

## Kāarakas in Vedic Astrology - a different perspective

### 2<sup>nd</sup> Bhāva

The readers, having read the article on the 1<sup>st</sup> bhāva that appeared earlier in this series on articles on kāarakas for each of the 12 bhāvas would be familiar with the reason we are looking at different kāarakas of each bhāva and I shall not repeat it here. I shall here endeavor to explain which planets can act as kāarakas for the 2<sup>nd</sup> bhāva, and in what area of life of the Jātaka.

We are aware that not only Sage Pārāshara, but other worthies too have said that Jupiter (Guru) is the kāraka for the 2<sup>nd</sup> bhāva. This is in line with the fact of the 2<sup>nd</sup> bhāva being called the Dhana bhāva, as Jupiter rules over treasuries, and the banker of the Gods is called Kubera, one of whose names in Sanskrit language is “Dhanada”, meaning granter of wealth. In some texts, Jupiter is indeed referred to as “Dhanada”. I am sure that though most of the astrologers have read “Brihat Pārāshara Horā Shāstra”, and swear by it, they might not be aware that the Dhana bhāva is also kāraka for “Dāra”. Look at below line 1 of shloka 32 in chapter 33 of “Brihat Pārāshara Horā Shāstra”:

धनभावं विजानीयात् दारकारकमेव हि।

dhanabhāvaṃ vijānīyāt dārakārakameva hi।

*Meaning: Dhana (2<sup>nd</sup>) bhāva is known as Dāra-Kāraka.*

This indication of the 2<sup>nd</sup> bhāva being kāraka for Dāra or Dārā, as it is generally referred to, becomes even more confusing when we see that the first line of the next shloka talks about the 7<sup>th</sup> bhāva being the kāraka for spouse where it says:

सुते सुतं विजानीयात् पत्नीं सप्तमभावतः।

sute sutam vijānīyāt patnīm saptamabhāvataḥ।33।33/1st line।।

*Meaning: The 5<sup>th</sup> bhāva is kāraka for progeny while the 7<sup>th</sup> bhāva is the kāraka for “Patni” (wife).*

So the question that must arise in the mind of astrologer is why should both the Dhana (2<sup>nd</sup>) bhāva and the 7<sup>th</sup> bhāva be designated as kāraka for spouse by the learned Sage Pārāshara? A corollary of this question would be, is there a difference between “Dārā” and “Patni”, though the terms are generally understood to indicate wife/spouse of the Jātaka? My father had told me that when there is an apparent contradiction between the statements of sages on some subject, the learned tell that one should try to apply one’s mind and try to understand the deeper meaning behind those statements.

Here is how I would look at the apparent confusion, or contradiction in the above two aphorisms of Sage Pārāshara. The dictionary meaning of Dāra is: a wife (wives), take to wife, marry etc. while the word Patni is used in the sense of: a female possessor, mistress, a wife, even applied to cows and name of the 7th bhāva in astrology. Here we should understand the times (Kāla) when the venerated Sage Pārāshara told the science of Vedic Astrology to his disciple Maitreya, and which we know as “Brihat Pārāshara Horā Shāstra”. In those days marrying multiple wives was not uncommon, yet there was only one principal wife who used to guide the family. A person having carnal relations with females who were not wives in

## Kāarakas in Vedic Astrology - a different perspective

### 2<sup>nd</sup> Bhāva

order to enable them to beget progeny, was neither unknown nor frowned upon. Therefore the 7<sup>th</sup> bhāva is indicative of the person with whom the Jātaka might have carnal relations, while the 2<sup>nd</sup> bhāva would indicate the one who would become part of his family. In the current era of monogamy, we can safely look at the 7<sup>th</sup> bhāva for spouse of the Jātaka, yet whether the bond of marriage will last would depend on the fortification or weakness of the 2<sup>nd</sup> bhāva.

In societies/religions where polygamy is socially accepted, one should look at the principal wife from the 2<sup>nd</sup> bhāva and influences on it, whereas the wives in general, and wives other than the principal wife, should be seen from the influences on the 7<sup>th</sup> bhāva. What this also means is that in order to understand whether the marital bond and happiness in coitus, represented by the 7<sup>th</sup> bhāva, will be strong or not, not only should one look at the 7<sup>th</sup> bhāva, one should also look at the 2<sup>nd</sup> bhāva to know if the Jātaka's wife gets assimilated in the family of the Jātaka. I also draw support for my argument from “Amarkosha” (a Sanskrit thesaurus) which in its part 2 subsection 5 shloka 539 defines Dārā as:

भार्या जायाथ पुम्भूमि दाराः स्यात्तु कुटुम्बिनी ।२।५।५३९।

bhāryā jāyātha pumbhūmni dārāḥ syāttu kuṭumbinī ।2।5।539।

*Meaning: Bhāryā, Jāyā and Dārā (all meaning wife) should be understood as one who bears a son and is the one who takes care of the Kutumba (family).*

This perhaps is also one of the reasons that though Sage Pārāshara himself does not talk of Mars in the 2<sup>nd</sup> causing destruction of spouse, in the southern part of India, Mars occupying the 2<sup>nd</sup> bhāva is considered to be the indicator of possibility of harm being caused to the spouse.

I am sure that some learned might wonder why I am saying that happiness of coitus is indicated by the 7<sup>th</sup> bhāva, and therefore shall quote here, the venerable Pārāshara who says in chapter 19 shloka 1:

जायाभावफलं वक्ष्ये श्रुणु त्वं द्विजसत्तम।

जायाधिपे स्वभे स्वोच्चे स्त्रीसुखं पूर्णमादिशेत् ॥ १९।१ ॥

jāyābhāvaphalaṁ vaksye śruṇu tvam dvijasattama ।  
jāyādhipē svabhe svocce strīsukhaṁ pūrṇamādišet ॥19।1॥

*Meaning: Oh, great Brahmin I shall tell the results of the Jāyā (7<sup>th</sup>) bhāva. If the lord of the 7<sup>th</sup> bhāva is in own or exaltation rāshi tell that he shall have full happiness of woman.*

I have deliberately given literal translation of the word “स्त्रीसुखं (strīsukhaṁ)” as happiness of woman, which is generally understood to be spouse of the Jātaka in order to clarify the difference between indications of the 2<sup>nd</sup> bhāva and the 7<sup>th</sup> bhāva. It is well to understand that the word “स्त्रीसुखं (strīsukhaṁ)” in Sanskrit language has different meanings like, complete enjoyment, pleasure, delight in carnal or sensual enjoyment, sexual union with successful

## Kāraḱas in Vedic Astrology - a different perspective 2<sup>nd</sup> Bhāva

love leading to union, etcetera. I trust that the difference between kāraḱatwas of 7th bhāva & the 2<sup>nd</sup> bhāva will be clear to the readers, now.

The second bhāva also represents the speech of the Jātaka, and in the matter of speech it is Mercury which is to be seen as kāraḱa for the 2<sup>nd</sup> bhāva. Sage Pārāshara has already indicated this in the shloka 13 of chapter 2 of the “Brihat Pārāshara Horā Shāstra”, where the venerated sage has said:

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.*

It is well to remember that the 2<sup>nd</sup> bhāva is also called the “Kutumba” (family) bhāva, and in the natural zodiac it happens to be the rāshi of Venus (Taurus). Therefore Venus is also to be analyzed but in relation to the family of the Jātaka only. Here, I would like to make a distinction between the 4<sup>th</sup> and the 2<sup>nd</sup> bhāva, as we know that while the 2<sup>nd</sup> bhāva is called the bhāva of Kutumba, the 4<sup>th</sup> bhāva is said to relate to the Bāndhavas (relatives) of the Jātaka, besides his mother.

Therefore in my opinion, when we talk of the Kutumba of the Jātaka; in reference to the 2<sup>nd</sup> bhāva, it means the Jātaka, his/her spouse and their children as a collective unit. This is to be distinct from relatives indicated by the 4<sup>th</sup> bhāva which indicates one’s kindred or distant relatives, the paternal relatives etc.

We know that the 2<sup>nd</sup> bhāva also represents the right eye of the Jātaka and Sun representing the right eye is to be considered as kāraḱa for 2<sup>nd</sup> bhāva in this aspect of the life of Jātaka. We must also remember that the 2<sup>nd</sup> bhāva is also representative of the clothes of honour and ornaments and in that regard Venus is to be seen as kāraḱa in connection with the 2<sup>nd</sup> bhāva.

We shall now try to see how these kāraḱas work out in case of Arnold Schwarzenegger’s chart that we have used in the article on First bhāva, the first in the series of our articles on kāraḱas for individual bhāvas. As in the earlier case, we shall try to restrict ourselves only to effects of the different kāraḱas of the 2<sup>nd</sup> bhāva. We shall therefore desist from looking at other attributes of the planets concerned. This will also help us remain focused on concept of multiple kāraḱas of each of the bhāvas, about which we shall be writing, in course of time. We shall therefore analyze only the 2<sup>nd</sup> bhāva the kāraḱa for Dāra, Jupiter the kāraḱa for wealth, Mercury the kāraḱa for speech, and Venus the kāraḱa for ornaments, clothes of honour and Kutumba (family).

## Kāarakas in Vedic Astrology - a different perspective 2<sup>nd</sup> Bhāva

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

  

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

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 As Ju Gk	Mo
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

  

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

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 that in Arnold's chart, the 2<sup>nd</sup> bhāva is not directly harmed, barring by its occupation by two malefics, since its lord has Paksha bala (fortnightly strength) and derives strength from being placed in a square occupying the rāshi of its friend Jupiter in rāshi chart. Thus his marriage did last for long and Sun occupying the bhāva also gave him a spouse who was from a political family, with Saturn there tending to protect the marriage for almost 25 years, which is a rarity in his profession of acting in films, before they decided to separate.

## Kāarakas in Vedic Astrology - a different perspective

### 2<sup>nd</sup> Bhāva

So why did separation with his wife happen? We can see that in his chart there is blemish coming to Venus, the kāraka for Kutumba (family), on account of its rāshi, i.e. Taurus, being afflicted by Rāhu causing some illusion in matter of spouse as being fully assimilative in family and its navāmsha also being occupied by Gulika, or “Kulika” as it is called by Pārāshara, who is said to introduce poison, gradually, in the place occupied by him. This perhaps is why, after 25 years of marital life his relations with a maid in his household were discovered leading to his divorce from Maria Shriver his wife of 25 years.

We can now look at Venus as kāraka for ornaments and clothes of honour. We can observe that it is vargottama (occupying identical rāshi in both Rāshi and navāmsha charts) and is placed in the 2<sup>nd</sup> bhāva itself. I need not tell how many prizes and trophies he won as a body builder par excellence, being declared Mr. Olympia for a staggering 7 times. Here too the Gulika influence played its role as there are allegations of his use of steroid to achieve the titles.

Next we shall look at Jupiter as kāraka for wealth and we find that he occupies the rāshi of Venus and his depositor, Venus, is placed in the 2<sup>nd</sup> house of wealth. Additionally, Jupiter is aspecting his 11<sup>th</sup> bhāva thus giving him much wealth.

Now moving on to Mercury the kāraka for speech we find that though pretty powerful being placed in Lagna in own house and with directional strength, it is in papa-kartari (hemmed in between malefics flanking the house occupied by it). This resulted in his thick Austrian accent causing a handicap for him in initial times, but the inherently strong Mercury helped him overcome his handicap of speech and get him into acting career.

I would like to remind the readers, at the cost of repetition, that in order to understand the importance of kāarakas and how they should be analyzed, I have deliberately refrained from including other parameters like influences on various bhāvas, their lords and placement of one bhāva lord in another bhāva, so that we remain focused on the concepts at hand. In the next article, we shall look at the 3<sup>rd</sup> bhāva and its multiple kāarakas.