

# Ātmakāraka

## The final proof of two carakāraka schemes

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## 1. Ātmakārika definition

### 1.1 The ātma & rebirth

#### 1.1.1 Varāhamihira: Ātma influence

*cittena bhāvayati dūragatā api yañi stri*

*garbhāñi bibharti sadṛśāñi puruṣasya tasya* || B.S. 75-1½

Translation: The foetus that a woman develops will be akin to the man she intensely thinks of at the time of coitus, even though she maybe very far from him.

Science teaches that the genetic makeup of the child is based on the genes of the parents. Yet what is it that causes the child to develop the characteristics of the man that the woman thinks of at the time of coitus. This is the ātma or soul which is beyond the normal limitations of the gene transmission. If the woman has been thinking of her father or some relative then the child has some of the inner characteristics of this person. If the woman is in sorrow or fear and remembers a tormentor, then the child develops with such characteristics that resemble the tormentor. It is only such self realised souls like Devaki who can also keep their minds on Bhagavāna at the time of coitus and then the child born is an avatar.

#### 1.1.2 Varāhamihira: Nature & destiny

*bhañktvā kāñḍāñi pādapasya uptonurvyāñi bījañi vāsyāñi nāñyatāmeti yadvat* |

*evāñi hyātñā jāyate striṣu bhūyañi kañcit tasññiñ kṣetrayogād viśeṣañi* || B.S. 75-2

Translation: As a transplanted branch or a seed planted on the ground does not change its nature (and grow into a different tree), similarly the soul is reborn in women (and does not change its nature). However, consequent to the nature of the soil and water, some alteration does occur in the fruit of the tree. Similarly, the nature of the mother (parents genetic make up) and upbringing does influence the child.

The noteworthy point is that the ātma, mana and sareera (body or intelligence) are the three factors deciding the nature of the person, although the ātma is the dominant factor and the real self, what appears is the external genetic make up while what decides the mental makeup is the attitude of the mother at the time of coitus.

We have an excellent illustration from the Mahābhārata. The premature death of the two sons of Emperor Śantanu of Hastinapur, Citrāngada and Vicitravīrya left the throne heirless. The only solution that was acceptable to all was proposed by the ninety-two year old Brahmisṭha, father of Acarya Vibhuti and the purohita of three generations of the Kuru dynasty – Kṛṣṇa Dvaipāyana (alias Veda Vyāsa) was to be the progenitor of the Kuru lineage through *Niyoga*. The two young widows of Citrāngada and Vicitravīrya, Ambika and Ambālika sexually united with Kṛṣṇa Dvaipāyana for the sake of begetting heirs to the throne. Ambika closed her eyes in contempt of Kṛṣṇa Dvaipāyana and subsequently gave birth to a blind child Dṛtarāṣṭra who became the bane of the Kuru dynasty. Ambālika detested the physical contact with a sage but admired his abilities and subsequently gave birth to Pañḍu who was a very able king for the Kuru dynasty but developed leprosy (skin disease) and died early. When Empress Satyawatī saw the blind baby Dṛtarāṣṭra, she induced Ambika to accept another child from Kṛṣṇa Dvaipāyana. Ambika was not happy at the proposal but could not deny the wishes of the Empress. Therefore she set her maid to fulfill the ritual mating. The maid was exhilarated at the prospect of the privilege and was in constant admiration of the brilliance, wisdom and knowledge of Kṛṣṇa Dvaipāyana. The child produced from this mating was the bright eyed Vidura who turned out to be the most knowledgeable man in the land and went on to be the wise minister of the Hastinapur.

There are vital lessons to be learnt from this that the wise astrologers could use to advise their well wishers. The moot point is that destiny does have its role in the attitude of the parents and for this, the planets transiting in kendra should be examined and an opportune time chosen for coitus leading to childbirth.

#### 1.1.3 Varāhamihira: Ātma, mana & senses

*ātñā sahañti manasā manañ indriyeña svārtheña cendriyaññi krama eṣa śighrañi* |

*yogo'yanveva manasañ kimaganñyamasti yasññiñ mano vrajati tatra gato'yamātñā* || B.S. 75-3

Translation: The ātma (soul) merges with the mana (mind); the mana merges with the indriyas (senses) and the senses with their respective organs in rapid succession. This entire merger is instantaneous. With such a (strong and intimate) bond is there anything unattainable by the mind? Besides, wherever the mind goes, the soul shall follow.

The ātma (soul) is the master of the chariot and the mana (mind) are the reins. The intellect is the charioteer and the horses are the indriyas (senses and their organs). The objects are the goal. Our view is that the number of

horses attached to the chariots of the various planetary deities indicates the number of fully developed senses and sense organs that the animals represented by them possess. For example, the Sun symbolising birds, has seven horses and this could mean seven fully developed sense/organs. The Moon symbolises the human being and has the ten horses to its chariot indicating that man is the only animal which has all ten senses/organs fully developed.

There was a debate as to whether the ātma separates from the mana at some stage after death and many astrologers felt that this does not happen, else how could the person remember his past incarnation. Our view is based on the above teachings of Varāhamihira and other Vedic seers and we believe that the ātma is separated from the mana and the senses/organs as a part of the process of death. This is the greatest gift of Maheśvara. How else could the ātma and mana reunite during the birth process (as explained by Varāhamihira above) if they were not separated beforehand? Secondly, memory is a function of the 'dhi' (intellect) and not the mana (mind).

## 1.2 Nature of the ātmakāraka

Kāraka means a doer as used in the pakakādi relationships where the relationship between planets based on their placement and nature is considered. However, a more prominent use of the word kāraka is as a significator, a producer or a controller.

## 1.3 Three types of signification

Ātma is technically, the incomplete form of ātman, which is variously derived from -

1. The individual soul, self or the abstract individual as a part of the *paramātmān* (the highest personal principle of life, Brahma). This is the natural self where the body is viewed as a whole instead of being composed of individual parts and is referred to as the naisargika ātmakāraka.
2. *an* - to breathe implying that which is alive or is associated with life and hence one aspect of the ātma is the life principle and is called *jīvātma*. This is the sthira ātmakāraka and determines the life in the body/being. This is the soul as the principle of life and sensation.
3. *at* - to move or that which is altered based on karma and hence, one aspect of the ātma is *cara* (movable or changeable). This is the cara ātmakāraka and determines the karma associated with the present incarnation. It is also called the *karmātmān* where the essence, nature, character and peculiarity of the individual being is determined (and is perceived as different from others).

The Sun is *sarvātma* or the soul of all and this is its natural signification (naisargika kāraka). Agni, the *ādī-devatā* of the Sun gives the *ātma-prabodhana* or cognition of the soul or supreme spirit and *ātma-bodha* or knowledge/illumination of the soul or supreme spirit. This is the nature of the soul, like a tiny spark of light, residing in the eight-petal heart lotus.

The *pratyādi-devatā* of the Sun i.e. lord Śivā, the *Ātmeśvara* (*Maheśvara*) or the lord of the self/soul is responsible for delivering the individual soul. This concept is associated with the sthira kāraka. He causes *ātma-suddhi* or purification of the soul.

The concept of *ātma-gati* or the course of the soul's existence or life of the spirit, is associated only with the *cara ātmakāraka* as *gati* implies movement that is akin to *cara* (movable, changing, temporary state of being). This is the *carakāraka*.

Protection comes from the ninth house and for the soul (ātma), this is the ninth house from *kārahāmsā*. Since the ninth house is also seen for dharma, the deity associated with the ninth house from *kārahāmsā* is Viṣṇu (avatar) as the *dharmā devatā* Who is also known as the *ātma-rakṣaka*.

## 1.4 Ātmanā

The simplest definition of the ātma is the self and the self can be defined from various angles when considered a part with other elements. Ātmanā is an instrument of the ātma in compound and is normally expressed with ordinals.

### 1.4.1 Ātma dvitīya

Varāhamihira: Self realisation

*ātmāyamātmani gato hrdaye'tisūkṣmo grāhyo'calena manasā satatābhīyogāt |*

*yo yaui vicintayati yāti sa tanmayatvani yasmādātali subhagameva gatā yuvatyali | | B.S. 75-4*

Translation: The minute and subtle ātma (soul) immersed in the paramātmā (Supreme Soul), is situated in the heart [lotus] (hr̥pūṇḍarika or hr̥tapadma). The ātma can be realized through constant practice by a steadfast mind. Such

a person attains the nature of Him who he constantly seeks just as young women are mentally attached to their beloved.

Ramakrishna Bhatt interprets this verse of Varāhamihira as advaitin thought to which we have our reservations. Self-realization is a part and parcel of God-realization and the simile used by Varāhamihira is clearly symbolic of the highest bhakti yoga. Varāhamihira also indicates that if people have as much love for the Supreme Soul as they do for their beloved ones, then mokṣa would not be hard to attain.

Literally, ātma dvitīya means 'being one's self the second' and implies being together with someone else. Here the reference is to the hṛdaya padma<sup>1</sup> (heart lotus) where the ātma sits with the Iṣṭa devatā<sup>2</sup>. *Ātma yoga* is the union of the jīvātma and paramātmā.

Every movement (as at 3 above) must have (1) direction (*gati*), (2) objective or goal called *āyana* and (3) protection (*rakṣa*). The *ātma-devatā* or tutelary deity of the soul, guides it and gives it the direction. This is the guru devatā and is indicated by the bhratṛkāra planet. The objective or goal cannot be *ātmanbhāva* (indefinite independent existence of the individual soul) and instead, is the *ātma-mūrti* (one Whose body is the soul) and the *ātmanbhāvāyana* i.e. Nārāyaṇa<sup>3</sup>. The concept of *ātma dakṣiṇa* or the sacrifice where one gives (12<sup>th</sup> house) oneself as the dakṣiṇa<sup>4</sup> is associated with the Iṣṭa devatā Who sits in the 12<sup>th</sup> house from kārakāmśa to receive this dakṣiṇa.

#### 1.4.2 Ātma tṛtīya

Literally, ātma tṛtīya means 'being one's self the third' and implies being compared or in a group with two other elements defining the self. We find the use of this in the tripod of life comprising the Sun, Moon and Lagna being the natural signifiers of the self, which is composed of three parts – soul (Sun/ātma), mind (Moon/mana) and body (Lagna/śarīra). In Vedic astrology this concept of ātma tṛtīya is used in the sudarśana cakra where the three charts drawn from the ascendant, moon and sun are used to delineate the life events regarding the self. Varāhamihira advises the use of the ascendant chart for childhood & youth, candra lagna (moon chart) has a greater say in middle life and sūrya lagna (sun chart) has predominance in old age where the spiritual inclinations increase.

The ātma tṛtīya is made more personal when instead of the natural signifiers, the Carakāraka (temporal signifiers) are used. Then the tripod of life comprises the ātmakāraka (soul), āruḍha lagna (mind) and pāka lagna (intelligence/body).

Yet another reference to ātma tṛtīya is the union of Vāsudeva with the three Śakti i.e. Śrī Śakti, Bhū Śakti & Kālī Śakti in the three guṇa – satva, rajas & tamas respectively.

#### 1.4.3 Ātma caturtha

Literally, ātma caturtha means 'being one's self the fourth' and refers to the four fold division of the body of Nārāyaṇa. Extracts from book Nārāyaṇa daśā, "The whole body of Nārāyaṇa is divided into four parts called

<sup>1</sup> *Nārāyaṇa sūktaiḥ*: *anantanirvyaṇi kavīṇi santudre'ntaiḥ viśvasambhuvanī, padmakośapratikāśāni hṛdayaṇi chāpyadhomukhaṇi.*6  
Translation: The One who is eternal, indestructible, all-knowing, the cause of this ocean-like life and of all happiness, is worshipped in the heart lotus (aṣṭadala padma).

<sup>2</sup> *Nārāyaṇa sūktaiḥ* ... *tasya madhye mahānagnīrviśvārchirviśvatomukha, so'ugrabhugvibhajantiṣṭamāhāramajara kavīḥ.*9  
*santāpayaṭi svaiḥ dehānāpādatalamastakaiḥ, tasya madhye valnīśikhā aniyordha vyavasthītā.*10  
... *tasyāḥ śikhāyā madhye paraiṇātma vyavasthītā, sa brahmā sa śivalḥ sa hariḥ sendraḥ so'kṣaraḥ paramaḥ svarāt.* 12

Translation: There (in the heart) burns a huge Agnī (fire), which has many tongues and multiple forms. It consumes the food (rice) that is in front of it and spreads the consumed food all around, but it does not get destroyed itself (9). This Agnī heats the whole body from head to toe. In this fire there is an extremely fine tongue of flame that reaches upwards towards the Brahmarandhra (urdhā) (10). In that flame, dwells the Paramātmā. It is this Paramātmā, who is Brahma, Śivā, Hari, Indra, the Akṣara, the One who dwells as consciousness and pervades the universe (12).

<sup>3</sup> Harivamsa 8819

<sup>4</sup> Since the only thing that can be conceived as belonging to oneself and that which has not been given by Nārāyaṇa for use in this life, is the ātma. This concept is associated with Śrī Vāmana avatar (dwarf brahmin incarnation of Viṣṇu) where Maharaja Bali, the demon king was guided by Sukracarya (Venus) to perform a sacrifice to become the lord of all the material and spiritual planes (domination and ownership of the three worlds is the ultimate desire of all beings that causes rebirth). Śrī Viṣṇu incarnated as Śrī Vāmana and was led by Bṛhaspati to the place of the sacrifice. King Bali agreed to give land that could be measured by the three feet of the Lord Vāmana. Śrī Vāmana expanded into His universal form and in one foot measured the earth, in the second foot, He measured the heavens and there was no other place other than Bali's head for the third foot. Because of this feat, the Lord is known as Trivikrama. All spiritualists aspiring for mokṣa pray to Śrī Vāmana for placing His third foot on their heads.

Brahma, Viṣṇu, Śiva and Vāsudeva. These parts cannot really be differentiated from the whole and are complete in themselves like dividing infinity by four, we still get infinity as the result. Thus, Nārāyaṇa with 'Śrī' Śakti is called Viṣṇu and is of pure satva guṇa; Nārāyaṇa with 'Bhū' Śakti is called Brahma and is of rajas guṇa; while Nārāyaṇa with 'Kālī' Śakti was called Śiva and is of tamas guṇa. These three parts are full of nectar and are imperceptible. The fourth part of Nārāyaṇa is called Vāsudeva. This part is both perceptible (with three Śakti i.e. Śrī Śakti, bhū Śakti & Kālī Śakti and three guṇa intermingling) and imperceptible (with two Śakti: Śrī Śakti & Bhū Śakti)." In this theosophy, the ātma is equated to the paramātmā and is Viṣṇu, being a part of Vāsudeva.

#### 1.4.4 Ātma pañcama

Literally, ātma pañcama means 'being one's self the fifth'. Mahāpuruṣa Acyuta dāsa speaks of the seven-fold pañca ātma<sup>5</sup>. The seed of a banyan tree shall grow into a banyan tree and not any other tree. The essence of the banyan tree was in the seed itself, in the form of a balance of its guṇa which defines its nature as different from other banyan trees, while the balance of the tatva shall define its form, name, etc, which shall differentiate it from other species of trees and other living and non-living beings. The ātma in the seed associated with prakṛti (material energy) in five different ways based on the tatva to form the seed. These five aspects of the ātma are called the pañca ātma.

Table 1: Pañca ātma

Tatva	Ātma	Description	Illustration
Pṛthvi	Jñāna ātma	Knowledge of the self ( <i>ātma jñāna</i> ) and the supreme spirit, which comes from observing the various forms of nature; <i>ātma vidyā</i> is the knowledge of the soul or the supreme spirit.	The physical form helps to distinguish one from another like differentiation between types of trees or people.
Jala	Dhyāna ātma	The dhyāna ātma is the self as perceived by the mana ( <i>pañca mana</i> to be more precise – <i>mana, sumana, kumana, vimana</i> and <i>anana</i> which are again based on the pañca tatva). <i>Ātmānanda</i> or <i>ātmārāma</i> means to rejoice (a state of mind) in the soul or supreme spirit respectively.	The mental image and other attributes like a memory of voice (sound) or other attributes like signature help to differentiate.
Agni	Tatva ātma	<i>Ātma tatva</i> means the true nature of the soul or the supreme spirit; knowledge of which comes from the ātma jyoti (light of the soul) or the Brahma jyoti (light of the supreme spirit); <i>Ātma vid</i> is he who knows the nature of the self/soul.	Knowledge from observation and logical thinking at the mundane level or higher forms of spiritual techniques like Kriya yoga, transcendental meditation etc, for self-realization.
Vāyu	Jīva ātma	As explained above, the breath (vāyu) is associated with life, and the aspect of the self associated with the life principle called the jīvātma.	Basic difference between living and non-living beings.
Ākāśa	Mānava ātma or Paraṁ ātma	Mānava means human being and refers to the intelligence of the being. Of all the created beings, the human being is the most intelligent and this being is the reference for all other parts of the creation. Paraṁ ātma is the supreme spirit. <i>Ātma guṇa</i> or the virtue of the soul or the supreme spirit varies from one ātma to another.	This is the spiritual potential of the ātma.

Now consider the teaching of Śrī Kṛṣṇa in the Bhagavat gīta (appendix-1.). It is evident that the beings created are of two types – the inferior non-living and the superior living beings. The living beings are essentially jīvātma (living beings) of which some have a higher proportion of mānava-ātma-amśa (human being potential). The difference between two human beings spiritual potential is also the difference between their mānava-ātma-amśa.

The Lord Viṣṇu incarnates in ten different forms based on the highest spiritual potentiality of the navagraha (nine planets) and lagna. These incarnations are called Yuga (era) avatar as the their appearance is at the junction of the Yuga and the day they leave the planet marks the beginning of a new Yuga. There is no doubt about this theosophy of the Vedic seers. The very presence of the paraṁ-ātma-amśa in them marks these incarnations, as that

<sup>5</sup> *sapta pañcātmiķa tatva* in the classic book Chayāliṣa pātala chapter 26; oḍiyā lang.;

of the lord Viṣṇu Himself. Parāsara states that most of the incarnations of Viṣṇu had very low proportions of paraṁ-ātma-amśa while the highest proportion was in His incarnation as Jagannātha - Śrī Kṛṣṇa.

To be able to decipher the proportion of the jīvātma-amśa, mānava-ātma-amśa and paraṁ-ātma-amśa in any horoscope is the penultimate objective of every Vedic astrologer, and the day we can do that, Jyotiṣa would have reached its highest pinnacle meriting the admiration and respect of society. This was the level of the subject at the time of Parāsara and we should not spare any resource in trying to emulate their achievements.

#### 1.4.5 Ātma saptama & Ātma aṣṭama

Literally, ātma saptama means 'being one's self the seventh' and refers to the seven sthira kāraka which represent the physical body. This can also refer to the seven-planet carakāraka scheme applicable to the inanimate world. Literally, ātma aṣṭama means 'being one's self the eighth' and refers to the eight-planet carakāraka scheme applicable to all living beings.

## 2. Understanding Parāsara

### 2.1 Two carakāraka schemes

Parāsara: BPHS 34.1-2

*athā'hañi sampravakṣyāmi grahānātmādikārakān |  
saptaravyādīśanyantān rāhvantān vā'ṣṭasañkhyakān || 1 ||  
aiñśāñi samaugrahañi dvau cedrāhvantān cintayet tadā |  
saptairva kārakāñevañi kecīdaṣṭau pracakṣate || 2 ||*

Mahaṛṣi Parāsara speaks of two carakāraka schemes<sup>6</sup> involving (1) seven planets from Sun to Saturn and (2) eight planets including Rahu. However, he acknowledges a view that in the seven planet carakāraka scheme, when the degrees (amśa) of two planets are the same then Rahu is also considered as a carakāraka whereas in the eight planet scheme, Rahu is always considered.

Thus, we can infer the following:

1. That there are two carakāraka schemes, the (1) seven and (2) eight planet schemes.
2. The seven carakāraka scheme uses the seven planets from Sun to Saturn and when the longitude (amśa means degrees only and does not specifically include minutes and seconds of arc) of two planets is the same, then Rahu is also considered.
3. The eight carakāraka scheme uses the eight planets from Sun to Rahu.
4. Ketu is completely excluded from both the schemes.

### 2.2 Ātmakāraka determination

Parāsara BPHS 34.3-6½

*atmā sūryādīkheṭāñi madhye hyañśādīhiko grahañi |  
aiñśasāñye kalādīhikyāt tatsāñye vikalādīhikañi || 3 ||  
budhañi rāśīkalādīhikyāt grāhvo naivātma-kārakañi |  
aiñśādīhikañi kārakañi syādālpabhāgo'ntyakārakañi || 4 ||  
madhyañśo madhyakheṭañi syādūpakheṭañi sa eva hi |  
vilomagamanādrāhoraiñśāñi śodhyāñi khavalmitañi || 5 ||  
aiñśakramādadhō'dhañsthaścārakāñi kārakā itī |*

Consider the degrees of the (seven or eight) planets, irrespective of signs. Since Rahu is always retrograde, the longitude of Rahu is considered from the end of the sign. The planet with the highest longitude is the ātmakāraka. If two or more planets are in the same degree, then the minutes, and if in the same minutes then the seconds of arc has to be considered to determine the ātmakāraka. In such cases where two or more planets occupy the same degree, then the one with the higher minutes & seconds of arc is declared the ātmakāraka while the one with the lowest minutes & seconds of arc is the *antyakāraka* (*antya* means end or last). The ones in the middle are declared the *madhyakheṭañi* (*madhya* means middle). The other carakāraka follow in the order of the decreasing longitudes of the planets.

<sup>6</sup>Jaimini: ~tm~dhika× kal~dībhīrñabhoga× sapt~n~mj~am~nyaŌ v~ |1.1.10

## 2.3 Other carakāraka

### 2.3.1 Eight carakāraka scheme

Parāsara: BPHS 34.13-15

*ātmākārabhāgebhyaḥ nyūnānīśo' mātṛyākārakaḥ |  
tasmanānyūnānīśako bhṛatā tanmyūnomātrsañjñakaḥ || 13 ||  
tanmyūnānīśaḥ pitātasnādālpānīśaḥ putrakārakaḥ |  
putrānyūnānīśako jñatirjñāternyūnānīśako hi yaḥ || 14 ||  
sa dārakārako jñeyo nirvīśaṅke doijottama |  
carakhyakārālā ete brāhmaṇā kathitāḥ purā || 15 ||*

The planet next (lower) in longitude to the (1) ātmākāraka (AK) is the (2) amātṛyākāraka (AmK). The other carakāraka in the order (based on lesser longitude) are the (3) bhṛatṛkāraka (BK), (4) mātṛkāraka (MK), (5) pitṛkāraka (PiK), (6) putrakāraka (PK), (7) jñatikāraka (GK) and (8) dārakāraka (DK). These are the [eight] carakāraka mentioned by the learned brāhmaṇa. Maḥarṣi Jaimini has an exactly similar opinion where he lists the eight carakāraka<sup>7</sup>. Thus, the two great seers of Jyotiṣa have the same opinion on the use of the eight carakāraka scheme.

### 2.3.2 Seven carakāraka scheme

Parāsara: BPHS 34.16½

*मातृकारकमेवाऽन्ये वदन्ति सुतकारकम् ।  
mātṛkārakamevā'nye vadanti sutakārakam |*

In the opinion of others or in another viewpoint (*anye*) the putrakāraka (PK) is merged into the mātṛkāraka (MK) i.e. there are only seven carakāraka where the putrakāraka (PK) is explicitly excluded. The seven carakāraka are (1) ātmākāraka (AK) (2) amātṛyākāraka (AmK), (3) bhṛatṛkāraka (BK), (4) mātṛkāraka (MK), (5) pitṛkāraka (PiK), (6) jñatikāraka (GK) and (7) dārakāraka (DK). Here also, Maḥarṣi Jaimini has an exactly similar opinion<sup>8</sup> where he explicitly mentions that the putrakāraka (PK) is merged into the mātṛkāraka (MK).

Now, why would both Parāsara & Jaimini say that the putrakāraka (PK) is merged into the mātṛkāraka (MK)? Why not simply say that the putrakāraka (PK) is excluded or why is the putrakāraka (PK) not merged into some other carakāraka? The answer to this lies in the Bhagavat gīta where Śrī Kṛṣṇa teaches that the entire creation is broadly divided into two categories of an inferior material nature and a superior (living) nature where the superior beings are enjoying the material nature (appendix-1). The living beings are capable of procreation, which the non-living world is incapable of, and this is the fundamental difference between them. That is the reason for mentioning the merger of the putrakāraka (PK) with the mātṛkāraka (MK) as the putrakāraka ceases to have any relevance for the non-living creation.

Thus, both the schemes are relevant to Jyotiṣa and the seven-planet carakāraka scheme is to be used for the non-living creation whereas the eight-planet carakāraka scheme that includes Rahu (planet of desire and rebirth) is to be used for all living beings.

## 2.4 Divergent views & final proof

In spite of the explicit recommendation of both Parāsara and Jaimini as brought out above, there is a section of astrologers who use the seven carakāraka scheme for all charts, both mundane (non-living) as well as horoscopy (living beings). Their hollow arguments that some version of Parāsara did not have some the concerned stanza falls flat against the evidence of Jaimini Sutra that totally supports the version of Bṛhat Parāsara Horā Śāstra of both L.Santanam & G.C.Sharma where the eight-carakāraka scheme is recommended.

### 2.4.1 Jātaka Tatva

In fact the eight-carakāraka scheme for horoscopy has been in use in the Vedic Jyotiṣa tradition of India since time immemorial.

Mahādeva: Jātaka Tatva 1.66

*सर्वग्रहेभ्योऽधिकंशाऽऽत्मकारकस्ततः क्रमेण न्यूनांशा अमात्यभ्रातृमातृपितृपुत्रज्ञातिदारकारकाः ।*

*sarvagrahebhyaḥ' dhikānīśā' tmākārakastataḥ krameṇa nyūnānīśā amātyabhṛatṛmātṛpitṛputrajñātidārakārakaḥ |*

<sup>7</sup> Maḥarṣi Jaimini's Upadeśa Sutra, adhyaya-1, pada-1 sutra 10, 12-18

<sup>8</sup> Maḥarṣi Jaimini's Upadeśa Sutra, adhyaya-1, pada-1 sutra 19

Translation: Among the planets, the one that has advanced the highest longitude (in a sign) is the (1) ātmakāraka. In the order of decreasing longitude, the other kāraka are (2) amātyakāraka (3) bhratṛkāraka, (4) māṭṛkāraka, (5) piṭṛkāraka, (6) putrakāraka, (7) jñatikāraka and (8) dārakāraka.

The book Jātaka Tatva speaks of horoscopy as the name Jātaka refers to horoscopy and it is evident that the eight-planet carakāraka scheme is used for horoscopy (i.e. for the charts of all living beings). Thus, we have three independent sources saying the same thing and yet there are those astrologers in modern India who will forever cast their shadow of doubt on the teachings of these learned ones.

#### 2.4.2 Parāsara uses eight-carakāraka

Parāsara: BPHS rājayogādhyāyaḥ (41.4)

आत्मकारकपुत्राभ्यां योगमेकं प्रकल्पयेत् ।

तनुपञ्चमनाथाभ्यां तथैव द्विजसत्तम ॥ ४ ॥

*ātmakāraputrābhyāñi yogamekañi prakalpayet |*

*tanupañcamanāthābhyāñi tathāiva dvijasattama || 4 ||*

Parāsara teaches that the association of (1) the ātmakāraka and the putrakāraka and (2) lagna and fifth house lord causes two kinds of rājayoga. Earlier, Parāsara had stated that the basic difference between the seven and eight planet carakāraka scheme is that in the former, the putrakāraka is merged into the māṭṛkāraka. Thus, the seven-carakāraka scheme does not have a putrakāraka. Now in śloka 41.4<sup>9</sup>, we find Parāsara teaching how a rājayoga is formed by the association between the ātmakāraka and the putrakāraka. It is evident that Parāsara is also advising the use of the eight-carakāraka scheme for this purpose as then alone will there be a putrakāraka that can be seen for the presence of the rājayoga.

#### 2.4.3 Carakāraka & bhāva

Parāsara: 34.32½

धनभावं विजानीयाद् दारकारकमेव हि ।

*dhanabhāvañi vijāñiyād dārakārakameva hi |*

There are some modern Indian astrologers who use the seven-carakāraka system for horoscopy as well and some of them even use putrakāraka instead of the piṭṛkāraka. According to them the seven carakāraka are related to the seven houses from lagna to seventh in the regular order with the ātmakāraka mapped to 1<sup>st</sup> house, amātyakāraka mapped to second house and so on. This is in contravention to the teachings of Parāsara where it is explicitly mentioned that the dārakāraka is the significator for the second house. More on this aspect has been discussed in this paper.

We have now furnished further evidence that Parāsara used the eight-carakāraka scheme for Jātaka (horoscopy).

#### 2.5 Calculation illustration

Chart 1: Śrī Kṛṣṇa

Planet	Longitude	Kāraka longitude	Rank	CK
A	B	C		
Sun	18 Le 08' 27.94"	18 <sup>0</sup> 08'28"	1	AK
Moon	16 Ta 12' 27.82"	16 <sup>0</sup> 12'28"	3	BK
Mars	3 Cn 12' 04.61"	3 <sup>0</sup> 12'05"	6	PK
Mercury	1 Vi 49' 14.69"	1 <sup>0</sup> 49'15"	7	GK
Jupiter	1 Vi 22' 10.18"	1 <sup>0</sup> 22'10"	8	DK
Venus	15 Cn 23' 44.09"	15 <sup>0</sup> 23'44"	5	PiK
Saturn	17 Sc 02' 47.58"	17 <sup>0</sup> 02'48"	2	AmK
Rahu	14 Cn 32' 44.28"	30 <sup>0</sup> - (14 <sup>0</sup> 32'44") = 15 <sup>0</sup> 27'16"	4	MK

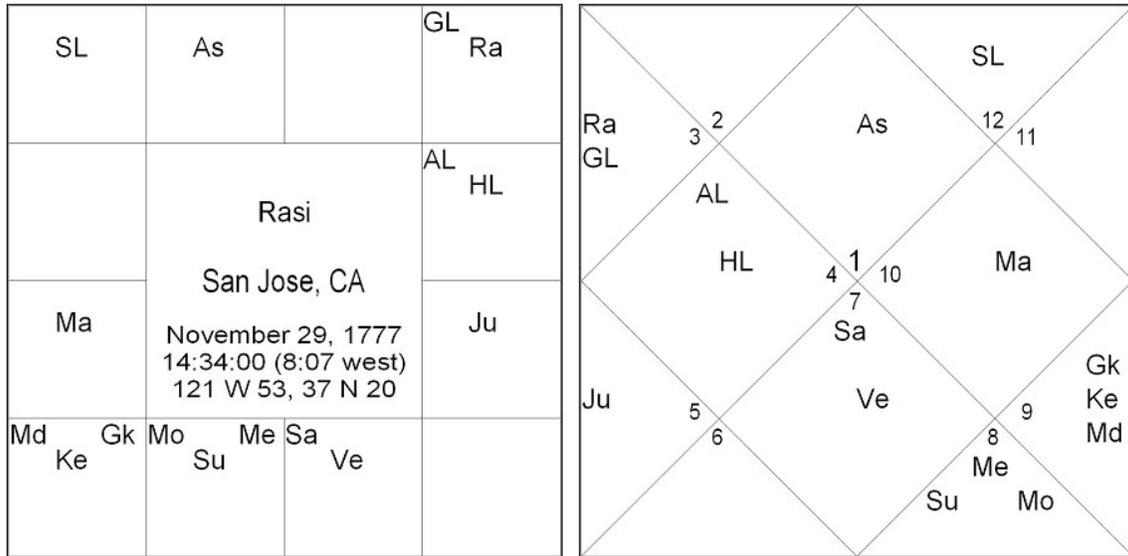
Column C: Just note the longitude of all planets ignoring the signs they are placed in. In the case of Rahu, in addition, subtract this longitude from 30<sup>0</sup>.

Column D: Rank them in the decreasing order of longitude with '1' for the highest, '2' for second highest and so on.

<sup>9</sup> L.Santanam edition śloka 39.4

Column E: Against the ranks, write their designation; (1) ātmakāraka (AK), (2) amātyakāraka (AmK), (3) bhratṛkāraka (BK), (4) mātrkāraka (MK), (5) pitṛkāraka (PiK), (6) putrakāraka (PK), (7) jñatikāraka (GK) and (8) dārakāraka (DK).

Chart 2: San Jose



Planet (A)	Longitude (B)	Kāraka longitude (C)	Rank (D)	CK (E)
Sun	17 Sc 23' 57.46"	17°23' 57 "	3	BK
Moon	15 Sc 20' 02.15"	15°20' 02 "	4	MK
Mars	2 Cp 33' 41.66"	2°33' 42 "	7	DK
Mercury	11 Sc 13' 38.42"	11°13' 38 "	5	PiK
Jupiter	5 Le 52' 54.49"	5°52' 54 "	6	GK
Venus	20 Li 04' 08.67"	20°04' 09 "	1	AK
Saturn	19 Li 09' 07.55"	19°09' 08 "	2	AmK

Since this is a mundane chart, we need not consider the nodes for the determination of the carakāraka. Column C:

Just note the longitude of all planets ignoring the signs they are placed in.

Column D: Rank them in the decreasing order of longitude with '1' for the highest, '2' for second highest and so on.

Column E: Against the ranks, write their designation; (1) ātmakāraka (AK), (2) amātyakāraka (AmK), (3) bhratṛkāraka (BK), (4) mātrkāraka (MK), (5) pitṛkāraka (PiK), (6) jñatikāraka (GK) and (7) dārakāraka (DK).

Thereafter the carakāraka cakra can be drawn.

Carakāraka cakra

AK	Venus
AmK	Saturn
BK	Sun
MK	Moon
PK	Mercury
GK	Jupiter
DK	Mars

### 3. Carakāraka disappearance

We have already seen that when two or more planets are in the same degree (not minutes and seconds of arc), they fall into a special group for the carakāraka status of the one that is most advanced (see para 2.2 above). These kāraka are also known as *madhyakhetali* and *antyakāraka*.

Parāsara: BPHS 16½-17

द्वौ ग्रहौ भागतुल्यौ चेजायेतां यस्य जन्मनि ॥ १६ ॥

तदग्रकारकस्यैवं लोपो ज्ञेयो द्विजोत्तम ।

स्थिरकारकवशात्तस्य फलं ज्ञेयं शुभाऽशुभम् ॥ १७ ॥

*dvau grahau bhāgatulyau cejjāyetāni yasya jannmani* || 16 ||

*tadagrakārakasyaivaṇi lopo jñeyo dvijottama* |

*sthira-kārakavaśāttasya phalaṇi jñeyani śubhā'śubham* || 17 ||

*Lopa* means breaking (refers to the break in the chain/order of the carakāraka), destruction (refers to one planet overpowering another and taking over its carakāraka position) and disappearance (refers to a void created by the absence of a carakāraka). When two or more planets are in the same degree, then there is a tussle between them for the carakāraka position. The one with a higher longitude (considering minutes and seconds) is initially declared the carakāraka and the one with the lower longitude is relegated to the next lower carakāraka position in the rung while the one with the lowest goes one rung even lower in the carakāraka status. These lower carakāraka continue to strive for the higher status and are called *madhyakhetali* and *antyakāraka* respectively. In such cases, the first kāraka (*agra*) is gradually destroyed (*lopa*) and replaced by the lower one and finally the *antyakāraka* shall take over the signification. The vacuum created by the loss of one or more slots of the carakāraka as a lower carakāraka takes over the status of a carakāraka higher in the rung is to be filled by (a) first Rahu in the case of seven planet carakāraka scheme for non-living bodies and then the sthira kāraka, and (2) sthira kāraka in the case of the living beings where eight carakāraka scheme is used. This gives us a vital clue about mundane charts in that whenever we find two or more planets in the same degree, then the mischief-maker Rahu shall come into the picture of the seven-planet carakāraka scheme. In horoscopy, this can translate to the early loss of (or denial of) the person indicated by the carakāraka whose slot falls vacant and is to be examined only from sthira kāraka. In fact the recommendation of Parāsara to use sthira kāraka (fixed significators) to fill such slots hints at the need to examine the longevity of such relations as the sthira kāraka are meant for such purpose.

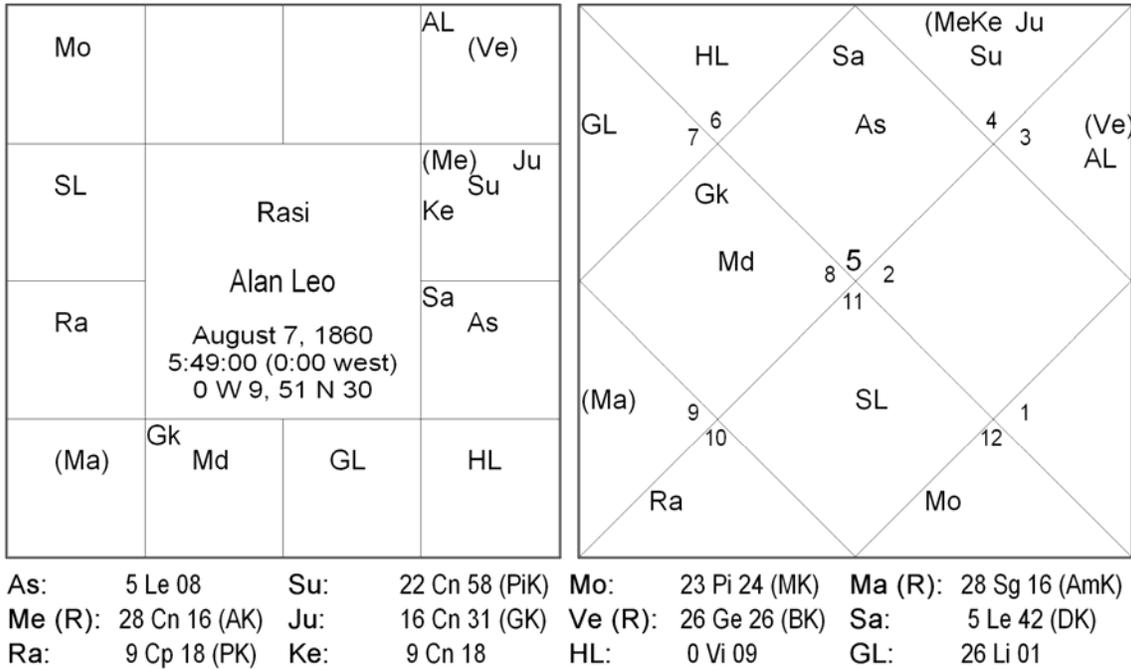
#### 3.1 Horoscopy

The carakāraka being replaced gives us an idea of the area of life where a major upheaval is expected to occur while the slot, which is falling vacant, needs the strong support of Lord Śivā in the form of a strong sthira kāraka so that the concerned relation/aspect of life is not disturbed or destroyed. The eclipse of the *agra-kāraka* (first significator) indicates that the concerned relation/self undergoes serious spiritual/internal change. If there are two planets in the same degree then the change occurs only once as the *agra-kāraka* is replaced by the *antyakāraka* while if there are more than two planets in the same degree, then *madhyakhetali* also come into the picture and number of major changes or upheavals are tentatively indicated by 'n-1' where 'n' is the number of planets in the same degree.

The spiritual impact on the person is very strong if the ātmakāraka (AK), amātyakāraka (AmK) or bhratṛkāraka (BK) are involved in the replacement/disappearance while the involvement of the amātyakāraka (AmK) also indicates career related issues. If on the other hand, māṭṛkāraka (MK) or piṭṛkāraka (PiK) are involved in the replacement/disappearance then the experience is related to parents and can have a lasting impact. Involvement of the putrakāraka (PK) and dārakāraka (DK) can show experiences related to children, students and those who are the most loved. Jñatikāraka involved shows relations and kinsmen whose attachment can cause some suffering by their disappearance.

3.1.1 Case studies (AK, AmK)

Chart 3: Alan Leo

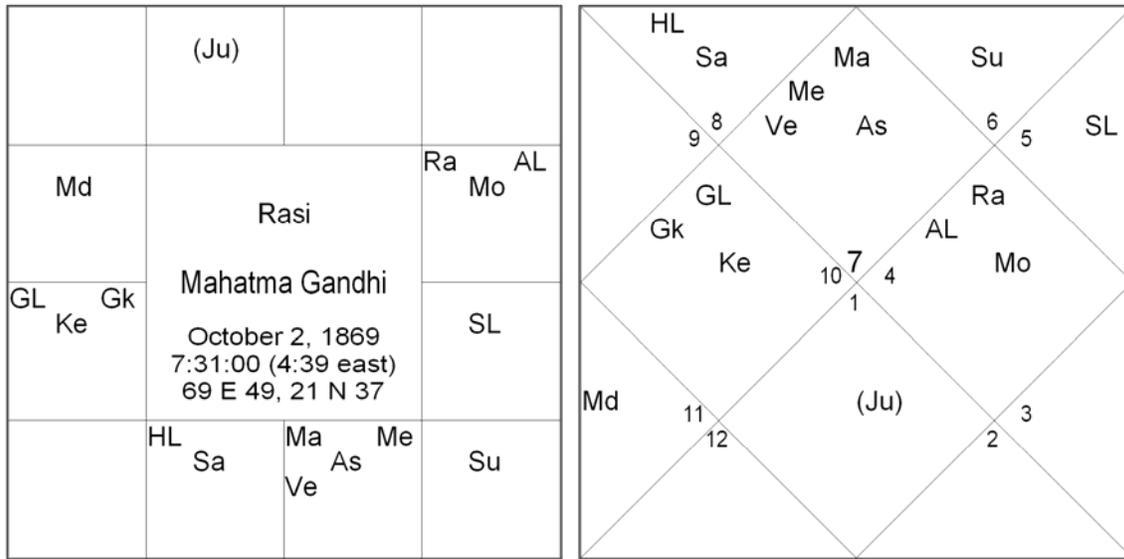


Planet	Longitude	Carakāraka	Same	Planet	
Mercury (R)	28 Cn 16' 25.76"	AK	AK1	Mars (R)	
Mars (R)	28 Sg 15' 49.18"	AmK	AK2	Jupiter	
Venus (R)	26 Ge 25' 58.08"	BK		Venus (R)	
Moon	23 Pi 24' 23.44"	MK		Moon	
Sun	22 Cn 58' 05.11"	PiK		Sun	
Rahu	9 Cp 17' 33.84"	PK		Rahu	$30^0 - 9^0 17' 34'' = 20^0 42' 26''$
Jupiter	16 Cn 30' 48.18"	GK		Jupiter	
Saturn	5 Le 41' 39.11"	DK		Saturn	

In the chart of Alan Leo the famous astrologer, Mercury having a higher longitude is declared the ātmakāraka and Mars becomes the amātyakāraka. The other planets in the order of decreasing longitude (excluding signs) are placed in the different slots of the carakāraka. The longitude of Rahu is reckoned from the end of the sign and is subtracted from 30<sup>0</sup> to obtain the longitude for reckoning its carakāraka position.

We find that the ātmakāraka Mercury and amātyakāraka Mars are in the same degree i.e. in the 29<sup>th</sup> degree and thus, Mars becomes the antyakāraka for the position of the ātmakāraka. When Mercury gets destroyed and replaced by Mars, the slot of the amātyakāraka, which was occupied by Mars, shall fall vacant and will be filled by Jupiter the fixed amātyakāraka. Note that the slot of the cara ātmakāraka can never fall vacant as the chart shall be operative so long as the native lives.

Chart 4: M.K. Gandhi (Mahatma)



As: 9 Li 01      Su: 16 Vi 55 (GK)      Mo: 28 Cn 07 (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: 6 Sc 46      GL: 21 Cp 38

Planet	Longitude	Carakāraka	Same	Replacement
Jupiter (R)	28 Ar 08' 07.67"	AK	AK1	Moon
Moon	28 Cn 07' 23.49"	AmK	AK2	Jupiter
Mars	26 Li 22' 58.20"	BK		Mars
Venus	24 Li 25' 21.41"	MK		Venus
Saturn	20 Sc 19' 57.88"	PiK		Saturn
Rahu	12 Cn 08' 46.20"	PK		Rahu
Sun	16 Vi 54' 40.87"	GK		Sun
Mercury	11 Li 44' 46.05"	DK		Mercury

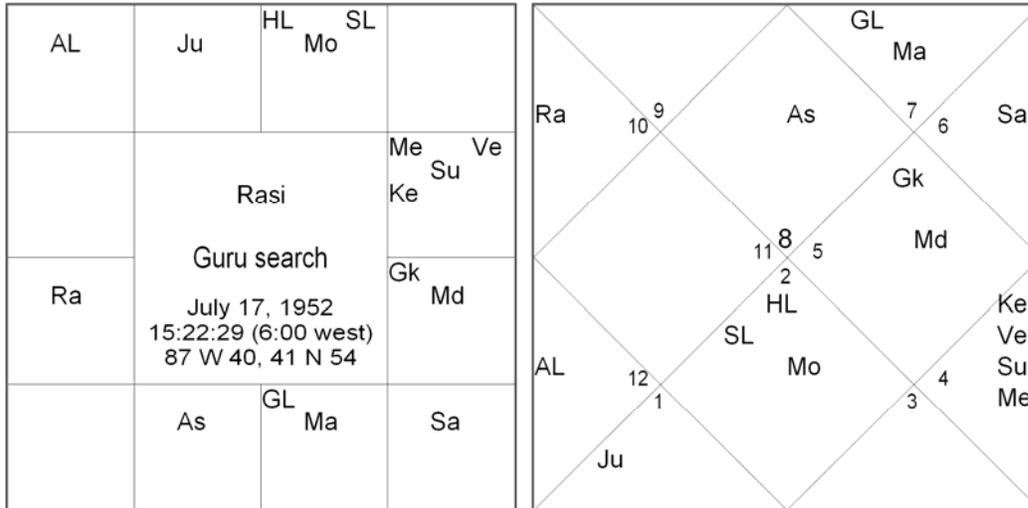
In the chart of Mahatma Gandhi, the father of modern India, Jupiter is the ātmakāraka having the highest longitude. However, the Moon is the amtyakāraka for the slot of the ātmakāraka and in due course shall replace Jupiter. As the slot of amtyakāraka falls vacant, the fixed significator Jupiter shall fill this slot. Look at the similarities between the lives -

- In both the charts of Alan Leo & Mahatma Gandhi, we notice that the ātmakāraka has been replaced by the amtyakāraka and that the slot of the amtyakāraka has been filled. In both cases, we find that the initial profession has given way to another profession which has brought them fame as the founding fathers – Alan Leo started as a traveling salesman for a vending machine company and became the father of modern (western) astrology while Mahatma Gandhi started as a barrister/lawyer and went on to become the father of modern India.
- Margaret E. Hone writes<sup>10</sup> "The high principles of Alan Leo and his understanding of the ancient wisdom through theosophical teachings, gave pure astrology an ethical status and lifted it away from fortune-telling and commercialism." In a similar manner, Mahatma Gandhi laid the foundation for modern politics where non-violence was to be the foundation stone. His path of satyagraha was unique and his morals and ethical standards are the high watermark of modern politics.
- Both were known by slightly different names – Alan Leo was born William Frederick Allan and Mahatma Gandhi was born Mohandas Karamchand Gandhi.
- Alan Leo found his spiritual strength in the teachings of the theosophical society while Mahatma Gandhi found his spiritual strength in his search for Rāma (Satyagraha).

<sup>10</sup> Extracts from her book *The Modern Text Book of Astrology*, 1951

We can infer from the above that the carakāraka cakra remains the same as the ātma, by itself does not change, but the concepts of madhyakheṭaḥ and antyakāraka cause major changes in the aspects of life where the slots appear to become vacant. Unless the sthira kāraka, which is filling the slot, is strong, the signification suffers considerably. Secondly, the replacement of the ātmakāraka by the amātyakāraka creates a Karma Yogi who will sacrifice his self (ātmakāraka is eclipsed) for the achievement of an ideal related to his work (amātyakāraka).

3.1.2 Case studies (BK, MK, PK) Guru



As: 8 Sc 01    Su: 2 Cn 00 (GK)    Mo: 16 Ta 33 (BK)    Ma: 16 Li 06 (PiK)  
 Me: 28 Cn 33 (AK)    Ju: 23 Ar 24 (AmK)    Ve: 8 Cn 21 (PK)    Sa: 16 Vi 08 (MK)  
 Ra: 29 Cp 44 (AK)    Ke: 29 Cn 44    HL: 27 Ta 14    GL: 5 Li 44

Planet	Longitude	Kāraka longitude	Rank	CK	
Sun	2 Cn 00' 16.16"	2°00'16"	7	GK	
Moon	16 Ta 33' 15.00"	16°33'15"	3	BK	
Mars	16 Li 06' 17.76"	16°06'18"	5	PiK	
Mercury	28 Cn 32' 57.42"	28°32'57"	1	AK	
Jupiter	23 Ar 23' 34.98"	23°23'35"	2	AmK	
Venus	8 Cn 21' 12.25"	8°21'12"	6	PK	
Saturn	16 Vi 08' 14.28"	16°08'14"	4	MK	
Rahu	29 Cp 43' 51.03"	0°16'09"	8	DK	30°-29°43'51" = 0°16'09"

Planet	Kāraka longitude	Carakāraka	Same	Replacement-1	Same	Replacement-2
Mercury	28°32'57"	AK		Mercury		Mercury
Jupiter	23°23'35"	AmK		Jupiter		Jupiter
Moon	16°33'15"	BK	BK1	Saturn	BK2	Mars
Saturn	16°08'14"	MK	BK2	Moon or Mars		Moon or Mars
Mars	16°06'18"	PiK	BK3	Mars	BK3	Sun or Venus
Venus	8°21'12"	PK		Venus		Venus
Sun	2°00'16"	GK		Sun		Sun
Rahu	0°16'09"	DK		Rahu		Rahu

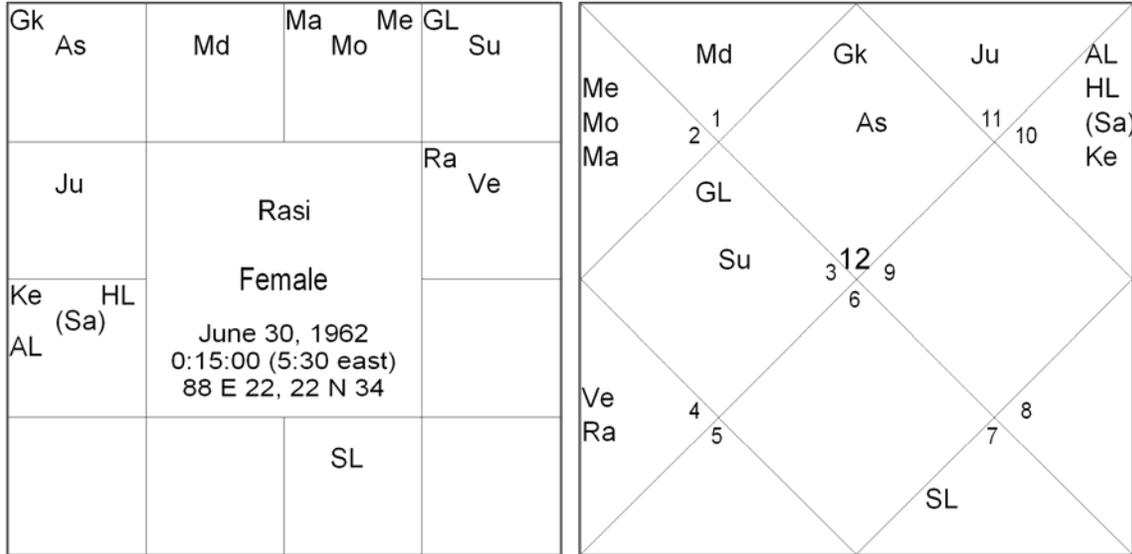
Guru devatā should not be mistaken as the dikṣa guru alone and can mean all those who reinforce one’s faith in a particular spiritual path. Śrī Kṛṣṇa explains this in the Śrīmad Bhāgavatam where He speaks of the avādhuta brahmaṇa and the twenty-four gurus. In this chart we find three planets in the same 17<sup>th</sup> degree – Moon (BK), Saturn (MK) and Mars (PiK). Thus, the Moon is initially replaced by Saturn and then by Mars. The Moon as bhratṛkāraka indicates the Guru devatā and the spiritual directions. The initial impetus comes from the Moon as it is also the ninth lord of the chart and has an exchange with Venus. This gives a spiritual path associated with the Mother Goddess or feminine energy as the creative potential. The path should not be mistaken for the objective as is done more often than not by most spiritual aspirants. The path of the mother is infinite compassion for all creatures. This is replaced by Saturn (madhyakheṭaḥ) as the path of rigorous penance and austerities is seen as the means to achieve spiritual perfection. Subsequently, this is also replaced by Mars (antyakāraka) and the path of the

fire sacrifices is understood to be the path to the highest spiritual attainment. The truth is that all roads lead to Rome and all paths shall lead to God provided one has faith (Pisces) and dharma (ideals/principles). This realization comes later when the curse of Mercury lifts.

Two vacant slots appear in the position of the māṭṛkāra (MK) and piṭṛkāra (PiK), which have to be filled by the sthira kāra. The sthira māṭṛkāra is either Moon or Mars, whichever is stronger, and in this case it is the exalted and vargottama Moon. The sthira piṭṛkāra is either Sun or Venus, whichever is stronger, and in this case is the Sun. Both the Sun & Moon are strong indicating that the parents would be healthy. Their roles undergo a change to more traditional ones as time passes and he would learn to appreciate them more with the passing day. He will develop spiritual insight through his healthy interaction with elderly ladies and gentlemen.

3.1.3 Case studies (MK, PiK) Parents

Chart 5: Death of father



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 31	GL:	23 Ge 38

In the chart we find that Saturn (MK) and Moon (PiK) are in the same degree (17<sup>th</sup> degree). Thus, Moon becomes the antyakāra for the slot of the māṭṛkāra and the slot of the piṭṛkāra falls vacant. This is shown in the table under the column 'same' as MK1 & MK2. The sthira piṭṛkāra is to be chosen from among Sun & Venus whichever is stronger. Cancer has Venus conjoined Rahu whereas Gemini has the Sun alone; Cancer is stronger and so is Venus. Venus is afflicted by Rahu and Saturn and is quite weak. There is no relief from any beneficial aspect. In the navāmsā, Venus is afflicted by Mars & Rahu, again without any relief. Under the circumstances, much longevity is not promised for father. This evil is supported by the placement of Mars the ninth lord in rāsi sandhi (junction) at 0 Ta 00' 12.52".

Planet	Longitude	Carakāra	Same	Planet
Mercury	22 Ta 45' 10.85"	AK		Mercury
Venus	21 Cn 25' 56.12"	AmK		Venus
Jupiter	19 Aq 20' 58.83"	BK		Jupiter
Saturn (R)	16 Cp 54' 43.41"	MK	MK1	Moon
Moon	16 Ta 43' 36.79"	PiK	MK2	Venus
Sun	14 Ge 12' 04.03"	PK		Sun
Rahu	17 Cn 09' 48.13"	GK		Rahu
Mars	0 Ta 00' 12.52"	DK		Mars

Śūla daśā from 9th house (father):

Ta: 1962-06-30 (12:15:00 am) - 1971-06-30 (7:28:33 am)

Ge: 1971-06-30 (7:28:33 am) - 1980-06-29 (3:02:37 pm)

Cn: 1980-06-29 (3:02:37 pm) - 1989-06-29 (10:22:55 pm)

Le: 1989-06-29 (10:22:55 pm) - 1998-06-30 (5:30:48 am)

The Śūla daśā of Cancer started in 1980 and her father died on 17 Feb 1983 in Cancer daśā Libra antardaśā around 5-6 PM at Calcutta in Leo Lagna due to blood pressure. The Punya chart can be examined separately, but the impact on the mother was quite terrible as she changed from a strict and disciplined Saturn to vacillating (Mercury & Mars afflicted) Moon.

After her fathers death, events took a peculiar turn in which she, although being the only sister who would have been otherwise pampered, had to leave the house on 20 Nov 1987. In barely four years time, a rich, protected and innocent girl from an orthodox background had to suddenly face the world alone and fight for her place in society. The psychological impact on the mind would be such that it would equate 'good days and good things' with the memories of her father who was very spiritual like her grandfather. It was the turn of fate when in Venus antardaśā of Jupiter daśā that she found the Śrī Jagannātha Center, visited Puri and the Jagannātha temple and has found peace. It is noteworthy that the sthira kāraka Venus that had replaced the pitrkāraka has played its role in guiding her in her spiritual path.

### 3.2 Mundane astrology

Parāsara acknowledges the fact that seven carakāraka are used (for the material world) where Rahu steps in as a carakāraka whenever two or more planets have the same CK longitude. The entry of Rahu as a carakāraka will normally spell disaster for such mundane charts, which have Sun or Moon as the governing planet as Rahu is very inimical to them and a very close examination would be required. In case more than two planets have the same degree, then the second carakāraka replacement should be made using the sthira kāraka. The first replacement is always that of Rahu.

Every activity has a governing planet called kāraka<sup>11</sup> and it is a well known principle that the kāraka should be strong and fortified, ideally in lagna, at the time of commencement of the activity. All other rules for muhurta (electional astrology) apply of which some important ones are (1) the 8<sup>th</sup> house and house of the activity should be empty, (2) Moon should be well placed etc.

The kāraka are based on the natural significations and whenever in doubt, an intelligent application of the principles is called for.

#### 3.2.1 Space disasters

Let us look at the principles involved:

1. Air and space travel is an attempt by man to emulate the birds, which are ruled by the Sun, which is the governing planet (kāraka). The same principles that govern the creation of birds also govern the creation of airplanes and spacecraft (like hollow bones for light weight etc).
2. However, the purpose of the aircraft or spacecraft is to facilitate travel for which the significator is Venus and the house signifying the vehicle is the fourth house.
3. The tenth house rules the leader, which in this case is the pilot(s) or the head of the mission while the fifth house shows the crew/passengers.
4. The steps involved in an examination are listed below. We should bear in mind that space travel is for a short period like a month or two at best (at present) and the third house is involved. When the journey is for a longer duration, then the ninth house should come into the picture. Long distance travel is shown like going to a far off place where the culture of one's land is not seen. This brings the 12<sup>th</sup> house into the reckoning and its significator Saturn.

### How to predict space disaster

Step 1. List the carakāraka and check whether two or more planets are in the same degree. If they are then list the replacements specifically indicating the slot taken by Rahu.

Step 2. Accidents are serious hazards involving explosion or burning out and indicated by the Rahu-Sun eclipse combination<sup>12</sup> or mutual aspect on ātmakāraka (AK). The Sun is also the governing planet and this places a serious double risk on the journey. Check whether such a combination is present and whether it involves the ātmakāraka. The only planet that can prevent this is Venus, the fire fighter. However, Venus the kāraka for safe

<sup>11</sup> others use the term kāryesha to help differentiate.

<sup>12</sup> Both Parāsara & Jaimini speak details about this combination.

journey should not be the Khāreśa (check both 64<sup>th</sup> navāmsā and 22<sup>nd</sup> drekkāṇa) else the vehicle can be seriously damaged. Other standard rules apply.

Step 3. Malefic planets involved in the Rahu-Sun combination shall add to the tragedy while the Moon confirms that it cannot be averted and will surely happen, as Rahu shall destroy both the Sun and the Moon. The concerned houses from lagna (as explained above) should be examined.

Step 4. Check the signs aspected by the Rahu (graha dṛṣṭi). When the Moon transits such a sign, the disaster shall happen. The most likely is the sign which is in the third from Āruḍha lagna or aspects it.

Step 5. The Lagna rising at the time of the disaster will be related to the mṛtyu pada (A8) or the seventh from it whichever is stronger. The trines from such a sign or its lord should be examined to determine the lagna.

Chart 6: Columbia shuttle

Md As	HL	Ra (Sa)	SL Mo	
Gk	Rasi		(Ju)	
Su	Columbia shuttle January 16, 2003 10:39:00 (5:00 west) 80 W 36, 28 N 24			
(Me)	Ve AL	Ke Ma	GL	

	HL	Md	Gk	
(Sa) Ra	2 1	As	11 10	Su
	SL			
	Mo	3 12 9		(Me)
		6		
(Ju)	4 5	GL	7 8	AL Ke Ma Ve

There has been a lot of discussion about the launching of the Columbia shuttle and the disaster that followed. Many arguments and counter arguments have been given. My question has been whether we have a model to study and examine such air/space disasters and whether we can predict with such a model. Let us apply the rules and steps outlined above.

Step 1. The amātyakāraka Mercury and bhratṛkāraka Jupiter are in the same (22<sup>nd</sup>) degree indicating that Mercury shall be eclipsed by Jupiter who shall become the amātyakāraka. The slot of the bhratṛkāraka becomes temporarily vacant which is filled by Rahu. Thus, Rahu has come into the list of carakāraka and is going to need detailed examination.

Planet	Longitude	CK	Same	CK Planet
Saturn (R)	29 Ta 26' 27.18"	AK		Saturn (R)
Mercury (R)	21 Sg 27' 06.77"	AmK	AmK1	Jupiter (R)
Jupiter (R)	21 Cn 21' 32.11"	BK	AmK2	Rahu
Venus	15 Sc 25' 50.90"	MK		Venus
Moon	10 Ge 14' 47.91"	PiK		Moon
Mars	5 Sc 46' 13.21"	GK		Mars
Sun	2 Cp 11' 58.29"	DK		Sun
Rahu	12 Ta 18' 20.52"			

Step 2. Rahu in Taurus aspects the Sun in Capricorn setting the stage for a disaster. Rahu is also conjoined the ātmakāraka Saturn confirming that the spacecraft shall not return to earth intact. Mercury in the tenth house indicates the head/leader of the mission and the eclipse of such a Mercury by Jupiter the 10<sup>th</sup> lord shows that the leadership/initiative of the mission, at the time of the disaster would have to taken by another crew member for various reasons of knowledge of some area of working (Jupiter). The eclipsed and replaced planets are associated with the fifth and tenth houses threatening the lives of the crew. This problem occurs in the 5<sup>th</sup> kauluka indicating that the problem area would be the legs or some such lower body part and would be internal. Venus is the lord of the 22<sup>nd</sup> drekkāṇa and is classified as Khāreśa for the chart. The Columbia shuttle can be seriously damaged.

Step 3. Malefic Saturn conjoins Rahu and adds to the woes. The Moon is also aspected by Rahu by its special reversed 12<sup>th</sup> house (i.e. 2<sup>nd</sup> house aspect) and the disaster cannot be averted.

The third house is afflicted by the Saturn, Rahu, Mars and Sun aspect and the twelfth house is afflicted by Saturn and Mars. Venus is also afflicted by a terrible combination of Mars & Ketu.

Having confirmed the impending disaster, let us attempt to determine the date of the disaster.

Step 4. Check the signs aspected by the Rahu (graha dṛṣṭi). Rahu is (1) placed in Taurus, and aspects (2) Gemini, (3) Virgo, (4) Scorpio and (5) Capricorn. When the Moon transits either of these signs, the disaster shall happen. Of these signs, the Āruḍha Lagna is in Scorpio and the most likely Moon transit is in Capricorn, the third house from Āruḍha Lagna.

Step 5. The Lagna rising at the time of the disaster will be related to the mṛtyu pada (A8) or the seventh from it whichever is stronger. Mṛtyu pada is in Sagittarius and Gemini, its seventh house is stronger. The possible lagna for the disaster are (1) air signs, (2) Sagittarius.

**Confirmation:** The disaster occurred on 1 Feb 2003 when Aquarius Lagna (air sign) was rising (see step 5 above) and when the Moon was in Capricorn (see step 4 above). The next chart is drawn for the moment of the Columbia shuttle disaster which occurred 15 min before its scheduled landing at 9:16' AM. The mission was successful as the lagna and tenth lord Jupiter is exalted and Mercury is in the tenth house.

The Columbia shuttle disintegrated and was destroyed as indicated by Venus the kāraka who turned Khāreśa.

Chart 7: Columbia disaster

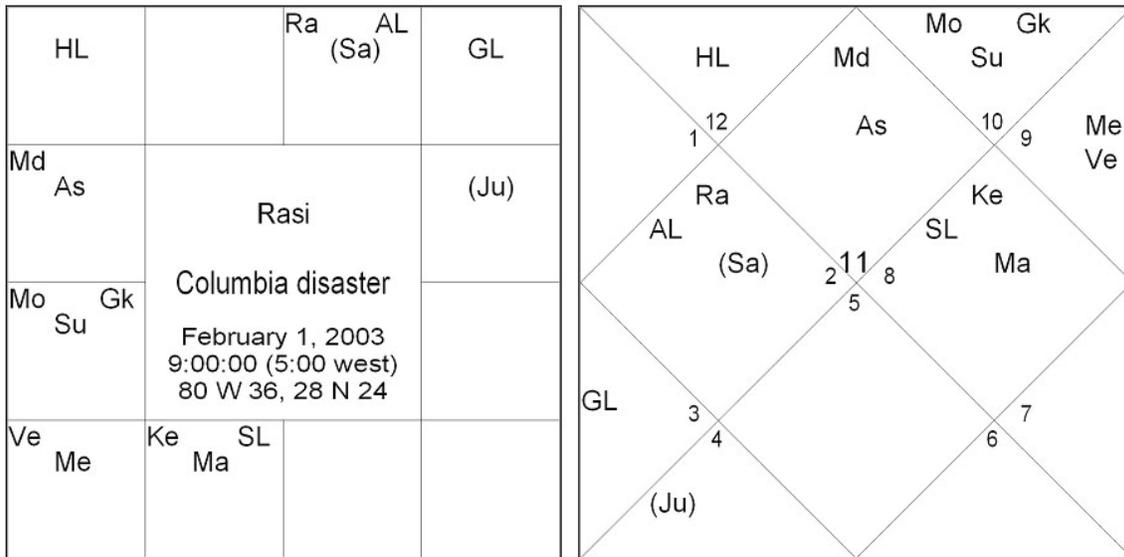


Chart 8: Challenger shuttle

	Ra As	Md HL	Gk	AL
Ju	Rasi			SL
Me Su	Challenger shuttle January 28, 1986 11:30:00 (5:00 west) 80 W 36, 28 N 24			Mo
GL	Sa Ma	Ke		

	Md	Gk		
AL	HL	Ra		Ju
3	2	As	12	11
		Me		
	SL	4	1	10
		Ve		Su
		7		
Mo	5	Ke	9	GL
	6		8	
		Ma		Sa

Step 1. List the carakāraka and check whether two or more planets are in the same degree. We find the Sun the bhraṭṭkāraka (BK) and Saturn the māṭṭkāraka (MK) in the same (15<sup>th</sup>) degree. Thus Saturn becomes the antyakāraka for the slot of the bhraṭṭkāraka and this brings Rahu into the picture of the carakāraka as the māṭṭkāraka. The entry of Rahu indicates karmic influences of a negative kind coming into the chart/muhurta.

Planet	Longitude	CK	Same	Replaced
Moon	17 Le 19' 01.27"	AK		Moon
Venus	16 Cp 58' 33.73"	AmK		Venus
Sun	14 Cp 48' 26.63"	BK	BK1	Saturn
Saturn	14 Sc 02' 50.06"	MK	BK2	Rahu
Mercury	12 Cp 28' 46.97"	PiK		Mercury
Mars	3 Sc 37' 45.98"	GK		Mars
Jupiter	0 Aq 51' 30.91"	DK		Jupiter
Rahu	10 Ar 41' 43.43"			

Step 2. The ātmakāraka Moon placed in a fixed sign is aspected by both Rahu and Sun from movable signs indicating that the disaster is very difficult to avert. Venus conjoins the Sun and does show hopes of averting the disaster, but on a closer look we find that Venus is also the lord of the 64<sup>th</sup> navāmsā and is classified as Khāreśa for the chart. With such a combination and the involvement of the Moon and with Rahu coming into carakāraka reckoning, it is evident that not only will there be a disaster but that the vehicle will also be destroyed. The fifth lord sun does not hold out much hope for the crew being involved in the combination. Jupiter aspects the Moon but is in rāsi sandhi to be able to do much, and in any case in these fire hazard combinations, it is Venus who is expected to fight back but will not do so as Khāreśa and instead will add to the woes with a defective spacecraft.

Step 3. Unlike the previous (Columbia shuttle chart) where the lagna and tenth lord in exaltation promised completion of the mission, in this chart the lagna and tenth lord are in the eighth house with the eighth lord confirming that the mission will not be successful.

Step 4. Check the signs aspected by the Rahu (graha ḍṛṣṭi). Rahu is in (1) Aries and aspects (2) Taurus, (3) Leo, (4) Libra and (5) Sagittarius. The Āruḍha Lagna is in Gemini and third house from this is Leo. Therefore, the most likely transit of the Moon that can cause the disaster is Leo.

Step 5. The mṛtyu pada (A8) is in Leo as Mars the eighth lord is in the eighth house. Leo is stronger than Aquarius. The trines to the mṛtyu pada are (1) the fire signs while Sun occupies (2) Capricorn and the 7<sup>th</sup> from mṛtyu pada is (3) Aquarius.

Confirmation: The challenger shuttle exploded exactly 73 sec after take off and the chart for the disaster is exactly the same as that for take-off (see above chart) except for the change in navāmsā & drekkana lagna to Taurus

and Leo respectively. The Moon was in Leo exactly as expected in step 4 above. The Lagna was Aries, exactly as expected in Step 5 above. The mission was unsuccessful as indicated.

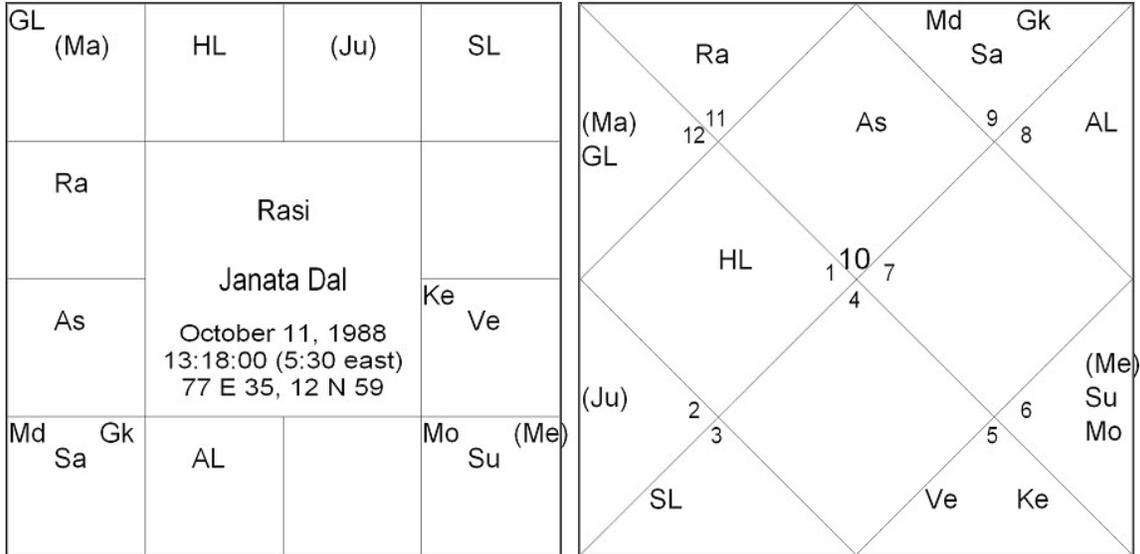
With these examples, we have provided a working model for predicting unsuccessful space missions and have shown how the brilliance of Parāsara is applicable even today in using the replaced carakāraka as the first indicator.

### 3.2.2 Political party

Political parties are formed to achieve power through the established political system of a nation. At times the party can bring about a radical change in the political system as has happened in the third Reich that brought Adolf Hitler to power in Germany. A study of the charts of the political party shall indicate -

- Its strength and longevity from the lagna that defines its ideals.
- The manifesto and agenda of the party can be learnt from the ninth house and bhratrākāraka (BK). This is the 'guru' or the guiding light of the party.
- The leaders who will implement this agenda or lead it to power are seen in the tenth house while the single leader who will be the life force behind the party is seen from the ātmakāraka (AK).
- The fifth house shows the members of the party, their motivation and numbers. The piṭṭkāraka (PiK) and māṭṭkāraka (MK) indicates the men and women who join the party. The piṭṭkāraka shall indicate the middle and top rung leadership that shall influence all political activity whereas the māṭṭkāraka are the administrative leaders who keep the house in order.
- Political parties don't get mokṣa and hence, their Iṣṭa devatā need not be determined. Instead, their sustenance can be seen from the amātyakāraka (AmK) or ministers who add funds to their coffers.
- The ātmeśvara indicates the fortunes of the 'real' party leader while the navāmsā dispositor of the tenth lord will show the fortune of the party chief/head or such leaders.

Chart 9: Janata Dal

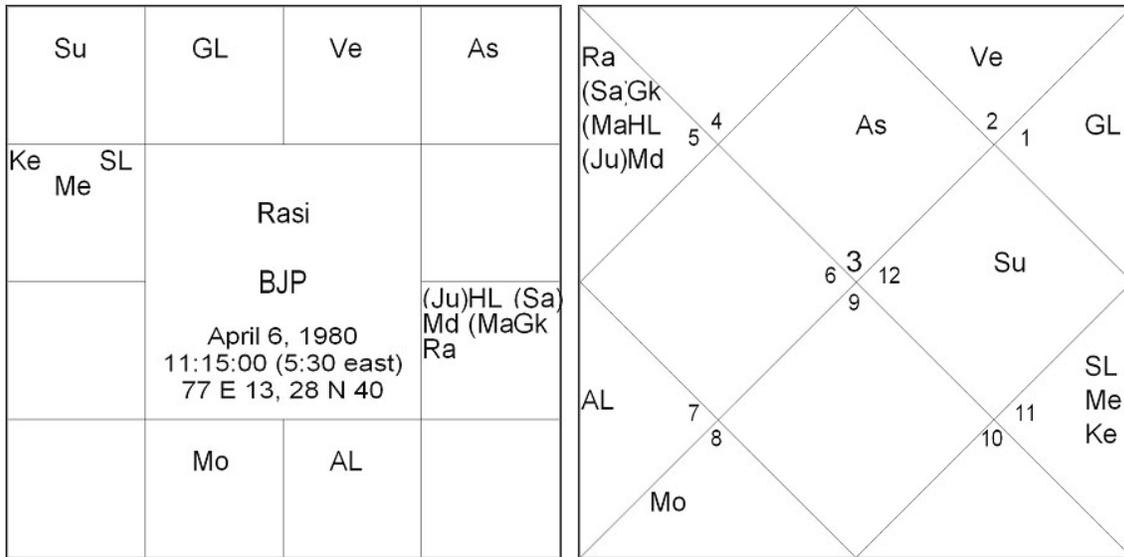


Planet	Longitude	CK	Same	Replacement
Lagna	3 Cp 56' 36.58"			
Moon	29 Vi 07' 39.22"	AK		Moon
Sun	24 Vi 31' 09.56"	AmK	AmK1	Mercury (R)
Mercury (R)	24 Vi 23' 45.87"	BK	AmK2	Rahu
Venus	14 Le 10' 00.43"	MK		Venus
Jupiter (R)	11 Ta 57' 30.21"	PK		Jupiter (R)
Mars (R)	8 Pi 02' 22.59"	GK		Mars (R)
Saturn	3 Sg 37' 32.99"	DK		Saturn
Rahu	18 Aq 24' 38.48"			

The Janata Dal, a political party that promised to bring ‘real democracy’ into India with the highest ideals was re-formed<sup>13</sup> on sukla pratipada (Sun). Capricorn lagna promises the highest democratic ideals and the lagna lord Saturn is very well placed in the 12<sup>th</sup> house promising the destruction of enemies and competition and in Sagittarius, which promises the highest ideals<sup>14</sup>. However, such a Saturn is conjoined Mandi (giving poison to others) and Gulika (taking poison from others) that threatens its very existence due to tremendous internal strife and sabotage. The ātmakāraka Moon shows a compassionate and kind hearted leader, but such a leader is very weak and the tithi sukla pratipada shows the curse of Guru i.e. political death.

Of relevance to our study is the carakāraka disappearance. The amātyakāraka Sun and bhratṛkāraka Mercury are in the same degree (25<sup>th</sup> degree). Thus, Mercury becomes the antyakāraka for the position of the amātyakāraka and shall replace the Sun in due course. The position of the bhratṛkāraka becomes empty and is replaced by Rahu. What is happening is the replacement at two levels – first is a change in the career path (amātyakāraka replacement) of the party from that of the Sun to that of Mercury and second, of more serious consequences is the replacement of the guiding light, the guru devatā or its manifesto and agenda from that of Mercury to Rahu. Exalted Mercury with the Sun and Moon promises the highest ideals of equality (Sun) and welfare state (Moon) where trade, commerce and general welfare (Mercury) are of paramount importance. This is replaced by Rahu and the high ideals of exalted Mercury are compromised and get corrupted and the agenda becomes a dead letter. Whereas Mercury is the lord of the ninth house and is placed in the ninth house indicating that there is no divergence between the preaching and practice, the changeover of the bhratṛkāraka to Rahu, which is placed in the sixth house from the ninth house, shows a complete divergence between the manifesto and real practice. In this manner, the carakāraka indicate the times to come and the changes in the party.

Chart 10: Bharatiya Janata Party (BJP)



Planet	Longitude	CK	Same	Replaced
Lagna	17 Ge 03' 14.95"			
Saturn (R)	28 Le 19' 18.95"	AK		Saturn (R)
Moon	25 Sc 47' 19.94"	AmK	AmK1	Mercury
Mercury	25 Aq 32' 10.07"	BK	AmK2	Rahu
Sun	23 Pi 00' 20.37"	MK		Sun
Venus	8 Ta 48' 16.98"	PK		Venus
Jupiter (R)	7 Le 17' 07.42"	GK		Jupiter (R)
Mars (R)	2 Le 17' 31.22"	DK		Mars (R)
Rahu	3 Le 13' 13.80"			

<sup>13</sup> This was its re-formation after the earlier Janata dal which saw Morarji Desai, Charan Singh and Chandrasekhar in power, was dissolved.

<sup>14</sup> Varāhamihira who is otherwise very critical of all sign placement of Saturn, praises its position in Jupiterian signs.

The Bharatiya Janata Party was formed after the dissolution of the Janata Dal in 1980. Just like the chart of the Janata Dal, the bhraṭṛkāra is Mercury but this Mercury is the Lagna lord in the ninth house indicating a vaiṣṇava or that the ideals (lagna) and principles/manifesto (ninth house) would be based on the vaiṣṇava concept of Rāma<sup>15</sup> rāja. Since Mercury is conjoined mokṣa kāra Ketu, which can also become a bit extreme under certain conditions<sup>16</sup>, the manifesto would be viewed by some sections as being extreme. The amātyakāra (Moon) and bhraṭṛkāra (Mercury) are in the same degree (26<sup>th</sup> degree) indicating that the amātyakāra position shall be taken over by Mercury and the empty slot of bhraṭṛkāra so created, shall be filled by Rahu. Thus, this party shall also gradually forgo its original manifesto and slowly adopt a Rahuvian (confused, charming, pleasing all, hollow promises) manifesto. With the confusion of agenda, the original agenda could be forgotten.

The bright side in both the charts of the Janata Dal and the BJP is that the real leader indicated by the ātmakāra has an excellent relationship with the first bhraṭṛkāra Mercury. In the case of the Janata dal, Moon indicates that its leaders will be popular i.e. their decision making shall be based on popular politics while that of the BJP shall be old people (Saturn) following the tradition and following established practices. In the case of Janata Dal, the Moon is in a sign of Mercury and the manifesto makes the leader while in the case of the BJP, exactly opposite occurs as Mercury is in a sign of Saturn the AK and the leader makes the manifesto. Such subtle differences can be studied and the pitfalls and fortunes of the political parties can be studied from the seven-carakāra scheme.

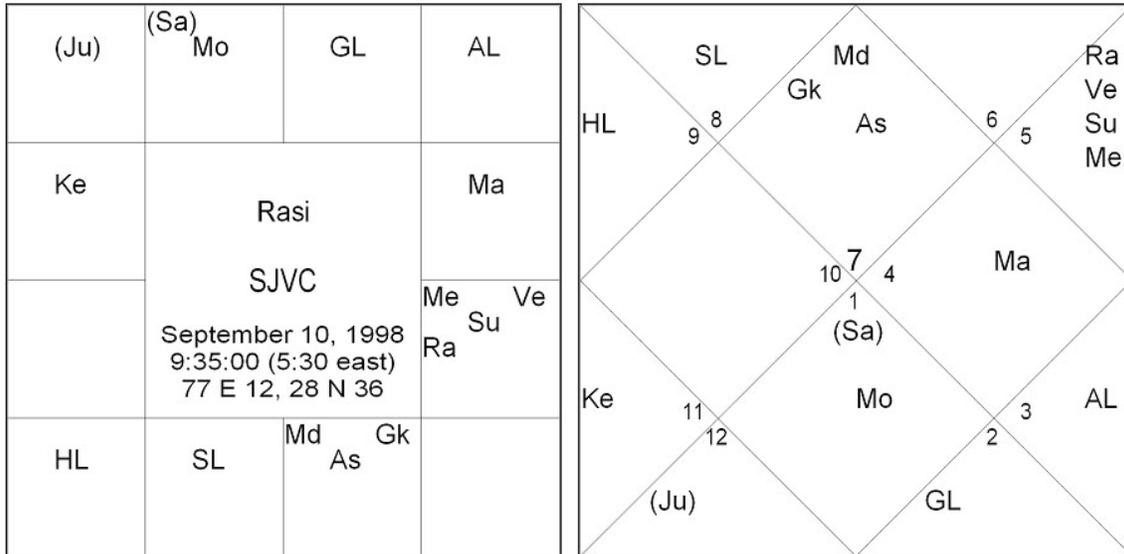
3.2.3 Organizational dynamics

Organization formation time is important and in some cases a prayer ceremony is done to initiate the organization while in others some initial work is done before the organization is formally registered. All initial work is to be treated as the gestation period and the time of the religious ceremony or registration is taken as the muhurta for start/birth of the organization.

In organizational dynamics, the ātmakāra represents the real head of the organization and the leaders are seen from the tenth house and the piṭṛkāra (PiK). Every organization needs to be administered well and the administrators who keep the house in order are indicated by the māṭṛkāra (MK). The other rules are the same as that for the political parties.

The Śrī Jagannātha Center

Chart 11: Śrī Jagannātha (Vedic) Center



Planet	Longitude	CK	Same	Replaced
Lagna	8 Li 54' 40.67"			
Sun	23 Le 25' 38.43"	AK		Sun

<sup>15</sup> Mercury also indicates Rāma, Kṛṣṇa and Viṣṇu.

<sup>16</sup> Mercury & Ketu conjoined indicate breaking of bones i.e. solid structures and the B.J.P had adopted a line of building the temple of Śrī Rāma at Ayodhya by replacing the Babri Majid, which implied breaking down the structure.

Mars	19 Cn 09' 53.79"	AmK		Mars
Moon	14 Ar 39' 15.55"	BK		Moon
Venus	10 Le 19' 55.68"	MK		Venus
Mercury	9 Le 45' 10.56"	PiK	PiK1	Saturn (R)
Saturn (R)	9 Ar 14' 13.07"	GK	PiK2	Rahu
Jupiter (R)	0 Pi 00' 21.07"	DK		Jupiter (R)
Rahu	6 Le 32' 06.69"			

The Śrī Jagannātha Vedic Center (SJVC) was started by a small installation ceremony on a Thursday (Jupiter), Kṛṣṇa Pañcami tithi (Jupiter). It was planned to start this in Virgo lagna with Jupiter in the seventh house and in exalted navāmsā, but alas things got delayed and this was started in Libra lagna. The pitṛkāra (PiK) Mercury and jñatikāra (GK) Saturn are in the same degree (10<sup>th</sup> degree). The pitṛkāra Mercury will be replaced by Saturn and the jñatikāra slot will fall vacant which will be filled by Rahu.

What are the implications? Pitṛkāra indicates the core group of leaders that guide the organization and for this we need to look at the tenth house as well. The tenth house has Mars placed in debility in the second house (māra) from the Āruḍha lagna (AL is the very survival of the organization and its image). The tenth lord Moon is conjoined another debilitated planet Saturn. Thus the replacement of Mercury (young) by Saturn (old) will be an event where the younger leader will be replaced by a more mature elder leader. Since both Mercury and Saturn are in Gemini (USA and such countries), the event will be triggered in such a country when the younger leader is replaced.

The jñatikāra (family members/organization scope) is also being replaced where Saturn the orthodox who tries to limit the members and working area to India or such smaller nation is replaced by Rahu who tries to expand it globally cutting across the cultural borders of nations and people. However the entry of Rahu into the carakāra scheme can spell serious trouble, especially since Rahu aspects/conjoins both the Sun and Moon. Sun is the ātmakāra and indicates the person who shall be the life force behind the organization. The Moon is the bhratṛkāra and indicates the policies and principles/guiding light as Śrī Jagannātha Kṛṣṇa. The Moon is with Saturn indicating that in trines to the Sun indicating that the leadership of Saturn would have had the complete support of the AK. The event triggered a series of clashes (Mars debilitated in 10<sup>th</sup> as 10<sup>th</sup> lord conjoins debilitated Saturn) between the leaders when the replacement was made that led to the collapse of the organization.

Thus, we see how debilitated planets involved with the house where a carakāra replacement is taking place can spell serious problems for an organization. If these associate with the second or seventh houses from Lagna or Āruḍha, then the organization is sure to perish. The leaders decided to look into all aspects and it was decided to have separate organizations for the USA, India and other nations so that the administrative problems do not cause such problems again. These organizations would be tied loosely through a common head and would not threaten each other and instead work in harmony in perfect democratic principles.

Is it just a coincidence that the Moon, which moves so fast became the bhratṛkāra indicating that the organization will be guided by the compassionate and most kind Śrī Kṛṣṇa? Lets see what the future holds. Hare Rāma Kṛṣṇa!

Chart 12: Śrī Jagannātha Center USA

Each nation has its own laws and the system has to be examined to decide the starting time. In the United States, the people forming the organization are considered important (true democracy) and the incorporation date is the date the document of application for incorporation is signed by them. This is the registration date recorded by the government. In India, the day the office of the registrar signs the papers, the organization comes into being and this date is the incorporation date (feudal hangover of old British Rāj).

The Śrī Jagannātha Center USA, an avatar of SJVC, was incorporated on Wednesday (Mercury), Kṛṣṇa dvitīya at Iselin New Jersey by a group of young idealistic people who did not want this good work we had started to perish. Their ideals and prayers resulted in SJC-USA.

Me Su	SL	Ra Sa	Md As Gk	HL (Ju)
GL	Rasi		HL (Ju)	
Ve	SJC-USA			
	March 19, 2003 10:41:00 (5:00 west) 74 W 19, 40 N 34			
Ma	Ke		AL Mo	

HL (Ju)	Md	Ra	Sa	
5	Gk	As	2	1
4			Me	SL
AL		6	3	12
Mo		9	Su	
7		8	Ma	11
Ke			Ve	GL

Planet	Longitude	CK
Lagna	5 Ge 38' 17.70"	
Saturn	28 Ta 50' 12.35"	AK
Venus	26 Cp 24' 55.01"	AmK
Moon	21 Vi 44' 37.49"	BK
Mars	15 Sg 28' 32.37"	MK
Jupiter (R)	14 Cn 32' 33.11"	PK
Sun	4 Pi 43' 44.97"	GK
Mercury	2 Pi 28' 18.96"	DK
Rahu	9 Ta 01' 11.48"	

The first sigh of relief is that there are no carakāraka replacement problems so major upheaval is not expected in any changes that may occur. The ātmakāraka is Saturn, which is also the lord of the 9<sup>th</sup> house (guru) and is placed in the 12<sup>th</sup> house (foreign country) indicating that the life force/leader of the organization shall live in a foreign country and will be a teacher/guru. Jupiter as the piṭrkāraka promises very intelligent pandits of astrology leading the organization as Mars the mātṛkāraka shows that the administration can be quite strict. Of real importance to us is the debility of the dārakāraka Mercury that is also the lord of Lagna and the Āruḍha lagna threatening ill fame due to relationship problems. This is further highlighted by the presence of Mars in the seventh and the natural significator Venus in the eighth house. Venus is also the lord of the fifth house indicating membership of the organization and is the lord of the second from āruḍha lagna (māraca). So long as the organization does not get into membership issues, everything is going to be fine and the promise of the Moon in AL – fame, popularity and great reputation, shall surely come to happen.

I ask again: Is it just a coincidence that the Moon, which moves so fast has again become bhratrkaraka indicating that the SJC-USA will be guided by the compassionate and most kind Śrī Jagannātha Kṛṣṇa? I don't know whether this is something P.V.R Narasimha Rao would not have considered specifically while deciding the muhurta. **Hare Rāma Kṛṣṇa!**

Chart 13: Śrī Jagannātha Center-Asia

SL Ve	(Me) Su	GL Ra	Gk Md	Sa
HL	Rasi			Ju Mo
Ma	SJC-Asia			
	May 9, 2003 15:29:00 (5:30 east) 77 E 13, 28 N 40			
	AL Ke			As

Ke AL	8	7	As	5	4	Mo Ju
				6	3	Md Sa
			9	12		
Ma	10	11	SL			Gk Ra GL
HL					1	Su (Me)

Planet	Longitude	CK	Same	Replacement
Lagna	9 Vi 25' 27.29"			
Venus	27 Pi 34' 33.61"	AK		Venus
Sun	24 Ar 29' 10.40"	AmK		Sun
Moon	23 Cn 30' 27.42"	BK		Moon
Mercury (R)	21 Ar 07' 48.34"	MK		Mercury (R)
Mars	16 Cp 21' 06.81"	PiK	PiK1	Jupiter
Jupiter	16 Cn 01' 47.79"	GK	PiK2	Rahu
Saturn	3 Ge 01' 54.50"	DK		Saturn
Rahu	6 Ta 19' 46.35"			

The application for SJC-Asia was approved by the registrar of societies in India on sukla aṣṭami (Rahu) Friday (Venus). There is no control of the time of starting and this is truly based on 'fate'. The ātmakāraka Venus is exalted and vargottama in Pisces and aspects/joins the lagna in both rāśi and navāṃśa constituting a powerful rājayoga. Coming to our issue of disappearing carakāraka, unfortunately we have two planets Mars and Jupiter in the same degree (17<sup>th</sup> degree) indicating that Jupiter the antyakāraka for the position of the piṭṭkāraka shall, at some stage, eclipse Mars and takeover its signification. Then the slot of the jñatikāraka shall fall vacant which shall be filled by Rahu.

An exactly similar situation as that had occurred in the erstwhile SJVC shall happen again and there is expected to be a change in the leadership of the Śrī Jagannātha Center in Asia. Will this change be as painful? This time, the tenth house (of leaders) is occupied by Saturn the dārakāraka, indicating that the changes will be motivated by public demand and the members of the SJC society. Further, the second lord from Āruḍha lagna (Jupiter) is exalted and conjoined the Moon forming Gajakesari yoga in the eleventh house that aspects the āruḍha lagna promising great fame and reputation. The involvement of Jupiter and Ketu in trines and aspecting or joining the āruḍha lagna indicates that the organization shall be the vehicle for the teaching of Jyotiṣa as per the tradition and the conjunction of the Moon confirms that this will surely happen.

Strangely, for this date/time we had no control what-so-ever and is it just a coincidence that the Moon, which moves so fast has again become bhratrakāraka indicating that the SJC-Asia will be guided by the compassionate and most kind Śrī Jagannātha Kṛṣṇa? Hare Rāma Kṛṣṇa!

## 4. Ātmakāraka the King

### 4.1 Ātmakāraka & Iṣṭa devatā

**Parāsara:** BPHS 34.6½-8

आत्माख्यकारकस्तेषु प्रधानं कथ्यते द्विज ॥ ६ ॥

ātmākhyakārakasteṣu pradhānani kathyate dvija || 6 ||

Translation: Ātmakāraka is the most important planet in the chart (as it signifies the real self).

स एव जातकाधीशो विज्ञेयो द्विजसत्तम ।

यथा भूमौ प्रसिद्धोऽस्ति नराणां क्षितिपालकः ॥ ७ ॥

सर्ववार्ताधिकारी च बन्धकृन्मोक्षकृत् तथा ॥ ८ ॥

*sa eva jātakādhišo vijñeyo dvijasattama ।*

*yathā bhūmau prasiddho'sti narāṇāṃ kṣitipālakah । । 7 । ।*

*sarvavārtādhikāri ca bandhakṛṇmokṣakrat tathā । । 8 । ।*

Translation: It is from the ātmakāraka that the Iṣṭa devatā of the chart is known. The ātmakāraka is akin to the king among men (and is called the ātmeśvara) and is the final authority in all matters. It is from the ātmakāraka (and Iṣṭa devatā) that the bondage (of rebirth) and mokṣa are determined.

The ātmakāraka is the most important planet in the chart, and we have seen that this can be replaced by the process of madhyakheṭaḥ and antyakāraka if other planets are in the same degree as the ātmakāraka. Such a replacement is a heuristic exercise at determining the areas of major upheaval in life and shows the change in the ātmeśvara i.e. the very nature of the person undergoes a change. Yet, the first ātmakāraka continues to be the king of the chart during the life of the native as it is from the first ātmakāraka that (1) the Iṣṭa devatā, (2) spiritual abilities and (3) desires causing rebirth are known.

The Iṣṭa devatā is known from the planet having the strongest influence on the 12<sup>th</sup> house (mokṣa) from the kārakāmśa (navāmśa sign of the ātmakāraka). Parāsara lists the ten avatar of Viṣṇu in the first chapter of his monumental classic Bṛhat Parāsara Horā Śāstra for this purpose to bring out the importance of knowing the Iṣṭa devatā and striving for mokṣa by breaking the bonds of rebirth. Those conversant with Kuṇḍalini yoga would know that the deity of the heart lotus is Viṣṇu. The ātma and the paramātma are like two birds (Sun symbol) sitting on a branch (sharing the inner heart lotus). The paramātma Viṣṇu sits at the center of the inner eight-petal lotus and the individual ātma sits on one of the eight petals based on the directions of the eight petals.

The ātma is like the Sun which is understood from its adhi-devatā Agni where the mantras addressed to the devas are with svāhā and to the pitṛs with svadhā. The ātma is like a pure spark of light (Agni) and is very tiny and is understood from the mantra 'so'ham asmi' [I am the light]. The ātma is very old (Saturn) and is like Brahma<sup>17</sup> born at the beginning of creation and passing through a variety of experiences and shall finally return to the Lord at the end of the kalpa and hence, is known by the mantra 'brahmāsmi' [I am Brahma]. The pratyadhi devatā of the Sun is Śivā and the ātma is the haṁsa (knower) like the paraṁ haṁsa (all knowing paraṁ guru lord Śivā). Such a knowledgeable soul realizes itself by repeating 'śivohamiasmi' [I am the all-knowing Śivā]. More on the spiritual aspect and the three paths of the trimūrti – Brahma, Viṣṇu & Śivā is at appendix-2.

#### 4.2 Rāja (the king) & Karma

Parāsara: BPHS 34.9

यथा राजाज्ञयो विप्रा पुत्रामात्यादयो जनाः ।

समर्था लोककार्येषु तथैवान्येपि कारकाः ॥ ९ ॥

*yathā rājājñayā viprā putrāmātyādayo janāḥ ।*

*samarthā lokakāryeṣu tathāivānyepi kārakāḥ । । 9 । ।*

Translation: The wishes of the king (ātmakāraka) are executed by the subjects who are like the son (putrakāraka) and the ministers and officials (amātyakāraka). Similarly all other activities indicated by the various (naisargika kāraka) are executed by such relations/people indicated by the other carakāraka based on the approval of the king (ātmakāraka).

This śloka gives the most important position to the ātmakāraka planet where the various activities of life indicated by the various naisargika kāraka and executed by the various people indicated by the carakāraka will need the explicit approval of the ātmakāraka. The rājayoga occur by the association between the ātmakāraka and either putrakāraka or amātyakāraka. Later in the chapter on rājayoga, Parāsara explains this aspect in more detail bringing out the importance of these two carakāraka along with the ātmakāraka. Basically the amātyakāraka controls the career/profession of the native and the putrakāraka shows the power or support the individual shall wield.

<sup>17</sup> That is why Parāsara says that the devatā (illuminator/ to know) of Saturn is Brahma.

If there is a replacement of the ātmakāraka by the amātyakāraka then a karma yogi is born who shall place his karma above his own self and shall achieve stupendous results by this self (ātmakāraka) sacrifice. We have already seen a few examples under carakāraka disappearance.

#### Strength & desire

- Those kāraka that are in kendra (1, 4, 7 & 10) to the ātmakāraka are fully supported by it and are strong; those in paṇapara houses (2, 5, 8 & 11) are weaker and those in apoklimas houses (3, 6, 9 & 12) are the weakest.
- Those signs/planets aspected or conjoined the ātmakāraka are the strongest as they have the personal interference of the king (native himself). These are the external or known wishes of the native.
- The signs/planets aspected by the ātmakāraka by full, ¾, ½ or ¼ aspect (graha dṛṣṭi) shows the desires and the extent of such desires of the ātma. These are the hidden or internal wishes of the native.

**Parāsara:** BPHS 34.10-12

आत्मानुकूलमेवात्र भवन्ति फलदायकः ।

प्रतिकूले यथा भूपे सर्वेऽमात्यादयो द्विज ॥ १० ॥

कार्यं कर्तुं मनुष्यानां न समर्था भवन्ति हि ।

तथाऽत्मकारके क्रूरे नाऽन्ये स्वशुभदायकः ॥ ११ ॥

अनुकूले नृपे यद्वत् सर्वेऽमात्यादयो द्विज ।

नाशुभं कुर्वति तद्वनान्ये स्वाशुभदायकाः ॥ १२ ॥

*ātmanūkūlamevātra bhavanti phaladāyakaḥ ।*

*pratīkūle yathā bhūpe sarve'mātyādayo dvija ॥ 10 ॥*

*kārya kartūni manuṣyānāni na samarthā bhavanti hi ।*

*tathā'tmakārake krūre nā'nye svaśubhadāyakaḥ ॥ 11 ॥*

*anūkūle nṛpe yadvat sarve'mātyādayo dvija ।*

*nāśubhani kurvate tadvanānye svaśubhadāyakaḥ ॥ 12 ॥*

**Translation:** If the ātmakāraka favors the activity and the people concerned (i.e. both the naisargika and carakāraka) then the work is surely accomplished. If the ātmakāraka does not approve of either the activity (naisargika kāraka) or the concerned people (carakāraka) then the accomplishment is difficult. If the ātmakāraka disfavors both the activity and people, then the accomplishment is impossible. The amātyakāraka and others become dysfunctional if they do not have the support of the ātmakāraka i.e. the profession/career and other works that the native wishes to do, as indicated by the tenth lord or the amātyakāraka, cannot be accomplished satisfactorily if they are unfavorable to the ātmakāraka. Similarly, an adverse ātmakāraka can prove to be very cruel towards the activities it does not support. Just as the ministers and government officials become favorable when the king is favorable, so also the support of the ātmakāraka is crucial in mobilizing support for any activity. Thus, the malfeasance of other kāraka is not felt when the ātmakāraka itself is favorable.

There is a saying – you can take the horse to the water but cannot make it drink. In the same manner, the other significators can exert all their strength and resources to execute a task, and yet if the ātmakāraka is unfavorable or adverse to the activity, the task cannot be accomplished and will become fruitless. The various activities are indicated by (1) the houses & lords, (2) their āruḍha pada and (3) their kāraka (all three types).

The houses show the resources and those in kendra show the maximum resources, paṇapara show middling resources and apoklimas show negligible resources. Of these kendra, the tenth house has the maximum resources followed by the 7<sup>th</sup>, 4<sup>th</sup> and 1<sup>st</sup> house from the ātmakāraka (in the rāśi or other divisional chart). In this manner the strength of the houses indicates the resources available. The lords of the houses show the people available for the task/activity. Those lords in kendra indicate easy availability of people, paṇapara difficult availability (perhaps some monetary benefits have to be given to convince them to do the work) while apoklimas indicates non-availability. Planets in kendra and trikoṇa (1<sup>st</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 7<sup>th</sup>, 9<sup>th</sup> & 10<sup>th</sup> houses) from the ātmakāraka are competent to do its bidding while those in dusthāna (6, 8 & 12) would not be able to do it for reasons of ill health (6<sup>th</sup> & 8<sup>th</sup> houses) or losses anticipated (12<sup>th</sup> house) and those in trika (3<sup>rd</sup>, 6<sup>th</sup> & 11<sup>th</sup> houses) will do the opposite or act inimically towards the ātmakāraka and will have to be subdued using the Niti śāstra of *sāma* (compromise –11<sup>th</sup> house), *dāma* (money/temptation – 12<sup>th</sup> house), *danḍa* (punishment –6<sup>th</sup> house) and *bheda* (discord/divide and rule policy – 3<sup>rd</sup> house). The bhāva āruḍha should be studied from ātmakāraka lagna (i.e. treating the sign of the ātmakāraka planet as lagna) just as the graha āruḍha are studied from lagna.

### 4.3 Kāraka and bhāva relationship

#### 4.3.1 Carakāraka & bhāva

**Parāsara:** BPHS 34.31-32

अथाऽहं सम्प्रवक्ष्यामि विशेषं भावकारकान् ।

जनस्य जन्मलग्नं यत् विन्द्यादात्मकारकम् ॥ ३१ ॥

धनभावं विजानीयाद् दारकारकमेव हि ।

एकादशेऽग्रजातस्य तृतीये तु कनीयसः ॥ ३२ ॥

सुते सुतं विजानीयात् पत्नीं सप्तमभावतः ।

सुतभवे ग्रहो यः स्यात् सोऽपि कारक उच्यते ॥ ३३ ॥

*athā'haṁ sampravakṣyāmi viśeṣaṁ bhāvākārakān |*

*janasya jannmalagnāni yat vīndyādātma-kārakam | | 31 | |*

*dhanabhāvaṁ vijānīyād dārākārakameva hi |*

*ekādaśe'grajātasya tṛtīye tu kanīyasaḥ | | 32 | |*

*sute sutāni vijānīyāt patnīni saptamabhāvataḥ |*

*sutabhāve graho yaḥ syāt so'pi kāraka ucyate | | 33 | |*

**Translation:** We shall now elucidate the relationship between the signifiers and the houses. The ātmakāraka (AK) is a signifier of the ascendant (*janna lagna*). The dārakāraka (DK) is the signifier for the second house (*dhana bhāva*). Bhratṛkāraka (BK) is the signifier for the eleventh house (elder co-born) and third house (younger co-born). The putrakāraka (PK) is the signifier of the fifth house and the dārakāraka (DK) is also the signifier of the seventh house. Sometimes the planets in the fifth house can also act as the signifier and bring about marriage.

Table 2: Carakāraka & bhāva

House	Modern astrologers	Parāsara	Rath
1	Ātmakāraka	Ātmakāraka	Ātmakāraka
2	Amātyakāraka	Dārakāraka	Dārakāraka
3	Bhratṛkāraka	Bhratṛkāraka	Bhratṛkāraka
4	Mātṛkāraka		Mātṛkāraka
5	Putrakāraka	Putrakāraka	Putrakāraka
6	Jñatikāraka		Jñatikāraka
7	Dārakāraka	Dārakāraka	Dārakāraka
8			Ātmakāraka
9			Pitṛkāraka & Bhratṛkāraka
10			Amātyakāraka
11		Bhratṛkāraka	Bhratṛkāraka
12			None

The definition of one's family starts with marriage and spouse and until this event the native is considered a part of the family of the parents. It is for this reason that the dārakāraka has been chosen by Parāsara to signify the second house. The others are based on well-established astrological principles.

Often the need and time for children/continuity of lineage is the cause for a marriage. That is why Parāsara advises us to see whether the marriage is being brought about because of a planet in the fifth house. These are love (fifth house) marriages or marriages where, sometimes the child is born/carried before marriage. In such cases the cara dārakāraka will not signify the spouse and the planet in the fifth house will signify the spouse. In such cases, the spouse cannot be considered a 'soul mate' (dārakāraka).

The houses not mentioned by Parāsara but included by this scribe are the fourth (mātṛkāraka), sixth (jñatikāraka), eighth (ātmakāraka – it indicates the sins of the individual from a previous incarnation called *nīja doṣa*), ninth (pitṛkāraka and bhratṛkāraka – the latter is also called devatā kāraka and signifies the guru) and tenth (amātyakāraka – karma yoga). The twelfth house of mokṣa cannot have a carakāraka as the carakāraka scheme specifically excludes the mokṣa kāraka Ketu in the reckoning of carakāraka. It is a scheme used to determine the interaction of the various souls (ātma) that have incarnated to experience their unfinished karma. The fact of rebirth shows that the native has not got mokṣa and hence this karaka is excluded.

## 4.3.2 Naisargika kāraka &amp; bhāva

Parāsara: BPHS 34.34

सूर्यो गुरुः कुजः सोमो गुरुर्भौमः सितः शनिः ।

गुरुश्चन्द्रसुतो जीवो मन्दश्च भवकारकाः ॥ ३४ ॥

*sūryo guruḥ kujalḥ somo gururbhauḥbhaḥ sitalḥ śaniḥ ।**guruścandrasuto jīvo mandaśca bhavakārakāḥ ॥ 34 ॥*

**Translation:** The (1) Sun, (2) Jupiter, (3) Mars, (4) Moon, (5) Jupiter, (6) Mars, (7) Venus, (8) Saturn, (9) Jupiter, (10) Mercury, (11) Jupiter and (12) Saturn are the naisargika kāraka for the twelve houses.

Parāsara gives the list of the primary natural significators in this śloka. There are other secondary natural significators for some of the houses as given in the classical Jyotiṣa literature. These include Mercury (learning) for the fourth house; Saturn (disease) for the sixth house; Sun (father) for the ninth house; Sun (work), Saturn (effort) & Jupiter (success) for the tenth house.

The Lagna lord is always like the Sun irrespective of whatever planet may lord the lagna. If the lagna lord is in lagna, then the native is blessed by the Sun God and becomes famous. Lagna lord in the second house takes the traits of the Sun to the second house and this can give money from father. Lagna Lord in the third house makes the person chivalrous and fortunate as the traits of the Sun in the third house are seen. However the fire of the Sun in the third house is bad for younger co-born. Similarly, lagna lord in the fifth takes the fire of the Sun to the fifth house and damages the progeny while making the person intelligent. Lagna lord in the sixth takes the fire to the sixth house and the enemies are destroyed and a sharp intelligence (Mars is kāraka for sixth house) is given to the native. In this manner, wherever the lagna lord goes, the fire of the Sun shall follow. The lagna lord is well placed in those houses whose natural significators are friendly to the Sun. In the eighth house, the significator of which is Saturn, the lagna lord is most uncomfortable and shows a weak person, gambling away his life and suffering due to the burden of past karma. Śrī Kṛṣṇa teaches the nine names of the Sun God for worship in the āditya hṛdaya.

Lagna Lord	Form of Sun God (Āditya hṛdaya)
Sun	Sūrya
Moon	Mitra
Mars	Vivasvāna
Mercury	Āditya
Jupiter	Viṣṇu
Venus	Ravi
Saturn	Varuṇa
Rahu	Bhaga
Ketu	Bhāskara

The point is that the lords of the houses only carry the traits of the primary natural significators. For example, the second lord in lagna brings the blessings of dhana kāraka bṛhaspati on lagna and the native becomes very wealthy. The third or sixth lord in lagna carries the traits of Mars to the lagna and the native is either traveling all the time and living in a foreign place (for 3<sup>rd</sup> lord) like Kārtikeya the deity of Mars or is averse to marriage like Hanuman (another Mars deity) the bachelor God. Tenth lord in lagna brings the effects of Mercury on lagna and the native has a vacillating mind (Mercurial trait). In this manner the various lords of houses in lagna (or other houses) bring the traits of their natural significators on the personality of the native (or other houses). The secondary natural significators are for other aspects of the house and the lords of the houses do not carry their traits.

## 4.4 Planet as ātmakāraka

The sign/navāmsā occupied by the ātmakāraka gives us a clue as to the desire of the ātma and the nature of the ātmakāraka gives us vital information about the nature of the ātma and its spiritual development. If a malefic planet is the ātmakāraka, it indicates a high level of spiritual development whereas a benefic planet as the ātmakāraka indicates a relatively lower level. For example, Rahu is the ātmakāraka for Śrī Prabhupāda and Ramakrishna Paramhansa. The ātmakāraka invariably indicates suffering during its Vimśottari Daśā for the simple reason that it is also the kāraka of the eighth house and indicates the nija doṣa (accumulated sins of past incarnations). Especially if the ātmakāraka is a malefic it shows that the present incarnation is meant to suffer/redeem many of these accumulated sins. Such suffering is meant to cleanse the ātma and make it more

spiritual (kāraaka for the first house). The vimśottari daśā shows the mana of the native and it is during the daśā of the ātmakāraaka that the native has his greatest learning.

During the Nārāyaṇa daśā of the sign occupied by the ātmakāraaka or signs aspecting it great achievements are made. If the native is spiritually inclined, then the daśā of the ātmakāraaka can be beneficial in that it gives great spiritual lessons if the ātmakāraaka aspects (graha dṛṣṭi) or conjoins the lagna lord.

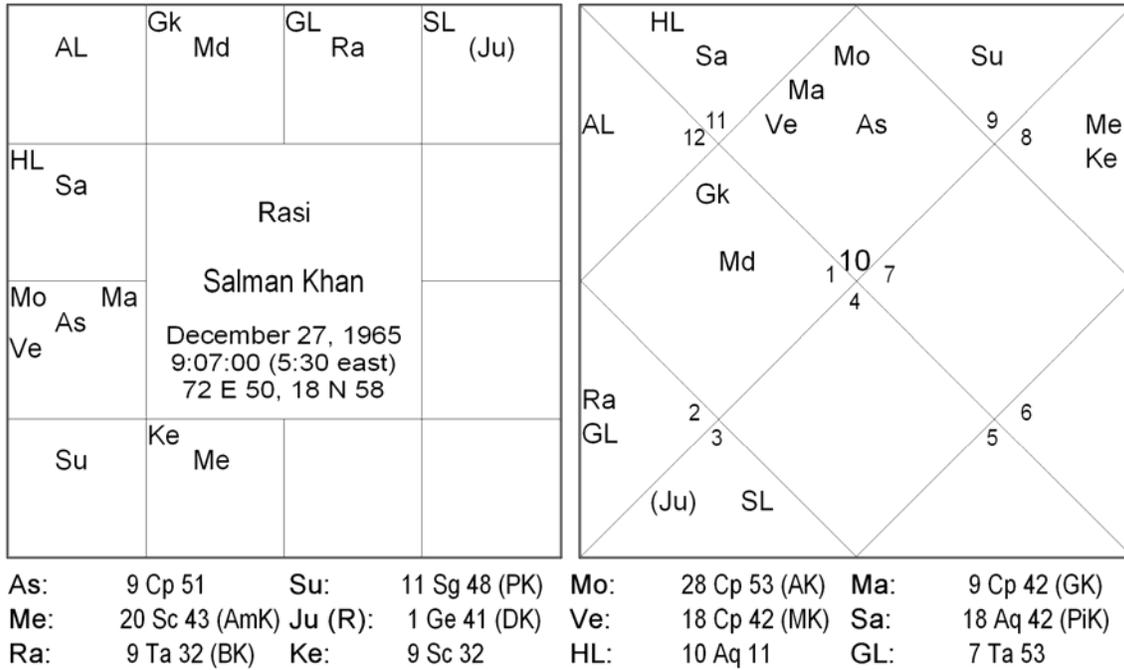
All retrograde planets indicate deep-rooted desires from a past incarnation and such desires are invariably tough to manifest in this lifetime as well. The retrograde planet has a lot of ceṣṭā bala (strength/power to try again and again). Such strength to try again and again occurs because (1) desire is strong and (2) the objective/goal fails to manifest like 'King Bruce who observed the spider and derived the strength to try once again. A retrograde ātmakāraaka indicates a deep-rooted desire as being the cause of the birth and that the soul cannot rest in peace until the objective is achieved. The object will be related to the ātmakāraaka or other planets conjoining it in the kāraakāmśā (navāmśā sign of the ātmakāraaka).

Planets as Ātmakāraaka:

1. SUN as the AK indicates that the native has to learn to overcome his ego and should become humble. The Sun is the natural king and the deep desire to rule will manifest as leadership in various undertakings. A desire for music is sure to be there and such natives should learn to play some musical instrument to canalize their energies that could, in the negative, become very destructive. Instrumental music rejuvenates them and depending on the nature of the sign this can relate to various instruments.
2. MOON as the AK indicates that the native should be very caring and compassionate. The Moon is the natural mother and the home of such people is a manifestation of their inner self. Disorder at home or disturbed home tends to disturb them even more. They tend to use a lot of glass. Music is their lifeblood, especially melodies or any music where the lyrics are important message for their thirsty minds. They should learn to sing or hum along a few songs that can revive them whenever mentally low.
3. MARS as the AK indicates that the native should refrain from all forms of violence and stick to the path of ahimsa. Mars is the strength of the Kālapuruṣa and gives the ability for wielding weapons and person desires to win battles and proves its strength. Such people are great fighters and will gradually realize the futility of war mongering. They like martial arts and would prefer learning karate, kung fu and other forms of self-defense. In a more spiritual individual this can mean learning haṭha yoga and other physical exercises to remain strong and ever youthful. So long as these are practiced as a spiritual discipline like the monks of the Śāolin temple, it is very good; else the karma can lead one to regret many mistakes caused by acts of violence. The ultimate lesson in spirituality is that the ātma is indestructible and hence does not need any form of physical protection. Violence is a manifestation of ones hatred towards other creatures and beings. Thus, the truth lies in ahimsa or non-violence. Such natives should practice Zen and other forms of meditation and some physical exercises like Tai Chi to canalize their excess energies.
4. MERCURY as AK indicates that the native should control his speech and be truthful at all times.
5. JUPITER as AK indicates that the native should always respect the Guru, husband and care for the children.
6. VENUS as AK indicates that the native must have a very clean character and refrain from illegitimate sex or lust.
7. SATURN as AK indicates that the native cannot give sorrow to others and will have to share the sorrow of many others.
8. RAHU as AK indicates that the native may be cheated often and will still have to be free from guile and be clean hearted.

## 4.4.1 Horoscopy

Chart 14: Salman Khan



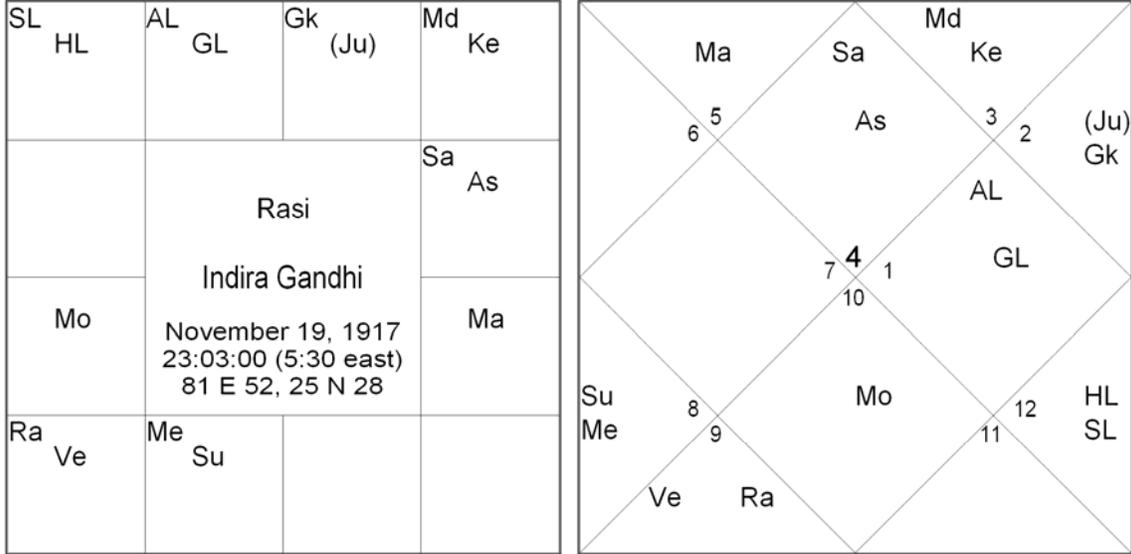
In the chart of the film star Salman Khan, the cara mātṛkāra Venus and cara piṭṛkāra Saturn are in the same degree (19<sup>th</sup> degree) indicating a period of upheaval following the death or loss of father when the antyakāra Saturn shall replace the mātṛkāra Venus and the slot of the piṭṛkāra shall fall vacant. However, the sthira piṭṛkāra Venus (note that Venus is stronger than the Sun) shall fill the vacancy. Venus is strong indicating that the father is long lived. This upheaval caused by piṭṛkāra disappearance happened when his father had a second marriage and was attached to second wife instead of his mother.

The cara ātmakāra is the Moon, which is well placed in the lagna promising fame. The native is under Jupiter mahādaśa from January 1988-2004. Jupiter is placed in the sixth house from the lagna and Moon generating both lagna & candra adhi-yoga, which promise fame and wealth, as well as sakaṭa yoga that promises many troubles and serious problems indicated by the natural traits of Rahu (*saṅkaṭa*). The native became a famous film star in the Indian film industry and was very successful. The effects of sakaṭa yoga are felt most during the periods of the bādhaka planet (Mars) and Rahu. During the antardaśā of Mars in Jupiter daśā and that of Rahu, the native has fallen on the wrong side of law when he was apprehended for poaching wild life as well as recently for drunken driving where he killed some pedestrians and had to go to jail. Rahu in the fifth house is a snake in the sleeve and in the 12<sup>th</sup> house from Jupiter gave all evils.

Jupiter is the cara dāra-kāra (DK) and its śastāstaka relationship with the ātmakāra Moon does not auger well for marriage. The cara dāra-kāra placed in the sixth house of enemies and involved in sakaṭa yoga relationship with the ātmakāra is a most undesirable feature of this chart. His first flame Somy Ali decided to wait for better days and both are unmarried. His second flame Sangeeta Bijlani found a better suitor in the cricket captain Azharuddin (note the cara dāra-kāra in the sixth house). His latest flame, the most beautiful Aiswarya Rai has broken off their relationship complaining of physical abuse. Parāsara teaches that the planets in the fifth house can also act as the dāra-kāra and in this case we find Rahu in the fifth house attempting to bring a spouse from a different community (Hindu). However, the lagna with Moon (AK) and Venus aspected by Rahu from the fifth house shows a doubting person who will forever, be suspicious about his beautiful spouse. And Mars adds the violence method of releasing the negative energy through physical abuse. Incidentally, Aiswarya Rai also has this combination of the Moon, Venus and AK Rahu in the fourth house aspecting the lagna with rāsi dṛṣṭi. Birds of a feather flock together, and I may add, to fulfill their karma – good or bad. Thus, we see how the cara dāra-kāra having a bad śastāstaka relationship with the ātmakāra is perpetually preventing the native from having a spouse or a long-term relationship. Also noteworthy is the manner in which such a malefic Rahu in the fifth house gave imprisonment during the daśā of an ill placed dāra-kāra (Jupiter daśā Rahu antardaśā).

Chart 15: Indira Gandhi

Ātmakāraka replacement is a serious issue as this can cause life to undergo many changes and many sacrifices have to be made to become (1) successful and a karma yogi if the final replacement is being made by the amātyakāraka or (2) spiritual if the final replacement is being made by the bhratṛkāraka and so on. The sthira kāraka planet indicates the person (based on its carakāraka or house ownership) who will play a crucial role in convincing the native to make the decision for the change.



As: 25 Cn 38      Su: 4 Sc 07 (DK)      Mo: 5 Cp 31 (GK)      Ma: 16 Le 23 (MK)  
 Me: 13 Sc 14 (PK)      Ju (R): 14 Ta 60 (PiK)      Ve: 21 Sg 00 (AmK)      Sa: 21 Cn 47 (AK)  
 Ra: 10 Sg 34 (BK)      Ke: 10 Ge 34      HL: 23 Pi 44      GL: 24 Ar 12

Body	Longitude	Nakṣatra	CK	Same	Replacement
Lagna	25 Cn 38' 22.27"	Asre			
Saturn	21 Cn 47' 14.43"	Asre	AK	AK1	Venus
Venus	21 Sg 00' 12.82"	PSha	AmK	AK2	Jupiter
Rahu	10 Sg 33' 55.23"	Mool	BK		Rahu
Mars	16 Le 22' 34.01"	PPha	MK		Mars
Jupiter (R)	14 Ta 59' 56.28"	Rohi	PiK		Jupiter (R)
Mercury	13 Sc 13' 58.52"	Anu	PK		Mercury
Moon	5 Cp 30' 39.68"	USha	GK		Moon
Sun	4 Sc 07' 29.35"	Anu	DK		Sun

Dwi-saptati sama dasa (applicable if lagna lord is in 7th or 7th lord is in lagna):

Maha Dasas:

Planet	From	To
Mars:	1917 11 19	1920 11 30
Merc:	1920 11 30	1929 11 30
Jup:	1929 11 30	1938 12 01
Ven:	1938 12 01	1947 12 01
Sat:	1947 12 01	1956 11 30
Rah:	1956 11 30	1965 11 30
Sun:	1965 11 30	1974 12 01
Moon:	1974 12 01	1983 12 01
Mars:	1983 12 01	1989 11 18

In the chart of Indira Gandhi, the Prime Minister of India for about two decades, the ātmakāraka Saturn and the amātyakāraka Venus are in the same degree (22<sup>nd</sup> degree) indicating that the native will sacrifice her life to achieve some career objective. With this in mind, let us follow her life. Indira Gandhi was born Indira Nehru and was the only child of her parents. The cara and naisargika bhratṛkāraka are in śastāstaka (6/8) and dvirdvādaśa

(2/12) relationship with the ātmakāraka Saturn. As the bhratṛkāraka, Rahu will indicate that she may like the spiritual ways of another community (Parsi) and its conjunction with Venus the naisargika dārakāraka indicates that this can occur at the time of marriage. The cara dārakāraka Sun is in the fifth house of love and is in trines to the cara ātmakāraka Saturn showing great love and amity between the couple. Indira Gandhi was in love with a Parsi gentleman named Feroze, who was adopted by Mahatma Gandhi for the sake of marriage with Indira (as Pandit Nehru would not permit Indira marrying out of the community – see the role played by the ninth lord Jupiter) and got the name Feroze Gandhi. Parāsara advises us to look at the fifth house carefully for the dārakāraka matter as well as often destiny has a strange way of bring a couple together for the sake of having children. In this case, the cara dārakāraka is in the fifth house and the purpose of having children was completed when their two sons Rajiv and Sanjay Gandhi (Sun & Mercury in 5<sup>th</sup> house) were born.

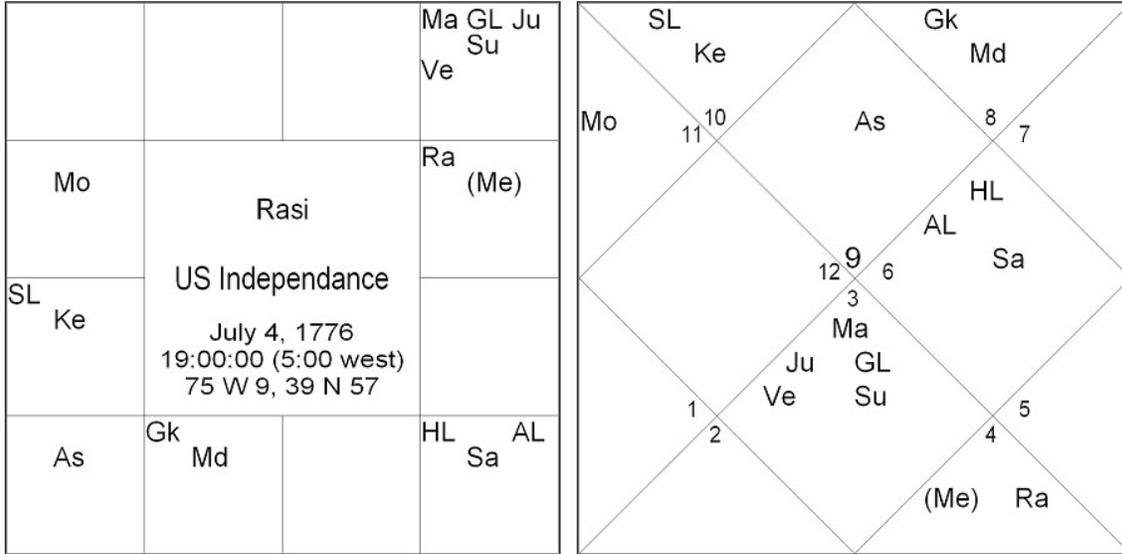
At this juncture, the seed of self-sacrifice created from the ātmakāraka (Saturn) replacement by amātyakāraka (Venus) indicating a karma yogi was activated. The planet, which shall fill the slot of the amātyakāraka, is Jupiter and we find that Jupiter is the ninth lord (father) as well as the cara pitṛkāraka (father). Her father Pandit Nehru started grooming her to replace him in politics. Initially Indira Gandhi wanted to be a housewife and did not have any aspirations for a career/profession as is evident from the position of amātyakāraka Venus in the sixth house (maraṇa kāraka place) from both ātmakāraka and lagna. She was happy to play second fiddle to her spouse and look after home. The carakāraka replacement caused a serious upheaval and the new amātyakāraka Jupiter, being retrograde and full of rays, wanted to see her successful.

With Venus becoming the new ātmakāraka, we find the dārakāraka Sun and putrakāraka Mercury relegated to the 12<sup>th</sup> house (loss) from it. The new life required certain sacrifices and her marriage was the scapegoat as separation from spouse resulted when she started her political life. Soon she became a minister and later the prime minister of India. Naturally she could not devote as much time to her children who had to go to hostels for pursuing their education. Thus we see how a carakāraka replacement can alter various relationships and bring out radical changes in life based on the new equations between the various carakāraka. A simple housewife went on to become one of the most dynamic leaders of the world, thanks to Venus exerting its right to the place of the ātmakāraka and the replacement amātyakāraka Jupiter in such great strength being involved in a fine parivartana yoga with it.

#### 4.4.2 National charts

In the charts of nations, the ātmakāraka shall play a crucial role in deciding the ruling powers and represents the king or the head of the state. The amātyakāraka is the one who exercises the maximum ruling powers and represents the ministers, officials etc who are acting on behalf of the head of the state. The bhratṛkāraka represents the thinkers, philosophers, religious heads and in general, the spiritual aspirations of the people. The mātṛkāraka indicates their happiness, housing and other comforts including hospitals, cure from diseases etc. The pitṛkāraka represents the leaders in parliament and outside or those who shall guide the activities of the state while in independence charts it an indicate the previous government/king. The jñatikāraka represents the population (kinsmen) or citizens and the dārakāraka shows relationships, trade and finance etc. Replacements occurring in the seven-carakāraka scheme bring in the influence of Rahu that threatens the social fabric and peace as doubts and other differences crop up. If the ātmakāraka is replaced, then the ruler will have to yield to another. The bhratṛkāraka replacement or affliction shows religious differences. Jñatikāraka replacement shows changes in the demographic structure of the population while its affliction threatens serious differences between communities. The dārakāraka should be well placed for harmony between neighboring states and trade and commerce. Affliction to this can cause serious financial problems.

Chart 16: United States of America



Body	Longitude	Nakṣatra	CK
Lagna	16 Sg 03' 05.82"	PSha	
Saturn	24 Vi 04' 33.94"	Chit	AK
Sun	22 Ge 40' 03.38"	Puna	AmK
Jupiter	15 Ge 13' 31.27"	Ardr	BK
Venus	12 Ge 28' 37.08"	Ardr	MK
Moon	7 Aq 32' 32.88"	Sata	PK
Mercury (R)	3 Cn 25' 37.66"	Push	GK
Mars	0 Ge 42' 13.87"	Mrig	DK
Rahu	16 Cn 51' 15.44"	Asre	

The United States of America declared its independence in the Philadelphia tea party when Saturn the planet of democracy was the ātmakāraka and seated in great strength in the throne (tenth house) in the āruḍha lagna indicating the dawn of a new civilization that would surpass the last great democracy of Rome in many ways. All the carakāraka planets are very well placed from the ātmakāraka being either in the tenth or eleventh house from it and promising a grand future where the foundations of a great nation would be laid. The only planet, which is giving a discordant note, is the Moon (Queen). Since the pitṛkāraka Moon (natural mind and temporal British) and ātmakāraka Saturn (leader of America) are in śastāstaka, the leaders of the new nation shall reject everything associated with their earlier ruler. If the British had the knife and fork in the right and the left hand side of the plate, the Americans reversed it and ate with the fork in the right hand. If the British had 220 V power supply, the Americans changed it to 110 V power. When the British had left hand driven vehicles, the Americans had right hand driven vehicles. The mental obsession with shedding every form of control or enslavement and seeking true freedom was the spirit of the people as indicated by the perfect paraspara kāraka yoga between the people (jñatikāraka Mercury) and the leaders (ātmakāraka Saturn).

Mercury the jñatikāraka (citizens) is associated with the nodes indicating a serious divide among the people. Rahu conjoins Mercury in Cancer (north) showing that the people of the north would totally reject the old ways of the British Colonial regime and would want to follow the new ways (Rahu is in Aśleṣa nakṣatra ruled by Mercury) while the people of the south (Ketu is in Capricorn - south direction) will tend to favor some of the old customs and ways of the Moon (colonial past) as Ketu is in a nakṣatra of the Moon (Sṛāvaṇa). This Rahu-Ketu or north-south divide resulted in a civil war, which divided the United States culturally but cemented it politically. The point to be learnt here is that an affliction coming to the jñatikāraka can cause serious disturbances among the people dividing them and causing internal strife/war. As a people, the 'old' Americans (1776-1920) are indicated by Mercury where learning is given pride of place, laughter is their best medicine and genetic roots really don't make a big difference (remember Mercury is the son of the Moon born in the house of Jupiter) so long as the person is intelligent and enterprising. In this manner, the carakāraka can be studied. Let us examine the demographic, political and other changes in fortune with the new 144-year chart.

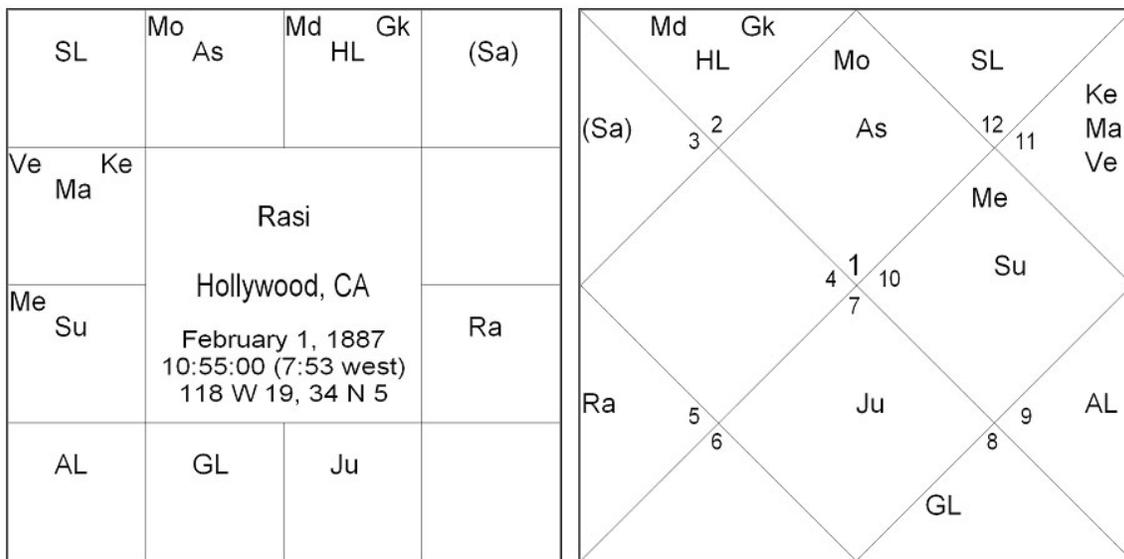


too straight to be able to do such things. The result is very simple to predict – many more wars as diplomacy fails and in each of these the American President gets some bad publicity inspite of having the best (Jupiter) intentions. The silver lining is that the Moon still remains strong in the fifth house aspected by Jupiter and these changes in the demographic structure of America shall not alter much of its life till 2064 A.D. Yet, violence on the streets, the movies and all around shall be on the rise as this is what is the desire of the people as the changes occur. The best remedy is to increase spirituality in the people. However, the bhratṛkāra Sun is placed in the 12<sup>th</sup> house from Jupiter and this is unlikely to happen to the people at large. The other way is to increase awareness of such things through astrology (Jupiter) and such subjects...and this is what we are doing. So help us God.

#### 4.4.3 Towns & Cities

Human inhabitation is indicated by the mercurial signs Gemini & Virgo as well as by Aquarius and Sagittarius. The lords of these signs are the planets that cause a small village or town to grow into a city are Mercury (trade & commerce), Saturn (industry), Rahu (foreign contact) and Jupiter (pilgrimage). The Sun symbolizes the universal soul and shows the flocking of people to a place while its individual life force/leader is its cara ātmakāra. Other planets add their attributes that make a city attractive.

Chart 18:Hollywood



Body	Longitude	Nakṣatra	CK
Lagna	15 Ar 12' 11.21"	Bhar	
Moon	25 Ar 17' 38.75"	Bhar	AK
Saturn (R)	24 Ge 57' 26.18"	Puna	AmK
Sun	20 Cp 22' 49.96"	Srav	BK
Mercury	16 Cp 48' 27.29"	Srav	MK
Jupiter	13 Li 06' 04.15"	Swat	PK
Mars	8 Aq 49' 26.98"	Sata	GK
Venus	4 Aq 49' 55.71"	Dhan	DK
Rahu	6 Le 37' 05.96"	Makh	

Who doesn't know Hollywood? And what is it that makes this city so famous? The royal Aries lagna is conjoined the ātmakāra Moon and Jupiter is in the seventh house. This gajakesari yoga gives great prosperity and the planets involved give great fame especially when they are the lords of the fourth and ninth houses promising a rājayoga as well. This rājayoga involves good fortune (9<sup>th</sup> lord) for activities associated with happiness, entertainment and enjoyment (4<sup>th</sup> house). None of the planets are in the same degree indicating that the involvement of Rahu in the carakāra scheme, which normally stunts the growth of any place, is not there. The ātmakāra Moon indicates that the leader/head of the city shall be very caring and will work towards the welfare of the inhabitants like a mother (moon) caring for its children. Jupiter the pitṛkāra indicates the other leaders of the city who will also be excellent, wealthy and good human beings. The amātyakāra Saturn in the sign Gemini (which shows a man holding a club and a female with a musical instrument) indicates the popular activities. Venus

the dārakāraka shows that the relationships are more on the physical level where the body beautiful always gets a premium over all other things. Venus also indicates the major source of income as entertainment industry, more so since it aspects the eleventh house from āruḍha lagna. The jñatikāraka Mars conjoining such a Venus in Aquarius indicates that this is the code of practice in the city life where those in the entertainment industry are expected to entertain themselves as well. Another important feature is the conjunction between the mātṛkāraka Mercury (health, home) and bhratṛkāraka Sun (spirituality) indicating that yoga, spiritual discipline, herbal medicine and new age procedures would be adopted. In this manner we can see the cause of the rise of a city and the combinations that make it popular and lead to its growth.

## 5. Kārakāmśa

### 5.1 Svāmśa

Sva refers to the self and includes -

1. The ātmakāraka, which represents the spirit soul that interacts with the paramātma (Sun). This makes us aware of the fact that the individual jīvātma (soul) is different from other souls as well as different from the paramātma (super soul). This differentiation causes ahaṅkāra and 'self-consciousness'.
2. The mana of the individual which is represented by the amātyakāraka and which interacts with the mana of the society, group or people (Moon). The āruḍha lagna (AL) is the image of the person as perceived in the present incarnation and the mana is always working to enhance this image perception.
3. The lagna lord represents the body of the individual that interacts with the various bodies, both animate and inanimate indicated by the planets and signs respectively. The sign occupied by the lagna lord is called the pāka lagna and has Jupiter as its significator. The lagna lord is the lord of the sign occupied by the lagna (ascendant) indicating that the lagna is another place, which determines the 'self' or self-consciousness as different from others.

The three of ātmakāraka, āruḍha lagna and lagna has been used by Jaimini mahārṣi to refer to the self as 'sva' when dealing with various combinations pertaining to longevity etc. Thus, svāmśa includes the navāmśa of the ātmakāraka or lagna (and in some cases also includes the āruḍha lagna).

#### 5.1.1 Kārakāmśa

The navāmśa sign occupied by the ātmakāraka is called the kārakāmśa. It is composed of two words (1) 'kāraka' which refer to the chara kāraka in general and ātmakāraka in particular and (2) 'amśa' which refers to any division/ divisional chart in general and navāmśa in particular. The kārakāmśa is the navāmśa chart drawn with the ātmakāraka in the first house.

Some contemporary (modern) astrologers consider this sign in the rāśi chart instead. In such a case, it would be better to call such a rāśi sign as the 'rāśi tulya kārakāmśa' or the 'kārakāmśaka' to differentiate it from kārakāmśa. In such a case kārakāmśaka would comprise of three words kāraka + amśa + ka indicating the ātmakāraka, its navāmśa position and finally 'ka' would bring the reference back to the bhācakra (rāśi chart).

#### 5.1.2 Lagnāmśa

The navāmśa sign occupied by the lagna is called the lagnāmśa. It is composed of two words (1) 'lagna', which refer to the ascendant, and (2) 'amśa' which refers to any division/ divisional chart in general and navāmśa in particular. The 'lagnāmśa' is the navāmśa chart drawn with the lagna in the first house.

In some works like the nadi's, the sign of the lagna in the rāśi chart, when considered in the navāmśa is also called lagnāmśa. For example, if Pisces is the lagna, then the sign Pisces in the navāmśa chart is called lagnāmśa. The second house of the rāśi chart is Aries and in the navāmśa chart is called dhanāmśa; eleventh house of the rāśi chart is Capricorn and this sign in the navāmśa is called labhāmśa; twelfth house of the rāśi chart is Aquarius and this sign in the navāmśa is called vyayāmśa etc. Thus, there are two meanings of the word 'lagnāmśa' and the first one refers to the self or svāmśa.

Lagnāmśaka is different from lagnāmśa as it has the additional word 'ka' in the end. It is the rāśi tulya lagnāmśa i.e. the sign in the rāśi chart occupied by the lagna in the navāmśa chart. This term is used in lagnāmśaka daśā<sup>18</sup>.

<sup>18</sup> Refer to Nārāyaṇa daśa, Sanjay Rath, Sagar Publications Ed.2001.

5.1.3 Illustration

Draw the svāmśa (kārakāmśa and lagnāmśa charts) of the standard nativity.

Chart 19: Lagnāmśa cakra

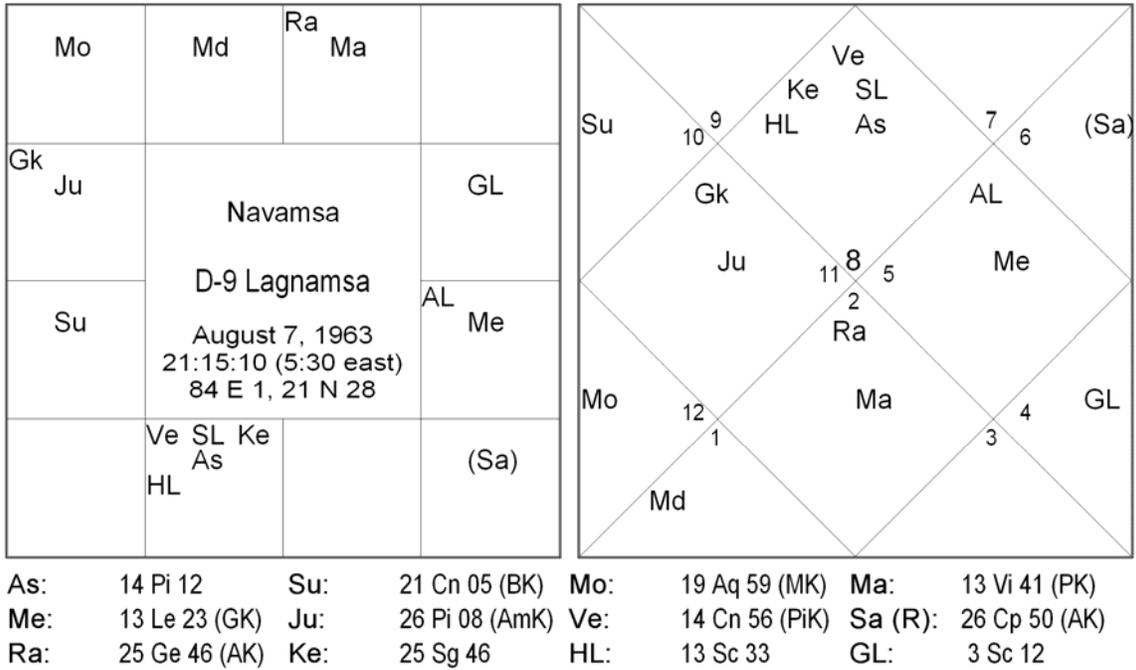
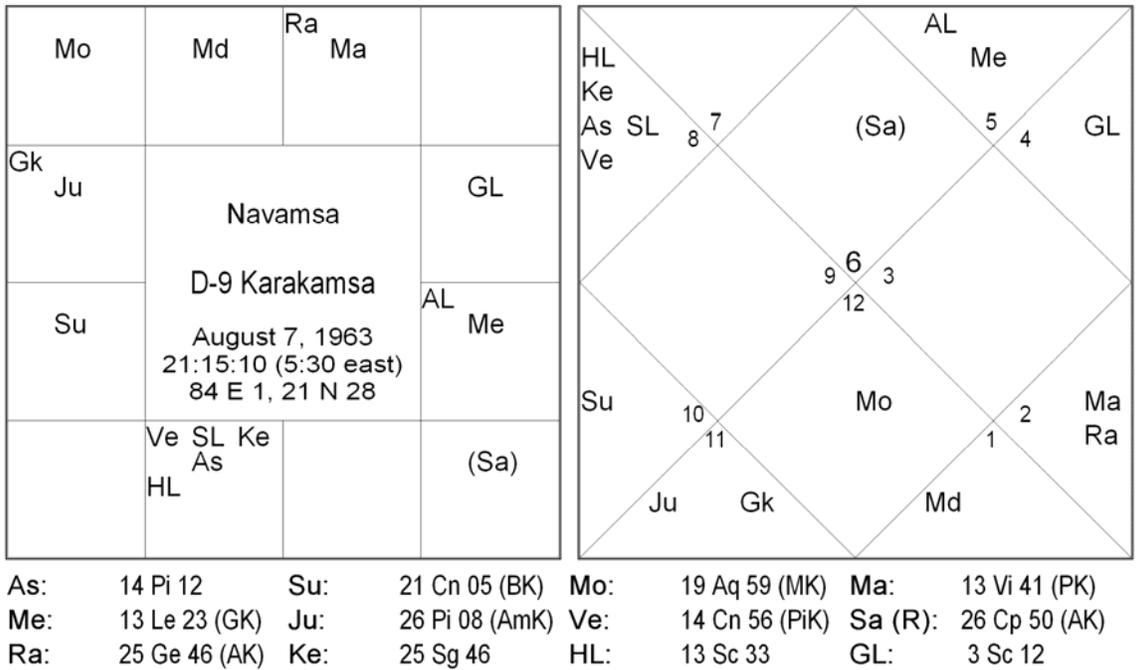


Chart 20: Kārakāmśa cakra



5. Mahārṣi Jaimini has indicated the results of various navāmśa for the placement of AK. Read this carefully and make a list for ready reference.
6. Results of AK in different houses from navāmśa lagna.  
(Count the number of signs from AK to navāmśa lagna. This number will indicate the results of the house that shall predominate. Check the strength of Karaka of such house. Do this exercise both in Rāśi and in Navāmśa chart. Rasa chart results like that of Sri Krishna and other great persons while navāmśa for all others)

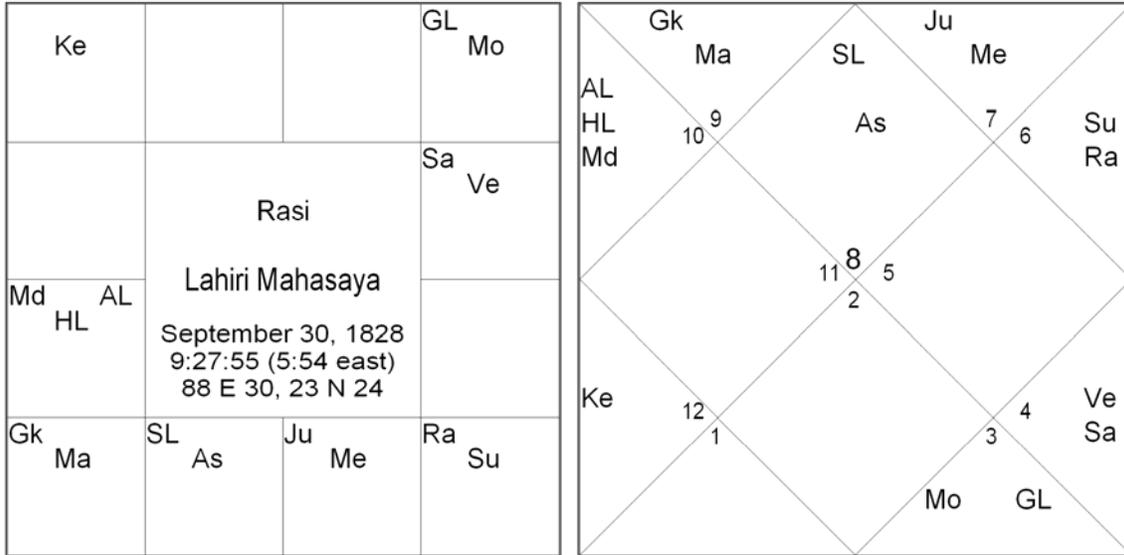
1. If AK is in Navāmsā Lagna, the native belongs to a royal family/is of noble birth and lineage. If Navāmsā Lagna Lord conjoins AK, then the native, although of humble origin, shall rise to a high rank equal to a king. If the AK aspects Navāmsā Lagna, then Royal association shall be present from birth. The natural karaka of the 1<sup>st</sup> house (Sun) should be strong to indicate the extent of Raja-yoga.
2. If AK is in 2<sup>nd</sup> house, the native shall be very spiritual and a great saint. If Saturn is strong, the renunciation shall be complete whereas if Venus is strong, the native shall perform severe austerities.
3. If AK is in the 3<sup>rd</sup> house, the native shall be rich and successful in many undertakings. He shall be a friend of many powerful people.
4. If AK is in the 4<sup>th</sup> house, the native shall be a Karma Yogi. If the Moon and Jupiter are strong, he shall have fame, whereas, if the Sun is strong rājayoga and a strong Saturn indicates a hard working person.
5. If AK is in the 5<sup>th</sup> house, the native is Dharma Parayana, that is, obeys the laws of his dharma diligently and is straightforward. If the Sun is strong, he shall have many good yogas. Blessings of his father shall always protect him.
6. If AK is in the 6<sup>th</sup> house, the native is diseased and troubled. Propitiate as per Saturn or Lord Satya Nārāyaṇa, fast on full Moon days and speak the truth.
7. If AK is in the 7<sup>th</sup> house, the native is blessed with a clean heart and many joys. If Venus is strong, marriage shall be a great blessing.
8. If AK is in the 8<sup>th</sup> house, the native has many troubles and weaknesses. He is defeated in war. Propitiate as per Saturn or Lord Satya Nārāyaṇa, fast on full Moon days and speak the truth.
9. If the AK is in the 9<sup>th</sup> house, the native is a very pious person and is wealthy and fortunate.
10. If AK is in the 10<sup>th</sup> house, the native is blessed with a clean heart and good home. He shall be a pillar for his family and mother. The Moon in strength shall be an added blessing for this native.
11. If the AK is in the 11<sup>th</sup> house, the native shall be brave, successful in war and capable of executing any task. If Mars is strong, there shall be Rājayoga.
12. If the AK is in the 12<sup>th</sup> house, the native is very rich and blessed by Lakshmi.

## 6. Assignment

### 6.1 Carakāraka disappearance

Chart 21: Lahiri Mahasaya

Q: Determine the carakāraka disappearance in this chart and its impact on the life of the native.

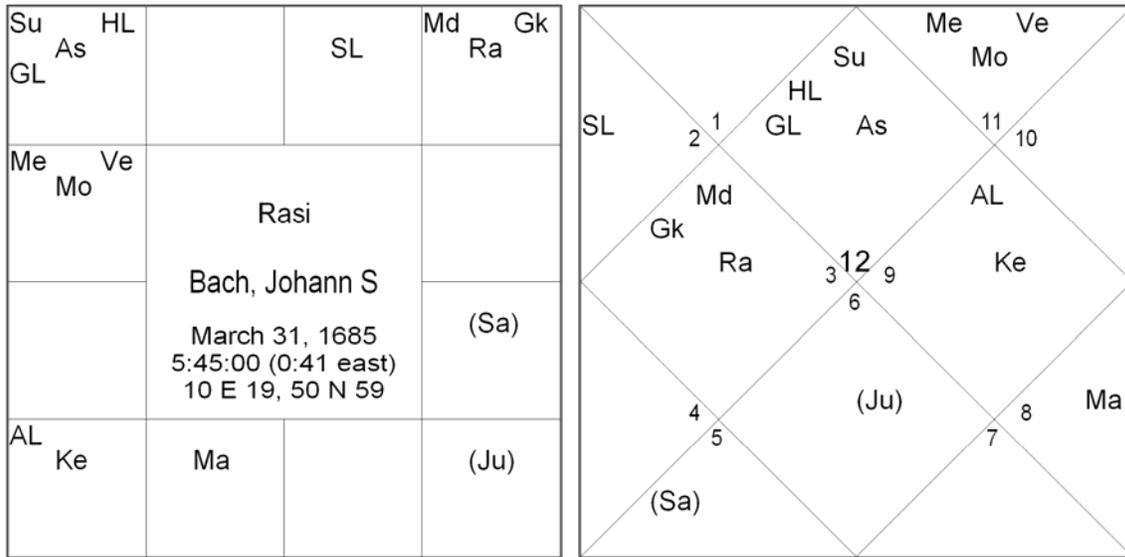


As: 3 Sc 11	Su: 15 Vi 28 (MK)	Mo: 7 Ge 20 (PK)	Ma: 29 Sg 29 (AK)
Me: 2 Li 18 (DK)	Ju: 23 Li 18 (BK)	Ve: 29 Cn 25 (AmK)	Sa: 10 Cn 56 (PiK)
Ra: 25 Vi 48 (GK)	Ke: 25 Pi 48	HL: 3 Cp 43	GL: 16 Ge 18

Planet	Longitude	Carakāraka	Same	Planet	

Chart 22: Johann Sebastian Bach

Q: Determine the carakāraka disappearance in this chart and its impact on the life of the native.



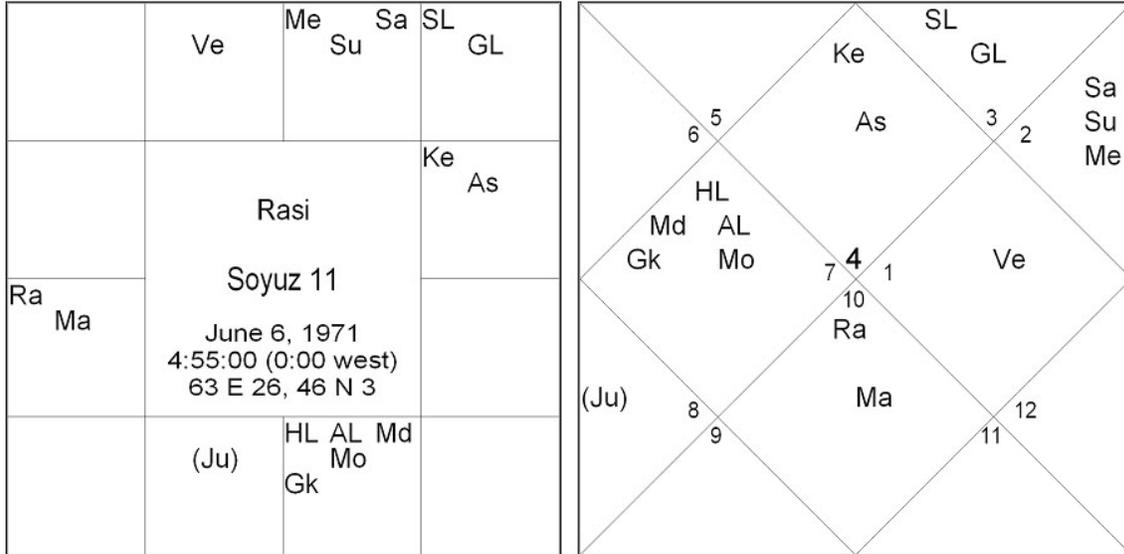
As: 23 Pi 10	Su: 21 Pi 39 (PiK)	Mo: 8 Aq 49 (DK)	Ma: 21 Sc 32 (PK)
Me: 29 Aq 40 (AK)	Ju (R): 29 Vi 02 (AmK)	Ve: 28 Aq 12 (BK)	Sa (R): 22 Le 20 (MK)
Ra: 13 Ge 14 (GK)	Ke: 13 Sg 14	HL: 23 Pi 41	GL: 26 Pi 46

Planet	Longitude	Carakāraka	Same	Planet	

Chart 23: Soyuz-11

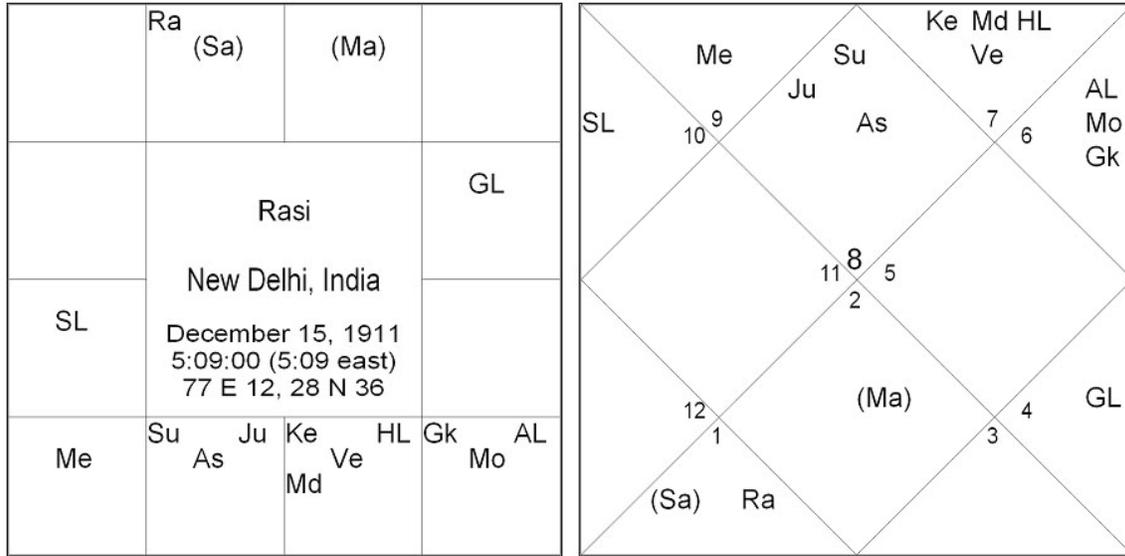
Q: This is the takeoff chart of the Soyuz-11 mission.

1. Is there going to be a disaster? Explain using the carakāraka replacement method.
2. Is the mission going to be successful?
3. What will be the cause of danger? Will the commander & crew return safely?
4. When is the danger expected? Determine transit Moon and Lagna.



Planet	Longitude	CK	Same	Planet	
Lagna	22 Cn 33' 57.29"				
Sun	21 Ta 24' 08.35"				
Moon	18 Li 27' 36.95"				
Mars	21 Cp 33' 34.30"				
Mercury	4 Ta 34' 08.51"				
Jupiter (R)	6 Sc 24' 08.15"				
Venus	29 Ar 09' 50.03"				
Saturn	5 Ta 00' 27.53"				
Rahu	24 Cp 13' 39.22"				

Chart 24: New Delhi



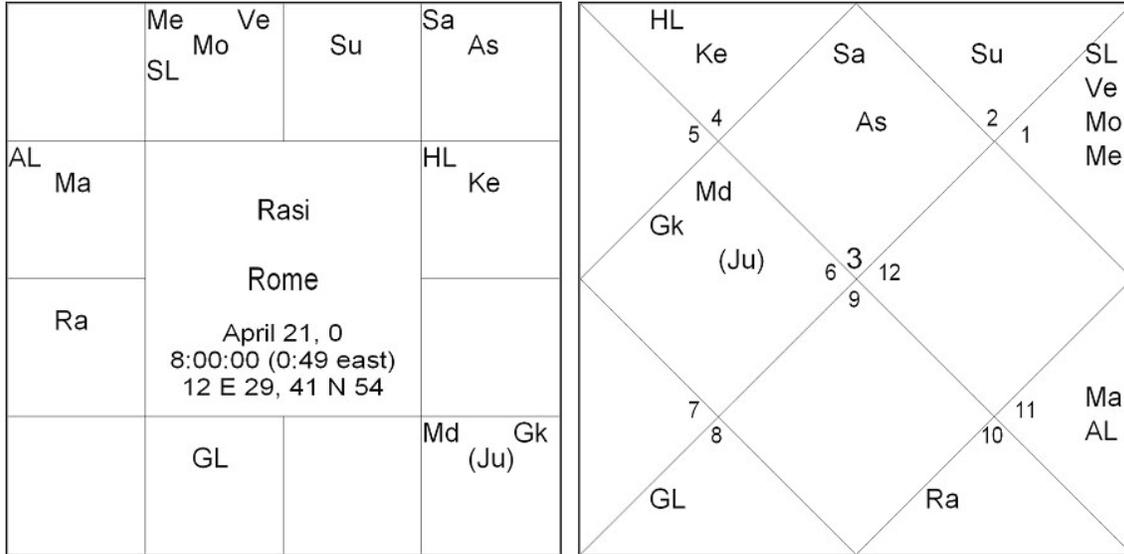
Body	Longitude	Nakṣatra	CK	Same	Planet
Lagna	12 Sc 13' 10.30"	Anu			
Sun	29 Sc 17' 40.74"	Jye			
Moon	26 Vi 31' 47.63"	Chit			
Mars (R)	3 Ta 08' 43.00"	Krit			
Mercury	17 Sg 43' 30.07"	PSha			
Jupiter	8 Sc 21' 46.55"	Anu			
Venus	13 Li 34' 48.85"	Swat			
Saturn (R)	21 Ar 35' 28.33"	Bhar			
Rahu	5 Ar 23' 03.86"	Aswi			

Q1: What planetary combinations contributed to the rise of New Delhi as the capital of the largest democracy of the world?

Q2: Describe the leaders, people and other factors influencing the life in Delhi.

Q3: Although it is the national capital, it is neither the financial capital nor the center for the fine arts. Why?

Chart 25: Rome



Body	Longitude	Nakṣatra	CK
Lagna	24 Ge 48' 44.22"	Puna	
Mercury	20 Ar 16' 38.31"	Bhar	AK
Venus	18 Ar 51' 59.65"	Bhar	AmK
Moon	11 Ar 07' 24.86"	Aswi	BK
Mars	9 Aq 41' 55.31"	Sata	MK
Saturn	5 Ge 06' 50.27"	Mrig	PK
Jupiter (R)	4 Vi 05' 53.07"	UPha	GK
Sun	2 Ta 34' 16.74"	Krit	DK
Rahu	15 Cp 57' 59.64"	Srav	

Q1: What planetary combinations contributed to the rise of Rome as one of the largest capital cities of the world?

Q2: Describe the nature of the leaders and what was it that kept democracy strong for such a long time? What factors contributed to the rise of emperors (kings) and the fall in democratic values?

## Appendix-I. Bhagavat Gīta

A few years ago when we were asked about the standard books for studying Jyotiśa, the Bhagavat Gīta, Brhat Parasara hora śastra and Mahārṣi Jaimini's upadeśa sutra were recommended as the foundation. Today we shall explore the teachings of the Gīta to understand creation, the spirit soul and the chara kāraka scheme(s).

### Creation, elements & kāraka

Bhagavat Gīta (7-2)

*jñānam te ahaṁ sa-vijñānam  
idaṁ vakṣyāmy aśeṣataḥ  
yaj jñātvā neha bhūyo nyaj  
jñātvayam avaśiṣyate.*

*Prabhupada's translation: I shall now declare unto you in full this knowledge, both phenomenal and numinous. This being known, nothing further shall remain for you to know.*

**Jyotiśa Commentary:** The entire knowledge of creation of this manifested universe, both phenomenal (physical creation) and the spirit being which was handed down by Kṛṣṇa to Arjuna as this is the transcendental knowledge forming the basis of Jyotiśa. Both jñānam (knowledge of the gross material creation and dissolution process) and vijñānam (knowledge of the superior creation and existence of the spirit being) are being described, and these are different. This is the vedānta knowing which nothing more shall remain to be known or hidden. Jyotiśa in its highest level is the vedānta where the astrologer has risen to the level of a Trikālajñāni.

Bhagavat Gīta (7-4)

*bhūmir āpo'nalo vāyuh  
khaṁ mano buddhir eva ca  
ahankāra itiyam me  
bhinnā prakṛtir aṣṭadhā.*

*Prabhupada's translation: Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight constitute My separated material energies.*

**Jyotiśa Commentary:** The five states of physical existence of all creation are symbolized by

- **Earth** called bhūmi or pṛthvi tatva, solid state: **Mercury**,
- **Water** called āpa or jala tatva, liquid state: **Venus**,
- **Fire** called anala or agni tatva, energy state: **Mars**,
- **Air** called vāyu tatva, gaseous state: **Saturn** and,
- **Ether** called khaṁ or ākāśa tatva, vacuum: **Jupiter**

At the gross level these are the pañca bhūta and at the subtle level they are known as the pañca tatva. Thus, every physical creation shall have these five elements in varying proportions that shall define its physical constitution.

The mana is the 'mind' of the universe as well as the individual and indicates the class, group or family identifying the created being or object and is represented in astrology by the **Moon**. Any created material object belongs to a class of objects created with a certain shape (definable for solids with a predominant pṛthvi tatva), having a certain constitution (based on the proportion of the constituent tatva). These define the class or family to which it belongs.

**Buddhi** refers to the intelligence or body of knowledge related to the object. This defines its purpose of creation and existence and the effects of the various laws of nature on it called its Dharma. The laws of nature that the created body must obey are seen from the ascendant called **Lagna** and this is the seat of the dharma trikona which includes the fifth & ninth houses. Lagna represents prajāpati, the creator.

**Ahankāra** refers to its independent identity and is the false ego (not Freud's ego). This is false because the identity is not permanent and it is an ego as it helps to identify the object and differentiate it from the other bodies/creatures of its class or family. This is represented by the **Sun** in astrology.

*Example 1: Arabian sea*

Let us consider the Arabian sea as an example. This has a predominance of liquid in its body as compared to other states of solids and gases. Thus the body has a predominance of **jala tatva**. The water is in constant motion

due to various currents created by the rotation of the earth. This movement is due to energy in the water showing that it possesses **agni tatva**. It is contained by a basin which is the crust of the earth and this is the dharma (**buddhi**) associated with it as one of the laws of nature that a liquid does not have any particular shape and takes the shape of the container. The water in the sea displaces a certain volume of air or vacuum and this volume indicates the presence of **ākāśa tatva** that keeps the waters together within the containing crust of the earth. There are so many similar large water bodies that separate continents and they are all known as 'sea'. This is the family or class of created bodies to which it belongs and is the **mana**. However, we are aware that this particular body that touches the west coast of India is different from the water body in the east coast of India and other parts of the world and have named it the "Arabian Sea". This particular name "Arabian" is its **ahānkāra** that helps to identify it in particular and differentiates it from other seas.

These are the **eight primary variables** that go into the creation of all bodies, both animate and inanimate. It is evident that we do not need any more variables than the lagna and seven planets from Sun to Saturn to define the physical (material creation). **These planets are the seven Chara kāraka that are used in mundane astrology and all such horoscopy of material bodies that cannot procreate.**

#### Bhagavat Gīta (7-5)

*apareyam itas tv anyāni  
prakṛtīni viddhi me parāni  
jīva-bhūtāni mahābāho  
yayedam dhāryate jagat.*

*Prabhuṇpada's translation: Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.*

Besides the material creation, living beings are also created in this universe, which are of a superior energy. These beings are different from the material beings in that they have the "jīva" or "jīvātma" which is very much like the **paramātma**, yet is different from the latter. This jīvātma causes the living beings to exercise a higher level of intelligence, some amount of 'free-will' (very much bounded - based on the upachayas) and get involved in the process of karma, sin and rebirth. The definitions of karma and sin vary from one class of living beings to another (**mana** variance) and also varies within the class (**ahānkāra**) based on the level of **buddhi** (intelligence). For example, sin is not incurred if a lion kills a cow for food, but a lot of sin is incurred if a human being kills a cow. Here the definition of sin based on dharma (natural laws governing) has been in variance due to the class of being differentiated as per the mana. Again, among human beings, the all knowing self-realised priest or brahmana incurs higher sin by killing a cow than a vaiśya whose knowledge is inferior. Here the definition of sin is more relaxed based on the level of knowledge (buddhi).

Since the primary differential between the quality of the sin is the mana, and since the Moon represents the mana, it is but natural to consider the nodes of the Moon as karmic control planets. Rahu indicates the sins on account of past karma and those done with full knowledge of consequences while Ketu, in the negative, represents the mistakes made. In the positive Rahu represents punishment and redemption while Ketu represents suffering and emancipation. As a group they are one, and represent the opposite points of bhoga & mokṣa.

The **eight-variable scheme** of the previous śloka needs to be modified to the **ten-variable scheme** that includes the lunar nodes Rahu (ascending node) and Ketu (descending node) in addition to the lagna and seven planets from the Sun to Saturn. Further, since every living being that has been created has not got mokṣa, it is evident that in any spiritual scheme that must represent the individual jīvātma and its interaction with the other ātma, room would have to be made for Rahu (but must exclude Ketu). **These seven planets from the Sun to Saturn, and Rahu are the eight Chara kāraka that are used in horoscopy (jataka) and all such charts of living bodies that can procreate.**

#### Bhagavat Gīta (7-6)

*etad-yonini bhūtāni  
sarvāṇīty upadhāraya  
aham kṛtsnasya jagataḥ  
prabhavaḥ pralayas tathā.*

*Prabhuṇpada's translation: All created beings have their source in these two natures. Of all that is material and all that is spiritual in this world, know for certain that I am both the origin and the dissolution.*

Jyotiśa Commentary: All created bodies fall into these two categories of animate (living) and inanimate (non-living). One of the methods of differentiation is in their nature of procreation (this will also form the basis of

differentiation of the two schemes of chara kāraṅka). Further, the inanimate bodies do not have a jīvātma and are not considered spirit beings or spiritual in that sense.

### Conclusion

It is evident from the Bhagavat Gīta that there are separate schemes for the living and non-living world and that these schemes differ on the number of chara kaaraka due to the concept of sin associated with a certain amount of limited free-will and the presence of the jīvātma (individual soul of the living being). The visible differentiation is their ability to procreate which is represented by the Śiva liṅga (phallic symbol of Śiva as Paṣupati or the lord of all living beings).

Om tat sat