

Three famous astrologers with Parivartana Yoga



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Introduction

Parivartana yoga, in which two planets occupy each other's sign, is a common phenomenon in astrology, occurring in 43% of all charts, whether natal, horary or electional. And yet, common as it is, *Parivartana* yoga merits careful consideration. By noting the houses occupied and ruled, and by judiciously blending their respective meanings in light of this planetary relationship, the astrologer will be rewarded with interpretations that are both specific and meaningful to the client.

Some western astrologers occasionally suggest that planets in mutual reception act as if conjoined. So, if it's Mercury and Saturn, they declare the native is deeply studious, mathematical, a weighty thinker, a realist or a pessimist, an historian or antiquarian, a philosopher or scientific researcher. Regardless of ascendant, it's implied.

In practical interpretation, however, planets in *Parivartana* yoga do much more than merge their generic attributes. *Parivartana* yoga ultimately connects the *specific* significations of the two *houses* simultaneously owned and occupied. The planets themselves are not the focus, but simply the agents who connect the two houses, like ambassadors forging a treaty between two countries with different agenda.

A planet's lordship of specific houses is the key to interpreting *Parivartana* yoga. Generically, Saturn represents old people and death for us all, but in individual charts, Saturn may also signify the Self, the spouse, a child, a vehicle, access to borrowed capital, hospitalization, distant travel, etc.

Consider a natal chart with a Libra ascendant, where *Parivartana* yoga between Mercury and Saturn may occur between 5th house Aquarius and 12th house Virgo. These two houses now become the focus for interpreting that yoga. And as most astrologers agree, the 5th represents

children, creativity, sports, speculation, etc, while the 12th represents loss, expense, confinement, etc.

Thus, due to *Parivartana* yoga between the lords and occupants of these two particular houses, we get the idea your kid could run away from home, or end up in prison. Or the novel you're writing won't be published. Or your gamble on Bitcoin will lose money. And so on.

On the other hand, if *Parivartana* yoga for that same Libra ascendant were between Mercury in the Aquarius 5th and Saturn in the Gemini 9th, the prognosis would be very different. In this case, your child might go to university and become a lawyer. Your novel would be accepted for publication. And maybe you'd be fortunate in buying Bitcoin just before its price went up again, and you'd make money on your investment.

Meanings of the houses

When it comes to interpreting the conjoined effect of two planets – house lords – in *Parivartana* yoga, the astrologer needs a rich vocabulary regarding house meanings. If there is a symbiotic “exchange” between the 2nd and 7th lords, you'll need to know that the 2nd house is more than “net worth” and the 7th is much more than just “the significant other.”

Based on the above, the simplest interpretation of a *Parivartana* yoga between the 2nd and the 7th might be that your spouse takes all your money. But with a broader vocabulary, it may indicate that you have a wandering eye, speak a foreign language, or confess to an appetite for oral sex – all key words from the 2nd and 7th houses, as you'll see below.

The greater our vocabulary, the more we can say about a natal, horary or electoral chart. Here's a representative but partial list for the 12 houses of the natal chart.

1. The Self: body, complexion, head; appearance, behavior, constitution, health, nature of a person, strength or weakness of the body and personality; birth, birthplace, infancy, youth, life, longevity; dignity, fame, happiness or sorrow, honor, prestige, victory over enemies, virtue.
2. Face and throat, mouth, teeth, tongue, right eye; (extended) family members; diet, drinks, eating, food; ability to speak and see, accumulation of knowledge and learning, oral traditions, power and quality of speech; accumulated money, clothing, jewels, liquid assets, movable possessions, precious metals, wealth; death.
3. Arms, hands, shoulders, neck, ears; siblings (especially younger), neighbors, servants; communications (especially routine), hearing, writing, the arts, the trades; great prowess (physical or mental), partition or sale of property, short travels, traveling, valor; parents' death.
4. Chest, heart, breasts; mother; conveyances (vehicles), agriculture, architecture, houses, immovable property, land and water dwellings; education, morals, emotions, happiness, private life.

5. Belly (lower abdomen and the organs therein, including the stomach and liver); children; advice and counsel, discernment and discrimination; disciples and students, the mind, creative intelligence.
6. Middle abdomen (and the organs therein, including small intestines); maternal aunts or uncles, employees, staff, open enemies; accidents and injuries, anxieties, acute disease, pain, wounds; combat, debt, health care, lawsuits, service (especially routine), theft.
7. Lower abdomen (and the organs therein), kidneys; significant others, spouse, partners in business; adultery, courtship, extramarital connections, enjoyment of men or women, sexual desires; journeys, foreign places, trade and commerce, death.
8. External sexual organs, excretory organs (including colon); accidents, chronic disease, death, longevity, poison; bankruptcy, inheritance, partner's money; litigation, mystery, occult, plots, psychotherapy, research, scandal, theft, transformation, trauma.
9. Thighs and hips; father, grandchildren, guru, counselors and teachers; affluence, good fortune, devotion to divine beings, *dharma*, pursuit of transcendental wisdom, foreign travel, higher studies, pilgrimage, previous good karmas.
10. Knees, legs, spine; mother-in-law, authority figures, boss, government, management; business, commerce, fame, honors, profession, public life, social status; *karma*.
11. Calves, shins and ankles; elder sibling, child's spouse; desires, easy money, gains of every kind, income from career, social life, things received (like gifts), wealth, wishes.
12. Feet, affliction of the limbs; secret enemies; charity, comforts of the bed (eg, sleep and sex); expenses, investment, loss of any kind; foreign residency, immigration, wandering far from home; convalescence, confinement, endings, hidden things, imprisonment; *moksha*.

Like any template, this can be modified to fit a context. In a horary chart whose subject is corporate merger, the relevant houses might be the 1st for company image, the 4th for property, the 6th for employees, the 8th for the proposed partner's cash assets, the 10th for management, and so on. A *Parivartana* yoga within such a chart, eg, between the 6th and 12th lords, might therefore indicate loss of employees.

Similarly, we could modify the template to meet the needs of an electoral chart, whether for an operation to replace your left knee joint, or to impeach a government official. Every part of the body, and every member of the body politic, can be found in the chart through derivative house analysis.

Interpreting *Parivartana* yoga: a *pro forma*

In the absence of specific guidelines from the astrologers of antiquity, I'll suggest a *pro forma*, which comes courtesy of my own astrological education, my years of practice, and the research that went into my book *Parivartana Yoga*. Interested readers will find in that book no less than 66 examples of delineation, one for each of the *Parivartana* yogas between the lords of the 12 houses.

How to analyse and interpret a *Parivartana* yoga:

1. Focus on two houses only, those simultaneously occupied and owned by the planets in *Parivartana* yoga. In many cases, one or the other (or both) of those planets will rule yet another house, but don't be distracted. Concentrate on the two houses occupied.
2. Decide whether the *Parivartana* yoga is fortunate, unfortunate or challenging. There's no need to re-invent the wheel, because *Jyotisha* has already provided guidelines. The *kendras* (1st, 4th, 7th, 10th), the *trikonas* (5th, 9th) and the "money" houses (2nd, 11th) are all positive. The *trikasthanas* (6th, 8th, 12th) are negative. The 3rd is a mild *dusthana*. Therefore, *Parivartana* yoga between positive house lords (28 combinations) are fortunate, and known as *Maha Parivartana*. Those between a *trik* lord and any other (30 combinations) are unfortunate, and known as *Dainya Parivartana*. Those between the 3rd lord and any positive house lord (8 combinations) are challenging, and known as *Khala Parivartana*.
3. Weave a synthetic interpretation that combines the themes of the two respective houses with an overall prognosis. Bear in mind that this pattern will only highlight a few themes of a person's life. Just as we wouldn't expect a *Raja* yoga or a *Papa-Kartari* yoga to reflect an entire life, neither should we expect a *Parivartana* yoga to be all-descriptive.
4. Once you have the skeleton of an interpretation in place, you can flesh it out by considering other planetary factors that influence *both* planets in the *Parivartana* yoga, whether pre-exchange, or post-exchange. This is an optional step, but one which can bear unique fruit.

As all astrologers know, synthesis of interpretation is an art honed through practice. Consider the above *pro forma* as a working model for evaluating, understanding and anticipating the likely effects of *Parivartana* yoga.

To illustrate these principles, I've chosen the charts of three famous astrologers, all of whom enjoy a sign exchange between a pair of planets.

Sydney Omarr

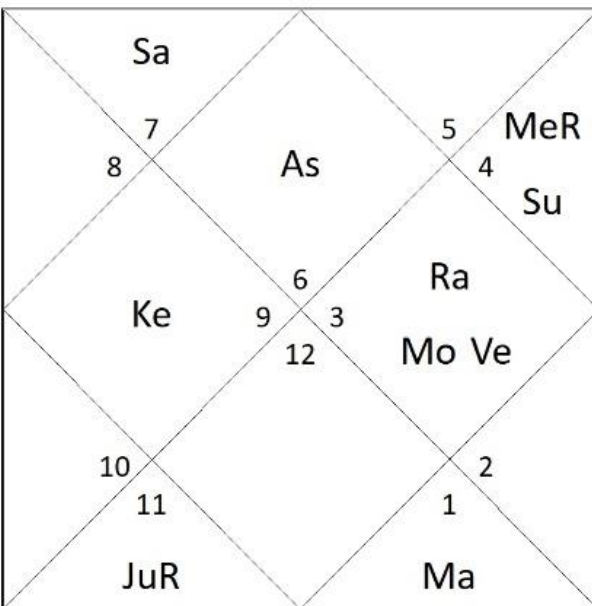
Sydney Omarr was an American astrologer who achieved a "brand name" status that has continued unabated since the Sixties. Educated as a journalist, but fascinated by astrology and numerology, his initial employment with United Press and CBS Hollywood made him a fixture on radio and TV shows of the day where he rubbed shoulders with movie stars and credibly defended astrology against sceptics.

Sensing a ready-made audience, Omarr transformed himself into a one-man astrological industry. He churned out a syndicated astrology column appearing in more than 200 daily newspapers, and wrote 13 books a year – one for each sign, and another covering all 12 signs. As a result, he sold 50 million books over the course of his career, and became a wealthy man.

Although his fame rests upon that aspect of astrology most disparaged by professional astrologers – Sun-sign forecasts – Omarr was nevertheless in constant demand for consultations. His high-profile clients included movie stars, famous writers, musicians and the wealthy.

Diagnosed with multiple sclerosis in his forties, the disease eventually left him blind and paralysed from the neck down until his death at age 76.

	Ma 09:29		Mo 17:05 Ve 21:59 Ra 22:00
JuR 00:42	Sydney Omarr 5 Aug 1926		Su 19:36 MeR 22:59
Ke 22:00		Sa 26:42	As 23:08



The Navamsha chart is a square divided into four triangles by two diagonals. The planets are placed in the triangles as follows: Sa in the top-left triangle, As in the top-right triangle, MeR in the bottom-right triangle, and Su in the bottom-left triangle. The numbers 1 through 12 are placed in the intersections of the diagonals: 7 at the top, 5 at the top-right, 4 at the right, 2 at the bottom-right, 1 at the bottom, 3 at the bottom-left, 12 at the left, 9 at the top-left, 6 at the top, 8 at the top-left, 10 at the bottom-left, 11 at the bottom, and 1 at the bottom-right.

Omarr's horoscope contains a *Maha Parivartana* yoga, one of the 28 "fortunate" exchanges between lords of positive houses, ie, the *kendras*, *trikonas*, or 2nd/11th. Specifically, his Moon and Mercury in each other's signs facilitates yoga between the lords of the 10th and 11th houses.

The 10th house represents one's profession, social status, name and fame, and the visible results of the karma one performs. The 11th house represents income earned as a result of the career, one's general success in achieving the goals and ambitions of life, as well as the community of friends and society.

Thus, the *Parivartana* yoga between these two positive house lords blends the themes of both their respective houses. Typically, this reflects a good professional reputation, public acclaim, social status, excellent income, favor among friends and society, and fulfillment of one's ambitions. Certainly, this seems to have been Omarr's destiny, in that he became world famous as an astrologer, enjoyed great financial success, and was respected within his profession.

As an option, we can add further nuance to our interpretation by looking more closely at the two planets in *Parivartana* yoga. As intimated earlier, we can choose to see the Moon and Mercury in reality (pre-exchange) or in virtuality (post-exchange).

If we choose the former, we see that Mercury is *lagnesh* for Omarr's chart, and its association with the Sun produces a bona fide *Budhaditya* yoga in the 11th, from where it aspects the 5th house of the mind. A strong Mercury is extolled in the classical texts as being a fundamental requirement

for an astrologer. This Mercury is of mixed strength, since it is both combust and retrograde, typically brighter than in direct motion but at this point somewhat eclipsed by the Sun.

His Moon is weak, being dark and waning within three *tithis* of a New Moon. It is somewhat fortified by the presence of Venus and the aspect of Jupiter to counterbalance the association of malefic Rahu. The Moon and Venus form *Dhana* yoga, being respectively the lords of the 11th and the 9th.

If we choose the post-exchange perspective, allowing the Moon in our mind's eye to take Mercury's position, this produces nothing of note, but when we move Mercury into the Moon's position, we see it associates with 9th lord Venus and thus forms a pair of *Raja* yogas.

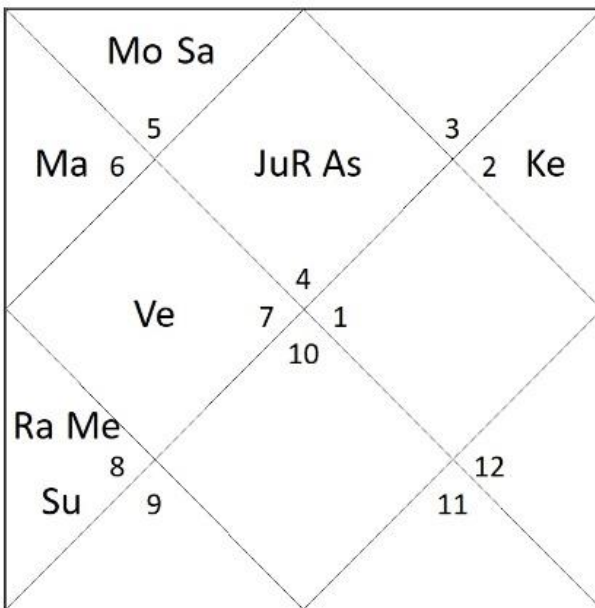
Olivia Barclay

Olivia Barclay was a British astrologer who played a pivotal role in reviving traditional astrology. She began studying astrology in the Sixties but found the popular psychological approach of the day unsatisfactory, and developed a greater interest in horary. In 1980 she obtained an original copy of William Lilly's *Christian Astrology*, later arranging to have it reprinted as a facsimile edition. Barclay's advocacy of Lilly thus elevated horary astrology from obscure occultism to mainstream practice.

She began teaching horary, and founded the Qualified Horary Practitioner course. In 1990 she wrote *Horary Astrology Rediscovered*, which earned her an award for outstanding contributions to astrology. Her work encouraged wider researches into the astrological traditions of antiquity, and the unearthing of techniques previously lost in translation. Many contemporary traditional astrologers consider her the godmother of modern horary practice, whose rigor is grounded in well-established rules and techniques.

Aside from astrology, she earned her living in design and painting. She loved games, amusements and parties, and once invented an astrological board game, of which unfortunately only the board itself has survived. She died of cancer in 2001.

		Ke 00:39	
	Olivia Barclay 12 Dec 1919		JuR 25:18 As 25:57
			Mo 10:23 Sa 18:50
	Ra 00:39 Me 09:02 Su 27:02	Ve 11:22	Ma 13:58



Barclay's horoscope contains a *Khala Parivartana* yoga, one of the eight "challenging" exchanges between the lord of the 3rd and a positive house. Her Mars and Mercury in each other's signs thus enable a virtual exchange between the lords of the 3rd and 5th houses.

The 3rd house represents technical skills of all kinds, often manifesting as artistic or athletic prowess, gamesmanship, literary or scientific aptitude, whether realized as a native talent or honed over a lifetime of practice. The 5th house represents children, creativity, games and amusements, the analytical mind, the intellectual capacity to learn and teach, and one's disposition for spiritual practice.

Thus, the *Parivartana* yoga between these two lords creates a symbiotic relationship promoting the integrated themes of their respective houses. Horary practice is rules-based and technical, the very embodiment of 3rd-house principles. It engages both the analytical and creative mind (5th house) to provide interpretations that are both instructive and germane to the client. The fact that Barclay was also a graphic designer who created an astrological board game is just further evidence of how this exchange manifested.

As with Omarr's chart, we can tease out further interpretation by choosing to see Mars and Mercury in reality (pre-exchange) or in virtuality (post-exchange).

If we choose the former, Mars merits no particular distinction, but Mercury forms *Budhaditya* yoga with the Sun in the 5th house. As many readers perhaps know, this suggests an active intelligence, typically manifesting as analytic or communication skills, and discrimination of a scholarly sort. Certainly, this is relevant in light of her almost single-handed role in reviving the reputation of William Lilly and, indeed, the practice of horary astrology in modern times.

If we choose the post-exchange perspective, allowing Mercury to take Mars's position, this produces nothing of note, but when we move Mars into Mercury's position, we see it associates

with 2nd lord Sun to form a *Dhana* yoga. This combination of 2nd and 5th lords is also one of the signatures for an author.

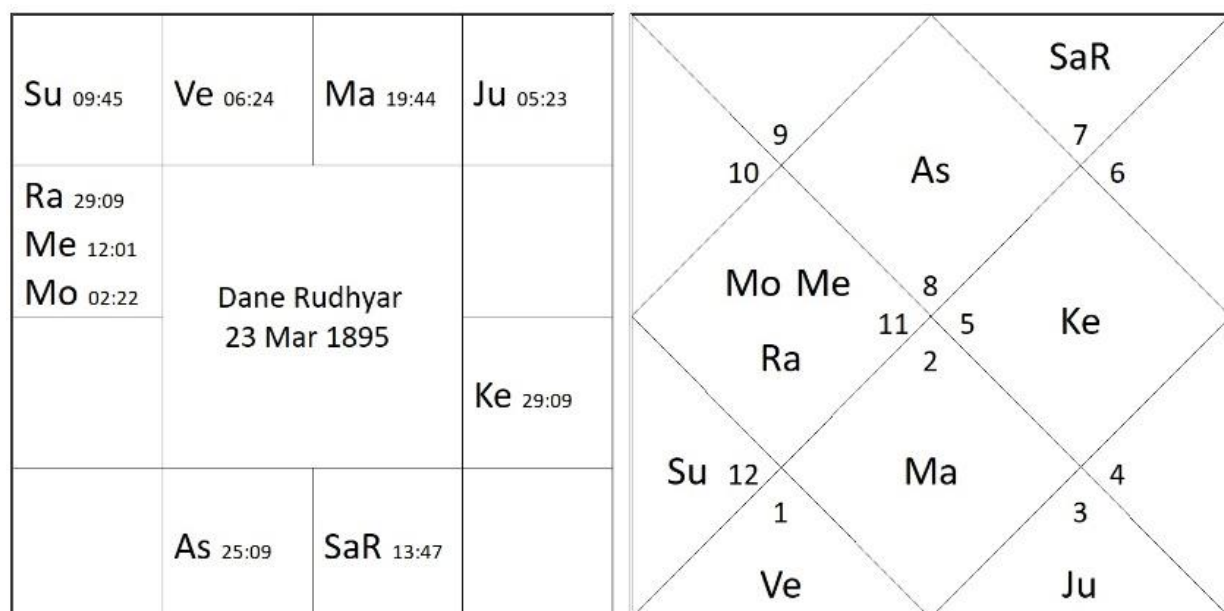
No matter whether we view them pre- or post-exchange, Mercury (actually) and Mars (virtually) associates with Rahu, reflecting occult interests. Mars is a malefic in the 3rd, and Mercury is 3rd lord and generic signifier of the lungs, so the nodes provoke bronchial complaints. She died of cancer, and logic suggests the lungs.

Dane Rudhyar

Dane Rudhyar was a French-American astrologer who graduated from the Sorbonne at age 16 with a degree in philosophy. While involved in the artistic milieu of Paris at the time, he had a mystical epiphany regarding the cyclic nature of human existence, after which he pursued a deeper understanding through studies in theosophy, Eastern religions, Jungian psychology and astrology.

Called a modern Renaissance man for his ability to express himself in music, painting, writing and philosophy, he wrote for several national magazines from the 1930s onwards, and authored many books – astrology, fiction, poetry and metaphysics. He was the pioneer of modern transpersonal astrology, perhaps best known for his book *The Astrology of Personality*, and went on to become one of the most notable and respected astrologers of the 20th century.

What is not so well known is that Rudhyar's appreciation for intelligent women resulted in his being married no less than five times. Furthermore, despite his stellar reputation as a conceptual, metaphysical and theoretical astrologer, he was not a practicing consultant, and gave barely a handful of astrological readings in his entire professional life.



Rudhyar's chart has a *Dainya Parivartana* yoga, one of the 30 "unfortunate" combinations involving an exchange between a *trikasthan*a (6th, 8th, 12th) lord among themselves or any other house lord. In Rudhyar's chart, the sign exchange between Venus and Mars creates yoga between the 6th and 7th house lords.

The 6th house represents threats to one's security, whether one's health via illness, emotional stability via conflict, legal status via litigation, or employment via competitors. The 7th house denotes relationships of all kinds: formal marriage, significant others, business partnerships, and the public relationship that artists, consultants or politicians enjoy with fans, clients or constituents.

Parivartana yoga involving the 6th and 7th lords is especially problematic for relationships and interpersonal dynamics, whether marital or professional. That's because the 7th lord is not only in a *trikasthan*a (the 6th) from the ascendant, but also in a *trikasthan*a (the 12th) from the house it rules. Since the 7th house indicates relationships, the 6th is the loss of relationship, being 12 houses removed from the relationship house.

As with previous charts, we can tease out further interpretation by viewing Mars and Venus in reality (pre-exchange) or in virtuality (post-exchange).

In the former, neither Mars nor Venus forms yoga with any other planets, although Venus is opposed by a powerful Saturn from the 12th. This is destabilizing for partnerships because Venus is both 7th lord and *karaka* for relationships. As noted earlier, Rudhyar was married five times.

If we view Mars and Venus in (post-exchange) virtuality, 6th lord Mars takes its degree into its own sign, where it's opposed by Saturn. This in part explains Rudhyar's loss of a kidney in his youth, since kidneys are ruled by 7th house lord and occupants, as well as *karaka* Venus. Meanwhile, *lagnesh* Mars and 4th lord Saturn form a virtual *Raja* yoga advantageous for pursuits in education and psychology.

Post-exchange Venus moves into the 7th house, constituting a virtual *karaka bhavo nashto*, potentially signalling relationship issues. Ironical as it might seem for an astrologer of his stature, clients were not well served by Rudhyar, for the simple reason that he saw so few. *Parivartana* yoga between the 7th (client) and 6th (absence of same) establishes this premise, while the actual aspect of a powerful Saturn on 7th lord Venus confirms it.

Conclusion

"Astrology is God's work," my teacher's guru used to say, "and He guards it jealously. If it were easy, everyone would be doing it." Analysis requires discrimination, while interpretation demands both a mastery of the basics, and the creative capacity to blend themes in a meaningful way. But both steps can be learned, assuming there is a *pro forma* to show the way.

Although the astrologers of antiquity left virtually no guidelines on how to analyse and interpret planetary exchange, the concepts and protocols of *Jyotisha* illustrate how these should be approached. Keeping in mind that 43% of all clients have a mutual reception in their charts, astrologers can be assured that these principles can be put to productive and regular use. For those interested in learning more, my book *Parivartana Yoga* offers delineations for all 66 combinations of house lord exchange.