

# VARGAS AND THE VIMSAMSA CHART

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## The Varga Scheme: Five Cycles Of Harmonics

All the divisional, or *varga* charts are categorized in 5 cycles of 12, as follows, ranging from gross, to subtle planes of consciousness attained by the native:

- 1<sup>st</sup> cycle: Vargas 1 through 12: the physical plane, and persons with whom the native joins in *physical*, three-dimensional experience. Vargas included are the D-1 through D-12.
- 2<sup>nd</sup> cycle: Vargas 13 to 24. These have to do with the *conscious* mental plane. Although 12 vargas are possible here, Parasara includes only the D-16, D-20, and D-24 charts, or possessions/luxuries, spirituality, and cultivation of knowledge respectively.
- 3<sup>rd</sup> cycle: This includes Vargas 25 through 36, although Parasara specifies only the D-27 and D30. This cycle includes the *sub-conscious* plane, and thus inherent strengths and weaknesses are included on all levels pertaining to the soul, mind, physical body, speech, intelligence, happiness, ego and sorrow. These are ruled by the Sun, Moon, Mars, Mercury, Jupiter, Venus, Rahu, and Saturn respectively.
- 4<sup>th</sup> cycle: Vargas 37 –48, with D-40 and
- 5<sup>th</sup> cycle: Vargas 49 –60, with D-60 only specified by Parasara for this harmonic. This cycle is beyond the spirit world, and goes directly into the past lives of the native himself.

## The Vimsamsa chart

The *Vimsamsa* falls in the 2<sup>nd</sup> cycle of vargas, i.e. 13 to 24. These have to do with the *conscious* mental plane. Although 12 vargas are possible here, Parasara includes only the D-16, D-20, and D-24 charts, or possessions/luxuries, spirituality, and cultivation of knowledge respectively. Now, according to these criteria, the *Vimsamsa*, or D-20, falls in the second cycle, which has to do with the conscious mental plane. This is the plane upon which the native can consider such matters as “*Aham brahmāsmi*”<sup>1</sup> or “I am Spirit”, and thus his existence as distinct from the physical body that he inhabits.

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<sup>1</sup> Vedanta sutra, 1.1.2

The initial division of 12 signs of the zodiac into four stages of human evolution (Dharma, Artha, Kama, and Moksha), indicate that the first impulse of the living being in the human form of life is to inquire about the Self beyond matter. This is what is hinted at by the above sutra from the *Vedanta*, and is indicated by the sign Aries, or the first house. The 2<sup>nd</sup> and 3<sup>rd</sup> evolutions of this impulse are seen through Leo/5<sup>th</sup> house, wherein sadhana, initiation, mantra, *purva-punya*, and scriptural studies are indicated; and Sagittarius/9<sup>th</sup> house, wherein the guru, the guru varga, higher studies, *diksa*, or initiation, and the *past life sadhana* are to be found. Due to its relevance to three stages of spiritual evolution (i.e. the dharma trikona), each Vimsamsa starts with the dharma signs, either of Aries, Leo, or Sagittarius.

### Other Considerations regarding the Vimsamsa Chart

By reduction of 12 signs from 20, the Vimsamsa is the second level (1st harmonic) expression of the *eighth house*. This primarily represents the occult, hidden forces of nature, and one's past karma that causes rebirth. Inadvertently, it is the seed for spirituality and is a house reflecting the 'darker side' of the self. The basic point here, is the realization of the *failings, errors and Dharmic weaknesses* of the self which lead him to work towards self-correction, and ultimately release from the cycles of birth and deaths. The Upachaya houses (1<sup>st</sup>, 3<sup>rd</sup>, 6<sup>th</sup>, 10<sup>th</sup>, and 11<sup>th</sup>) counted from the 8th house in the Vimsamsa chart, show the hard work a person may perform in order to grow out of his failings and weaknesses. The key point in this connection, is the acceptance of, and realization of one's weaknesses. Thus, a debilitated Ātmakāraka in the Vimsamsa chart, shows that the native quickly realizes his failings and seeks to correct them. Planets in debility, weak, afflicted and also in Upachaya houses from the 8th house in the Vimsamsa, will surely indicate great effort toward these spiritual goals.

Further, the 8<sup>th</sup> is the 12<sup>th</sup> from the 9<sup>th</sup>, a fact which is significant in consideration of the key relation between the disciple and the guru. Renunciation, giving, and charity are words describing the 12<sup>th</sup> house. Thus, the themes surrounding the principles of eight inherent in the Vimsamsa chart, underlie the disciple's willingness to give over everything, even life itself, to the guru.

Planets in trine to the Vimsamsa ascendant indicate the Deities the native will incline to worship as well as his mantra. Mantra recitation (japa) is seen in the 9<sup>th</sup> house of the D-20 chart, as is Bhakti (love and devotion). Adoration of any Deity is seen in the 5<sup>th</sup> house, while meditation is seen in the 12<sup>th</sup> house. Further to this principle, the 4<sup>th</sup> and 8<sup>th</sup> houses of the D-20 chart may be seen for meditation, yoga, tantra, and mysticism.

## Additional Notes On The Vimsamsa Chart: The “Heart” Of The Devotee, And The Six Orthodox Vedic Philosophies

There are six well-known philosophical schools associated with orthodox Vedic scripture. Much about the most natural intellectual leaning of a native toward one of these schools, can be found from the planets functioning as Karakas (significators) for each of these systems. Before venturing into a discussion of how to determine such leanings, let us give a brief explanation of each philosophical school as follows:

### Ṣaḍ-darshana, or Six Orthodox Vedic Philosophies

*Ṣaḍ* means six, and “*Darshana*” means to see (or sight), and refers to the body of knowledge that illumines the mind. The source of all light and life is the Sun, and thus the Sun God and the Sun alone is the source of all original light. The Sun is adequate enough to cause vision in the physical sense of the word, and illumination in the spiritual sense of the term. Thus, the Sun is the governor of all the Darshanas, and illuminates six different paths ultimately seeking to define or attain the same God. Although all paths do not lead to the ultimate goal of God-realization, they are at least stepping stones toward that end. The Sun does not rule a particular Darshana, as it is the source of all of them. The lunar nodes, Rahu and Ketu, attempt to eclipse the light of the Sun, and thus they do not rule a particular Darshana either. Thus, the six planets from the Moon to Saturn rule the Shad Darshanas.

The following is a brief description of each of the Shad Darshanas, or six orthodox Vedic philosophies:

***Mīmāṃsā, or Karma-Mīmāṃsā:*** The planetary Karaka is Mercury

According to Karma-Mīmāṃsā philosophy, all the experiences of life, including the conditions of the next life are as a result of one’s karmas only. If one simply works hard, then the results of such work will accrue, and thus the human being so disposed does not have to depend on a God, pray to or propitiate a God, because the results of his actions will come anyway. This, in essence, is atheism cloaked within the philosophy of karma. Typical Mīmāṃsā philosophies are as per the following assertions: *karmāṇa jāyate jantuh:* “Everyone is born in human life as a result of his past deeds. And *karmaṇaiva pralīyate:* “And such humans are going to take their next birth according to the work they are doing in this lifetime.” The *karma-mimāṃsā* philosophers do not believe that there is a liberation from this material world and entrance in the spiritual kingdom of God following *Brahma-siddhi* or perfection in Divine realization.

**Sāṅkhya:** The karaka is the Moon

Sāṅkhya philosophy goes into extensive descriptions of the difference between the individual soul, and the material body. The purpose here is to arrive at a philosophical distinction between eternal consciousness (the Atma, or soul) on the one hand, and what is temporal reality, i.e. the *Bahiranga Shakti*, or illusory energy of *Maya* on the other hand. With reference to these principles, the elemental categories and principles of the physical universe are discussed. The purpose of such analysis is to arrive at an understanding of the principles of cosmic evolution by rational analysis. Now, in the *Bhagavad-gītā*, Śrī Kṛṣṇa emphasizes that once the distinction between spirit and matter is made through *Sāṅkhya* philosophy, then the eternal position of the soul, i.e. servant of the Supreme Soul must be understood. Thus, *Sāṅkhya* in essence is the true philosophical underpinning of *Bhakti-yoga*, or devotion to the Divine. This is further emphasized in the *Bhagavad-gītā* in the following way: “*sāṅkhya-yogau pṛthag bālāḥ pravadanti na paṇḍitāḥ*”, *Bhagavad-gītā* 5.4.<sup>2</sup>

**Nyaya: (Logic)** The karaka is Mars

The *Nyaya* approach consists of logical deductive reasoning that seeks to bring the soul to mentally negate everything false or illusory, and in such awareness thus attain liberation. *Gautama Ṛṣi*, in his *Nyāya-sūtras*, proposes that one can attain liberation by negating both illusion and unhappiness: *duḥkha-janma-pravṛtti-doṣa-mithyā-jñānānām uttarottarāpāye tad-anantarābhāvād apavargaḥ*. “By successively dispelling false conceptions, bad character, entangling action, rebirth and misery—the disappearance of one of these allowing the disappearance of the next—one can achieve final liberation.” (*Nyāya-sūtra* 1.1.2). But since *Nyāya* philosophers believe that awareness is not an essential quality of the soul, they teach that a liberated soul has no consciousness. The *Nyāya* idea of liberation thus puts the soul in the condition of unconsciousness instead, a vast departure of what is taught in *Sāṅkhya* philosophy, and in *Bhagavad-gītā* also. *Vedānta* philosophy, which will be described next, also teaches *jñāno 'ta eva*, i.e. “The *jīva* soul is always a conscious knower.” -- *Vedānta-sūtra* (2.3.17)

**Vedānta:** The karaka is Jupiter

“Veda” means knowledge, and “anta” means the end, or final conclusions of knowledge. The *Vedānta-sūtra* is a condensation of all Vedic knowledge which seeks to bring the student to the highest philosophical awareness, i.e. that the Supreme Absolute Truth is *Brahman*, or Spirit first of all, and secondly that the human form of life is meant to cultivate knowledge of *Brahman*. Important *sūtras* include “*Janmādyasya yataḥ*”, meaning the Absolute Truth is that from Whom everything

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<sup>2</sup> *Bhagavad-gītā* 5.4: “Only the ignorant speak of devotional service [Bhakti-yoga] as being different from the analytical study of the material world [Sāṅkhya]. Those who are actually learned say that he who applies himself well to one of these paths, achieves the results of both”.

emanates: *Sarvam etat Brahman iti*”, everything is but a manifestation of Spirit, and “*Aham Brahmasmi*”, I, the individual, am also Spirit. This philosophical treatise explains the Absolute Truth into three categories, i.e. *Brahman* (All-pervasive Spirit), *Paramatma* (the localized position of the form of Spirit in everything), and *Bhagavan*, the ultimate form of Spirit, which is the Personality of Godhead. The complete conclusion of the *Vedānta-sūtra*, is contained in the *Śrīmad-Bhāgavatam*, a fact which is asserted in the *Garuḍa Purāṇa* as well.<sup>3</sup>

***Vaiśeṣika***: The karaka is Venus

The *Vaiśeṣika* philosophers say that the visible universe is created from an original stock of atoms (*janim asataḥ*). As Kaṇāda Ṛṣi’s *Vaiśeṣika-sūtras* (7.1.20) state, *nityam parimaṇḍalam*: “That which is of the smallest size, the atom, is eternal.” Kaṇāda and his followers also postulate eternity for other, non-atomic entities, including the souls who become embodied, and even a Supreme Soul. But in *Vaiśeṣika* cosmology the souls and the Supersoul play only token roles in the atomic production of the universe. Critics of this philosophy state that one cannot claim that, at the time of creation, atoms first combine together because they are impelled by some karmic impulse existing in the atoms themselves. This is because atoms by themselves, in their primeval state before combining into complex objects, have no ethical responsibility that might lead them to acquire pious and sinful reactions. Because this is chiefly an atheistic philosophy, the *asura-guru* Venus is the karaka.

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<sup>3</sup> *Garuḍa Purāṇa*:

artho 'yam brahma-sūtrāṇām  
bhāratārtha-vinirṇayaḥ  
gāyatrī-bhāṣya-rūpo 'sau  
vedārtha-paribṛmhitah

purāṇānām sāma-rūpaḥ  
sākṣād-bhagavatoditah  
dvādaśa-skandha-yukto 'yam  
śata-viccheda-samyutah

grantho 'ṣṭādaśa-sāhasraḥ  
śrīmad-bhāgavatābhidhah

“ The meaning of the *Vedānta-sūtra*, as well as the full purport of the *Mahābhārata* is present in *Śrīmad-Bhāgavatam*. In its pages, the commentary of the *Brahmā-gāyatrī* is also present and fully expanded with all Vedic knowledge. *Śrīmad-Bhāgavatam* is the Supreme *Purāṇa*, and it was compiled by the Supreme Personality of Godhead in His incarnation as *Vyāsadeva*. There are twelve cantos, 335 chapters and eighteen thousand verses.’

**Yoga:** The karaka is Saturn

Yoga, as a philosophical system, essentially teaches the eight-fold system of spiritual ascension namely *aṣṭāṅga-yoga*. This system, as well as the various *siddhis* or perfections that can come out of its practise, were described in Chapter 3. Because yoga involves much austerity, or *Tapasya*, as well as concentration of the mind and sublimation of sensual desire, Saturn is the karaka of this sadhana and philosophical approach.

### **Paka Lagna and the Dharma of Intelligence**

In the Vimsamsa chart, find the *Paka lagna* (i.e. the sign where the lord of the D-20 lagna is placed). Then, find the 9<sup>th</sup> house from the Paka lagna. This house shows where intelligence finds its spiritual inspiration. In other words, the dharma of anything is found in the 9<sup>th</sup> house from its significator or significator house. Since the intelligence and what appeals to one's intellectual faculties is specifically the function of the *Paka lagna*, planets in the 9<sup>th</sup> house from it show what philosophical system (as described above) may be attractive to the native and are therefore the *dharma of his intelligence*.

- For instance, if Jupiter or the Sun is positioned in the 9<sup>th</sup> from the Paka lagna in D-20, then the native will be attracted to the intellectual pursuit of Vedanta philosophy. If Saturn is placed there, *yoga* would carry the most interest; or, if the Moon were placed there, the philosophical leanings toward *Sāṅkhya* philosophy would exist, or if Mars is positioned there, *Nyaya*, or logical discernment would prevail. If no planet is positioned in the 9<sup>th</sup> therefrom, then its lord, either by itself, or in combination with other planets, would show the intellectual leaning.
- The timings of the period in life when such intellectual interests may come to the native, will be in accordance with the Drig dasa of the Paka lagna, its 9<sup>th</sup>, or of other signs in which karakas for different philosophical schools may be located.

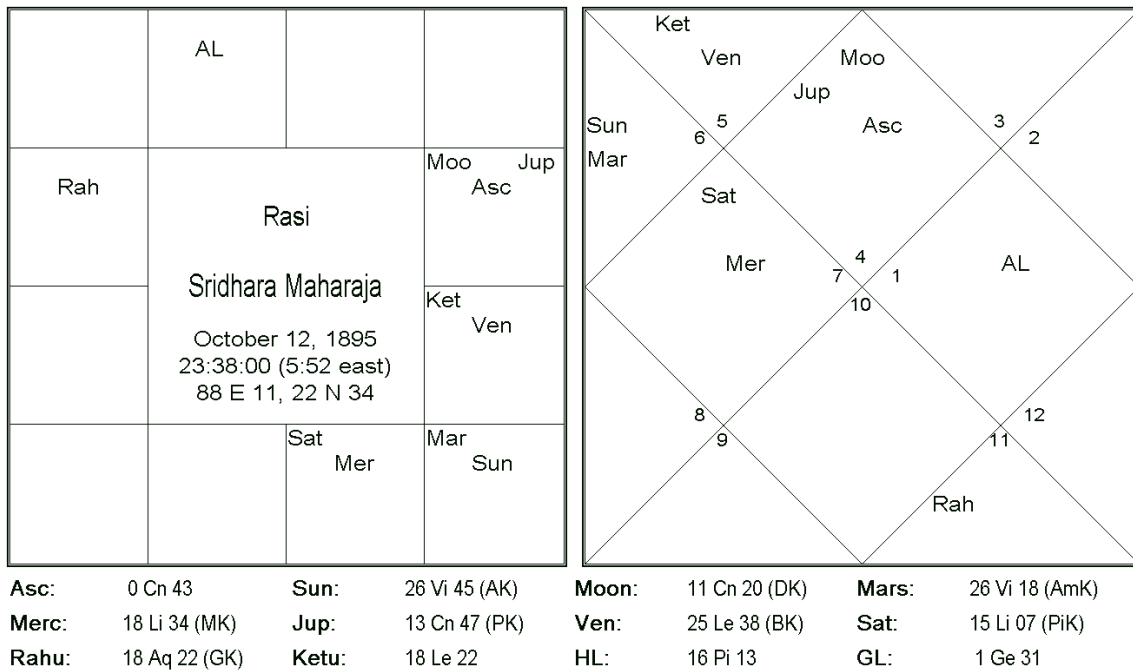
### **The Heart of the Spiritualist**

The 7<sup>th</sup> from the Atmakaraka in the D-20 chart, will show what spiritual path gives the comfort, or natural spiritual refuge for the native. In this case, the heart [the 7<sup>th</sup> is the 4<sup>th</sup> from the 4<sup>th</sup>] of the native naturally inclines to a particular practice, and this is so due to his *sadhana* being affiliated with such practice in many prior lifetimes. Thus, if a strong planet predominates in the 7<sup>th</sup> from the AK in D-20, it will show what the heart of the spiritualist is, and where his refuge lies. Karakas for different paths are as follows:

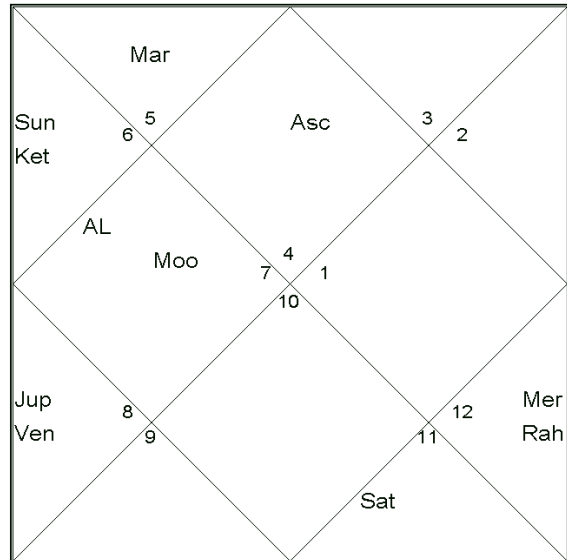
- *Karma-yoga* (renunciation of the fruits of work): Saturn and Mars.
- *Jñāna-yoga*: (Union with the Divine through *Vedanta* philosophy): Jupiter and Sun.
- *Aṣṭāṅga-yoga*: (Union with the Divine through yoga practice): Saturn
- *Bhakti-yoga*: (Devotional service in love, devotion and adoration): Venus and Moon. Mercury, being ruled by Viṣṇu, is also an important significator of the path of Bhakti.
- *Tantra and Tamasic paths (mysticism, magic, etc.)* Rahu/Ketu
- *Buddhism*: Rahu

If, for example, Venus were in the 7<sup>th</sup> from AK in D-20, then the native is naturally a *Bhakti-yogi*. If simultaneously, the Moon were in the 9<sup>th</sup> from the Paka lagna, then the philosophical path of *Sāṅkhya* stimulates his mind to think of the difference between the soul and his material existence, and that his eternal position is one of Divine service. Or, if Jupiter were in the 7<sup>th</sup> from the AK in D-20, then the native's heart lies in philosophical research into the absolute truth, i.e. *Vedanta*. If at the same time, Saturn were in the 9<sup>th</sup> from the Paka lagna, then the same native might find intellectual interest by studying the *Yoga-sutras* of Patañjali. Similar deductions regarding the intellectual stimulus, as well as the natural heart of the spiritualist, can be made by seeing the positions of specific planets, and the spiritual areas for which they are *karakas*, in the D-20 chart.

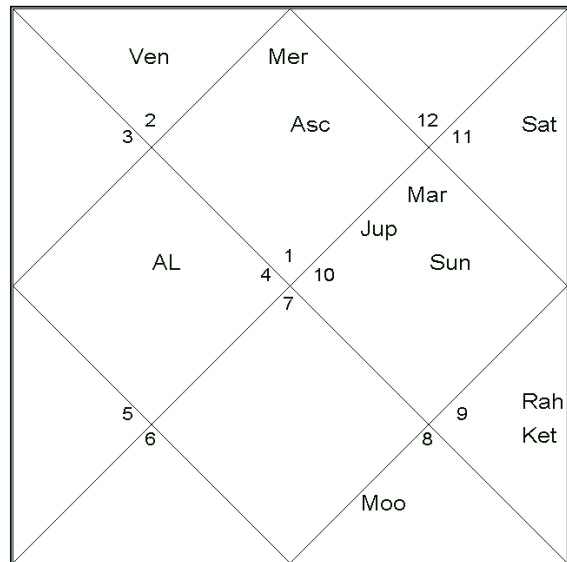
### Chart Illustrations



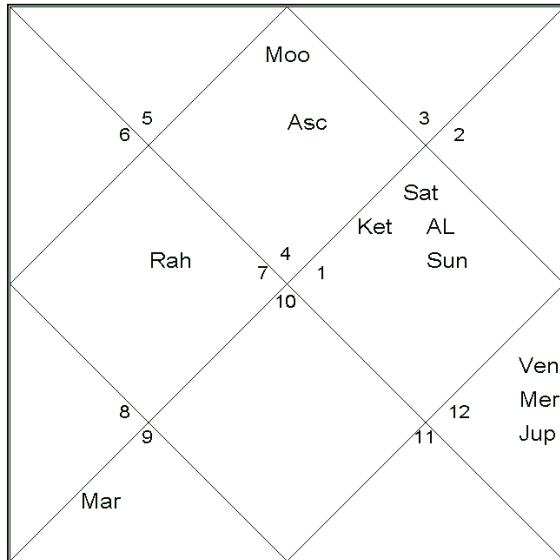
Rah Mer			
Sat	Navamsa		Asc
	Sridhara Maharaja		Mar
	October 12, 1895 23:38:00 (5:52 east) 88 E 11, 22 N 34		
	Ven Jup	AL Moo	Ket Sun



	Mer Asc	Ven	
Sat	D-20		AL
Mar Jup Sun	Sridhara Maharaja		
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Ket Rah	Moo		

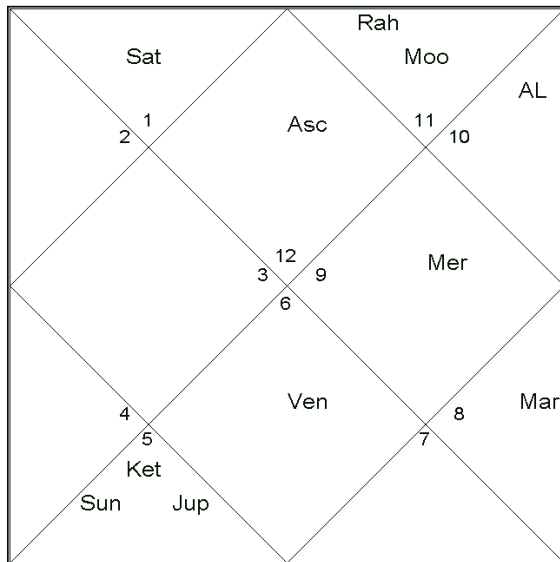


Jup Mer	Ven Sat AL Ket Sun		
	Rasi		Moo Asc
	Jayananda Das		
	April 27, 1939 13:01:00 (5:00 west) 84 W 11, 39 N 45		
Mar		Rah	



**Asc:** 27 Cn 55      **Sun:** 13 Ar 34 (PiK)      **Moon:** 26 Cn 37 (AK)      **Mars:** 26 Sg 21 (AmK)  
**Merc:** 17 Pi 07 (BK)      **Jup:** 4 Pi 10 (GK)      **Ven:** 9 Pi 34 (PK)      **Sat:** 0 Ar 01 (DK)  
**Rahu:** 15 Li 41 (MK)      **Ketu:** 15 Ar 41      **HL:** 20 Sc 08      **GL:** 15 Li 24

Asc	Sat		
Rah Moo	Navamsa		
	Jayananda Das		Jup Ket Sun
	April 27, 1939 13:01:00 (5:00 west) 84 W 11, 39 N 45		
Mer	Mar		Ven



	Sat		AL
Rah Ket Ven	D-20		Mer
Mar Sun	Jayananda Das April 27, 1939 13:01:00 (5:00 west) 84 W 11, 39 N 45		
		Jup Asc	Moo

