Role of Navāmśa and Drekkāṇa in Prediction

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CONTENTS

1 INTRODUCTION TO THE TRI-VARGA 2
1.1 Intro 2
1.2 Ancient tradition 2
2 THE DREKKANA 3
2.1 Understanding the Drekkana 3
2.2 Calculation of Drekkana 3
2.3 Appearance of the Drekkana 4
2.4 Armed, Serpent, etc Drekkana's 6
2.5 Khar's army – 22nd Drekkana 9
3 THE NAVĀṀŚA 13
3.1 Understanding the Navāṁśa 13
3.2 Calculations 13
3.3 Important considerations in Navāṁśa 14
3.3.1 Deities of the Navāṁśa 14
3.3.1.1 Guru Devata *16*
3.3.2 The beginning of fortune - dispositor in Navāṁśa 17
3.3.3 Bhāgya and Navāṁśa 19
3.3.4 Khar's army – 64th Navāṁśa 22

TABLES

Table 1: Jagannath Drekkana 3
Table 2: Dreṣkāṇa dignities – Source: Varga Chakra. 6
Table 3: Dreṣkāṇa's for Chart 4 8
Table 4: Dreṣkāṇa's for 9
Table 5: Navāmsa 14
Table 6: Ishta and Dharma Devata 14
Table 7: Vishnu Roopa 14
Table 8: Guru Devata 16
Table 9: 5 sacrificial offerings 18

CHARTS

Chart 1: Rāśi –Swami Vivekananda 4
Chart 2: Rāśi - Sri Krishna 5
Chart 3: Near choking incident 7
Chart 4: Nathuram Vinayak Godse 8
Chart 5: Mahātma Gandhi 9
Chart 6: Rāśi and Drekkana – 22nd Drekkana, Wrath of Khar 11
Chart 7: Heartbreak 12
Chart 8: Rāśi & Navāṁśa - Mahātma Gandhi 15
Chart 9: Rāśi - Guru of Jyotiṣa student 17
Chart 10: Rāśi and Navāṁśa - Jyotiṣa School 18
Chart 11: Rāśi & Navāṁśa – Raj-bhānga Yoga 20
Chart 12: Rāśi & Navāṁśa - Pravrajya Yoga 21
Chart 13: Rāśi & Navāṁśa - 64th Navāṁśa 23

1 Introduction to the Tri-Varga

1.1 Intro

In the monumental astrological treatise; Bṛhat Parasara Hora Śastra, the author; Maharṣi Parasara, has mentioned the importance of divisional specific charts when making predictions.

Kalyan Verma (author of Saravali), does not underscore this statement by stating;

भवनादिपैः समस्तं जातकविहितं विचिन्तयेन्मतिमान्।

एभिर्विना न ष्टाक्यं पदअपि गन्तुं महाष्टास्त्रे॥

bhavanādipaiḥ samastaṁ jātakavihitaṁ vicintayenmatimān|
ebhirvinā na ṣṭākyaṁ padaapi gantuṁ mahāṣṭhāstre||

The effects of a Horoscope should be predicted according to the division of houses (divisional charts). Without knowing which, one cannot lay even a step forward in the direction of Astrology.

Pārāśara mentions 16 divisional charts of importance. Among these Parasara has Highlighted 3 specific charts (excluding D-60) for basic predictive purposes. These are the:

i) Rāśi (D-1)
ii) Navāṁśa (D-9)
iii) Drekkana (D-3)

This is further highlighted when we read about the various criteria for Raja Yoga (rājayogādhyāya), in the same classic.

The 3 charts – Rāśi, Navāṁśa and Drekkana are termed; Tri-Vargas (literally 3-divisions).

This should not be confused with Triāṁśa or Trayāṁśa, which is a specific name for the Drekkana.

1.2 Ancient tradition

The tradition has taught us, that astrologers always used to draw the Rāśi, Navāṁśa and Drekkana when reading charts. The current generation of Astrologers has found it more useful to only draw the Rāśi and Navāṁśa, hence excluding the Drekkana chart from their predictions. This is especially common among parts of south India where the native is given ONLY the Rāśi and Navāṁśa Kundali's, to carry around to astrologers when enquiring about the native's future. Whilst the traditional astrologers only restrict themselves to drawing a few charts, it should be kept in mind that the Tri-Varga are only used to quickly determine the results of Yoga's in the chart, and hence give predictions and remedial measure. The use of other Vargas can be drawn for specific purposes to see the details of the native's chart. These 3 divisions also find special purpose in Prasna Jyotiṣa.

This write-up will attempt to spread light on how to use the 3 Vargas for quick predictions and use in the chart.

2 The Drekkana

2.1 Understanding the Drekkana

Commonly it has been understood that the Drekkana chart is used to see the results of siblings only[1]. However it has been clearly used by Pārāśara and Varāhamihira to determine the circumstances of death of an individual and the times of trouble.
An example from Bṛhat Pārāśara Hora Śastra has been given;
(Mārakabhedādhyāyaḥ)

द्वाविंशत्र्यंशपश्चैव तथा वैनाशिकाधिपः ।१७ ।

dvāviṁśatryaṁśapaścaiva tathā vaināśikādhipaḥ।17।

The 22nd Drekkana counted from Lagna can cause the destruction of the person.
Clearly Pārāśara has indicated that the Drekkana is used for more purposes than simply seing siblings.
Hence it can be firmly established that the Drekkana has a much broader use than for simply seeing the association with ones siblings. This use will be brought to light in this write-up.

2.2 Calculation of Drekkana

The Drekkana is the Division of the 3rd house. Among its uses come: Siblings, abilities, act of mating and the karma/results of ones actions. All these can be perused in the Drekkana provided one is using the right Drekkana chart.

Maharṣi Pārāśara states:

राशित्रिभागा द्रेष्काणास्ते च षट्त्रिंशदीरिताः ।परिवृत्तित्रयं तेषां मेषादेः क्रमशो भदेत् ॥

rāśitribhāgā dreṣkāṇāste ca ṣadtriṁśadīritāḥ। parivṛttitrayaṁ teṣāṁ meṣādeḥ kramaśo bhadet।।

"The Rasi divided into 3 parts constitutes 36 drekkanas. These continue in cyclic order (forward) in jumps of 5 houses, starting from Aries."

स्वपंचनवमानां च रशीनां क्रमशश्च ते । नारदा-ऽगस्ति-दुर्वासा द्रेष्काणेशाश्चरादिषु ॥८ ॥

svapañcanavamānāṁ ca raśīnāṁ kramaśaśca te। nāradā-'gasti-durvāsā dreṣkāṇeśāścarādiṣu।।8।।

"The 1st, 5th and 9th houses in the rasi, starting from a Movable sign (in trines) will constitute the Drekkanas and their deities – Nārada, Agasthya and Durvāsa."
Various authors have translated the above differently. Needless to say, the methods of calculation given, each serve a different purpose depending on the authors conviction.

As this method of Drekkana calculation was taught personally by Pt. Jagannath Rath, to my Guruji – Pt. Sanjay Rath, we have decided to name this specific Drekkana – Jagannath Drekkana, in memory of Jagannath Rath.

Table 1: Jagannath Drekkana

Sign	1st	2nd	3rd

[1] Bṛhat Pārāśara Hora Śastra – Vargavivekādhyāyaḥ – śloka 2.

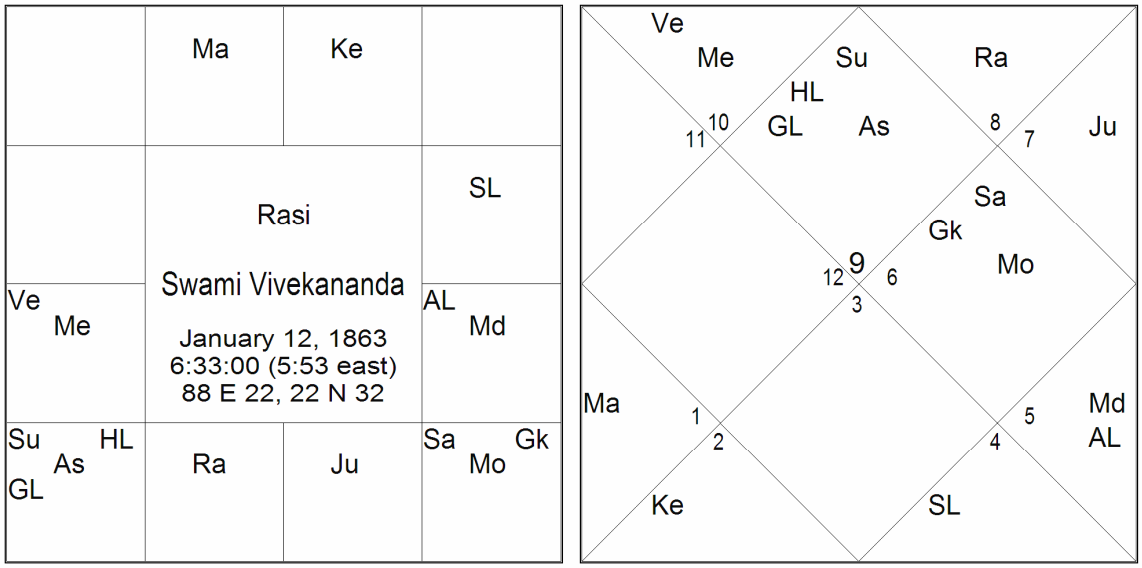
Fiery signs	Aries, Leo, Sagittarius	Aries	Leo	Sagittarius
Earthy signs	Capricorn, Taurus, Virgo	Capricorn	Taurus	Virgo
Airy signs	Libra, Aquarius, Gemini	Libra	Aquarius	Gemini
Watery signs	Cancer, Scorpio, Pisces	Cancer	Scorpio	Pisces

The other methods of calculating the Drekkana have been omitted from this write-up.

2.3 Appearance of the Drekkana

The Rāśi of 30 degrees gets divided into 3 parts. These parts constitute 10 degrees each, hence putting the focus on the 10th house of the zodiac. The 10th house has todo with ones thrown or posture (asana). Planets in the 10th house or the lagna will show ones posture towards the world. Especially their drekkana's will reveal a lot. Some examples are given (quoted from Bṛhat Jātaka).

Chart 1: Rāśi –Swami Vivekananda



As:	26 Sg 03	**Su**:	29 Sg 26 (AK)	**Mo**:	17 Vi 27 (AmK)	**Ma**:	6 Ar 20 (GK)
Me:	11 Cp 47 (MK)	**Ju**:	4 Li 01 (DK)	**Ve**:	7 Cp 07 (PK)	**Sa**:	13 Vi 34 (BK)
Ra:	22 Sc 15 (PiK)	**Ke**:	22 Ta 15	**HL**:	23 Sg 24	**GL**:	15 Sg 51

The native is born with Moon in 2nd Drekkana of Virgo. Varāhamihira states the following for the 2nd Drekkana of Virgo:

पुरुपः प्रगृहीतल्खनिः श्यामो वस्त्रशिरा व्ययायकृत्।

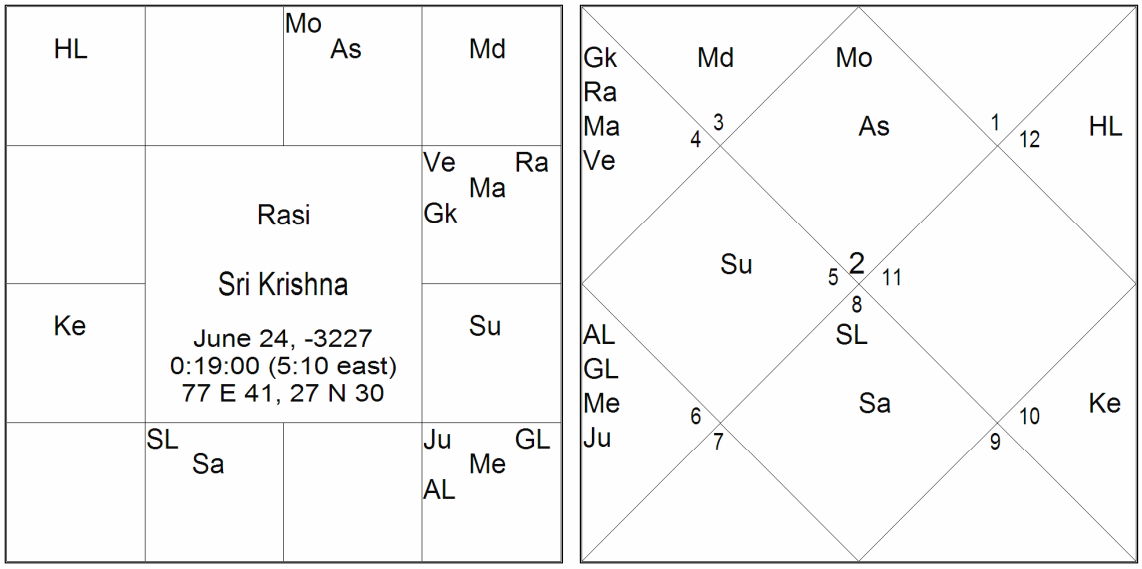
विपुलं व बिभर्ति रोमव्याप्ततनुश्च मध्यमः॥

purupaḥ pragṛhītalkhaniḥ śyāmo vastraśirā vyayāyakṛt|
vipulaṁ va bibharti romavyāptatanuśca madhyamaḥ||

"The 2nd drekkana of Kanya is; a man with a pen. He has a dark complexion. The head is tied by a cloth. He counts proffits and loss. His body is full of thick hair. He has a big bow."

Notably the native of the given chart is often depicted wearing a cloth around his head. He's also known to be an accomplished writer. As Saturn is joined Moon he did not enjoy material things and hence the latter part of the reading does not comply.
The reading of the Moon in the specific Drekkana is highlighted as the native has Moon in a quadrant to Lagna causing fame. The notable features of the Drekkana are hence highlighted in the reading.

Chart 2: Rāśi - Sri Krishna



As:	26 Ta 51	Su:	18 Le 10 (AK)	Mo:	16 Ta 29 (BK)	Ma:	3 Cn 13 (PK)
Me:	1 Vi 52 (GK)	Ju:	1 Vi 22 (DK)	Ve:	15 Cn 24 (PiK)	Sa:	17 Sc 03 (AmK)
Ra:	14 Cn 33 (MK)	Ke:	14 Cp 33	HL:	28 Pi 30	GL:	0 Vi 10

The native has Moon exalted in the 2nd Drekkana of Taurus.
Varāhamihira states the following;

क्ष्व्त्रद्गाब्तगृहधेनुकलाझो लाङ्गले सशकटे कुशलश्च ।

स्कन्धमुद्वहति गोपातितुल्यं क्षुत्परोऽजवदनो मलवासाः ॥

kṣvtradgābtagṛhadhenukalājho lāṅgale saśakaṭe kuśalaśca।
skandhamudvahati gopātitulyaṁ kṣutparo'javadano malavāsāḥ।।

"The second Drekkana of Taurus; represents a man having knowledge of the land, grains, houses, cows, ploughing, carts and arts. He is hungry, sheepfaced, wears dirty clothes, and his shoulders are like the hump of an ox."

No doubt Sri Krishna grew up as a herdsman, with knowledge of the land and the herds. His face is depicted in many ways depending on the worshipper's inclination and there is no doubt that he was a strong looking boy.

This use of the Drekkana is especially accurate when the specific Graha is in the 1st or 10th houses in the chart. The effects of the Drekkana will show the Posture (asana) of the native.

It should be carefully noted which effects get pronounced and which do not get pronounced due to the effects of other planets.

2.4 Armed, Serpent, etc Drekkana's

Various names of the Drekkana's have been mentioned previously.
These drekkana's indicate the nature the person, people or nature of events, which unfold. In the scriptures there's some differences between the significations of the drekkana's. Varāhamihira settles this confusion in his work Bṛhat Jātaka[2], where he has described the nature of each Drekkana in a lucid manor.
The Drekkana's are divided into 2 main groups of Male and Female Rāśi's.
Among these some are termed Armed/aggressive, serpent like, bird like and quadruped like.
Varāhamihira has given the effects of the Moons placement in a Drekkana/Decanate as follows:

कल्याणरूपगुणमात्मसुहृद्दृकाणे चन्द्रोऽन्यगस्तदधिनाथगुणं करोति ।

व्यालोद्यतायुधचतुश्चरणाण्डजेषु तीक्ष्णोऽतिहिंस्रगुरुतल्परतोऽटनश्च ॥६॥

kalyāṇarūpaguṇamātmasuhaddṛkāṇe candro'nyagastadadhināthaguṇaṁ karoti|
vyālodyatāyudhacatuścaraṇāṇḍajeṣu tīkṣṇo'tihiṁstragurutalparato'ṭanaśca||6||

"If Moon is located in a decanate belonging to herself or to a friend, the person born will have nice qualities and very good appearance. Moon located in other signs and decanates would give medium results if she occupies the decanate of a temporal friend. If it occupies the decanate of a temporal enemy, the results regarding qualities and appearance would be of the lowerst order.

If the decanate occupied by her is "Sarpa" the native will have aggressive temperament. If the decanate occupied is "Udyat Ayudha", he is ever ready to attack others by weapons. If she is in the animal (quadruped) decanate, he may have sex relations with the wife of his Guru. If it is a "Bird" decanate he wanders much in life" – Translation by PS Sastri

This statement by Varāhamihira gives insight into the native's attitude towards the world. The Moon being the focal point is the mind, i.e. the object that interacts between the senses and the intellect.
We may infer that other planets drekkana's will show the behavior of other Grahas in our life.

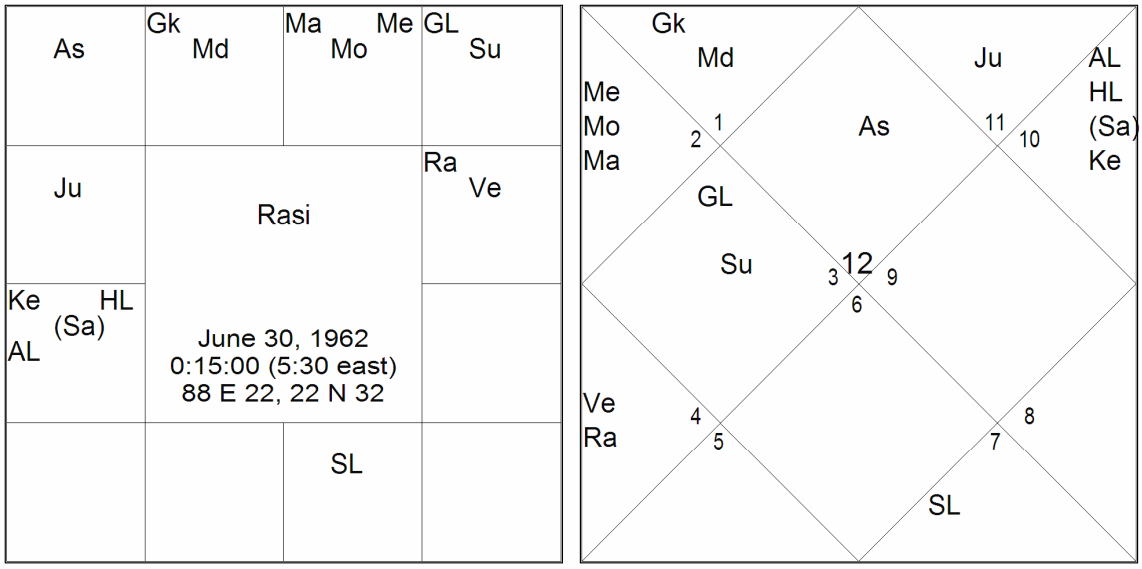
Table 2: Dreṣkāṇa dignities – Source: Varga Chakra.

Sign	I	II	III
Aries	Ayudha	Pakshi, Chatuspad	Ayudha
Taurus	Pāśa	Chatuspad	Chatuspad

[2] Bṛhat Jātaka – dreshkaanaadhyaayah.

Gemini		Pakshi	Ayudha
Cancer	Chatuspad	Sarpa	Sarpa
Leo	Pakshi, Chatuspad	Ayudha	Chatuspad
Virgo		Ayudha	
Libra	Ayudha	Pakshi	Chatuspad
Scorpio	Sarpa	Sarpa	Chatuspad
Sagittarius	Chatuspad		Ayudha
Capricorn	Ayudha	Pāśa	Ayudha
Aquarius	Ayudha, Pakshi		Ayudha
Pisces	Ayudha		Sarpa

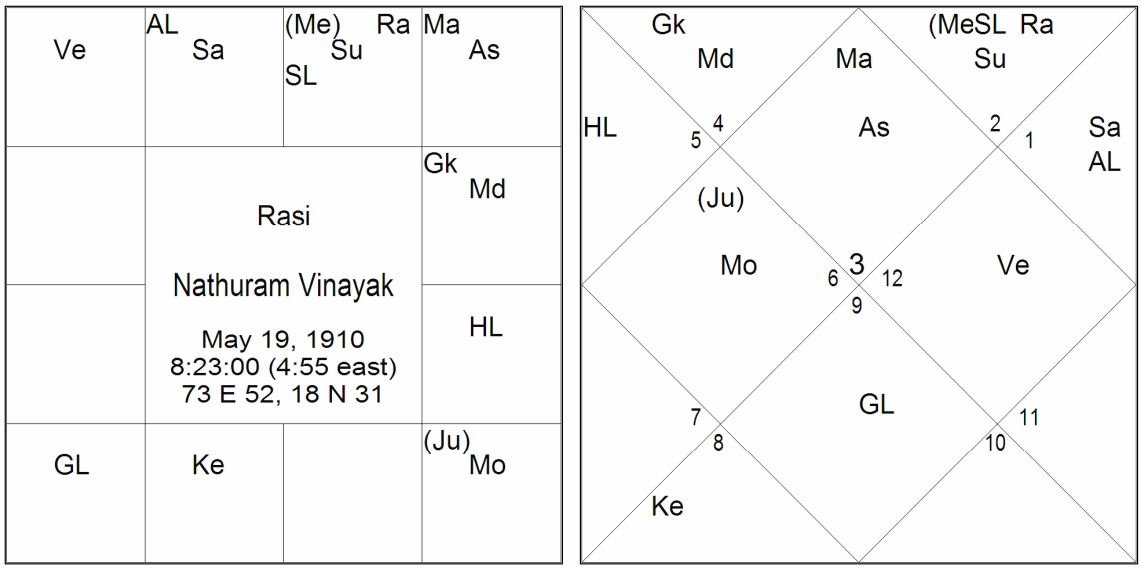
Chart 3: Near choking incident



As:	28 Pi 58	**Su**:	14 Ge 12 (PK)	**Mo**:	16 Ta 44 (PiK)	**Ma**:	0 Ta 00 (DK)
Me:	22 Ta 45 (AK)	**Ju**:	19 Aq 21 (BK)	**Ve**:	21 Cn 26 (AmK)	**Sa (R)**:	16 Cp 55 (MK)
Ra:	17 Cn 10 (GK)	**Ke**:	17 Cp 10	**HL**:	23 Cp 29	**GL**:	23 Ge 33

Incident happened Oct/Nov 1991 (Rahu-Mars-Shani), and it so happens that both Mars and Saturn are in the Drekkana of Paasa, which causes one to choke or be strangled.

Chart 4: Nathuram Vinayak Godse



As:	16 Ge 36	**Su:**	4 Ta 41 (DK)	**Mo:**	9 Vi 15 (PK)	**Ma:**	18 Ge 08 (BK)
Me (R):	14 Ta 13 (MK)	**Ju (R):**	12 Vi 18 (PiK)	**Ve:**	20 Pi 16 (AmK)	**Sa:**	7 Ar 37 (GK)
Ra:	5 Ta 51 (AK)	**Ke:**	5 Sc 51	**HL:**	3 Le 23	**GL:**	16 Sg 36

Incident happened Oc/Nov 1991 (Rāhu-Mars-Shani), and it so happens that both Mars and Saturn are in the Drekkāṇa of Paasa, which causes one to choke or be strangled.
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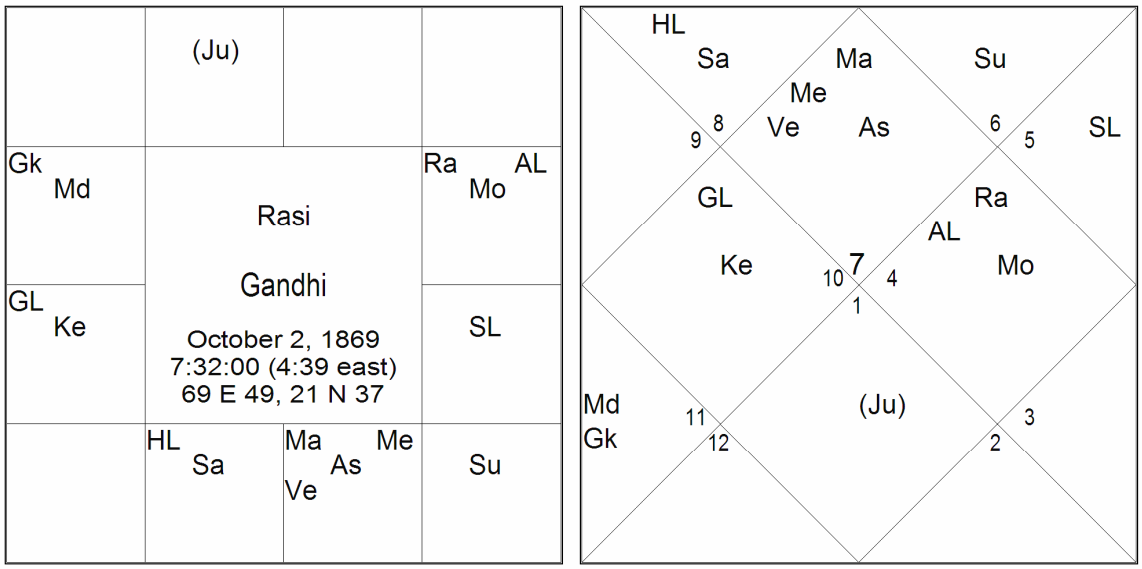
Chart 4

Graha	Dreṣkāṇa
Sun	Pāśa
Moon	
Mars	Pakṣi
Mercury	Chatuspad
Jupiter	Ayudha
Venus	Sarpa
Saturn	Ayudha
Rahu	Pāśa
Ketu	Sarpa

Here the lord of 3rd from Arudha Lagna - Mercury is joined Sun and Rahu who are both in paasa drekkana indicating the death by hanging, which was caused upon Mr. Godse for having assasinated Mahatma Gandhi.,

Chart 5: Mahātma Gandhi



As:	9 Li 15	**Su**:	16 Vi 55 (GK)	**Mo**:	28 Cn 08 (AmK)	**Ma**:	26 Li 23 (BK)
Me:	11 Li 45 (DK)	**Ju (R)**:	28 Ar 08 (AK)	**Ve**:	24 Li 25 (MK)	**Sa**:	20 Sc 20 (PiK)
Ra:	12 Cn 09 (PK)	**Ke**:	12 Cp 09	**HL**:	7 Sc 16	**GL**:	22 Cp 53

Table 3: Dreṣkāṇa's for

Here the lord of 3rd from Arudha Lagna - Mercury is joined Sun and Rahu who are both in paasa drekkana indicating the death by hanging, which was caused upon Mr. Godse for having assasinated Mahatma Gandhi.,

Chart 5

Graha	Dreṣkāṇa
Sun	Ayudha
Moon	Sarpa
Mars	Chatuspad
Mercury	Ayudha
Jupiter	Chatuspad
Venus	Chatuspad
Saturn	Chatuspad
Rahu	Sarpa
Ketu	Pāśa

Sun being in 3rd from Arudha Lagna shows the cause of death and is in Ayudha Drekkana showing violent and painful death. Mahatma Gandhi was shot (sun indicates light firearms) to death in his garden (virgo).

2.5 Khar's army – 22nd Drekkana

Khara is the name of a fierce Asura and general of Ravana's army. This Asura is known to have battled Lord Rama, and the story of their fight is given in the Aranya Kanda of the Ramayana.

What is notable is that Khara commanded over 14,000 fierce demons that he sent forth to kill Lord Rama, however unsuccessfully.
Jātaka Pārijāta states;

विलग्नजन्मद्रेक्काणाद्यस्तु द्विंशतिः खरः।

सुधाकरोपगांशर्क्षात् चतुःषष्टयंशको भवेत्॥

vilagnajanmadrekkāṇādyastu dvaviṁśatiḥ kharaḥ|
kharaḥ sudhākaropagāṁśarkṣāt catuḥṣaṣṭathaṁśako bhavet||

"The 22nd drekkana from Lagna and the 64th Navāṁśa from Moon, is the Khara."

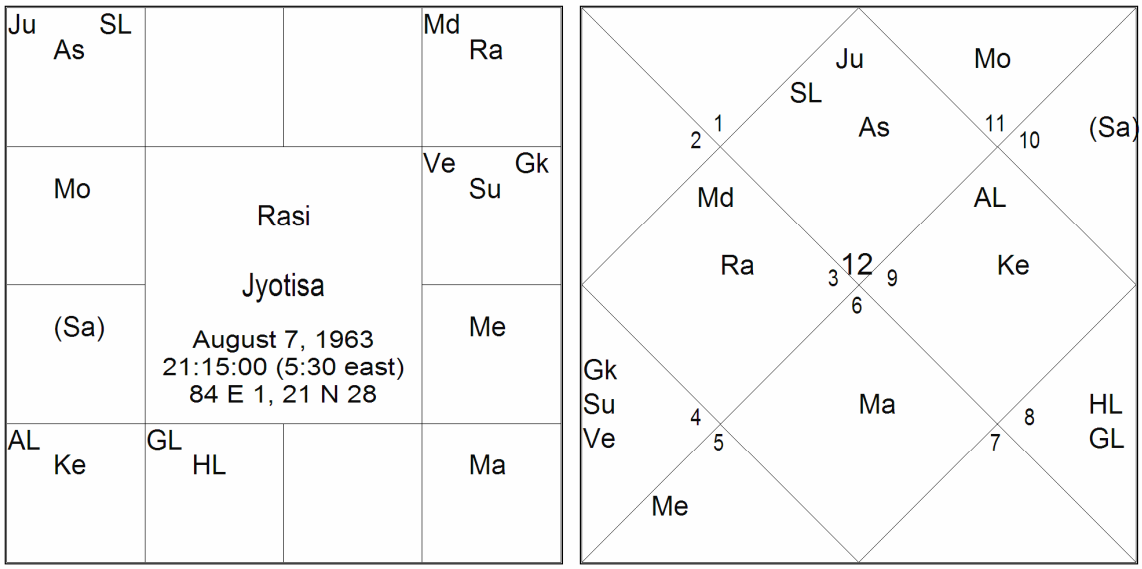
The 22nd Drekkana from Lagna is Drekkana occupying the cusp of the 8th house, whilst the 64th Navāṁśa from Moon is the Navāṁśa occupying the 8th cusp from the Moon in Navāṁśa.

Example: Assume Lagna to be at 14° Aries. The 8th from Aries is Scorpio. The cusp of the 8th house will be 14° Scorpio. 14° is in the 2nd Drekkana of the sign. The 2nd Drekkana of Scorpio (watery sign) is Scorpio itself. Hence the lord of the 22nd Drekkana lord, or Kharesh is Mars.

The former is to see the disruption to our work or karma (D3), whilst the latter is used to see troubles, which affect our luck and fortune (D9). The 64th Navāṁśa can also be seen from Lagna.
This terrible fight between Lord Rama and the Demons is also representative of an inner fight that we as individuals have with face due to our Duṣṭa (bad) karma (8th house).

The lord of the 22nd Drekkana is called the Kharesh and must be seen in the Rāśi to understand the struggle that we as individuals must put up with the results of our ill karma. The Kharesh's Dasa and placement from Lagna and Arudha Lagna will indicate the timing and intensity of these struggles respectively.

Chart 6: Rāśi and Drekkana – 22nd Drekkana, Wrath of Khar



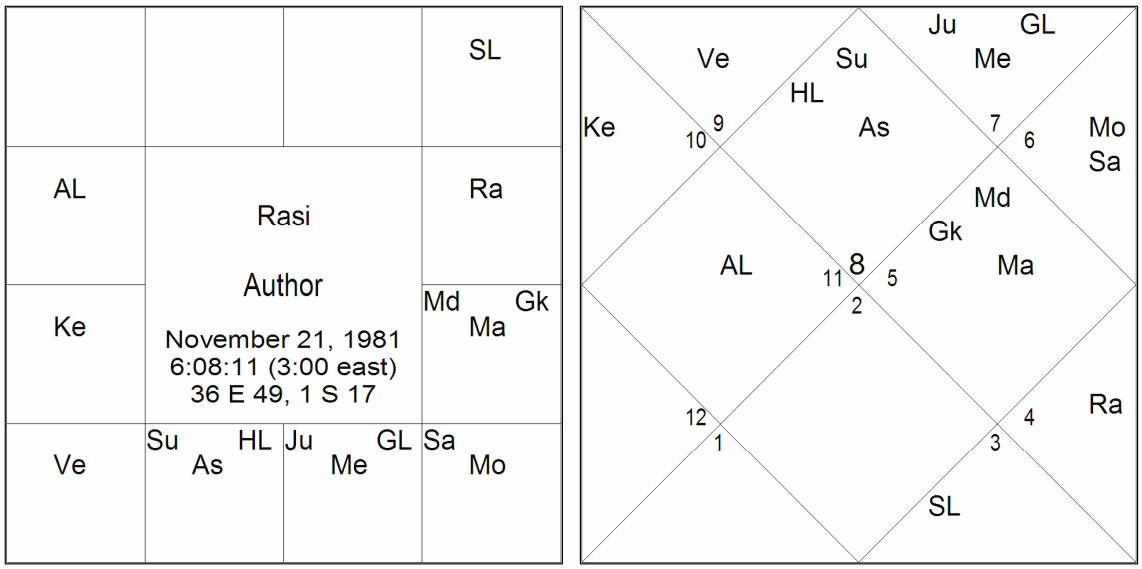
As:	14 Pi 09	**Su**:	21 Cn 05 (BK)	**Mo**:	19 Aq 59 (MK)	**Ma**:	13 Vi 41 (PK)
Me:	13 Le 23 (GK)	**Ju**:	26 Pi 08 (AmK)	**Ve**:	14 Cn 56 (PiK)	**Sa (R)**:	26 Cp 50 (AK)
Ra:	25 Ge 46 (DK)	**Ke**:	25 Sg 46	**HL**:	13 Sc 28	**GL**:	2 Sc 59

The natives Lagna is in the 2nd Drekkana, hence the lord of the 2nd Drekkana of the 8th house becomes the Kharesh. The 8th house is Libra, and the 2nd Drekkana from Libra is Aquarius. Lord is Saturn and is placed in the 11th house as Chara Atmakaraka, indicating that the native was born due to a deep desire to learn Jyotiṣa and occult Śastra, and it will be in the same activities that the Kharesh will show its colors, and cause constant obstacles in the native's path.

The nature of the lineage through which the native will study is seen from Saturn – strict tradition, and as it's in own sign, it indicates a family tradition. Saturn is furthermore in the 2nd from Arudha Lagna; hence the native may experience poverty during this time. As Saturn is in 7th from the Arudha of the 9th house, the father's wealth will be obstructed as well.

During Saturn Dasa in 1979-1998 the native experienced a lot of sorrow (Saturn) in his study of Jyotiṣa (11th), where much of his work and notes were lost during this time. The family of the native suffered much due to the tumultuous activities involving the fathers business, and the native also left home during this time.
Whilst some of these results could be explained without the knowledge of Kharesh, the specific planet being Kharesh adds to the prediction of the intensity of suffering faced by the individual.

Chart 7: Heartbreak



As:	3 Sc 03	**Su**:	5 Sc 07 (GK)	**Mo**:	4 Vi 38 (DK)	**Ma**:	23 Le 51 (MK)
Me:	24 Li 11 (BK)	**Ju**:	5 Li 13 (PK)	**Ve**:	21 Sg 49 (PiK)	**Sa**:	24 Vi 35 (AmK)
Ra:	1 Cn 45 (AK)	**Ke**:	1 Cp 45	**HL**:	1 Sc 41	**GL**:	28 Li 03

In the given chart, the Lagna is 3° Scorpio. The cusp of the 8th house is hence 3° Gemini. The first Drekkana of Gemini is Libra, hence the lord – Venus becomes the Kharesh for the native.

Venus lords the 7th house and is placed in the 2nd house. With the advent of Venus Antara Dasa in Mars Dasa the native suffered a severe heartbreak which lead to the ending of a relationship.

3 The Navāṁśa

3.1 Understanding the Navāṁśa

The Navāṁśa is calculated by dividing a Rāśi of 30 degrees into 9 equal parts, corresponding to 3:20 degrees each. This is equal to the span of a Nakṣatra Pada, which is based on the 27 Nakṣatra's of 13:20 degrees each, divided into 4 parts or Pada's[3] of 3:20 degrees each.

As the Rāśi's are determined by the motion of the Sun in the Rāśi's, they come under the lordship of the Sun or Aditya. The Nakṣatra's similarly come under the lordship of the Moon, as they are determined through the motion of the Moon.

Hence the Sun and the Moon are linked together in the Navāṁśa. This joining of the Sun and Moon shows the union of Shiva and Parvati (Shakti), depicted in the Shiva Liñga & Yoni. This form we know as Hiryanyagarbha who takes the form of the Liñga[4] and Yoni[5] to cause the creation of ALL life.

Hence the 108 Navāṁśa are linked to the principle of creativity, and shows the abilities or faults the native is born with as well as other blessings from God. Hence the Navāṁśa also shows how we communicate with God in our lives.

Kalyan Verma states the following about the Sun and Moon;

बलरहितेन्दुरविभ्यां युक्तैर्भौमादिभिर्ग्रहैर्मिश्राः ।

न भवन्ति महीपाला दशासु तेषां सुतार्थयुताः ॥२२॥

balarahitenduravibhyāṁ yuktairbhaumādibhirgrahairmiśrāḥ।
na bhavanti mahīpālā daśāsu teṣāṁ sutārthayutāḥ।।22।।

"If the Sun and Moon are weak, then the native will not be able to achieve the greatness of Raja Yoga's. Even then, the native may attain progeny and wealth."

Hence the Sun and Moon are also important to see ones extent of fortune in life. Similarly we use the Navāṁśa to decide the overall fortune or Bhagya of the native in life.

This write-up will focus on Navāṁśa's use in making the correct judgment of the charts various facets.

3.2 Calculations

Each Rāśi of 30 degrees is divided into 9 parts of 3:20 each.

- The distribution of the Navāṁśa always starts from the movable sign in trines to the respective Rāśi.
- The distribution of signs is in zodiacal order.

The distribution of the Navāṁśa is tabulated below.

---

[3] The 4 pada's represent the 4 parts of the day; Sunrise, Midday, Sunset and Midnight.
[4] Literally Male Genital Organ.
[5] Literally Female Genital Organ.

Table 4: Navāmsa

Sign	1st	2nd	3rd	4th	5th	6th	7th	8th	9th
Fiery signs	Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sag
Watery signs	Cancer	Leo	Virgo	Libra	Scorpio	Sag	Cap	Aqua	Pisces
Airy signs	Libra	Scorpio	Sag	Cap	Aqua	Pisces	Aries	Taurus	Gemini
Earthy signs	Cap	Aqua	Pisces	Aries	Taurus	Gemini	Cancer	Leo	Virgo

It maybe noted that since the distribution always starts from the movable sign in trines, it follows the principle of creation signified by Hiryanyargarbha. There is yet one more variation of the Navāṁśa calculation given by Yavanācharya, however the Ṛṣi's have not sanctioned this.

3.3 Important considerations in Navāṁśa

3.3.1 Deities of the Navāṁśa

The Navāṁśa being the way we reach God on a physical level is vital in understanding the forces, which help the native's soul in life. The important deities seen from the Navāṁśa are: the Iṣta Devata[6], Dharma Devata[7], Guru Devata[8] and Palana Devata[9]. The Palana Devata will not be discussed in this context.

3.3.1.1 Ishta and Dharma Devata

The Chara Atmakaraka shows the individual soul and the 9th and 12th houses from it in Navāṁśa shows the deities who will protect and liberate the soul, respectively.

Table 5: Ishta and Dharma Devata

House	Term	Role
9th	Vijñanāmsa	Dharma Devata – Protector of Dharma
12th	Jīvanmuktāmsa	Iṣta Devata – Giver of Mokṣa/Nirvana

The specific deity is seen from the planets in the sign. If unoccupied the lord is to be taken. The deity is a form of Vishnu, as Vishnu is the protector of Dharma and the giver of Moksha.

Table 6: Vishnu Roopa

Graha	Vishnu Roopa
Sun	Sri Rāma
Moon	Sri Krishna
Mars	Sri Narasimha
Mercury	Sri Buddha
Jupiter	Sri Vamana
Venus	Sri Parasurāma/Hrishikeshāya
Saturn	Sri Koorma

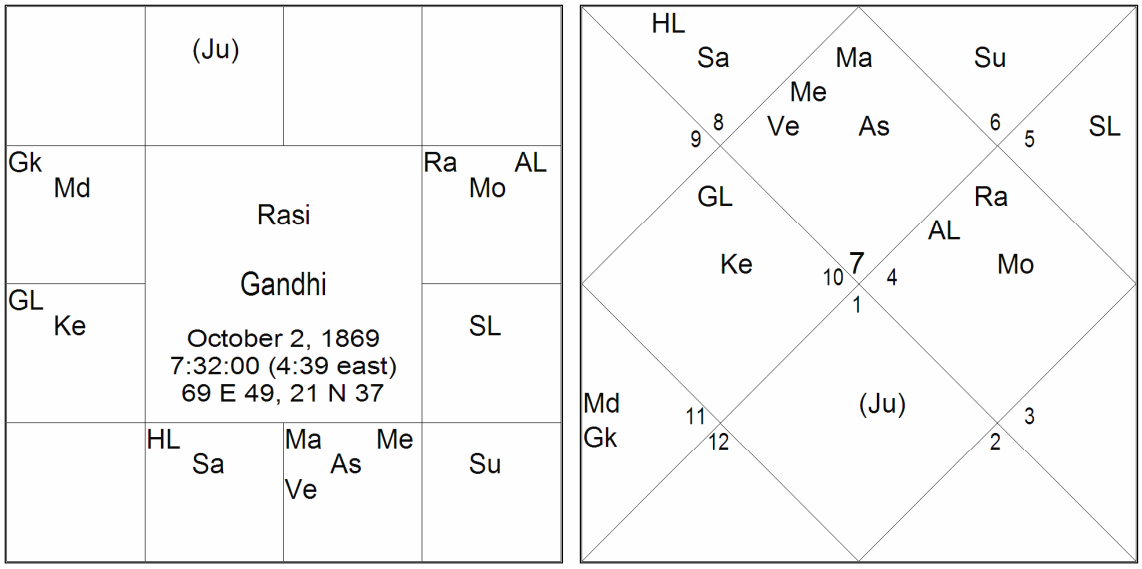
[6] The deity, which causes liberation/mokṣa.
[7] The deity which protects the soul and its interests.
[8] The deity which teaches the native about the universe.
[9] The deity, which nurtures and sustains the native.

Rahu	Sri Varāha
Ketu	Sri Mātsya

Worshipping the deity indicated by the specific Graha is recommended to all persons, to ensure good passage through life and eventual emancipation to the soul

The planet indicated by above must be seen in the Rasi to find where the native will experience God.

Chart 8: Rāśi & Navāṁśa - Mahātma Gandhi



As:	9 Li 15	**Su**:	16 Vi 55 (GK)	**Mo**:	28 Cn 08 (AmK)	**Ma**:	26 Li 23 (BK)
Me:	11 Li 45 (DK)	**Ju (R)**:	28 Ar 08 (AK)	**Ve**:	24 Li 25 (MK)	**Sa**:	20 Sc 20 (PiK)
Ra:	12 Cn 09 (PK)	**Ke**:	12 Cp 09	**HL**:	7 Sc 16	**GL**:	22 Cp 53

Jupiter is the Atmakāraka and is placed in Sag Navāṁśa.

- The 12th from Sag is Scorpio – unoccupied. Scorpio is lorded by both Ketu and Mars – Mars is stronger due to being with more planets indicating Sri Narasimha as the deity who will liberate the native.
- The 9th from Sag is Leo – unoccupied. Leo is lorded by the Sun indicating Sri Rama.

The Sun and Mars should be perused in the Rasi to see the results.

In the Rāśi, Iṣta Devata – Mars is placed in the Lagna whilst Dharma Devata – Sun is placed in the 12th.

Among these, Mars placed in Lagna joined two benefic's in the sign of the scales (Libra), put Gandhi on a path of non-violence and justice. As this happens in the Lagna, this would have happened in his homeland. Gandhi returned to his homeland after having learnt and practiced law abroad for many years. Upon returning home he turned a new leaf and entered the freedom struggle to liberate (Iṣta Devata) India from the clutches of the British Empire.

Sun the Dharma Devata is placed in the 12th house. In most cases this is a highly inauspicious placement, however Sun is lord of 11th for a Movable Lagna, making its

placement in 12th very auspicious, as it takes away the inauspiciousness of the Bādhakeṣa and the native may live free of many obstacles in life. Pārāśara confirms this with the Śloka:

व्ययस्थाने यदा सूर्यस्तुलालग्ने तु जायते।

जीवेत् स शतवर्षाणि दीर्घायुर्बालको भवेत्॥

vyayasthāne yadā sūryastulālagne tu jāyate|
jīvet sa śatavarṣāṇi dīrghāyurbālako bhavet||

"For birth with Libra Lagna, the Sun placed in the 12th house will confer 100 years of long life on the native".

As it turned out, Mahātma Gandhi was a sincere worshipper of Sri Rama, and as Sun is placed in the 3rd from Arudha Lagna, he even said the name 'RAAM' seconds prior to being assassinated in his garden – Virgo.

3.3.1.1 Guru Devata

The Chara Bhratri Karaka in Navāṁśa reveals the deity who will teach one about the universe, i.e. the inner and personal Guru. We are taught that the Guru of the universe is Jupiter and we worship him as Sadashiva to remove our ignorance. However as per Dattatreya (refer: the 24 Gurus of Dattatreya) Guru can imply any living entity.

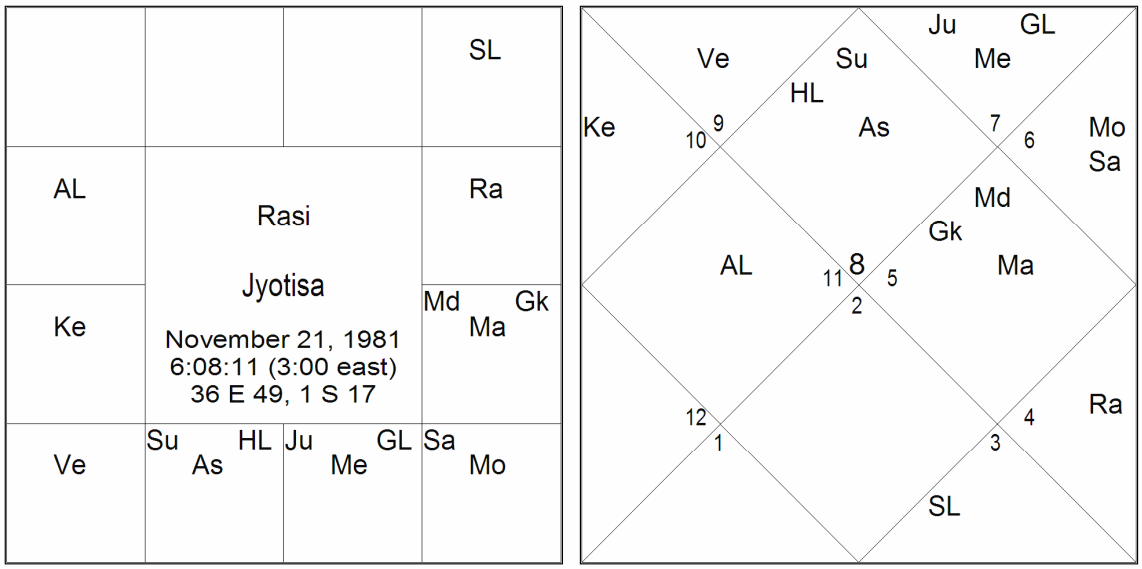
The Guru Devata is decided upon by seeing the Navāṁśa of the Chara Bhratri Karaka. If it's joined any Graha's, the specific planet joining will indicate the deity. Otherwise the Bhratri Karaka itself will indicate it.

Table 7: Guru Devata

Graha	Deity
Sun	Shiva
Moon	If waxing Durga, if waning Kali.
Mars	Hanuman, Kartikeeya, Chamundi (if in even signs)
Mercury	1st Drekkana; Sri Rama, otherwise Sri Krishna
Jupiter	Sadashiva
Venus	Laxmi
Saturn	Narayana (preferably – otherwise the native may worship dark deities)
Rahu	Durga (preferred worship – native may worship serpents or interested in Tantra)
Ketu	Ganesha/Ganapati

The worship of the Guru Devata is excellent for the native, and if the deity becomes pleased it may bestow one of its worshippers on the native as a Guru!

Chart 9: Rāśi - Guru of Jyotiṣa student



As:	3 Sc 03	**Su**:	5 Sc 07 (GK)	**Mo**:	4 Vi 38 (DK)	**Ma**:	23 Le 51 (MK)
Me:	24 Li 11 (BK)	**Ju**:	5 Li 13 (PK)	**Ve**:	21 Sg 49 (PiK)	**Sa**:	24 Vi 35 (AmK)
Ra:	1 Cn 45 (AK)	**Ke**:	1 Cp 45	**HL**:	1 Sc 41	**GL**:	28 Li 03

The native's Bhrātṛ Karaka is Mercury un-conjoined in Navāṁśa; hence Mercury will indicate the Guru Devata. As Mercury isn't in the 1st Drekkana of its sign (first 10 degrees), it indicates Sri Krishna!

Mercury is placed in the 12th house in Rāśi, indicating that the physical meeting between the Guru and the native will happen in a country foreign from the place of birth. As this happens in a movable sign it will be a long distance. Mercury is 11th lord showing that the Guru will teach the native Jyotiṣa or occult vidya.

As Mercury is joined Jupiter the Guru has a strong Jupiter in their chart.

The natives Guru is a worshipper of Jagannath Sri Krishna, and resides in a foreign country.

The Guru has Jupiter in Pisces Lagna, hence indicating the strong Guru. They met for the first time in London, UK (Libra).

A special note is that Mercury is both Iṣta and Guru Devata, whilst Jupiter is Dharma Devata; hence spiritual bliss will occur only if the native moves abroad.

It can be established that the deities of the chart hold special significance in the native's life, and seeing these deities in the Rāśi will give first hand knowledge about where the native should and will find God in their life.

3.3.2 The beginning of fortune - dispositor in Navāṁśa

All Yoga's have a beginning, i.e. a time when it must start. According to Saravali, this beginning is decided by the Sun, being the true giver of the fruits of the universe.

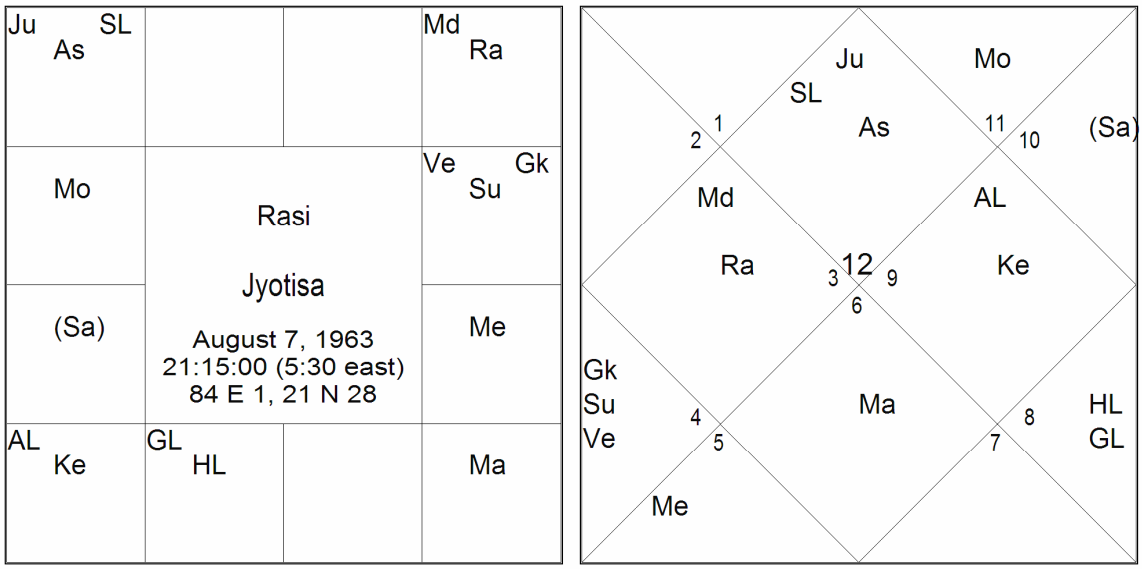
The Sun rules the 12 Rāśi's and hence the ignition of any Yoga comes from the lord of the Rāśi where it is posited. This planet when ignited ensures the beginning of the Yoga and this planet must be seen in Navāṁśa, as it is God who must bestow the fruits or

Bhagya of this Yoga. Hence to see how we must communicate with God to get the results, we see the Rāśi dispositor of any Yoga, in the Navāṁśa chart.
Similarly all Yoga's need to be sustained, and Saravali states that only when the Moon is strong will the Yoga be sustained/last, just as the mother feeds the child to survive. Moon lords the Nakṣatra's, and hence the Nakṣatra dispositor of Yoga's will determine the sustenance of Yoga's.
Both Rāśi and Nakṣatra dispositor must be seen in Navāṁśa to see how we can please God to give us the specific results.
If the specific planet is associated with AK in Navāṁśa, then the worship of the Iṣta Devata should be performed, as only that deity will be able to satisfy such a desire springing forth from the soul.
Otherwise; worship of the planet is done as per the planets conjoining or dispositing the planet of focus.
This will correspond to the Pāñca Deepa or 5 types' of sacrificial offerings given to deities.

Table 8: 5 sacrificial offerings

Graha	Tattva	Deepa
Sun/Mars	Agni (fire/heat)	Lamp, Candle
Moon/Venus	Jala (water/liquid)	Milk, Ghee, sweetmeats
Jupiter	Akasha (binding element)	Flowers, garlands
Mercury	Prithvi (earth/solids)	Sandalwood paste, perfrumed oils
Saturn	Vayu (air/gasses)	Dhoop, dress, ornaments

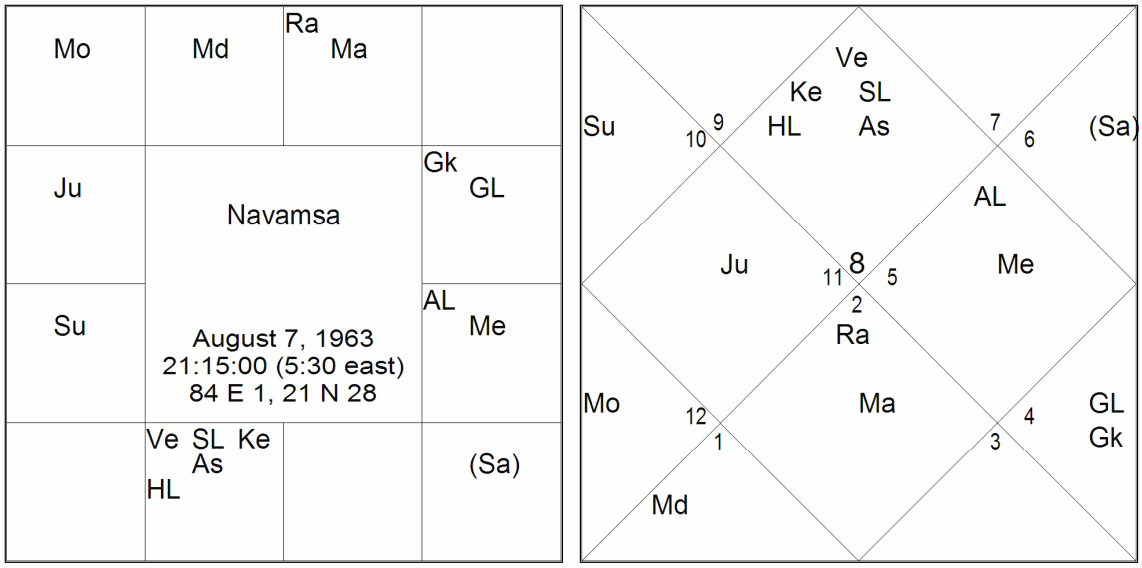
Chart 10: Rāśi and Navāṁśa - Jyotiṣa School



As:	14 Pi 09	**Su:**	21 Cn 05 (BK)	**Mo:**	19 Aq 59 (MK)	**Ma:**	13 Vi 41 (PK)
Me:	13 Le 23 (GK)	**Ju:**	26 Pi 08 (AmK)	**Ve:**	14 Cn 56 (PiK)	**Sa (R):**	26 Cp 50 (AK)
Ra:	25 Ge 46 (DK)	**Ke:**	25 Sg 46	**HL:**	13 Sc 28	**GL:**	2 Sc 59

In the given chart, Mercury and Moon are forming Sharada Yoga[10] for having divine knowledge, and as Mercury is 4th lord this must come through education or a school. School implies teaching and the 9th lord or Jupiter must be involved. 9th lord Mars is in 7th house and its dispositor is Mercury, hence the Yoga for creating a school for teaching is complete.

Whilst the dispositor of Mars indicates the time when the teaching begins, the dispositor of Mercury will indicate when the school is built. Dispositor of Mars is Mercury itself who is the Iṣta Devata in the chart; hence due to the blessings of Jagannath Sri Krishna, the native is currently teaching Jyotiṣa (Dispositor of Moon - in 11th) to the world.



As:	14 Pi 09	Su:	21 Cn 05 (BK)	Mo:	19 Aq 59 (MK)	Ma:	13 Vi 41 (PK)
Me:	13 Le 23 (GK)	Ju:	26 Pi 08 (AmK)	Ve:	14 Cn 56 (PiK)	Sa (R):	26 Cp 50 (AK)
Ra:	25 Ge 46 (DK)	Ke:	25 Sg 46	HL:	13 Sc 28	GL:	2 Sc 59

The dispositor of Mercury is the Sun and we find that Sun is also Bhrāṭṛ Karaka, indicating the natives Guru Devata. Hence mantra's given by the Guru to the native will ensure that the native gets the school built. It should be noted that the native was initiated into the Savitur Gayatri (Sun) by his Guru.

Mercury is in the Nakṣatra of Purva Phalguni, whose lord is Venus. Venus is placed in Scorpio in Navāṁśa and besides the conjunction with Ketu, there are no other Grahas joining. Scorpio indicates the offering of candles, lamps, etc which will help in sustaining the school once built.

3.3.3 Bhāgya and Navāṁśa

भाग्यं श्यालं च धर्मं च भ्रतृपत्न्यादिकांस्तथा।

तीर्तयत्रादिकं सर्वं धर्मस्थानान्निरीक्षयेत्॥

bhāgyaṁ śyālaṁ ca dharma ca bhratṛpatnyādikāṁstathā।
tīrtayatrādikaṁ sarva dharmasthānānnirīkṣayet।।

[10] Mercury in a quadrant from Moon, whilst Moon is placed in the 1st Drekkana of movable signs, 2.of fixed signs, or 3.of dual signs.

"Bhagya, brother-inlaw, Dharma, brothers wife and the engagement of all religious activities are to be seen from the 9th house". – Brihat Parasara Hora Shastra, bhaavavivekaadhyaayah, sloka 10.

As per the above statement by Maharṣi Parasara, the 9th house is used to see the 'Bhagya' or fortune of the individual. How is this relevant in Navāṁśa? Vaidyanatha Dikshita states:

भाग्याधिपे विनाशस्थे नीचशत्रुखगेक्षिगे ।

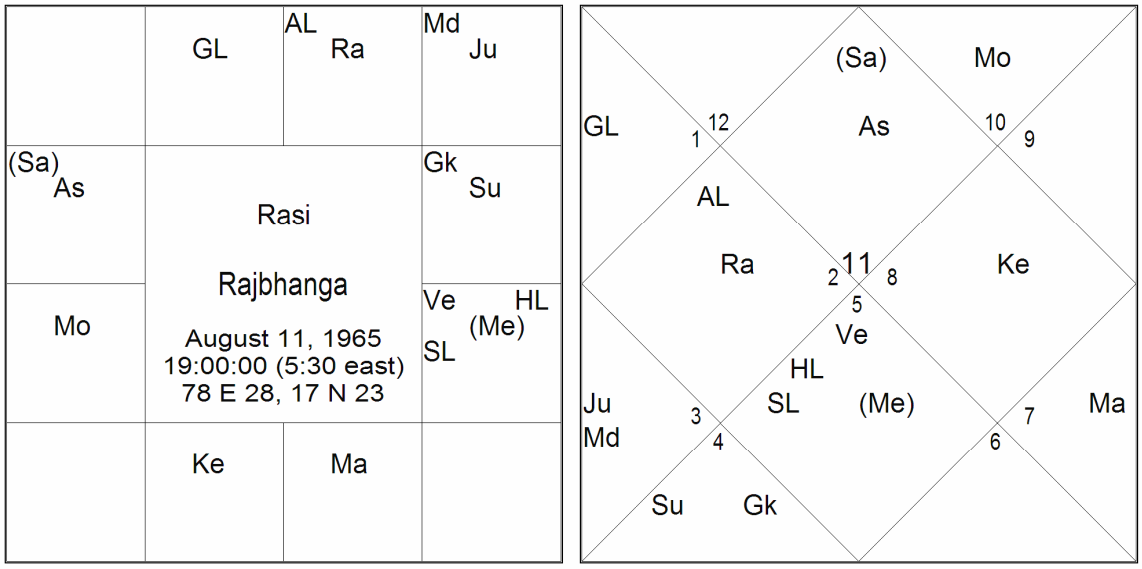
क्रूरांशे नीचराश्यादौ भाग्यहीनो भवेन्नरः ॥

bhāgyādhipe vināśasthe nīcaśatrukhagekṣige।
krūrāṁśe nīcarāśyādau bhāgyahīno bhavennaraḥ।।

"If the lord of the 9th house occupies the 8th house and is associated with a depressed or inimical planet, or by itself is depressed in a malefic Navāṁśa[11] sign, the native shall be without bhagya (fortune/luck)."

Hence the Navāṁśa is all-important to see the extent of fortune the native will reap in life. Whilst the example mentions the 9th lord, the principle can also be extended to other house lords/karakatwa.

Chart 11: Rāśi & Navāṁśa – Raj-bhānga Yoga



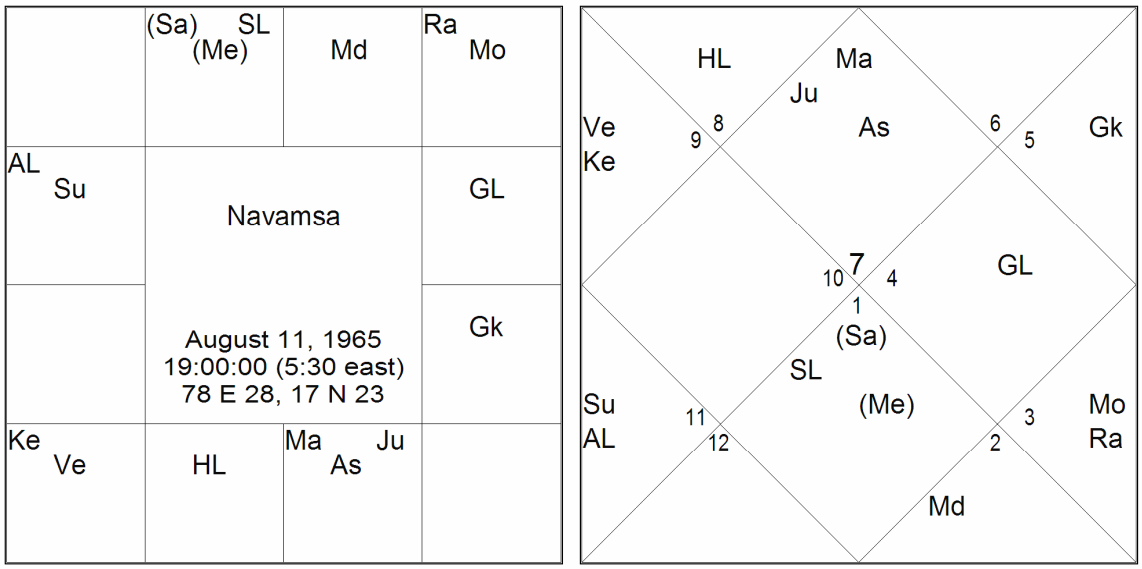
As:	0 Aq 47	**Su**:	25 Cn 17 (AmK)	**Mo**:	16 Cp 41 (MK)	**Ma**:	1 Li 04 (GK)
Me (R):	2 Le 48 (PK)	**Ju**:	1 Ge 03 (DK)	**Ve**:	27 Le 04 (AK)	**Sa (R)**:	22 Aq 20 (BK)
Ra:	16 Ta 49 (PiK)	**Ke**:	16 Sc 49	**HL**:	25 Le 47	**GL**:	12 Ar 19

The native having a strong Lagna lord - Saturn in Lagna would indicate strong health and ideals.

Furthermore Saturn causes Śaśa Mahā-puruṣa Yoga, which makes the native akin to a king in status and has many servants. We may deduce that such a person has high ideals

[11] V. Subramanya Shastra has translated the word; kroora-amsa as Malefic Shastyamsa, however as per standard principles this is to be translated as Navāṁśa-sign unless otherwise explained by the original author.

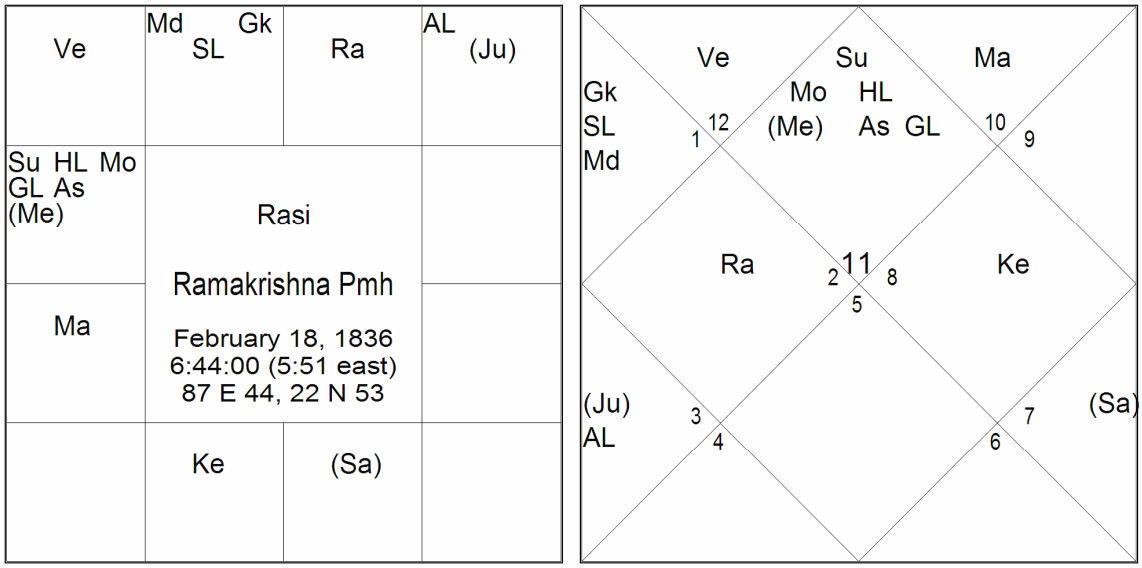
and may enjoy Rajya Yoga. Furthermore Saturn being the Karaka for work would ensure a good-stable job.



As:	0 Aq 47	**Su:**	25 Cn 17 (AmK)	**Mo:**	16 Cp 41 (MK)	**Ma:**	1 Li 04 (GK)
Me (R):	2 Le 48 (PK)	**Ju:**	1 Ge 03 (DK)	**Ve:**	27 Le 04 (AK)	**Sa (R):**	22 Aq 20 (BK)
Ra:	16 Ta 49 (PiK)	**Ke:**	16 Sc 49	**HL:**	25 Le 47	**GL:**	12 Ar 19

However in Navāṁśa the same Saturn is in debilitation, hence causing cancellation (Bhāñga) to the Mahā-puruṣa Yoga and any other Raja Yoga's. The native works as a peon.

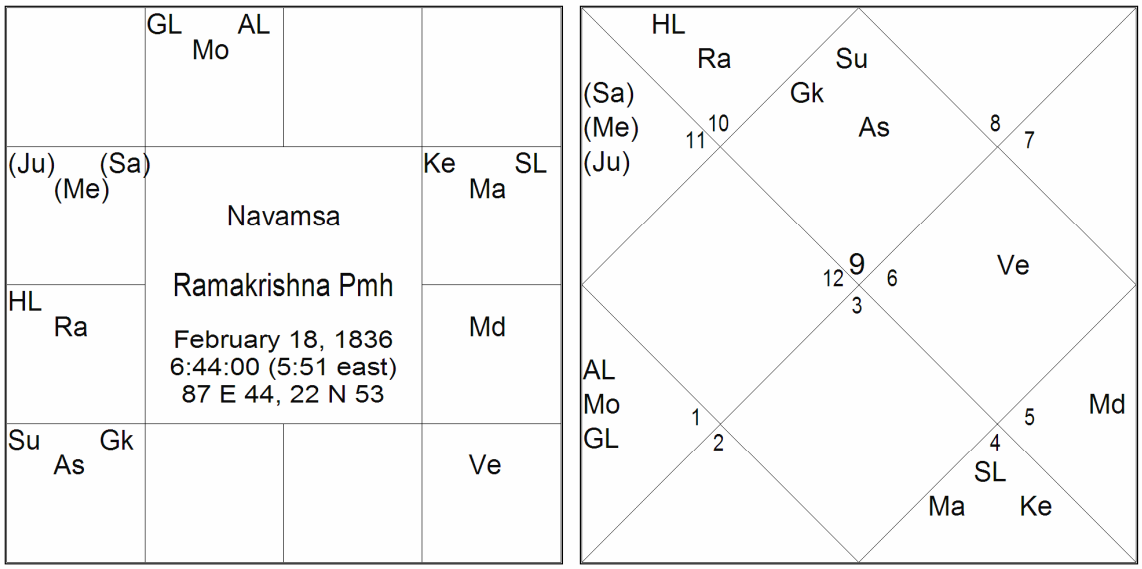
Chart 12: Rāśi & Navāṁśa - Pravrajya Yoga



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

In the given Rāśi chart, notably 3 planets are exalted. Such grand placements would be conducive towards royal associations and great wealth and gains. The 9th lord Venus

being exalted, whilst Lagna lord Saturn is exalted would definitely cause great happiness and ruler ship.



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

However in the Navāṁśa, the two planets of passion – Venus and Mars attain debilitation. Hence the earlier mentioned good results have turned from Rajya Yoga into Pravrajya or complete renunciation of all passions and desires. Furthermore, the effect of Saturn's exaltation in the 9th is denied due to its retrograde motion.

The native is Ramakrishna Paramahamsa, guru of Swami Vivekananda – an ideal renunciate.

The cancellation of Raja Yoga is among the principles of Neecha and Ucche Bhanga (literally cancellation of debility and exaltations).

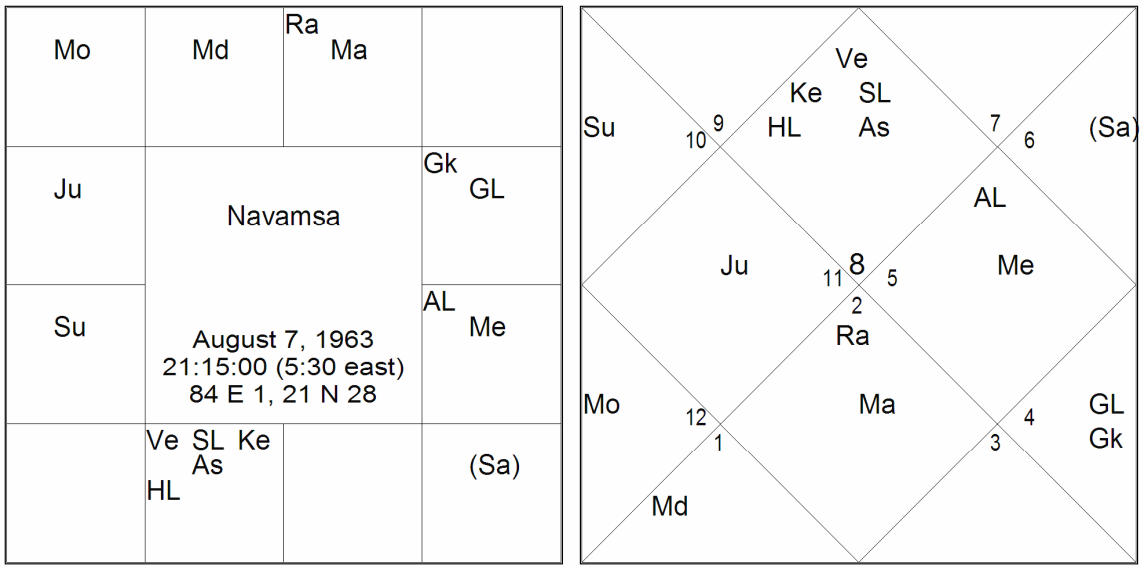
3.3.4 Khar's army – 64th Navāṁśa

The 64th Navāṁśa from Moon (or Lagna) is the Khara (refer: 0).

This corresponds to the 4th house lord from the Navāṁśa placement of the Moon.

The lord of this sign takes on the duty of bringing misfortunes in our lives, to trouble our mind and ideals. This lord must be seen in the Rāśi chart to identify times of doubts depression and such misfortune.

Chart 13: Rāśi & Navāṁśa - 64th Navāṁśa

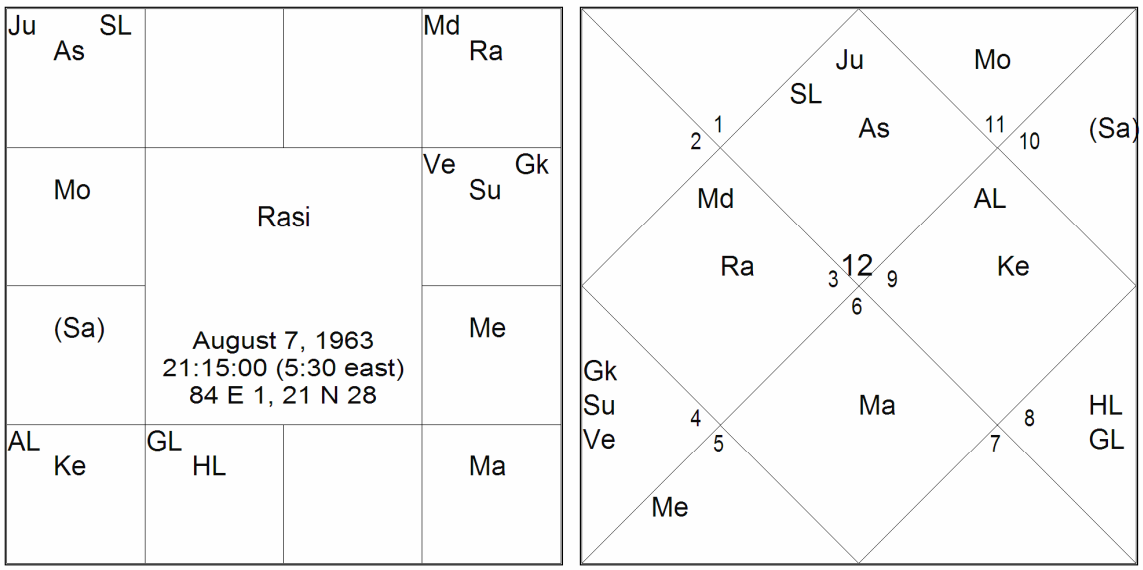


As:	14 Pi 09	**Su**:	21 Cn 05 (BK)	**Mo**:	19 Aq 59 (MK)	**Ma**:	13 Vi 41 (PK)
Me:	13 Le 23 (GK)	**Ju**:	26 Pi 08 (AmK)	**Ve**:	14 Cn 56 (PiK)	**Sa (R)**:	26 Cp 50 (AK)
Ra:	25 Ge 46 (DK)	**Ke**:	25 Sg 46	**HL**:	13 Sc 28	**GL**:	2 Sc 59

The given chart is the same as Chart 6 and Chart 10.

The native's Moon is in Pisces Navāṁśa, and the 4th from it is Gemini lorded by Mercury who becomes the Kharesh.

Mercury's placement in Rāśi will tell us about the areas/events, which causes these misfortunes to the mind.



As:	14 Pi 09	**Su**:	21 Cn 05 (BK)	**Mo**:	19 Aq 59 (MK)	**Ma**:	13 Vi 41 (PK)
Me:	13 Le 23 (GK)	**Ju**:	26 Pi 08 (AmK)	**Ve**:	14 Cn 56 (PiK)	**Sa (R)**:	26 Cp 50 (AK)
Ra:	25 Ge 46 (DK)	**Ke**:	25 Sg 46	**HL**:	13 Sc 28	**GL**:	2 Sc 59

Mercury lords the 4th house and disposits the 9th lord indicating building of schools/Gurukul, whilst it also lords the 7th house indicating marriage. Hence the native's desire to build a school and the native's spouse/marriage will cause the native much misfortune.

During Mercury Dasa the native decided to start a Gurukul for the widespread of Jyotiṣa knowledge.

The dispositor of Mercury – Sun, is placed in the 5th house with 3rd and 8th lord Venus, causing Vipareet Raja Yoga[12], threatening a fall among the students (5th). However as Lagna lord is not involved in this, the power is not transferred to the native, and instead the student themselves (5th lord Moon in mutual Rāśi dṛṣṭi with 5th house) gains from their own fall – This is an example of how the lord of the house can protect the house.

During Mercury Dasa – Venus Antara, a displeased student (Sun and Venus are enemies, especially in money matters) caused a lot of disturbances (Duṣṭana lords) and forced the native to continue the Gurukul without the student. The student kept the name of the organization, whilst the native formed a new organization without the student. As Sun and Venus aren't very strong in neither Rāśi nor Navāṁśa, the students newfound status, would not last long.

The involvement of the Kharesh Mercury showed the issue, which troubled the native during this phase.

The remedy for the Khar is to recite the name of Sri Rama in the act of winning over the demons.

The Mantra is; "Sri Rama, Jaya Rama, Jaya Jaya Rama!"

Its said that even reciting this Mantra by accident is equal to having unleashed the arrows of Sri Rama's bow to remove the evils of Khar's army.

[12] When either of 3rd, 6th, 8th or 12th lords join, it forms Vipareet Raja Yoga – which causes Raja Yoga due to another's fall.