**AArthika panchaka**

As Astrologers, some times we feel thrilled to get hold of horoscope of a Tata, Birla or Ambani and try to decode the chart to find out how these people could raise such lot of money in a lifetime. Apart from their own prosperity, the charts also reveal how this huge wealth was used by them for constructive uses like starting industries, giving employment to lacs of people and help in putting nations economy in good shape

Similarly when we check horoscopes of people like Dawood Ibrahim, Al Capone , we see how same amount of wealth can be generated by dishonest, criminal and un ethical means

Generally you will find 2and 11 houses coupled to houses 10 and planets like jup or mercury, show up in charts of good people while Saturn , afflicted mars and rahu show up powerfully in horoscopes of gangsters and rich smugglers who also make up a big pile of wealth

When viewed philosophically about the way above people have passionately gone about amassing wealth, we find that success or failures of their efforts , depend on certain basic factors. In this article we will try to learn about these factors. Understanding these factors will help us to read the horoscopes better by studying the inter play of these factors

We talked about four types of arthas coming under the heading Purusharthas. Every human being born on this earth will strive to achieve these Purusharthas in some form or other. He is duty bound to do so not only for his own security and prosperity but also for sake of all those who are dependant on him. Whatever be the artha the self is seeking to achieve, he will have to understand five basic natures of the artha before venturing to put in his efforts.. These basic natures of arthas come under the name **Arthika panchakas**. These are

1.nature of the objective to be attained

2.nature of one ‘s own self

3.means of attaining the said artha

4.Fruits of attainment

5.Obstacles that come in the way of attaining the said artha.

To illustrate above five natures of arthas, let us consider artha, the second of 4 purusharthas. Artha generally means Money, Finances, resources, capital etc which can be used to buy, procure, get to own a particular item to satisfy some want. For simplicity let us take money to explain this point. We need to understand what is money, where is it, its form , its value, purchasing power, ways of carrying it, saving it and protecting it etc. The money can be obtained by some way, but if we don’t know its nature, we may be wasting our efforts in getting it. It may be too unwieldy, it may be dangerous to keep, difficult to transfer or exchange. Suppose we get paid in terms of diamond pieces, there may be difficulty in exchanging it for procuring goods that we want ,if we can not attach proper value to it. Secondly we may not be able to protect it because knowing the value of diamonds others may want to take it away from us. So we will put ourselves into different types of problem .

Secondly we must know about what we are, our worth, capability, skills and short comings. based on our strengths and weaknesses only we must aspire for artha. If this awareness is lacking we will put in disproportionate efforts and fail to acquire what we seek. This will lead to frustrations, heartburns, jealousy, greed with consequent and attendant difficulties and wrong actions

Thirdly we must get to know all about the ways of getting that artha. Whether it can be obtained in exchange of goods, service or some other means Some of the services required may be very much outside our capability or resources available with us. Some work can be finished fast and some may take long time .It may also happen that certain tasks may call for more than person. In that case we must be able to mobilise additional manpower and tools .Some of the means of acquiring the artha may be ethical and there may be un ethical means operating also

Fourthly we must study the fruits associated with acquired artha. They may last a very short time or long time. Satisfaction may be less or more. If the results are negative, can we make more attempts by changing the means. Does it affect one person or more?.

Lastly there may be many hurdles that may come our way. In the processes of over coming the hurdles we may waste ourselves. Knowing these hurdles beforehand will help us to plan our approach, strategies, tooling and support staff

Hence acquiring any ARTHA involves several set of actions good and bad, with respective karma impact during present life or later life.

Additional features of ARTHA

Artha also includes following wealth. Acquiring these wealths places an individual in a position of advantage in tackling PROBLEMS ARISING OUT OF KARMA

1. knowledge as wealth

2.Health as wealth.

3.contentment is also a wealth

**TATWA THRAYA CHINTANAM.**

The soul that becomes subject to karma is always under many illusions Due to these illusions he acts as though the karma will affect every body but him.so he is devastated when the effect sets in. He believes it is very unfair and does not deserve the sufferings. Our sages have identified three main illusions calling our attention.

These three are called tatwa thraya chintanam

They are

1.Body itself is the soul

2.soul is completely independent

3.There is no supreme being.

To really understand these illusions one has to know concept of jeevatma , paramatma and how soul sees itself. It can become quite complicated. This will lead to concepts of dwaita, adwaita etc. We will not venture into those areas. We will take a simpler path by assuming that there is a soul which takes different bodies at different times .This body and soul together become the life form that can act on its own devices. Actions are required to acquire different types of arthas mentioned above.

The first illusion that dominates our mindset is that the body we have is itself the soul. This compels getting involved in action. This is where the ego comes in claiming credit for action Along with credit comes suffering too. At times of action, this is totally forgotten

Second illusion is that soul is totally independent. It can take all decisions regardless of all consequences. There is no fear of consequences. immediate result is more important. We plunge into action and face the consequences. We are aghast when things go awry and look at others to be blamed.

Third illusion is about existence of God or some super supreme being who has ability to regulate our action. we refuse to believe that all our actions are dictated by His will and pleasure. He has made certain sankalpam about us and we can not beat him thinking we can achieve every thing on our own strength.

These three illusions make our karma worse.

**Concept of Upayam and upeyam**

For every artha we choose to attain, there is a upayam and upeyam..The object we wish to attain is the upeyam and the means we adopt to achieve that objective is called upayam. on account of illusions that we carry in our own mind as mentioned above, we act on our own resolve, using our own resources, effort and time. Depending on our karma we succeed and are able to enjoy the fruits of our labour and achievement of objective.. We believe we have achieved on our own. At times we fail. all our efforts are wasted and huge loss is looming in front of us. We have nobody to blame and we are consumed by our own sense of failure. This is also impact of karma

The reason of failure is that our upayam of depending on our own resources to acquire our artha was found to be inadequate. what is lacking?

We forget to associate that supreme being with our work. we did not seek his support, his blessings

We forget we are not independent. Forces of god and karma work at cross purpose. WE need god to manage our karma. So along with our own resources, efforts, devotion, sense of commitment and urgency, we need to include gods blessings also as upayam. He becomes our upayam to help us achieve what we want. This is where faith ,prayers and devotion take their place in our life.

Concept of Prapatti

The moment we acknowledge need of god’s blessings as part of our upayam to achieve a particular artha, we are well on the path of prapatti. Prapatti is a sure fire way of managing a task. what we need to do is to strengthen our faith in God, without letting down any of our commitments in terms of resources employed, efforts put in and sincerity of purpose towards the task on hand.As we strengthen our faith in him, acknowledge our need of His continuous support and inadequacy of our resources and capability, our success rate will improve. what we have to do ultimately is to carry on with our task as His task, our labour as His labour and our wishes as His command, we become his responsibility and he will deliver for us. For that we have to become worthy of His association. To become worthy, we have to adapt, cultivate new mindset and persevere with our efforts with out let up.. total faith in him is prapatti. That is ultimate surrender. Prapatti is lot more but if this limited understanding comes into us, we are making ourselves better off.

We can not manage our karma with out His support. The earlier we realise this , it is better.

The person who has taken refuge in god, and entrusted responsibility for his protection and all his actions are as per the lords dictates, in line with norms stated by Him in the scriptures and has offered all fruits of his action to the Lord , is said to have attained prapatti and such a person is called PRAPANNA OR Dasa

Pursuit of Dharma.

Dharma is the first of 4 purusharthas that we must manage in our pursuit of all purusharthas. It decides that methods we adopt ethical or not, The limits we draw for ourselves in our action.do we kill to achieve some thing or adapt some other way like cheating, thuggery, seducing etc This will lead to success or failures and other good or bad consequences as per karma.. Even thieves have a dharma of their own. whatever be the dharma there are certain principles to be understood .this will help in managing the dharma

**Ten Principles of Dharma**

**The person who is in pursuit of Dharma should bear in mind following 10 principles to govern his life.**

**These are**

**1.Fore Bearance, the ability to remain calm in all circumstances**

**2.Control of mind to avoid temptation, harsh speech and violent responses**

**3.kshama-ability to forgive**

**4.not stealing and not coveting others property**

**5 Cleanliness of body , mind and actions**

**6 wisdom to understand rightways and when to use**

**7 be truthful all the time**

**8 Adopt ahimsa and non violent ways.**

**9 respect elders, well read and social reformers.**

**10 Control of senses**

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Principles to be followed while pursuing kaama.

Kama is the third of 4 purusharthas. It does not necessarily mean any thing to do with pursuit of sensuous pleasures .it includes all desires material and non material pleasures. The passion associated with pursuit of these objectives will decide whether result wil be good or bad.We have seen in stories of Romeo Juliet or heera-panna , how pursuit of love does not always have happy ending. same applies to achievement of all desires. hence we must understand certain factors .These are

1.wisdom

2.Discrimination

3 moderation.

Wisdom is ability to decide whether a particular objective chosen by us is feasible or not. Whether it is worth our efforts, whether it suits our image, culture and our status etc.

Descrimination is the mental exercise to distinguish between good and bad, risks assessment and results being short lived or long term.

Third relates to enjoyment. Over enjoyment and more frequent experiences can lead to side effects which we may not be able to handle. we know all about problems faced by drug addicts.so moderation of some sort becomes necessary

Thus three factors mentioned above have very important religious connotations.

So when we study horoscopes, it will help to apply above principles properly to decide strength of individual to deal with purusharthas.

Thank you

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