or not depends on the karmas intensity.

The following terminology is given for these intensities:

Dridha – Fixed, very hard to change Karmas.

Dridha-Adridha – Dual, some effort has to be put in.

Adridha – Movable can be easily changed.

If the relevant planets are in fixed, dual and movable signs, they become Driddha, Driddha-Adridha and Adridha karmas respectively. Hence curses or problems occurring in fixed navāmsās will be hard to remove, whilst those in dual will require some effort, but those in movable signs will be easy to remove.

In some cases however, even planets in movable signs can become Dridha Karmas. This happens when the planet itself is in a Dridha-state, namely retrograde. Hence the 3 motions; retrograde, stationary and direct also are ascribed to these three types of karma.

Vargottama

A planet in Varga (*division*)-Uttama (*best*), is termed as happy. A planet is, popularly known as, Vargottama, when it's placed in the same sign in both Rasi and Dharmamsa. Yet in theory this can happen in other divisions than Navamsa, i.e. Rasi and Dwadasamsa! Yet as the name implies 'Best' division, this is no doubt the Navamsa.

Now, such a planet is said to be 'happy' because its opportunities (Rasi) and its fruits (Dharmamsa) are synchronized. In such a case there is no mismatch between the actions and their results!

Yet the term-'happy' is misleading, because Vargottama implies the 'Best' division of the Rasi sign, and this may not imply the 'Best' circumstances for the graha.

If a planet is debilitated in both Rasi and Dharmamsa, it is well known that it will carry very evil results (ofcourse depending on house placement from lagna and arudha lagna).

However whilst this will affect the planet adversely, the native may achieve some good fame and name due to this. The basis for this is that the placement of the planet in rāśi to that in the navāmsā, will determine which house gets affected, i.e. if Mars is in Capricorn Rāśi and Aries Navāmsā, then being in the 4th from Capricorn, it will bring the results of the 4th house on the native, hence fortune through home, lands, mother, etc will be brought by Mars. Similarly incase of vargottama, the planet is in the 1st house from its rāśi placement, and hence contributes to the name, fame and reputation of the native.

What does God want?

Since we've established that, the planets in Dharmaamsa shows God in the mode of deciding our fruits, we can establish that the Dharmaamsa shows what God wants us to experience in this birth.

This is vital information, as; 'if we can see what God wants for us, we can learn to avoid what God wants us to avoid'.

This knowledge of God's-will, can be understood through the science of Omens (Sakuna Shastra). Of these omens the most vital ones, are those which direct us on the right spiritual path, of our Soul. This is seen from the Atmakaraka sign in Dharmaamsa, called the Karakamsa.

Maharshi Jaimini has given various results of the Karakamsa's placement. Here's a list of results related to the Amsa-sign.

Aries Navamsa brings trouble from rats, cats, etc. 1.2.2.

Taurus Navamsa brings troubles from quadrupeds (cows, bulls, etc). 1.2.3.

Gemini Navamsa brings troubles like itches, skin infections and overweight (stomachial disorders). 1.2.4.

Cancer Navamsa brings trouble from watery diseases, hydrophobia and leprosy. 1.2.5.

Leo Navamsa indicates danger from dogs, tiger and such canines. 1.2.6.

Virgo Navamsa gives the same as Gemini Navamsa. 1.2.7.

Libra Navamsa indicates trouble from trade and business. 1.2.8.

Scorpio Navamsa indicates trouble from watery diseases, reptiles and snakes besides shortage of mothers milk (debilitation of Moon). 1.2.9.

Sagittarius Navamsa indicates danger from accidents and fall from height. 1.2.10.

Capricorn Navamsa indicates danger from aquatic creatures, birds and spirits besides skin problems and/or psychic disorders. 1.2.11.

Aquarius Navamsa indicates construction of lakes, tanks, garden, roads, temples, etc or troubles from the same. 1.2.12.

Pisces Navamsa indicates law abiding religious person (danger from swimming/drowning should be added). 1.2.13.

These results have been gathered from UPJS Sloka's 1.2.2. – 1.2.13.

More results due to planetary/Upagraha influences, such as;

Gulika in Swamsa makes the native consume poison or poison others. 1.2.29.

can be gathered from the same work.

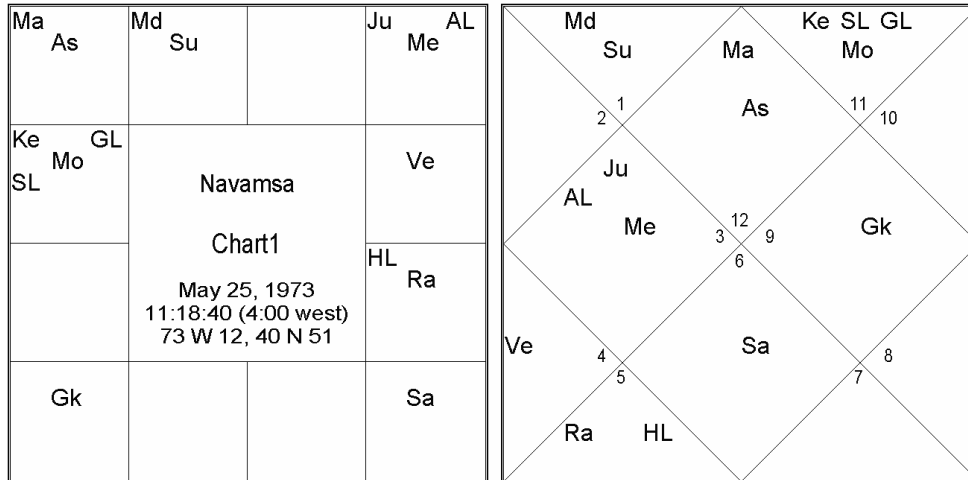
If malefic's associate with the above given combinations the evil results are sure to come.

If these evil Omens are to occur, due to the placement of Atmakaraka in one of these Navamsa's, then one can understand that God is displeased with the native's path in life.

The remedy should be to worship the planet placed/lording the 12th from Karakamsa, as this indicates the Isha Devata.

Example charts:

Chart 1: Lady having stomach disorders

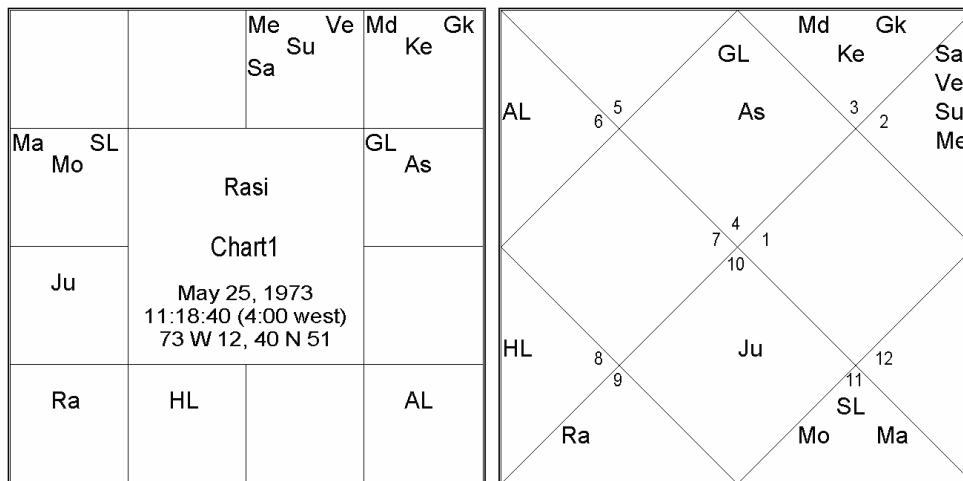


As: 26 Cn 47 **Su:** 10 Ta 47 (DK) **Mo:** 14 Aq 02 (PK) **Ma:** 18 Aq 44 (BK)
Me: 17 Ta 15 (PiK) **Ju:** 18 Cp 36 (MK) **Ve:** 22 Ta 50 (AmK) **Sa:** 27 Ta 57 (AK)
Ra: 16 Sg 06 (GK) **Ke:** 16 Ge 06 **HL:** 4 Sc 11 **GL:** 24 Cn 39

In Chart 1, this sweet Lady was suffering from chronic stomach disorders during the event of a move of house.

As we can see in the Navamsa, Saturn being the Atmakaraka is in Virgo Navamsa, hence giving overweight and stomach disorders as well as skin problems.

Later in the events leading up to the move, she was involved in a small car accident, which resulted in a very painful spinal injury.



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In Rasi, Saturn is lord of 7th and 8th, being responsible for killing (maraka) and causing diseases (8th-lord).

This shows that Saturn will bring such results pertaining to death and diseases/chronic injury. The placement and planets joining Saturn will show through which activities this is manifested.

Saturn is placed in the Bhadak Sthana (11th from Movable signs) from Lagna, joined Badhakesh Venus, who is also 4th lord (vehicles). Mercury joining is 3rd and 12th lord (short distance travel and stay far away from home), and 2nd lord Sun (Maraka and lord of finances)... Sun is also Karaka for the bone/spine.

This is furthermore joined Mrityu Pada (Arudha of the 8th house), hence confirming the chronic injury.

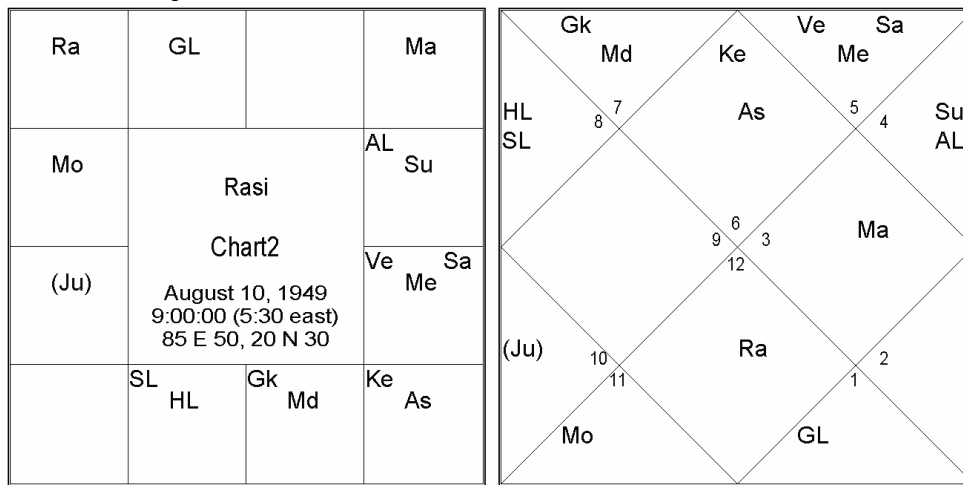
The results manifested in Saturn Maha Dasa – Mercury Antara.

Saturn being the Atmakaraka and 7th & 8th lord, as Mercury is the Navamsa dispositor of Saturn, as well as 3rd and 12th lord, bringing the event of a move. Mercury is furthermore in Rohini Nakshatra, which is lorded by Lagna Lord - Moon, hence health and her own personality will her focal point during the Dasa.

When this good lady complained upon her painful ailments from the accident, this author enquired about whether she had skin itches or stomach problems. She answered in the affirmative to the stomachial disorders, after which, the Mantra for the Isth Devata Durga (Rahu in 12th from Karakamsa), and later an Astakshari Aditya Mantra for her Lagna was given.

It maybe further inferred that Saturn being in a Dual Navamsa shows that some effort needs to be put in, to easen the lessons of the Atmakaraka.

Chart 2: Example from VRA



As: 13 Vi 03	Su: 24 Cn 01 (AmK)	Mo: 9 Aq 17 (PiK)	Ma: 18 Ge 47 (BK)
Me: 8 Le 14 (PK)	Ju (R): 1 Cp 33 (DK)	Ve: 24 Le 23 (AK)	Sa: 13 Le 32 (MK)
Ra: 26 Pi 35 (GK)	Ke: 26 Vi 35	HL: 10 Sc 32	GL: 20 Ar 32

Following example is cited from the book: Vedic-Remedies in Astrology by Sanjay Rath.

In Chart 2, the Lagna is occupied by Ketu, whilst aspected by Mars, causing Pisacha Badhak. This shows troubles and possession from spirits. Since there are no benefics in the Kendra to Lagna, this is for sure as the person dabbles in such activities such as black magic, etc. There is furthermore Sarpa Yoga, due to the occupation of 3 malefic's in the Kendra from Lagna, confirming the immoral activities of the native.

This shows a very strong desire from past birth related to a spiritual feat. Ketu is Lagna lord, hence this desire relates to a manifestation of the natives prominence/abilities. As Ketu is in the 3rd house, this may be done through meditation, and such acts of spirituality. Saturn disposes Ketu and is placed in the 11th house with the Moon showing that this will lead to the study of occult sciences, such as Astrology.

Ketu is Vargottama in the sign of Capricorn. This shows that this desire will give name and fame, and will come into being. Capricorn Navāmsā indicates; “*danger from aquatic creatures, birds and spirits besides skin problems and/or psychic disorders*”³. Note that Mars the Lagna lord is in parivartana Yoga, hence showing a change in personality and disposition.

This native lived a relatively normal life, with a materialistic viewpoint, until his 16th year. Only a few months before the natives 17th birthday, during the evening hours of a weekday, the boy suffered a sudden feverish attack, which frightened the native’s parents. The boy described the event as his skin becoming extraordinarily in touch with surface objects around him, and couldn’t sleep due to thinking that his blanket was the mere size of his stomach and the pillow was stretching beyond the bedsides. Thinking that this was due to bad food, the boy attempted vomiting (Jupiter), yet this was fruitless. The following morning the boy was fine.

This happened during Mars-Ketu Dasa.

Only a few weeks after, the boy began learning astrology, at a very fast pace.

It can be inferred that the reading for Capricorn Navamsa worked, and a psychic disorder prevailed, to bring the change in the native’s life, away from material (Rahu) life.

Om Tat Sat

¹ Sloka 1.2.80-81, in Maharshi Jaimini Upadesa Sutras

² Lord of 22nd Drekkana/8th house in D-3, refer Sarvath Chintamani

³ Sloka 1.2.11, in Maharshi Jaimini Upadesa Sutras.