

Ninth (Dharma/Bhāgya) Bhāva

The ninth bhāva of a horoscope is variously called the Navama (ninth), Dharma (duties/religion), Bhāgya (fortune), Pitru (father) and Tritrikona (third bhāva of the three trines, beginning from ascendant) bhāva. Sage Pārāshara opines that Sun is the kāraka of this bhāva and that is right with respect to father, whereas in connection with the teacher or preceptor Guru becomes the kāraka for the 9th bhāva. This is also the most powerful amongst the three trikona (trine) bhāvas, namely the ascendant, the 5th bhāva and the 9th bhāva.

Let us see what area of life of a Jātaka, besides those already indicated above, can be analyzed from this bhāva. The 9th bhāva being the 8th from the 2nd bhāva can indicate hidden meaning of the speech of the Jātaka, as also the legacy of the family of Jātaka. Ninth bhāva being the 7th bhāva to the 3rd bhāva indicates the spouse of Jātaka's younger sibling and being 6th from the 4th indicates the diseases and maternal relatives of his mother. Ninth bhāva is the 5th bhāva from the 5th bhāva and as such applying "Bhāvāt Bhāvam" principle it is not only the secondary bhāva of Jātaka's progeny, it also represents very high knowledge of Jātaka indicating Doctoral (PhD.) or Post Doctoral studies and could also include spiritual knowledge. The 9th bhāva happens to be placed in the 4th bhāva from the 6th and therefore indicates the dwelling or house of the maternal relatives and being the 3rd from the 7th is indicative of the younger sibling of spouse as also spouse's valour. Again the 9th bhāva is the 2nd from the 8th bhāva and could indicate the wealth, ornaments etc. received by the Jātaka as legacy.

It might be interesting to know that both the 9th and the 10th bhāva are called as bhāva for father of the Jātaka, in astrological texts and even the venerable Pārāshara seems to say so as evidenced by the following two shlokas:

नवमेऽपि पितुर्ज्ञानं सूर्याच्च नवमऽथवा।

यत्किञ्चिद्दशमे लाभे तत्सूर्याद्दशमे भवे ॥ ७।३९ ॥ । बृहत् पाराशर होराशास्त्र।

navame'pi piturjñānaṁ sūryācca navamae'thavā।

yatkiñciddaśame lābhe tatsūryāddaśame bhave ॥7।39॥ । bṛhat pārāśara horāśāstral

Meaning: One should analyze the father of the Jātaka from the 9th bhāva or 9th from Sun (Surya), similarly the indications of the 10th and the 11th bhāvas are also to be analyzed from the 10th and 11th bhāva from the Sun.

Here sage Pārāshara, very unambiguously says that one should analyze the father of the Jātaka from the 9th bhāva. However as we go ahead we see the following Shloka in the 11th chapter when he talks about father to be seen from the 10th bhāva:

राज्यं चाकाशंवृत्तिं च मानं चैव पितुस्तथा।

प्रवासस्य ऋणस्यापि व्योमस्तानन्निरिक्षम् ॥ ११।११ ॥ । बृहत् पाराशर होराशास्त्र।

rājyaṁ cākāśaṁvṛttiṁ ca mānaṁ caiva pitustathā।

pravāsasya ṛṇasyāpi vyomastānnirikṣam ॥11।11॥

। bṛhat pārāśara horāśāstral

Ninth (Dharma/Bhāgya) Bhāva

Meaning: Kingdom, space, career, honour, father, loans/expenditure for travels etc. should be analyzed from the 10th bhāva.

A student of astrology might sometimes be confused as to why the sages have given father as indication of both the 9th and 10th bhāva. In order to unravel this apparent contradiction, we must understand two things here. The first is that in all Hindu sciences, whenever there is any apparent contradiction between principles given by two sages, or even the principles told at different places by the same sage, one should try to rationalize the two. The second thing we must understand is that the bhāvas and their indications are to be seen as perceived by the Jātaka and not as understood by others.

Let us now look at the 9th and the 10th bhāvas, in this fashion. It will now be clear that when we are referring to the 9th bhāva as father of the Jātaka from the Jātaka's point of view, it is someone who sets the rules of behavior and duties for the Jātaka and grants privileges in proportion to his following those rules, much like a king, boss or teacher (spiritual or otherwise). On the other hand when the 10th bhāva is being analyzed, then it is more concerned with the relations between the Jātaka's father and mother as a married couple. This again is why for all other relatives of the Jātaka the 7th bhāva from any bhāva indicates the spouse of the person indicated by the concerned bhāva, but whereas the mother of the Jātaka is seen from the 4th bhāva but the father is to be analyzed from the 9th bhāva. This is so because, from the Jātaka's point of view mother is one who protects, and father the one who sets the rules. Having understood this, now let us try to understand how we can use this information in analyzing charts.

Here we should also look into Hindu mythology where Sun and Saturn are said to be father and son who do not see eye to eye and have almost diametrically opposite nature. We are aware that the kāraka for 9th bhāva, primarily, is Sun (in relation to father) and therefore it will be seen that Saturn aspecting the 9th can indicate some lack of happiness in the Jātaka's relations with his father. Depending on the strength of Saturn and weakness of Sun and the 9th bhāva it could range from death of father when the Jātaka is young, to the two not being able to remain together for long, perhaps due to constant travel of the father or the two having different approach to life in general. Any other malefic aspect on the 9th bhāva can also show some difference with father or lack of happiness, in that area. This will also naturally extend to those seen as in position of immediate superiority to the Jātaka in his field of work as well.

Again if the 9th bhāva lord is placed in the 12th bhāva of distant lands and expenditure, the Jātaka might not be able to reap all the benefits of his abilities in motherland but could prosper much in distant lands. We can see that 9th bhāva is also related to the sense of duties as well as religion and therefore benefic influence on the 9th bhāva could indicate the ability of the Jātaka to carry out religious activities for a longer period of time. Similarly the nature of planet influencing the 9th bhāva can indicate the way he would perform or think about spiritual activities. For example, Mars who is connected with Dambha or external show would indicate one who likes elaborate rituals more than the spiritual side of religion, whereas Saturn influencing the 9th bhāva might show inclination towards internalizing the religious percepts and so on.

We have to remember that the 5th bhāva being 5th from the 9th bhāva can also influence one's inclination towards religion at a secondary level. 9th lord occupying the 6th could indicate one who has ability to rise above his status at birth by sheer dint of his hard work. If he does not

Ninth (Dharma/Bhāgya) Bhāva

exert himself then of course the Jātaka might not be able to achieve his aims or might even not work at all. It is also possible that the Jātaka might not have the happiness from father which can manifest in any of the manner already explained earlier. Thus such a person may be better advised to work away from father to gain his fortune fully.

We can understand that if malefics occupy the 4th or the 2nd bhāva, they being 8th and 6th from 9th, the father of the Jātaka could have problems to his health and such malefic being extremely strong it could even indicate possibility of early death of father. It could also indicate either the Jātaka or his father having forsaken the other.

One should also understand that though only benefic influence on the 9th bhāva is desirable, for spiritual and religious benefit, there should also be some malefic influence there if one has to attain material success in this materialistic world.

In case of wanting to prescribe remedies like mantra and rituals, it might be a good idea to analyze the influence on both the 5th and the 9th bhāva. This will help understand whether they would really help the Jātaka as these are to be performed by the Jātaka with full faith and malefic influence here may not enable him to concentrate his mind on the mantras. We must also remember that Saturn, Jupiter and the 9th bhāva being connected in some way or other may lead the Jātaka to be more spiritual than one who is interested in rituals.

It is well to remember that 9th bhāva is one of the important bhāvas that helps us analyze the sense of duties of the Jātaka. It is also the secondary indicator of intellect or logical thoughts being the 5th from the 5th bhāva. The placement of lord of the 9th in another bhāva will indicate how the influence of the Jātaka's father/guru/teacher or acquired higher knowledge shall manifest in the life of the Jātaka. Sun being primary kāraka of this bhāva its placement could also, to some extent, give similar results. Placement of 9th lord in any of the bhāvas of Vidyā (learning) would indicate the influence of the father on the Jātaka's learning, too.

We also must remember that though Surya (Sun) is the primary kāraka of the 9th bhāva, in matter of teacher or preceptor it is Guru (Jupiter) who is considered the kāraka and thus a secondary kāraka for the 9th bhāva. Therefore when one wants to analyze the Guru of the Jātaka, one may analyze the 9th bhāva of the chart and also the 9th bhāva from Guru (Jupiter).

As has been our practice let us close this article by looking at the opinion of the learned Vaidyanātha who in his classic "Jātaka Pārijāta" says:

भाग्यप्रभावगुरुधर्मतपःशुभानि सञ्चिन्तयेन्नवमदेवपुरोहिताभ्याम् ॥ १४। ६५। १ ॥

bhāgyaprabhāvagurudharmatapahṣubhāni
sañcintayennavamadevapurohitābhyām ॥14|65|1॥

Meaning: Jātaka's fortune, influence on others, preceptor or teacher, dharma (duties or religion), austerities and auspicious things should be analyzed from the 9th bhāva and Jupiter.