

1. Theory of Navāmsā

Etymologically, the word navāmsā is composed of two words *nava* meaning nine and *amsā* meaning part or division. Division refers to an orderly division of the 30 degrees of a sign into parts called amśa. The charts constructed on the basis of the ownership of these divisions¹ are called Varga Cakra (lit. Divisional Charts or simply D-Charts). The sign is divided into 'N' number of parts where 'N' refers to the Varga number. Each part is called an amśa and maps into a specific sign of the D-N Chart. If any planet or Lagna is placed within an amśa, then it is also in the mapped sign of the D-Chart.

1.1 Navāmsā reckoning

The period of two consecutive conjunctions of the Moon with the Sun is about 30 days (rounded off) and the longitude traversed by the Sun during this period is 30 degrees. This defines the span of a sign (māsa/month) and the Sun is the overlord of the signs. Since the Sun is the kāraka of the ninth house of fortune and dharma, the one-ninth division of a sign called navāmsā (spans 3⁰20') has a profound say on ones fortune and dharma.

Let us attempt to determine the navāmsā divisions and D-9 chart. Here 'N' = 9 and each sign of 30⁰ longitude is divided into nine parts of 3⁰20' (or 200') each. Each of these divisions is called a 'navāmsā'. The nine navāmsā of all signs would be in the longitude range (1) 0⁰-3⁰20', (2) 3⁰20'- 6⁰40', (3) 6⁰40'-10⁰ (4) 10⁰-13⁰20', (5) 13⁰20'- 16⁰40', (6) 16⁰40'-20⁰ (7) 20⁰-23⁰20', (8) 23⁰20'- 26⁰40', (9) 26⁰40'-30⁰. Now, if we had to map the divisions into signs in the Navāmsā (D9) chart, and if we were told that the divisions are regular (without any jumping between signs), then the first division of Aries would be mapped into Aries, second division of Aries would be mapped into Taurus, and so in till the last or ninth division of Aries is mapped into Sagittarius. The next sign following Aries is Taurus, and the next mapped sign following Sagittarius is Capricorn. So the first division of Taurus would be mapped into Capricorn. The second division of Taurus would be mapped into Aquarius and so in till the last (ninth) division is mapped into Virgo. Then the sign following Taurus is Gemini and the mapped sign following Virgo is Libra. So the first division of Gemini is Libra, second is mapped into Scorpio and so on till the last division is mapped into Gemini. The sign following Gemini is Cancer whose first division is Cancer itself. This sets a definite pattern in that:

1. The first navāmsā of movable signs is in the same sign, of fixed signs is in the ninth sign from it and of dual signs is in the fifth sign from it.
2. The first navāmsā of any sign is mapped into the movable sign in trines to it. This is the simplest way to remember the navāmsā reckoning. See the three signs, which are in trines to the sign under consideration and determine the movable sign, which will furnish the first navāmsā. Subsequent navāmsā will be in the regular sequential order of signs.

¹ The ownership of individual divisions & signs by planets has been mentioned in traditional literature:

भौमाच्छविचन्द्ररविज्ञशुक्रवक्रेज्यमंदार्कभरेज्याः । मेपादिभानामधिपाः क्रमेण तदंशकानामपि ते भवेयुः । । *Trans: Mars, Venus, Merc, Moon, Sun, Merc, Ven, Mars, Jup, Saturn, Saturn & Jupiter are the lords of the 12 Rasi's reckoned from Aries. These planets (in the said order also) lord the Amsa's (Divisions).*

Vyankatesh Sharma - Sarvartha Chintamani (Sloka 1.06)

कजभृगुवुधेन्दुरविशिशुतसितरुधिरार्यमन्दशनिजीवाः । गृहपा नवभागानामजमृगतुलकर्कटाद्याश्च । । *Kalyan Verma (Saravali Sloka 3.11)*

1.2 Navāmsā deities

For movable signs, the devatā (deities) of the navāmsā are Deva, Manuśya and Rākṣasa repeating thrice; for fixed signs the order starts from Manuśya and is Manuśya, Rākṣasa and Deva; whereas for dual signs the devatā (deities) start with Rākṣasa repeating thrice in the order Rākṣasa, Deva and Manuśya.

Table 1: Navāmsā reckoner

Navāmsā	▶	1	2	3	4	5	6	7	8	9
Longitude	▶	3.20'	6.40'	10.00	13.20'	16.40'	20.00	23.20'	26.40'	30.00
Rāsi	▼									
Aries	1	1	2	3	4	5	6	7	8	9
Devatā		D	M	R	D	M	R	D	M	R
Taurus	2	10	11	12	1	2	3	4	5	6
Devatā		M	R	D	M	R	D	M	R	D
Gemini	3	7	8	9	10	11	12	1	2	3
Devatā		R	D	M	R	D	M	R	D	M
Cancer	4	4	5	6	7	8	9	10	11	12
Devatā		D	M	R	D	M	R	D	M	R
Leo	5	1	2	3	4	5	6	7	8	9
Devatā		M	R	D	M	R	D	M	R	D
Virgo	6	10	11	12	1	2	3	4	5	6
Devatā		R	D	M	R	D	M	R	D	M
Libra	7	7	8	9	10	11	12	1	2	3
Devatā		D	M	R	D	M	R	D	M	R
Scorpio	8	4	5	6	7	8	9	10	11	12
Devatā		M	R	D	M	R	D	M	R	D
Sagittarius	9	1	2	3	4	5	6	7	8	9
Devatā		R	D	M	R	D	M	R	D	M
Capricorn	10	10	11	12	1	2	3	4	5	6
Devatā		D	M	R	D	M	R	D	M	R
Aquarius	11	7	8	9	10	11	12	1	2	3
Devatā		M	R	D	M	R	D	M	R	D
Pisces	12	4	5	6	7	8	9	10	11	12
Devatā		R	D	M	R	D	M	R	D	M

Note - Devatā: D (Deva), M (Manuśya), R (Rākṣasa)

Based on the three modes of nature as satva, rajas and tamas, Brahma created all beings animate and inanimate, great and small those were classified as devas, manuśya and rākṣasa respectively. Thereafter, Brahma was approached by the three kinds of creations (based on the navāmsā) namely deva, manuśya and rākṣasa for spiritual advise.

When devas approached Brahma for spiritual advise on the means to get out of the bondage of karma, Brahma replied "*dani*²". The devas understood that this meant '*dama*' which implied that they should develop self-control and restraint and subdue their senses as *dama* means taming or subduing the body and mind. This is the highest definition of the guru and represents the dikṣa guru who is responsible for helping and directing the *śisya* (spiritual aspirant) in the path of self-realization. The higher creatures like men and animals, are always enjoying the bounties of this manifested world and the mind tends to dwell in them. The wealthier a man becomes, the more his mind dwells in the wealth and desires to enjoy the blessings of nature

² *dam* is the Dattātreyā haṁsaḥ (bija akṣara).

(*prākṛti*). Self realization cannot occur unless the mind is tamed and subdued and the *indrīya* (organs of sense and action) are under control. That is one of the reasons for depicting the svarga loka which is inhabited by the devas as being full of entertainment and at a higher level of understanding, Indra signifies the king of the devas or he who has controlled his senses.

The manuśya approached Brahma for spiritual direction and Brahma replied "*dani*". The manuśya understood that Brahma meant *dāna* or to give. Man by nature is selfish and greedy coveting all wealth and tending to store it without sharing. The spiritual message for him was to learn to give and this is the importance of the Upapāda (Āruḍha pāda of the 12th house). It is through this that he first learns to give to his spouse and children. Through the Candra Upapāda (Āruḍha pāda of the 12th house from the Moon) he gives to the family and his society that satisfies the Pitṛs. The Sūrya Upapāda (Āruḍha pāda of the 12th house from the Sun) is what he gives to the world at large, to the Guru and deities and for spiritual growth and emancipation. Thus, giving is the essence of all manuśya.

The rākṣasa approached the creator and demanded their share of knowledge to which Brahma replied '*dani*'. The rākṣasa immediately understood this to mean '*dayā*' or compassion. They are forever jealous of the devas, desiring the bounties of the manifested creation all for themselves and hankering for power. Rākṣasa is the manifestation of one of the modes of nature where the created being has certain attributes causing jealousy, frustration, anger and a hankering for domination. This makes them hard hearted and it is well known that the heart is the seat of the Iṣṭa devatā and when the heart becomes cruel, there is no place for the lord to reside. Such natives do not listen to their conscience and have been advised to develop compassion.

In Jātaka Pārijatha, Vaidyanath Dikshita speaks of fortune (bhāgya) and dharma from the ninth house and lord and specifies the use of navāmsā³ for this purpose. The devatā of the navāmsā occupied by the Moon gives us an indication of the worldview and attitude whereas that of the ninth lord and planets in the ninth house shows the dharma and fortune.

Example 1: Śrī Aurobindo Ghose

		AL	Ra		GL						
Gk	Md	Rasi			Ma	Ju					
		Aurobindo Ghose			HL	As					
		August 15, 1872			Me	Ve					
		5:08:00 (5:53 east)				Su					
		88 E 22, 22 N 32									
(Sa)	SL										
Mo		Ke									

As: 23 Cn 06 Su: 0 Le 19 (DK) Mo: 5 Sg 36 (PK) Ma: 5 Cn 23 (GK)
 Me: 23 Le 31 (AK) Ju: 21 Cn 36 (BK) Ve: 8 Le 32 (PiK) Sa (R): 23 Sg 30 (AmK)
 Ra: 16 Ta 37 (MK) Ke: 16 Sc 37 HL: 15 Cn 11 GL: 23 Ge 54

The Moon and ninth lord Jupiter are both in deva navāmsā. The Moon so placed gives a broad worldview and the native learns to forgive, forget and go ahead in life. Such a positive attitude is essential for spirituality. The Moon is further tempered by the discipline of Saturn that is conducive for spiritual insight and renunciation. The ninth lord Jupiter is in deva amśa indicating that the native is god fearing and maybe a worshipper of Bhagavāna as it is further involved in a guru-maṅgala yoga. When in jail, Śrī Aurobindo had a vision of Śrī Kṛṣṇa and spent the remaining part of his life in search for Kṛṣṇa. He established an ashram at Pondicherry and worked for the spiritual upliftment of many devotees.

³ JP XIV-63, 89, 93, 94, 95 etc.

Example 2: Śrī Caitanya Mahāprabhu

Date: February 27, 1486; Time: 17:53:00; Time Zone: 5:53:28 (East of GMT)

Place: 88 E 22' 00", 23 N 25' 00"; Navadwip, India

Body	Longitude	Nakshatra	Pada	Rasi	Navamsa	Devata
Lagna	20 Le 49' 24.14"	PPha	3	Le	Li	Manushya
Sun - AmK	22 Aq 11' 53.58"	PBha	1	Aq	Ar	Manushya
Moon - MK	19 Le 48' 36.57"	PPha	2	Le	Vi	Deva
Mars - PiK	11 Cp 10' 48.01"	Srav	1	Cp	Ar	Deva
Mercury - PK	10 Pi 15' 13.99"	UBha	3	Pi	Li	Raakshasa
Jupiter - BK	20 Sg 20' 47.97"	PSha	3	Sg	Li	Raakshasa
Venus - GK	4 Ar 58' 22.48"	Aswi	2	Ar	Ta	Manushya
Saturn - AK	24 Sc 40' 10.98"	Jye	3	Sc	Aq	Raakshasa
Rahu - DK	26 Aq 36' 50.51"	PBha	2	Aq	Ta	Raakshasa

The ninth lord Mars and the Moon are both placed in deva amśa indicating the positive attitude and a non-covetous worldview. Other factors favoring, spirituality can be indicated. This can be studied.

Example 3: Chandraswami Maharaj

Date: October 29, 1949; Time: 23:59:00; Time Zone: 5:30:00 (East of GMT)

Place: 76 E 36' 00", 27 N 34' 00"; Alwar, India

Body	Longitude	Nakshatra	Pada	Rasi	Navamsa
Lagna	15 Cn 47' 42.46"	Push	4	Cn	Sc
Sun - PiK	12 Li 51' 25.94"	Swat	2	Li	Cp
Moon - BK	25 Cp 07' 53.49"	Dhan	1	Cp	Le
Mars - PK	8 Le 23' 44.05"	Makh	3	Le	Ge
Mercury - AK	28 Vi 43' 14.40"	Chit	2	Vi	Vi
Jupiter - DK	1 Cp 47' 47.67"	USha	2	Cp	Cp
Venus - AmK	28 Sc 42' 39.60"	Jye	4	Sc	Pi
Saturn - MK	23 Le 05' 17.20"	PPha	3	Le	Li
Rahu - GK	22 Pi 18' 17.64"	Reva	2	Pi	Cp

The native is a famous tāntrika having proven powers for black magic. Lagna is Cancer and the ninth lord Jupiter is in Deva amśa indicating the scope for spiritual learning. The ninth lord is in debility and does get nicabhaṅga (cancellation of debility). In such a spiritual orientation, the Moon is in Manuśya amśa indicating the scope for greed and amassing money as an objective that drives the mind. Thus, at best the native would have pursued his spiritual interests with considerable diversion towards money making had it not been for Rahu in the ninth house. The spirituality gets further compromised and the greed gets the better of him as the primary objective of spiritual bliss gives way to financial needs.

It is evident that the planetary placements in the ninth house have played a major role in deciding the fortune (bhāgya) of the native and the initial hope/indication of the ninth lord in a deva amśa was dashed by the placement of Rahu in the ninth house.

Example 4: Emperor Aurangzeb

Date: November 3, 1618; Time: 13:59:00; Time Zone: 5:08:48 (East of GMT)

Place: 77 E 12' 00", 28 N 36' 00"

Body	Longitude	Nakshatra	Pada	Rasi	Navamsa
Lagna	16 Aq 28' 37.91"	Sata	3	Aq	Aq
Sun - AmK	22 Li 20' 09.01"	Visa	1	Li	Ar
Moon - DK	3 Ta 39' 48.85"	Krit	3	Ta	Aq
Mars - PiK	16 Le 20' 06.13"	PPha	1	Le	Le
Mercury (R) - AK	25 Li 06' 57.84"	Visa	2	Li	Ta
Jupiter - PK	9 Aq 30' 24.27"	Sata	1	Aq	Sg
Venus - GK	5 Sg 46' 10.60"	Mool	2	Sg	Ta
Saturn (R) - MK	18 Ta 02' 22.27"	Rohi	3	Ta	Ge
Rahu - BK	8 Cp 33' 15.56"	USha	4	Cp	Pi

Emperor Aurangzeb's chart has the ninth lord Venus in deva amśa indicating that he was a very spiritual and devout Moslem. However, the Moon is in Rākṣasa amśa indicating that the mind was engrossed in thoughts related to coveting others properties, expanding his empire and would be very restless due to this.

Given other circumstances, the mind can also stoop to very low levels of cruelty and evil thoughts that become the seed for evil karma.

The other planetary influences on the Moon should be examined before coming to any final conclusion. If the Moon is conjunct Saturn, then spiritual tendencies, renunciation and discipline will be seen while the aspect of the nodes can cause the mind to stray. Beneficial aspect of Mercury (learning) and Jupiter (wisdom) is very good on the Moon (mind).

Example 5: Adolf Hitler

Date: April 20, 1889; Time: 18:30:00; Time Zone: 0:52:00 (East of GMT);

Place: 13 E 00' 00", 48 N 00' 00"

Body	Longitude	Nakshatra	Pada	Rasi	Navamsa	
Lagna	4 Li 27' 03.94"	Chit	4	Li	Sc	Manushya
Sun - PK	8 Ar 30' 18.80"	Aswi	3	Ar	Ge	Raakshasa
Moon - PiK	14 Sg 19' 29.03"	PSha	1	Sg	Le	Deva
Mars - AmK	24 Ar 04' 59.49"	Bhar	4	Ar	Sc	Manushya
Mercury - DK	3 Ar 22' 32.78"	Aswi	2	Ar	Ta	Manushya
Jupiter - MK	15 Sg 56' 17.57"	PSha	1	Sg	Le	Deva
Venus (R) - AK	24 Ar 23' 13.93"	Bhar	4	Ar	Sc	Manushya
Saturn - BK	21 Cn 09' 11.07"	Asre	2	Cn	Cp	Deva
Rahu - GK	23 Ge 44' 58.99"	Puna	2	Ge	Ta	Deva

I have purposely taken up this case so that astrologers do not carried away with the notion that once a person is born with the ninth lord in a deva amśa he is definitely going to be spiritual. Planetary placements in the ninth house will make a big difference.

The ninth lord is Mercury and it is placed in the seventh house in a malefic sign Aries conjunct malefics Mars & Sun. Mercury although a natural benefic planet becomes a malefic due to conjunction implying that the native, through circumstances and experiences may change his attitudes, principles etc, completely. Mercury is also placed in Manuśya amśa indicating that greed can be a big failing and when such a versatile Mercury has the conjunction of Mars and the Sun, the greed for power and domination will completely shadow his intellect. This is made worse by the Śakti yoga in the ninth house with Jupiter (world peace) getting destroyed.

Example 6: Śrī Prabhupāda

Let us say we wish to determine the Lagna of Śrī Prabhupāda, the founder of ISKCON and are in a dilemma as to whether Capricorn or Sagittarius is the lagna. Then compare the ninth lords and ninth houses in both charts.

Date: September 1, 1896; Time: 15:24:00; Time Zone: 5:53:00 (East of GMT); Place: 88 E 22' 00", 22 N 32' 00"

Body	Longitude	Nakshatra	Pada	Rasi	Navamsa	
Lagna	28 Sg 28' 40.30"	USha	1	Sg	Sg	Manushya
Sun - MK	16 Le 59' 15.18"	PPha	2	Le	Vi	Deva
Moon - AmK	27 Ta 46' 43.16"	Mrig	2	Ta	Vi	Deva
Mars - PiK	16 Ta 55' 51.78"	Rohi	3	Ta	Ge	Deva
Mercury - PK	11 Vi 05' 46.78"	Hast	1	Vi	Ar	Raakshasa
Jupiter - GK	2 Le 01' 33.88"	Makh	1	Le	Ar	Manushya
Venus - DK	1 Vi 45' 56.36"	UPha	2	Vi	Cp	Raakshasa
Saturn - BK	21 Li 47' 09.29"	Visa	1	Li	Ar	Deva
Rahu - AK	1 Aq 09' 58.52"	Dhan	3	Aq	Li	Manushya

If the lagna is Sagittarius, then the ninth lord Sun is in deva amśa whereas if the lagna is Capricorn, the ninth lord is Mercury placed in Rākṣasa amśa. Given the high spiritual status of Prabhupāda as the ācārya and a sanyāsa, it is difficult to accept the lagna as Capricorn. There are other issues involved with the placement of planets in the ninth house, and these can also be examined. However, this is an illustration of the intelligent use of the placement of the ninth lord and the divisional deities. In any case, this is an indicator and cannot be the final say.

1.3 Navāmsā is nakṣatra pada

The Moon takes about 27 days (rounded off) to traverse the zodiac and the 360 degrees of the zodiac divided by 27 defines the span of a nakṣatra as 13°20'. The Moon is the significator of the fourth house, which rules the conscious mind and happiness. The one-fourth division of the nakṣatra called pada (spans 3°20') has a profound say on the conscious mind and happiness. It is noteworthy that the navāmsā and nakṣatra pada are exactly similar divisions of the zodiac. The four pada of every nakṣatra are mapped into fiery, earthy, airy and watery signs in the navāmsā in that order. Fiery signs are the dharma trikoṇa, earthy signs are the artha trikoṇa, airy signs are the kāma trikoṇa and watery signs are the mokṣa trikoṇa. Hence the first pada of every nakṣatra that gets mapped into a fiery sign in navāmsā is called dharma. The second pada is called artha due to the mapping into an earthy navāmsā, the third pada is called kāma due to mapping into airy navāmsā and the fourth pada is called mokṣa due to mapping into watery navāmsā.

We don't have to bother about calculating the nakṣatra pada wherein the planets are placed and can simply look at the navāmsā signs they occupy and determine the āyana (goal seeking mental attitude) as dharma (fiery), artha (earthy), kāma (airy) and mokṣa (watery). These four tatva agni (fire), pṛthvi (earth), vāyu (air) and jala (water) have a predefined relationship called *kulākula*.

Element	Friends	Neutral	Enemy
Vāyu (air)	Agni (fire)	Jala (water)	Pṛthvi (earth)
Agni (Fire)	Vāyu (Wind)	Pṛthvi (earth)	Jala (water)
Pṛthvi (Earth)	Jala (Water)	Agni (fire)	Vāyu (air)
Jala (Water)	Pṛthvi (Earth)	Vāyu (air)	Agni (fire)

It has often intrigued me as to what could be the real implication of such a division and of what use is this knowledge. Some of my findings⁴ have been that the various bodies' play a crucial role in determining the āyana (goals/directions) based on

1. Nature i.e. the goal indicated by the planet is as per the natural element. The navāmsā occupancy of the Moon is crucial in determining motivation.
2. Based on its rāśi position i.e. if a planet is in a water sign, then as far as the particular planet is concerned, the water navāmsā shall be dharma, the fire navāmsā shall be artha and so on. This could be one of the reasons for the planet getting such strength due to occupancy of a vargottama navāmsā.

1.4 Bhāva

The Parāsara method of bhāva reckoning uses the longitude of the ascendant to be the same for all houses i.e. each house spans 30 degrees and the bhāva spreads 15° on either side of the cusp of the house which is called Bhāva Madhya (lit. house middle). Based on this concept of the house, the rising navāmsā of any bhāva is determined by a simple formula:

{(Bhāva number-1) X 9} + 1 reckoned from the rising navāmsā.

House	Calculation	Navāmsā	House in D-9 chart ⁵
1 st	= (1-1) X 9 +1	= 1 st	1
2 nd	= (2-1) X 9 +1	= 10 th	10
3 rd	= (3-1) X 9 +1	= 19 th	7
4 th	= (4-1) X 9 +1	= 28 th	4
5 th	= (5-1) X 9 +1	= 37 th	1
6 th	= (6-1) X 9 +1	= 46 th	10
7 th	= (7-1) X 9 +1	= 55 th	7

⁴ This is my personal observation and does not have the support of the classical literature.

⁵ Simply divide the navāmsā number by 12 and take the remainder.

8 th	= (8-1) X 9 +1	= 64 th	4
9 th	= (9-1) X 9 +1	= 73 rd	1
10 th	= (10-1) X 9 +1	= 82 nd	10
11 th	= (11-1) X 9 +1	= 91 st	7
12 th	= (12-1) X 9 +1	= 100 th	4

1. The house cusps of the rāśi chart are mapped into the quadrant houses 1, 4, 7 & 10 in the navāmsā chart. Instead of having to count navāmsā, we can simply take the lordship of the quadrants of the navāmsā chart as the lords of the concerned trine houses of the rāśi chart.
2. The 1st, 5th and 9th houses of the rāśi chart are mapped into the 1st house of the navāmsā chart. Thus, the lord of the navāmsā lagna will be the dispositor of the 1st, 5th and 9th house cusps (dharma trikoṇa) and will have a vital say in their affairs.
3. Similarly, the cusp of the 8th house is in the 64th navāmsā called the **Khāra navāmsā**. This is the most evil navāmsā and its lord is called the **Khāreśa**. This is the lord of the 4th house in the navāmsā chart and can cause death or all kinds of suffering. Similarly, the lord of the 64th navāmsā from the Moon in the rāśi chart is the lord of the 4th house from the Moon sign in the navāmsā chart. This planet can bring diseases based on its kauluka (śaṣṭāmsā) while the navāmsā lord of the Moon ensures good health if strong.
4. Since the 4th & 12th house cusps (mokṣa trikoṇa) are also mapped into the 4th house in the navāmsā chart, a planet placed in the 4th house in the navāmsā will have a strong influence on residence and spirituality related matters.
5. The artha trikoṇa (2, 6 & 10 houses of rāśi chart) are mapped into the 10th house of the navāmsā chart and for this reason, the seers advise that natural benefic planets placed in the tenth house in the navāmsā give stable finances while natural malefic planets so placed will cause fluctuation of wealth.

If there is even one natural benefic planet in the tenth house in the navāmsā chart and such a planet associates in some manner with the eleventh house from the āruḍha lagna in the rāśi chart, then the worship of the devatā (deity) of the planet will bring monetary gains.

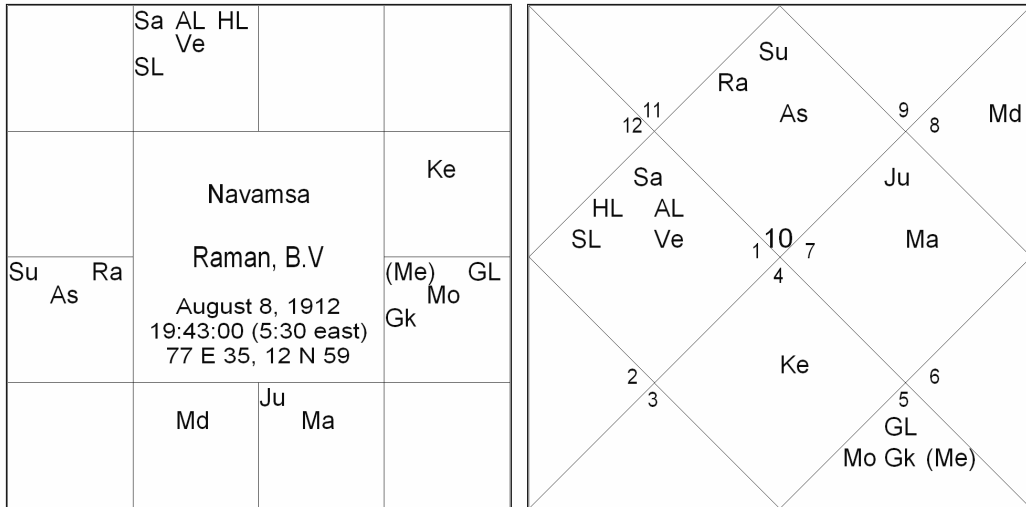
Similarly, if a natural malefic planet is placed in the 10th house in the navāmsā and is also associated in some manner with the twelfth house from the āruḍha lagna in the rāśi chart, then the use of gemstones of such a planet can cause financial losses.

6. The social life comprising of friends (11th house), co-born (3rd house), spouse (7th house) and overall social interaction called the Kāma trikoṇa is mapped into the 7th house of the navāmsā chart. A natural benefic owning the 7th house shows a good attitude towards relationships while a malefic ownership shows the need for attitude correction. Malefic planets placed in the 7th house will cause considerable strain in relationships and the native may become a recluse while natural benefic planets placed therein shall give their healing touch.

If a natural benefic planet is placed in the seventh house in the navāmsā and is in some manner connected to the Upapāda or the seventh house in the rāśi chart, then worship of the devatā (deity) of the planet shall cause excellent relationship with spouse. If such a benefic is instead, connected with the dārāpada then it can either indicate excellent relationships in business or some such relationships that are very satisfying.

If a natural malefic planet is placed in the seventh house, then the relationships suffer and if such a planet is connected with the second house from Upapāda or the eighth house from lagna in the rāśi chart, then it brings about a break in marriage and can also cause physical suffering to the spouse. If instead the malefic planet in the seventh house associates with the śatrupada (A6) in the rāśi chart, then it shows that ones relationships/friendships maybe converted into enmity by the planet. In this manner, the association of the malefic planet in the rāśi chart shall show the area of life where the negativity shall be felt.

Example 7: Dr.B.V.Raman



As: 10 Aq 34	Su: 22 Cn 60 (AmK)	Mo: 23 Ta 41 (AK)	Ma: 21 Le 22 (BK)
Me (R): 13 Le 57 (MK)	Ju: 12 Sc 58 (PiK)	Ve: 2 Le 16 (DK)	Sa: 10 Ta 10 (PK)
Ra: 22 Pi 48 (GK)	Ke: 22 Vi 48	HL: 10 Vi 51	GL: 23 Ta 27

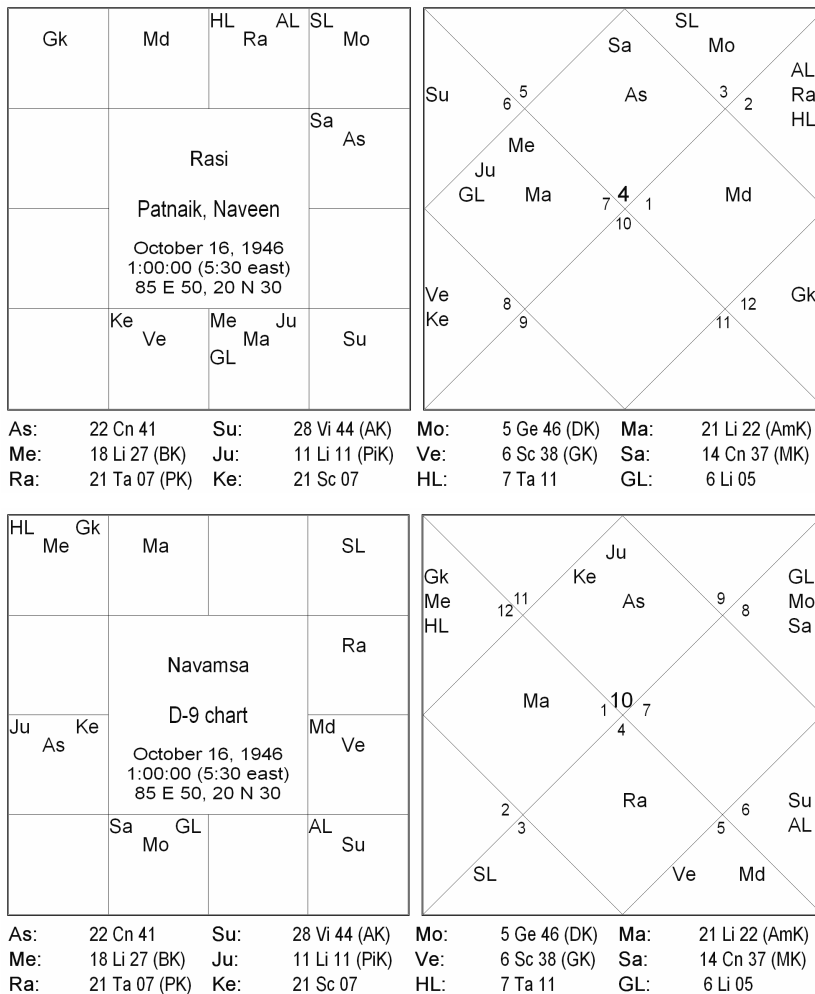
2. Navāmsā examination techniques

2.1 Dignities in navāmsā

Nica-bhaṅga rajayoga is caused if a planet that is debilitated in rāśi is exalted in Navāmsā. Whereas Raja-bhanga neecha yoga is caused is a planet that is exalted in Rāśi is debilitated in Navāmsā. The former indicates a sudden elevation in position whereas the latter indicates a sudden fall or destruction of fortune. Thus, it is evident that the Navāmsā position of a planet is extremely crucial. Planets which are well placed in Navāmsā in their own sign, exaltation or such dignities promise good fortune.

It is important to note that fortune/status is indicated by the Āruḍha Lagna in the Rāśi chart. Thus, the planet in Āruḍha Lagna or it's lord in the Rāśi chart should be well placed in the Navāmsā to promise good fortune. Similarly planets (Benefics) in the 3rd or 6th house from Āruḍha Lagna, which indicate the dignity of enemies, should be debilitated or poor dignity in the Navāmsā to indicate good fortune for the native by harming the fortune of the Enemy. Malefics on the other hand harm the image and if a malefic is placed in Āruḍha Lagna or 10th house from it, the same should be weak/ill placed in Navāmsā to promise good fortune for the native. If such planets are exalted and strong they will harm the Native. Malefics in the 3rd and 6th house which damage the status of the enemy, should be strong in Navāmsā.

Chart 1:Naveen Patnaik



2.2 Rāśi tulya navāmsā (bhāva-amśa)

Rasi-Tulya Navamsa - also called Bhava Suchaka Navamsa. It's the Navamsa chart as perceived from the Rasi lagna. I.e. if the native has Pisces Lagna, then we'd see the position of the planets in Navamsa with reference to Pisces Lagna.

A few examples are given:

- In a chart the Sun is in the sign Leo in conjunction with Mercury. The Sun is in Taurus sign in Navamsa chart. Taurus is the sign falling in twelfth house in Rasi chart. Hence the Sun in this chart is in Vyayamsa. Vyaya means expenses, which is shown by the twelfth house and Amsa means division. Thus the Sun is in a sign (here Taurus), which is the twelfth house of this chart.
- The Moon is in the sign Aries. He is in the sign Saggitarius in Navamsa chart. Saggitarius is the sign in seventh house in the Rasi chart. Hence the Moon is in Kalatramsā.

The above classification has been used freely in Dhruva Nadi. A different classification has been used in Deva Keralam. In this classification more emphasis has been laid on presence of planets in Kendra and Kona.

Some examples from Deva Keralam:

1. If Navamsa Rasi of Venus falls in Kendra in Rasi chart, a kind of Raja-Yoga is formed.
2. A planet occupying an angular Navamsa will bring royal aothority.

This classification is very important and useful in judging Raja-Yogas and worth of a chart. If more planets fall in Bhagyamsa (9th), Karmamsa (10th), Labhamsa (11th), Lagnamsa (1st) or Sukhamsa (4th), the native leads a happy and prosperous life.

Conversely if more plnets occupy Shashtamsa (6th), Nidhanamsa (8th) or Vyayamsa (12th) the native may confront many difficulties in life.

2.3 Navāmsā-Tulya-Rāśi

The Navāmsā chart as seen in the Rasi is termed – Navāmsā-Tulya-Rāśi and will show how the bhāgya has a direct influence on the life of the native. One such method is seeing the Navamsa Lagna in the Rasi chart.

Treat the 5th from the Navamsa Lagna as lagna in the Rasi chart. This will show the traits of the person and are similar to the results of lagna lords placement. 10th from that placement, or the 2nd from Navamsa Lagna, will show which activity manifests.

Example:

If the Navamsa Lagna is in the 11th house from Rasi Lagna.

- The 5th from the 11th is the 3rd.
- The results for Lagna lord in the 3rd house are; virtous, fortunate, etc.
- The 10th from the 3rd is the 12th house hence the native will be spiritual, meditate, focus on samadhi and aspire towards final emancipation, or Moksha.

Chart 2: Ramakrishna Paramahansa

Ve	Md SL	Gk	Ra	AL (Ju)				
Su HL Mo GL As (Me)	Rasi							
Ma	Ramakrishna Pmh							
	February 18, 1836 6:44:00 (5:51 east) 87 E 44, 22 N 53							
	Ke		(Sa)					

Gk SL Md	Ve	Su Mo (Me)	HL As GL	Ma
1	12			10
		2	11	8
		5		
(Ju) AL	3			7
	4			6
				(Sa)

As:	9 Aq 42	Su:	6 Aq 54 (DK)	Mo:	22 Aq 15 (BK)	Ma:	22 Cp 16 (AmK)
Me (R):	15 Aq 07 (MK)	Ju (R):	14 Ge 33 (PiK)	Ve:	9 Pi 06 (GK)	Sa (R):	13 Li 41 (PK)
Ra:	2 Ta 54 (AK)	Ke:	2 Sc 54	HL:	12 Aq 43	GL:	21 Aq 28

2.4 Uttama & other amśa (Vargottama)

1st Navamsa (00-00 to 3° 20') in movable signs, middle Navamsa (13° 20 to 16° 40) in fixed signs and last Navamsas (26°40 to 30° 00) in dual signs are Vargottama Navamsas.

Natives born in these Navamsas are chief in their families.

Planets in Vargottama Dasa are likely to give scores of good results. If one is born in Vargottama Navamsa, the person concerned will be the head of the respective class (family, etc.) concerned. Vargottama Lagna makes the chart inherently strong. One born in Vargottama Lagna is said to be a very lucky person.

Some important points about Vargottama Planets –

1. Mars Vargottama in Aries is doubly powerful because he is in his own sign.
2. The Sun Vargottama in Aries is doubly powerful because he is exalted.
3. Saturn Vargottama in Aries is in debility is Neecha Vargottama.
4. The remaining four planets the Moon, Mercury, Jupiter and Venus in Aries sign and Navamsa are ordinary Vargottama planets.

2.4.1 Shubha, Papa, etc Vargottama

If the Vargottama happens in a sign lorded by a benefic, it is called Shubha Vargottama Lagna. E.g if we obtain a pair i.e Taurus Lagna and Taurus Lagna Navamsa, it is known as Shubha Vargottama for the lagna.

- Vargottama in Taurus, Gemini, Cancer, Virgo, Libra, Sagittarius and Pisces are known as Shubha Vargottama.
- Similarly Vargottama in the signs; Aries, Leo, Scorpio, Capricorn and Aquarius are known as Papa Vargottama.
- A planet in movable sign in Vargottama is called Chara Vargottama. Similarly we have concepts of Sthira (fixed) and Dwiswabhava (dual) Vargottama.

2.4.2 Puṣkarāmsa

Each sign has two Pushkara Navamsas. Thus there are 24 Pushkara Navamsas in total. They are all benefic Navamsas owned by benefic planets and produce very auspicious results. This concept remains valid all areas of astrology i.e natal, electional, horary etc. The following table enlists all Pushkara Navamsas.

Table 2: Puṣkarāmsa

Element	Amsa (Sign)	Amsa-Span	Amsa (Sign)	Amsa-Span
Fiery	7 th (Libra)	20° to 23° -20'	9 th (Sagittarius)	26°-40' to 30°-00'
Watery	1 st (Cancer)	00°-00' to 3°-20'	3 rd (Virgo)	06°-40' to 10°-00'
Airy	6 th (Pisces)	16°-40' to 20°-00'	8 th (Taurus)	23°-20' to 26°-40'
Earthy	3 rd (Pisces)	6°-40' to 10°-00'	5 th (Taurus)	13°20' to 16°-40'

Out of the above 24 Pushkara Navamsas three are Vargottama. They are:

1. Taurus Navamsa in Taurus sign (5th)
2. Cancer Navamsa in Cancer sign (1st), and
3. Sagittarius Navamsa in Sagittarius sign (9th).

Any planet posited in these three Vargottama Pushkara Navamsas produce very good results.

Many classics praise Navamsa Lagna in Pushkara Navamsa or Vargottama Navamsa greatly. Natives with such combinations rise to dizzy heights in their lives. In other words placement of more planets in Pushkara Navamsa is one more method to assess the worth of a nativity.

3. Svāmśa viveka

Mahaṛṣi Pārāsara and Jaimini, has given much emphasis on the use of Svāmśa. Sva means own or self, and refers to the self in the form of the native's intellect (Lagna) and the soul of the native (Atmakaraka). With reference to the intellect, we analyze the Navāmśa Lagna of the native. With reference to the soul, we analyze the Kārakāmsa Lagna of the native, which is the Atmakaraka sign in Navamsa.

3.1 Navāmśa Lagna

The 1st, 5th and 9th bhavas from the Navamsa lagna are called the Navamsa Trikonas. Similarly, the 1st, 5th and 9th bhavas from the Karakamsa are the trines to the Karakamsa. The trines are reflective of permanent natures and abilities of the native. In other words, the trines, which are the sustaining force of the Navamsa, reflect the blessings of Sri Narayana on the individual in terms of natural abilities. Since the Navamsa reflects the accumulation of dharma from the past births and thereby the blessings of Sri Narayana, one may safely say that the trines to the Navamsa Lagna show the natural abilities that a person possesses or that which comes easily to the person as a result of accumulation of knowledge from the previous births – i.e., abilities of the person as blessings of Sri Narayana. Benefics in the trines to Navamsa Lagna indicate the blessings as follows:

Jupiter - Blessings of Shiva

Venus - Blessings of Maha Lakshmi

Moon - Blessings of Gauri, Devi.

Mercury - Blessings of Vishnu

The trines to the Atmakaraka, who is otherwise the king of the horoscope, indicate the abilities of the Atma itself. Thus the trines in the Navamsa become the key houses that help in determining what the individual is capable of and what/where/which are the areas carrying the blessings of Sri Narayana. Different planets in the trines indicate different abilities/deep desire of the person or the atma as may be seen from the Navamsa Lagna or the Atmakaraka. They are:

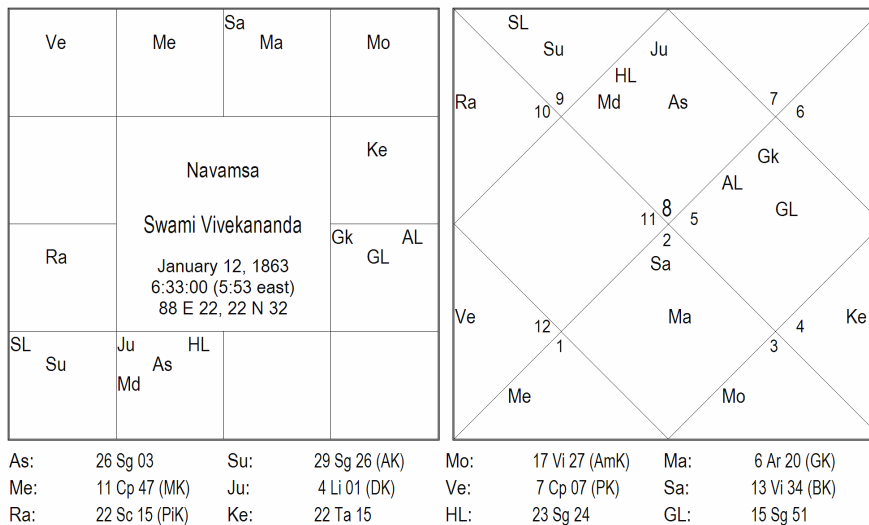
- a) **Sun:** Shiva, Agni, Surya are the deities at different levels; *Gitagya*⁶ (good knowledge of The Gita); rhythmic and, therefore, good at playing musical instruments as they require the rhythm/beat. Most of the things are done as a matter of routine or habit – certain fixity in doing – being rhythmic.
- b) **Moon:** Gouri, Parvati or the compassionate mother is the deity of the Moon. Emotive, bhakti, inspiration, melody, singing, or simply anything that involves a total emotional/inspirational and mental involvement. The Moon also indicates good teachers or those with good teaching ability as they inspire the students.
- c) **Mars:** Kartikeya, the deity of Mars is good at war. Mars also gives culinary abilities. Mars in trines will give the ability/skill in fighting, predominantly for self-protection. Mars fights for protection – self-defense. Such protection could again be at four levels. They are (in the order of ascendancy):
 - i. fight for protection of self
 - ii. fight for protection of family
 - iii. fight for protection of society
 - iv. fight for protection of universal creation (Vasudaiva Kutumbakam)

⁶ The Bhagavat Gita was handed down by Sri Krishna to the Sun God and has been subsequently passed down in the tradition. Subsequently, Krishna again appeared on this planet before the advent of Kali Yuga to 'remind' Arjuna about the Gita. Hence the Sun indicates Vedanta as taught in the Gita.

Protection, again, need not be in the form of force. It can be by following Ahimsa, by way of insurances etc., - the peaceful methods, as Mars belongs to the Sura or the Surya group. Therefore, Mars will not immediately kill. It will, however fight for self-protection.

- d) **Mercury:** Vishnu is the deity of Mercury; Intelligence, abilities in speech, business, writing, accounts, mimamsa (theory of compromise), tendency to explain more, reasoning. When associated with Jupiter, Mercury gives the intelligence of the highest order. A debilitated Jupiter is rescued by Sri Vishnu (Mercury) in the Rishikesha rupa wherein Sri Vishnu has 8 hands and, therefore, the mantra to pull Jupiter out of debility in Capricorn is the Hari astakshari⁷.
- e) **Jupiter:** Narayana, Maha Vishnu, Param Brahma, Sadashiva, Indra, Brihaspati et.al. are represented by Jupiter: Guru in trines gives Dhi Shakti (intelligence), purity, supreme knowledge, actions of dharma, broad and general knowledge – meaning good and broad based knowledge in all fields and will grasp even new subjects much easily and fast (good government servants/advisers), knowledge of Sri Vishnu (akash tatwa – Para vidya), good in Veda & Vedanta, a good *shastragya* – a grammarian, good in writing books (an association of Moon with such a Jupiter gives an inspired writing ability and a great author). A strong Jupiter in trines indicates Indrajit – one who can win over / control the “indriyas”.

Chart 3: Swami Vivekananda



- f) **Venus:** Lakshmi, Sachi, Radha and all consorts of deities are indicated by Venus; An eye for detail or delicate working, travels, painting, knowledge in kamasutra or rasa vidya, critic, good sleep and comforts of the bed, bedrooms etc. The eye for detail is from the 2nd house factor, which pertains to eyes. It is the eyes that give us the light and show us the path. Likewise, a good jyotisha is like the eyes showing the path. The knowledge of Kamasutra/Rasa vidya relates to the 7th house factor of Venus concerning the private parts. Knowledge in travels relates to the 12th house factor.
- g) **Saturn:** Narayana, Brahma, Kratu, Sasta, Yama are some of the deities indicated by Saturn; Gives knowledge in traditional things, very traditional, slow and nervous, old and antiquated things, rigid.

⁷ Astakshari means eight syllable mantra: ॐ ऋषिकेशाय नमः *kľ̥m̌ @̌y̌ikep̌̌ya namǎx*

In the above paragraph (relating to Mercury & debility of Jupiter) we had discussed the debility of Jupiter. The debility to Jupiter (purity) is caused by Saturn (dirt). Aspect of such an afflicted Saturn on the lagna will result in the fall of intelligence and if it aspects the paka lagan, then knowledge fails. If such a Saturn gets associated with the 9th house, dharma fails. This is when a guru falls. A Guru (Diksha guru) constantly comes in touch with initiating new disciples while initiating them and while doing so takes away 1/6th of the sins of such disciples. Therefore, a guru must do intense tapasya with the mantra specified in the paragraph cited above to burn away the dirt accumulated by the process of initiating more disciples in the fold.

Cleansing of this Saturn is done by Venus (representing Mahalakshmi – a reference to broom which cleans the dirt). To clean such a Saturn this Venus must be associated with the Lagna.

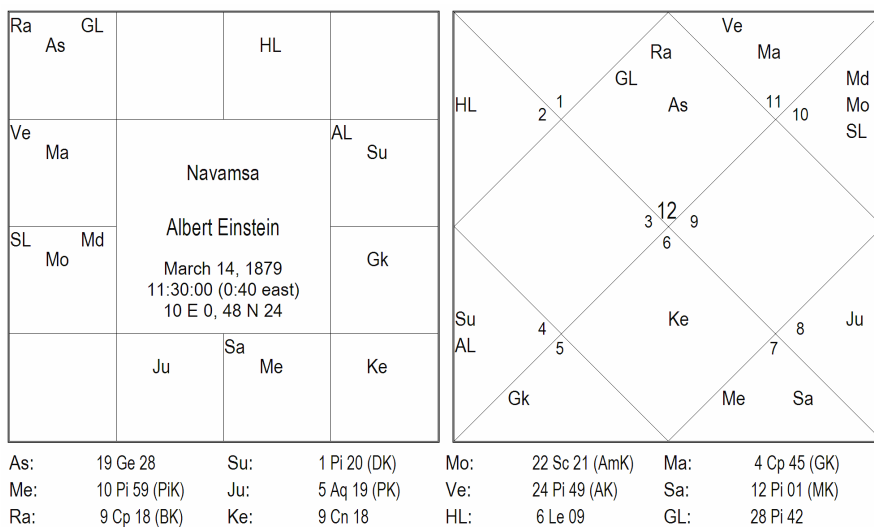
h) **Rahu**: Durga, Chamundi, Chandi are the deities indicated by Rahu; Cunning, planning, scheming, knowledge of dangerous chemicals, explosives, ability to handle dangerous poisons, espionage intelligence, power to transform (alchemy) and knowledge of alchemy, tantrik and tamasic practices and beliefs, diabolical actions. When Rahu associates with other planets it gives specific abilities (rather skills):

- Saturn, the person will possess knowledge of deadly poisons;
- Gulika, the person will administer poison;
- Sun, the person will make deadly bombs (terrible fire);
- Venus, the person will worship tamasik goddesses.

Jupiter, results in Guru-Chandala yoga where the person either practices or falls prey to black magic.

i) **Ketu**: Ketu in trines gives abilities in computing and ability to handle computers, knowledge associated with mukti (it actually creates confusion and from this gives rise to knowledge related to self-emancipation), beards, and long locked hair. Ganesha is the deity who is represented by Ketu and will indicate the blessings of Maharishis, as it is Ganesha who is always associated with them in their search for mukti and their writings. For example, Lord Sri Ganesha wrote the Mahabhrata for Maharishi Veda Vyasa. An afflicted Ketu will give thieving habits.

Chart 4: Navāmsā of Einstein, Albert



3.2 Kārakāmsā

Atmakaraka is the king of the horoscope. Therefore, his placement in the Navamsa/ Dharmamsa becomes vitally important. It is from this placement that we see and derive what Sri Narayana desires of our lives. What are the desires of the atma itself due to which it has been given another opportunity by Sri Vishnu to achieve the same and finally reach him back? Whether such desires will be fulfilled or not? These are some of the question to which we seek a clue in the Navamsa. *The navamsa sign in which Atmakaraka is placed is called the Karakamsa and is to be treated as the first house for all matters concerning the soul (atma).*

3.3 Karakamsa & desires

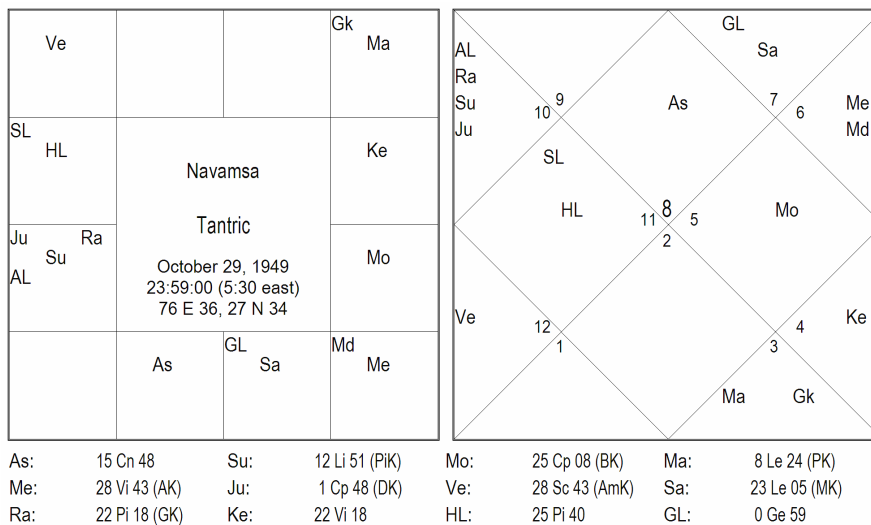
The quadrants/kendras from the atmakaraka show its desires and direction while the trines show its own ability i.e., the atma bala or the atma shakti to achieve its desires. All planets will abide by and cooperate with the Atmakaraka. While the placement of benefics in the trines to atmakaraka is very good, even the malefics do not mean bad either. Even they cooperate with the atmakaraka in helping it achieve its goal. For example, the 12th Bhava is the ninth (dharma) from the 4th house (Turya Gayatri –the midnight prayers during Kali Yuga which grant Moksha-meant only for the initiated). It is well known that the greatest of sadhus, religious leaders and spiritual teachers like Jesus Christ, Prophet Muhammad and umpteen Hindu sadhus use this midnight hour for attaining perfection.

The Atma is neither male nor female (hence the best mantra for the Ista devata etc, related to the AK end with the eunuch word ‘namah’); the Atma is neither good nor bad – what is good or bad is the experience of the Mana.

- i. One malefic in trine to Atmakaraka gives Mantra Shakti;
- ii. Two give both Mantra and Yantra Shakti;
- iii. Three give all Mantra, Yantra and Tantra Shakti.

If such an atmakaraka is bereft of benefic aspects or conjuncts, then there is all the likelihood that the person may use his Atma bala – knowledge of all the three branches of Jyotish, for bad purposes or narrow ends viz., black magic or tantra.

Chart 5: Navāmsā of a dangerous Tantric



3.4 Ista Devata (Moksha)

Ishta is the guiding deity of the native. The form and nature of the Ishta in this life is determined from the Navamsa chart of the native. The final goal of the Soul is emancipation – attainment of the paramatma tatva.

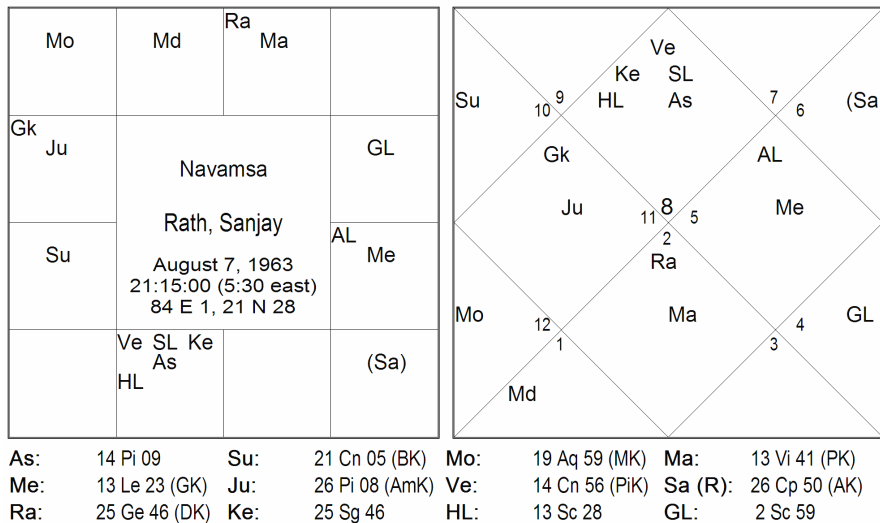
However, the Mana, due to its attachment with maya, clouds the Atma, which is responsible for the cycle of birth-death-rebirth. To break free from the shackles of rebirth, the guidance and blessings of Ishta gains significant importance.

The sign occupied by the Atmakaraka is called the Karakamsa. As the 12th house is concerned with Moksha/activities related to Moksha, the 12th house from the Karakamsa is to be seen for determination of the Ishta.

The fundamental rules for the determination of the Ishta are:

- Examine the 12th house from Karakamsa (the sign occupied by the Atmakaraka in Navamsa).
- The planet disposed in such a 12th house would indicate the Ishta devata.
- In case there is more than one planet in the 12th house, the strongest will determine the Ishta. (See standard texts for determination of strength).
- In case there is no planet in the 12th house, then the lord of the 12th house will determine the Ishta.
- An odd sign would indicate a male deity while an even sign would indicate a female deity. Generally use the Dasavatar form for male deity and Dasa Mahavidya for female deity or the list of deities given by Parasara (BPHS), Jaimini (Upadesa Sutra), Harihara (Prasna Marga) etc.
- A malefic planet determining the Ishta would indicate Ugra Rupa while a benefic planet would indicate Shanta Rupa.
- Having determined the Ishta, look for this planet in the Rasi (D1) for determination of the form and nature of the deity and depending on the kendras of influence, the form of worship of the deity could be either standing (Lagna), crawling (10th), sitting (7th) and sleeping (4th).

Chart 6: Authors Ishta Devata



4. Individual study of Navāmsa

4.1 Bhavas in Navamsa

4.1.1 The 1st Bhava or Navamsa Lagna

This indicates the self. The Navamsa lagna determines the looks and appearance, colour, inherent nature etc., of a person. The rising sign and planets disposed in the Navamsa lagna influence these aspects of a person in addition to the influences of the Rasi lagna.

4.1.2 The 2nd Bhava

The 2nd bhava of the Navamsa is a trine (5th) to the 10th indicating “punya karma” that will accrue to the person i.e., whether the person will get the benefits of last rites or not. It is also a quadrant to the 6th, 8th and 11th indicating the place from where these houses will also gain strength from depending upon its own disposition and planets conjoining it.

It is also the 8th from the 7th house. We know that the 8th house deals with secrecy. Thus, the 2nd bhava of Navamsa indicates the secret affairs other than the marriage. A combination of Venus and Mars in this house is very bad as all energies (Mars) are lost on women (Venus) and other Venusian activities.

It is also the house of mind as the Moon (ruling mind and emotions) exalts in the 2nd house of the natural zodiac.

Being 7th from the 8th bhava, it also indicates new business ventures. Also, being the 3rd from the 12th it also indicates the pleasures of sleep, bed comforts, and the control or growth of the 12th house activities.

4.1.3 The 3rd Bhava

The third house deals with hands and skills of the hand. This bhava also indicates what the person will prefer to do. The planets in the 3rd will indicate these.

- Sun - skill in handling small firearms (pistols etc.), torchlight, sword, and archery etc. – those things associated with Sun.
- Moon - water and liquids handling
- Mars - knives, spears, guns, battle equipments etc.
- Mercury - Books
- Jupiter - Rosary, writing articles, books, etc.
- Venus - Painting objects, tools of arts & crafts etc.
- Saturn- Staff, clubs, heavy loads

The 3rd house of the Navamsa is also the bhava of father-in-law as it is the 9th from the 7th, which indicates the spouse. So, the planets in the 3rd house will also indicate the nature of the father-in-law.

4.1.4 The 4th Bhava

This is a Kendra of the Navamsa and is a very important house. Sri Vishnu is said to be residing in the 4th house, which also indicates the ‘*hridaya*’ – the conscious heart. The 4th house is also the house for the desire for knowledge. The planet in the 4th bhava of the Navamsa will directly influence the person. The easiest way to reach Sri Vishnu for his blessings will be through meditating on Sri Vishnu with the Dasavatar Mantra⁸ associated with the concerned planet in the fourth house.

Table 3: Dasavatar

Planet	Das Avatar
--------	------------

⁸ Ideally the mantra should be 4, 8 or 12 syllables (trines to 4th house).

Sun	Sri Rama
Moon	Sri Krishna
Mars	Sri Narasimha
Mercury	Sri Buddha
Jupiter	Sri Vamana
Venus	Sri Parasurama
Saturn	Sri Kurma
Rahu	Sri Varaha
Ketu	Sri Matsya
Lagna	Sri Kalkin

4.1.5 The 5th Bhava

The fifth house is a trine and it indicates the abilities that come naturally and easily to the person. The knowledge of such ability is a culmination of knowledge accumulated over the past lives. Planets in the 5th will influence the kind of ability the person will have, which has been detailed in the paragraph relating to Trines above.

4.1.6 The 6th Bhava

The 6th house is 12th from 7th (for spouse) and 4th from the 3rd (for father-in-law) and it indicates the house of the father-in-law causing temporary separation between the native & spouse when either travels to the house of the father-in-law for a holiday or delivery etc. It also indicates celibacy, the end of which is marriage.

4.1.7 The 7th Bhava

The 7th house, being a Kendra, is a very vital house and it indicates the spouse. The indicators of the 7th house by its relative position vis-a-vis other houses is as follows:

- It is 11th from 9th – hence, it is the house from where Dharmaphala will be seen.
- It is the opposite of Lagna – indicating the linga (opposite sex) – It is thus the house indicating either Sthreebhoga (for men) or Purushabhoga (for women).
- It is the 3rd from 5th indicating the control or growth of the abilities.
- It is a trine to the 3rd house – thus influences the skills of the person.
- It is a Kendra to the 4th and 10th houses – thus it becomes the controller of these two kendras as per the bhavat bhavam principle.

If the native is a male, the 7th bhava indicates a female (spouse) and reverse is true. Planets in the 7th bhava of the Navamsa should not be inimical to the planet occupying the Rasi Lagna. If so, there will be troubles and differences etc., from such significations in the life of the native. This indicates the will of Sri Narayana for such a marriage in the life of the native. For eg., Ketu is inimical to Rahu. Therefore, Rahu's presence in Rasi Lagna and Ketu's presence in the 7th house in Navamsa will indicate trouble in the marriage from Ketu related/signified problems like nagging, ill health, confused spouse etc. Similarly, if the Rasi lagna lord and Navamsa 7th lord have good temporal relationship, the spousal relationship too will be good.

Though the 7th bhava indicates Sthree/Purusha bhoga or enjoyments, a malefic(s) placed there will, however, desist the individual from doing so for the sheer pain and suffering it will give in relation to such activity. In other words, with such an involvement the sufferings/pain indicated by the said malefic will come true.

The remedy for such and other troubles related to the 7th bhava will be to pacify the planet with prayer to the said deity (male or female as will be the case) as represented by the graha with the Das Avatar mantra (for female natives – Vishnu for husband) or the Dasa Mahavidya mantra (for male natives – Devi for wife).

4.1.8 The 8th Bhava

The 8th house is the 2nd from 7th and is its maraka rasi. It indicates break in marriage unless its lord is in some way associated with the 7th house.

4.1.9 The 9th Bhava

The 9th house in the Navamsa signifies the relationship with the Guru. Planets like Jupiter and Sun in the 9th indicate utmost respect to the guru and being dharmapalayan respectively, while their conjunction will lead to fulfillment of very good works such as construction of temples, being totally duty bound to the guru etc.

4.1.10 The 10th Bhava

The 10th house is 4th from the 7th and is 7th to the 4th. If the 4th house of the Navamsa is the abode of Sri Vishnu, then the 7th from it i.e., the 10th bhava of the Navamsa should be the abode of his consort Maha Lakshmi. Hence, the 10th bhava of Navamsa is considered the Lakshmisthana. Benefics in the 10th will thus shower the highest blessings while the malefics will cause trouble according to their significance and will block finances. It is also 2nd to the 9th and is thus its maraka rasi. Planets in debility in the 10th will, therefore, not only bring about the downfall of the guru during their dasa periods, but also cause destruction of rajayog and wealth too.

4.1.11 The 11th Bhava

The 11th bhava is the 2nd from 10th and is 3rd from 9th houses and is an upachaya. Malefics in the 11th will control the 10th house through the flow of money. However, such placement of malefics is good as it is an upachaya and its final control is in our hands. Besides, being the 3rd from the 9th it is good to have malefics, as it is the house of the Parakrama bala for father, guru and dharma.

4.1.12 The 12th Bhava

This is the house of loss and denial. If the Karaka Venus is placed in this house then marriage is denied or there will be many problems in married life.

5. Vivāha viveka

The spouse is seen from the 7th house in Navamsa. Considering the 7th house as Lagna, and analyzing the houses therefrom, one can determine the profession, family, siblings, etc of the spouse, just as one does any chart.

The subsequent spouses are seen from the 8th from the specific spouse. I.e. the 2nd house (8th from the 7th house) shows the 2nd spouse, whilst the 9th house (8th from the 2nd house) shows the 3rd spouse. A quick tabulation of each house indicating the spouse is given;

Table 4: Spouses in Navāmsā

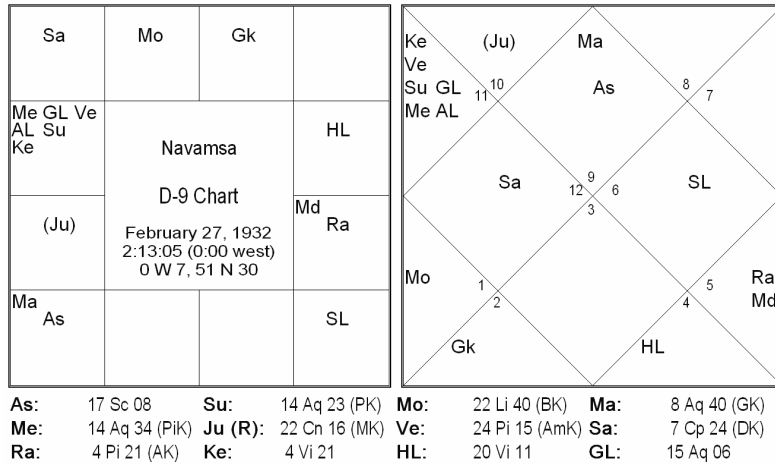
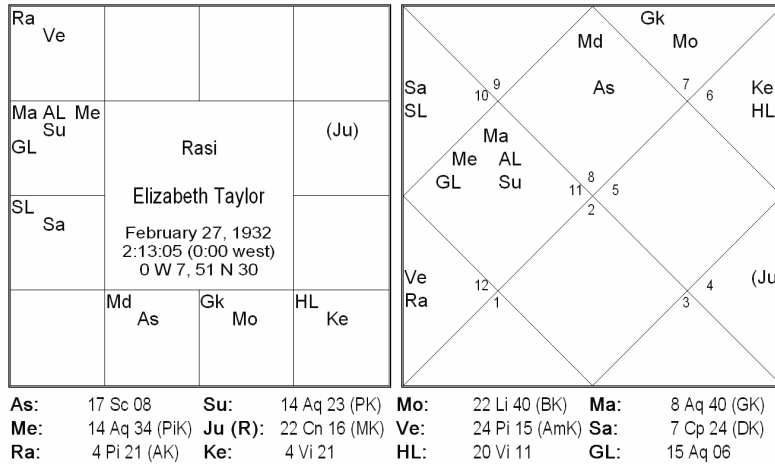
Spouse #	Bhava
1 st	7 th
2 nd	2 nd
3 rd	9 th
4 th	4 th
5 th	11 th
6 th	6 th

Specific planetary positions are given to decide the results of marriage life.

- If Jupiter is in trines to the Lagna, the native is chaste and will uphold the morals of society.
- If Sun is in trines to the 1st house, then early widowhood is indicated.
- If the Moon is in trines to the 3rd house, then similarly predict early widowhood.
- Malefics in the 8th house can indicate widowhood, especially when devoid of benefic association.
- Exalted malefics will however postpone the widowhood, whilst if debilitated this will happen early.
- If Moon and Mars aspect the 8th house, the widowhood will happen early in life.
 - o Incase of Strī Jātaka, there can be birth of a child after the death of spouse, due to widowhood happening during the gestation period of the child.
 - o In the present world, the womans body can be kept alive whilst the child is gestating in the womb. Such cases are rare.
 - o In such cases where widowhood happens after the death of spouse, some people may decide to abort the child. However if malefics are in the 3rd or 11th houses in Navamsa, the native will be brave enough to have the child.

5.1 Example of many marriages

Chart 7: Elizabeth Taylor



Vimsottari Dasa (started from lagna): Maha Dasas: Note that there are three planets in kendra to lagna and only two in Kendra to the Moon. Hence Lagna Vimsottari dasa is applicable.

Table 5: Lagna Vimsottari dasa (Elizabeth Taylor)

- Mer: 1931-07-26 (15:31:09) - 1948-07-26 (00:12:30)
- Ket: 1948-07-26 (00:12:30) - 1955-07-26 (19:06:40)
- Ven: 1955-07-26 (19:06:40) - 1975-07-26 (22:06:23)
- Sun: 1975-07-26 (22:06:23) - 1981-07-26 (11:16:19)
- Moo: 1981-07-26 (11:16:19) - 1991-07-27 (00:33:09)
- Mar: 1991-07-27 (00:33:09) - 1998-07-26 (19:31:08)
- Rah: 1998-07-26 (19:31:08) - 2016-07-26 (10:29:37)
- Jup: 2016-07-26 (10:29:37) - 2032-07-26 (12:48:07)
- Sat: 2032-07-26 (12:48:07) - 2051-07-27 (09:35:31)

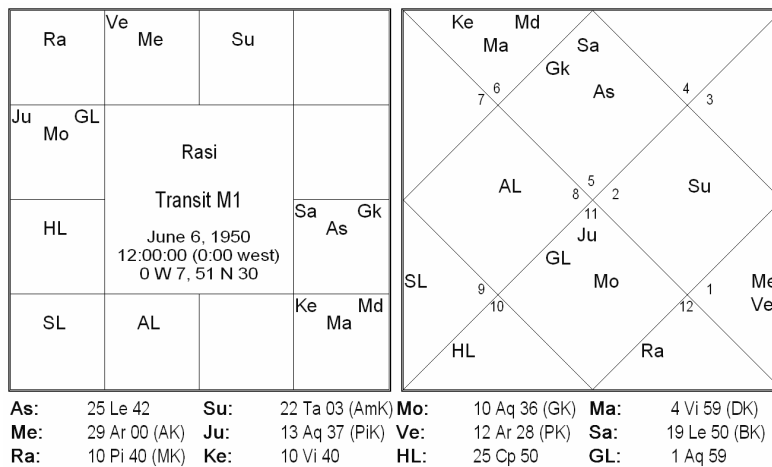
Let us time the marriages in the life of Elizabeth Taylor till date. As such, the 7th lord Venus is placed in the 5th house (love affair) in exaltation with Rahu indicating multiple marriages. Further, Venus has gained 8 navamsa in the sign indicating the possibility of 8 marriages. The Upapada is in Leo and its lord Sun has conjoined Mercury and Mars in Aquarius, the sign co-owned by Rahu again pointing at the possibility of multiple marriages. The darapada (A7) is in Capricorn with Saturn in the 12th house from the Arudha Lagna indicating that Elizabeth Taylor would not prefer clandestine affairs and instead, since this aspects the Upapada in Leo, such liaisons would be converted into marriages. The fundamental weakness in the chart lies in the fact that the darapada (physical relations and sex life) is in the 12th house from Arudha Lagna indicating

that she will not be attached nor happy with any of her partners. The situation is worsened by the placement of the Upapada in the 7th house from Arudha Lagna indicating differences with spouse due to the dominance of her spouses (Upapada lord in Arudha Lagna). In this context, let us examine each of the marriages and fruits from it.

5.1.1.1 First marriage: June 6 1950 to Ricky Hilton, a wealthy man. The marriage lasted less than one year. In the Rasi Chart Ketu is aspected by Venus and is in the constellation of Sun, the lord of the Upapada, thereby becoming a *jeeva* for the Upapada. It is the co-lord of Scorpio Lagna and connects the lagna to these activities thereby bringing about marriage. The Moon is placed in the 12th house (bed) and can give marriage, more so as it is the dispositor of Jupiter, the natural significator of husband in a female chart. In the Navamsa, Ketu is in trines to the seventh house and conjoins the seventh lord Mercury to give its results whereas the Moon is in trines to lagna. Thus marriage occurred in Ketu dasa, Moon antardasa, Moon Pratyantardasa. The antardasa lord Moon indicates the person coming into ones life, and here it is the Moon.

The length of marriage is seen from the second house from Upapada and the eighth house. This second from Upapada is afflicted by Ketu indicating that for three years⁹ or till the birth of a child¹⁰ there shall be marital disharmony as Ketu the Moksha karaka promotes celibacy and emancipation from rebirth. However, Ketu is also responsible for the well being of the Kula and will not trouble after childbirth. Unfortunately, the antardasa of the Moon ended on January 1951, and the end of the marriage was to follow.

Notice the marriage transits in the following Transit chart M1. The nodes are returning to their natal positions indicating Karmic fulfillment and Jupiter has nothing to do with the second house from Upapada (Virgo). Jupiter transits the sign Aquarius which is occupied by Venus (7th lord and significator) in the navamsa of the natal chart. Thus, the physical need was fulfilled, but the marriage was not to last. The conjunction of Mars with Ketu in Virgo forebodes the evil of break in marriage to follow in the next Ketu dasa-Mars antardasa.



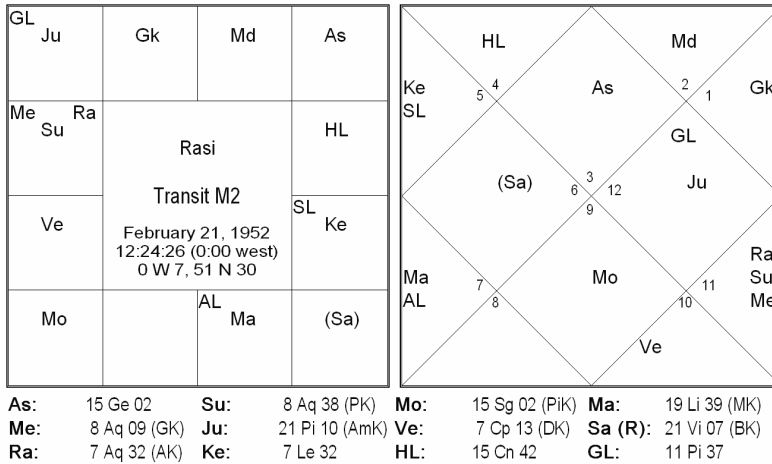
5.1.1.2 Second marriage: Feb. 21 1952 To Michael Wilding. This marriage lasted 5 years and during this time she gave birth to her first child, a boy, born Jan 6, 1953 @ 11:47 pm PST in Santa Monica, California, USA.

Second marriage is seen from the eighth house from Upapada and eighth house from the seventh house. The eighth house from Upapada is Pisces with Venus and Rahu in it aspected by Saturn from Capricorn showing marriage to an older person (Saturn – Michael was 19 years her senior). Since Pisces is a fruitful sign,

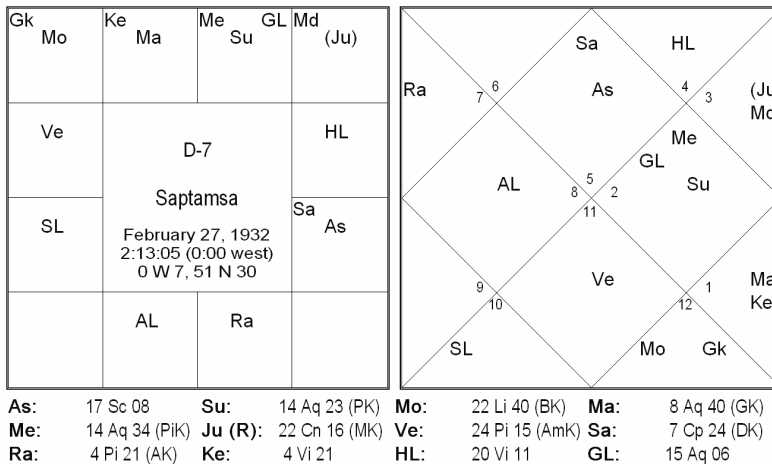
⁹ 3 year period is ruled by Jupiter ruling number '3'.

¹⁰ Birth of child is also ruled by Jupiter the significator for progeny.

birth of a son is also indicated, more so since transit Jupiter was aspecting the second house from Upapada. However, the conjunction of Venus and Rahu in this Upapada and the fact that this is the second sign from Arudha Lagna with the Sun (note: Sun & Rahu mismatch) shows that this marriage also will not last long. Since the nodes dominate the sign Pisces, the marriage occurred in Ketu dasa, Rahu antardasa.



The birth of the son is confirmed from the Saptamsa. Children are considered the fruits of marriage (11th house from the 7th house i.e. the 5th house). However, for subsequent marriages, the 11th house from the house of marriage should be seen for children from these marriages. Accordingly, the second marriage is from the second house (8th from 7th house) and children from this marriage are from the 11th house from the 2nd house i.e. the 12th house. The 12th lord Moon in the Saptamsa (D-7) chart is placed in Pisces showing the birth of a son. Ketu is in trines to saptamsa lagna and is placed in 9th house with the 9th lord Mars (primary house for confirming children in female horoscopy). Jupiter is the lord of Pisces (as the dispositor of the Moon) and shall show the person coming into her life as the antardasa lord. The son was born in Ketu dasa, Jupiter antardasa. From the above, it is evident that the Pisces-Virgo axis and the Moon would indicate the child. The horoscope of the son has Virgo Lagna with the Moon in it! Thus, the genetic code indicated in the saptamsa finds its way to the Rasi chart of the child.



5.1.1.3 **Third marriage:** Feb. 2, 1957 to Mike Todd who was 21 years her senior, was born June 19, 1911 @ 1 am in Minneapolis, Minnesota, USA. Mike died in a plane crash March 23, 1958 while traveling to a destination where he was to be honored as the ‘Showman of the Year’.

The third Upapada is in Libra¹¹ with the Moon in it showing marriage to a famous person. Venus in exaltation indicates the profession as an entertainer and Mike Todd was a famous showman. Venus conjoins

¹¹ 8th house from second Upapada (Pisces) is Libra.

Rahu indicating the period of marriage. In the navamsa, the third marriage is seen from the 8th house from the second i.e. the ninth house. Rahu is placed in the ninth house aspected by Venus from the third house. The marriage occurred in Venus dasa, Venus antardasa, and Rahu pratyantar. Circumstances of death of spouse are seen from the 3rd sign from the concerned Upapada. The third sign from Libra is Sagittarius indicating a 'fall from a height'. This is aspected by Venus and Rahu from Pisces indicating vehicle or travel (Venus) and accident or bad death (Rahu). However, the timing of this event should be done from the Navamsa. Treating the ninth house as the lagna of third spouse, the 7th house (maraka) has four planets including Venus as its lord is Saturn. Spouse died while traveling in Venus dasa Venus antardasa and Saturn pratyantar.

5.1.1.4 **Fourth Marriage:** May 12, 1959 to Eddie Fisher who left his wife to be with her. His birth data is: August 10, 1928 @ 7:42 am, EDT in Philadelphia, Pennsylvania, USA. During this marriage they adopted a daughter born August 6, 1957 @ 12:03 pm EDT in New York, New York, USA. To date, Eddie Fisher has had 5 marriages.

The fourth marriage is seen from the 8th house from the third Upapada, and the 8th house from Libra is Taurus ruled by Venus. In the navamsa, the eighth house from the 9th house is Pisces, the fourth house indicating the fourth spouse. Pisces is occupied by Saturn and there is an exchange (Parivartana yoga) between Saturn in Pisces and Jupiter in Capricorn. Saturn would indicate 'stealing' or taking away and in this marriage, Elizabeth actually took away the spouse of another. The Sun is yet another planet conjoining the seventh lord in the navamsa. The marriage occurred in Venus dasa, Sun antardasa and Jupiter pratyantar.

5.1.1.5 **Fifth marriage:** March 15, 1964 to Richard Burton. Burton was born Nov 10, 1925 in Pontrhydyfen, Wales however his time of birth given as 3 pm cannot be taken as being accurate. This very public romance and marriage lasted for 10 years before they divorced in 1974.

The fifth marriage is seen from the 8th house from the fourth Upapada, and the 8th house from Taurus is Sagittarius ruled by Jupiter. Jupiter placed in exaltation in the ninth house shows a famous, fortunate and handsome spouse and that the marriage will last. In the navamsa, the eighth house from the 4th house is Libra, the eleventh house indicating the fifth spouse. Libra is unoccupied and is fully aspected by the Moon (fair and good looking) from Aries (fighter/warrior image). The marriage occurred in Venus dasa, Rahu antardasa with both planets strongly influencing the seventh lord in the navamsa as well as the Rasi chart. This marriage lasted till the end of Venus dasa when during the last Ketu antardasa they divorced. The diabolical role of Ketu in destroying her marriages is again visible.

5.1.1.6 **Sixth marriage:** Oct 10, 1975 again to Richard Burton. This time the marriage lasted for a mere 4 months before they divorced again. Before dying of a cerebral hemorrhage on August 5, 1984 he had been married 5 times, 2 of which were to Elizabeth Taylor.

The sixth marriage is seen from the 8th house from the fifth Upapada, and the 8th house from Sagittarius is Cancer with exalted Jupiter placed in it. Since Jupiter dominates both the fifth and sixth Upapada, it is likely that the person would be one and the same Richard Burton. Thus, the sixth marriage was with the same person! In the navamsa, the eighth house from the 11th house is Taurus, the sixth house indicating the sixth spouse. Its lord Venus conjoins the Sun as Jupiter aspects Taurus. With the advent of Sun dasa, in Sun antardasa, she was remarried to Richard Burton.

However, with the end of Venus dasa (Venus rules entertainers and film stars) and the advent of Sun dasa (Sun rules politicians and top industrialists and the Royalty), she would not be content married to a movie star. The marriage ended soon.

5.1.1.7 **Seventh marriage:** December 4, 1976 to John Warner an American politician who was noted for his good looks. Warner was born Feb 18, 1927 @ 1:55 pm in Washington, DC, USA. On November 7, 1978 he was elected to the Senate. They separated December 21, 1981 and divorced later.

The seventh marriage is seen from the 8th house from the sixth Upapada, and the 8th house from Cancer is Aquarius. This is the Arudha Lagna showing power and status with Sun, Mercury & Mars in it. Its lord Rahu conjoins Venus in exaltation. In the navamsa, the eighth house from the 6th house is Sagittarius, the first house indicating the seventh spouse. Mars sits in strength in a Jupiterian sign indicating a good looking spouse, and is obvious that the effects of the Sun in this seventh Upapada would dominate to bring her close to a politician. She married John Warner, a senator in Sun dasa, Rahu antardasa, and Jupiter pratyantar.

The marriage lasted till the end of Sun dasa, and with the advent of Moon dasa, they separated and later divorced. Moon rules the 8th house in the Navamsa and during such a dasa, a person prefers to stay far away from the opposite sex and marriage. Thus during the dasa of the Moon from 1981 to 1991, she preferred to stay unmarried.

5.1.1.8 **Eighth marriage:** October 6, 1991 to Larry Fortensky a man 20 years her Junior. This marriage lasted until August 30, 1995.

The eighth marriage is seen from the 8th house from the seventh Upapada, and the 8th house from Aquarius is Virgo. Ketu is stationed in Virgo which is ruled by Mercury indicating a youngster (Larry was 20 years younger). In the navamsa, the eighth house from the 1st house is Cancer, the eighth house indicating the eighth spouse. Saturn alone is in trines to Cancer which is aspected by Mars from the Lagna. They married in Mars dasa, Mars antardasa. And Saturn pratyantar.

The marriage lasted for four years till Mercury antardasa in Mars dasa. This is the last marriage not only because of Venus (kalatra karaka & 7th lord of Rasi chart) having gained eight navamsa in Pisces, but also because this Upapada is conjoined a node. The nodes normally indicate the last both in spouses and children.