

Kārakas in Vedic Astrology - a different perspective

1st Bhāva

“Kāraaka” is defined variously as: making, doing, acting, who or what does or produces or creates, intending to act or do, instrumental in bringing about the action denoted by a noun or verb etc. An easier definition of Kāraaka is given as “KarotIti kāraaka”, which means, one who does (something) is called the kāraaka. Anyone who has read even a bit of Vedic astrology will be acquainted with the word “Kāraaka”, as it is used to denote a planet that has to be considered for analysis of some relative, organ, or some area of work of the Jātaka, and is affixed with the name of that person or work. So we see words like Putra-Kāraaka, Dārā-Kāraaka, Dhana-Kāraaka, Āyush-Kāraaka, and so on.

I am sure the learned readers of this article on Kārakas might wonder as to why I am writing on Kārakas as much has already been written on them in the classics. They will, perhaps wonder even more, when they find that I shall be writing on various Kārakas of a single bhāva, whereas the classics do not specifically mention multiple planetary Kārakas for each bhāva, barring the 6th and the 10th bhāva. The reason is simple. I have always strived to write on matters that, though already written about in the classics obliquely, are either not elaborated upon or specifically stated in so many words at one place/chapter.

Let us first therefore look at what has been specifically stated about Kārakas in the classics before we go on to see the Kārakas for the first bhāva, in depth.

We know that Kārakas are primarily divided in four classes which are 1) Naisargika Kāraaka 2) Sthira Kāraaka, 3) Bhāva Kāraaka, and 4) Chara Kāraaka, though there is also a classification called as Yoga-Kāraaka. However, if we think about it in depth, we shall find that different planets are also given “Adhikāra” over different matters. “Adhikāra” means authority, rulership, or ability to indicate certain activity, relative, or organ etc. of a Jātaka. Therefore in that particular area the planets are also Kārakas, though this is never specifically stated in the texts. This is why I decided to focus on various Kārakas or indicators of each of the bhāvas. It is these planets that can help us point in the right direction while analyzing a bhāva, as a single bhāva is indicative of many things and even relatives of Jātaka.

We shall begin with the various Kārakas for the first bhāva, in this first of a series of articles to appear. I hope the readers find this effort of mine in clarifying less elaborated upon concepts of Vedic Astrology worthy of their attention.

Kārakas for the First Bhāva

Sage Pārāshara has said that Sun is the kāraaka for the first bhāva. Now we are aware that the first bhāva is also called the Tanu (body) or Lagna bhāva. However we must understand that the first bhāva, being the primary reference point of a chart, is the bhāva in reference to which all other bhāvas express themselves. For example, we can understand why the Jātaka might have problems with, or stay apart from siblings in general and the immediate younger sibling in particular, if a malefic occupies the third bhāva of siblings and yet other siblings might have cordial relations with each other. This also means that, not only does the 1st bhāva indicate the body of the Jātaka, it also represents his complete personality. This is why the Lagna bhāva is itself called Ātma-Kāraaka. I am sure many of the readers will be surprised to know this, but let me quote Pārāshara, just to refresh the readers’ memory:

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अथाऽहं सम्प्रवक्ष्यामि विशेषं भावकारकान्।

जनस्य जन्मलग्नं यत् तद् विन्द्यात्मकारकम् ॥ ३३।३१ ॥ सीताराम झा
athā'ham sampravakṣyāmi viśeṣaṁ bhāvakarākān |
janasya janmalagnaṁ yat tad vindyātmakarākām ||33|31|| sītārāma jhā

Meaning: Now I shall tell about the special bhāva kāraḱas. Say that the Ascendant at birth is the Ātma Kāraḱa of the one born (Jātaka).

In case of grahas, Sun is said to be the Ātmā (Soul) of all living beings and hence it is also considered to be kāraḱa of the first bhāva, which means that he is kāraḱa of this feeling of being different from others, or in different words it represents the self confidence of the Jātaka. This again is why Sun is called the Ātma-Kāraḱa that is the kāraḱa of self {as in being different from the whole (the creator of universe) whose part one is}:

सर्वात्मा च दिवानाथो मनः कुमुदबान्धवः।

sarvātmā ca divānātho manaḥ kumudabāndhavaḥ |

Meaning: Sun is the soul of all beings while Moon is the mind.

So the question is what is the difference between the three? Here we should understand that while the lord of the Lagna will be representative of the body of the Jātaka, Sun is the indicator of his self confidence and the lagna itself indicates the entire personality of the Jātaka.

So, now we have actually three different parameters that represent different qualities of the first bhāva instead of the single kāraḱa that we assume to be the kāraḱa or indicators for first bhāva. This also is the reason that when we see that a Lagna happens to be a Vargottama lagna, we will find that the Jātaka has not only a strong personality, but shall also have a strong body when there is not very powerful malefic influence on the lagna and the lagna lord. Again we shall find that if say the 6th lord (who owns the bhāva of disease) conjoins the lagna lord, as the lagna has malefic influence, the Jātaka is likely to have some major illness. We should also remember that though not directly connected with strength of body, Mars who rules the first bhāva in the natural zodiac and is said to rule the “Satwa (strength)” of the Kālapurusha also has some say in the strength of body (represented by the 1st bhāva):

सत्त्वं कुजो बुधैः प्रोक्तो बुधो वाणीप्रदायकः ॥ २।१३ ॥

satvaṁ kujo budhaiaḥ prokto budho vāṇīpradāyakaḥ ||2|13||

Meaning: The learned have said that Mars is the strength and Mercury the granter of speech.

Once we understand the fact that there are different karakas for each of the bhāvas, depending on the matter represented by it, it would be relatively easier to understand which of the many indicators of a particular bhāva, being fortified or weakened, together with similar influence

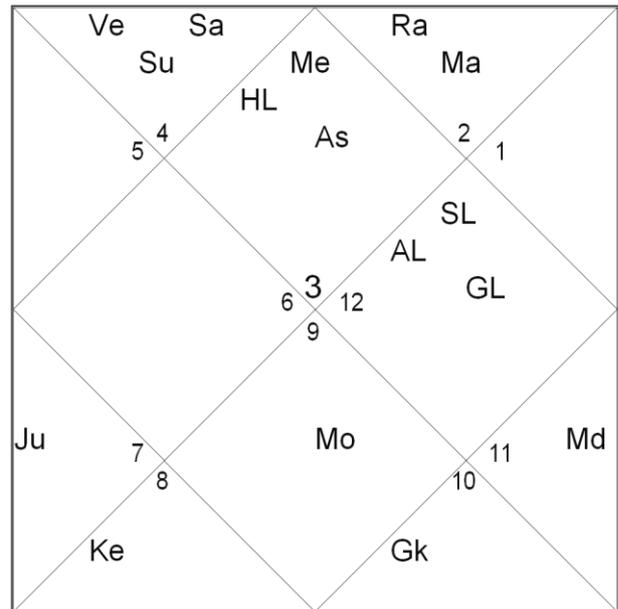
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on the bhāva itself and its lord, would indicate the final results that are likely to be realized by the Jātaka.

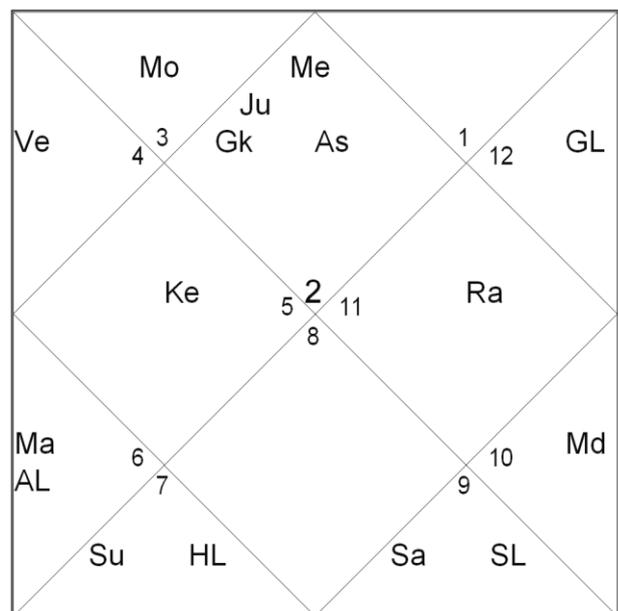
We shall take one chart we have already used while looking at placement of how different grahas manifest, in the Articles on grahas. The below is chart of Arnold Schwarzenegger, known for his strong body. We shall only take one aspect of the chart, in light of what has been stated in this article to remain focused on the concept at hand.

SL	AL		Ra	Me	HL
	GL		Ma	As	
Md	Rasi			Ve	Sa
Gk	A Schwarzenegger				
	July 30, 1947				
	4:10:00 (2:00 east)				
	15 E 27, 47 N 4				
Mo	Ke	Ju			



As: 25 Ge 59	Su: 12 Cn 58 (PK)	Mo: 9 Sg 47 (GK)	Ma: 26 Ta 59 (AK)
Me: 24 Ge 56 (AmK)	Ju: 24 Li 52 (BK)	Ve: 3 Cn 15 (DK)	Sa: 18 Cn 28 (PiK)
Ra: 5 Ta 54 (MK)	Ke: 5 Sc 54	HL: 0 Ge 54	GL: 29 Pi 08

GL		Me	Ju	Mo
		Gk	As	
Ra	D-9			Ve
Md	A Schwarzenegger			Ke
	July 30, 1947			
	4:10:00 (2:00 east)			
	15 E 27, 47 N 4			
SL	Sa	HL	Su	AL
				Ma



As: 25 Ge 59	Su: 12 Cn 58 (PK)	Mo: 9 Sg 47 (GK)	Ma: 26 Ta 59 (AK)
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We can see in the above chart that the lagna is Gemini with lagna lord itself occupying it. We know that Mercury gets directional strength in the lagna and moreover it also draws strength from Navāmsha as it occupies the Navāmsha lagna and that too in a friend's rāshi. Thus we can conclude that the person will have a strong body and personality. However we see that the lagna itself is in pāpakartari (hemmed in by malefics on both side), also notice the Mars is afflicted by Rāhu by association and Ketu by occupation of its rāshi in the Rāshi chart, so there is a possibility of some weakness in the strength of body which turned out to be correct when he fell down and broke a bone in Alps. We also see that in Navāmsha Chart, Ketu occupies Leo Navāmsha owned by Sun thus causing affliction to Sun. However the lagna being strong, it resulted not in lack of self confidence but damage to other Kāarakatwas (indications) of Sun (Bone/heart).

In the next article that will appear in time to come, we shall look at other bhāvas and their multiple karakas.