

## Seventh (Dārā) Bhāva

Seventh bhāva is variously called, Saptama (7<sup>th</sup>), Dārā (wife, take to be wife, marry), Jāyā (bringing forth of wife), Kalatra (wife, female of the species) and the Asta (“setting”, as this bhāva indicates the rāshi on the western horizon at the time of birth) bhāva etcetera.

There are many other matters indicated by the 7<sup>th</sup> bhāva. “Jātakābharanam” describes them as under:

रणाङ्गणं चापि वणिक् क्रियाश्च जायाविचारागमनप्रयाणम्।

शास्त्रप्रवीणैर्हि विचारणीयं कलत्रभावे किल सर्वमतेत्॥

raṅaṅgaṇaṃ cāpi vaṇik kriyāśca jāyāvicārāgamanaprayāṇam।  
śāstrapravīṇairhi vicāraṇīyaṃ kalatrabhāve kila sarvamate।।

Meaning: War, trading/business, spouse, to and fro travel, expertise in sciences, should indeed be analyzed from the Kalatra bhāva.

Let us see what else can be analyzed from the 7<sup>th</sup> bhāva. Being the 6<sup>th</sup> from the 2<sup>nd</sup> it could indicate the enemies of the family or hindrance in education at school level and being the 5<sup>th</sup> from the 3<sup>rd</sup> the first child and acquired knowledge or higher studies of younger sibling. 7<sup>th</sup> bhāva is 4<sup>th</sup> bhāva from the 4<sup>th</sup> and therefore indicates both the happiness and house of the Jātaka’s mother; whereas being the 3<sup>rd</sup> from the 5<sup>th</sup> it indicates both, the 2<sup>nd</sup> progeny as well as the valour of first progeny or valour of acquired knowledge of the Jātaka. The 7<sup>th</sup> bhāva is 2<sup>nd</sup> from the 6<sup>th</sup> bhāva and therefore indicative of wealth of relatives, and being 12<sup>th</sup> to the 8<sup>th</sup> bhāva of “Āyush” i.e. life, it also indicates cessation of life and therefore is known as a strong Māraka bhāva (killer bhāva). The 7<sup>th</sup> bhāva being the 11<sup>th</sup> from the 9<sup>th</sup> bhāva not only indicates the earning of the Jātaka’s father, it also is indicative of earning of Jātaka’s 3<sup>rd</sup> progeny. 7<sup>th</sup> bhāva is placed in 10<sup>th</sup> house from the 10<sup>th</sup> bhāva and thus can indicate the actual work being done by the Jātaka in his career/place of work. Again being the 9<sup>th</sup> from the 11<sup>th</sup> it is indicative of the sense of duty of the Jātaka in earning the fruits of his labour, whereas being the 8<sup>th</sup> from the 12<sup>th</sup> bhāva it can indicate the legacy of maternal aunt/uncle’s spouse or the longevity of his sleep or bed-pleasures and also perhaps the tenacity of his search for spirituality. Obviously if there are benefic influences on the 7<sup>th</sup> bhāva and its lord, and the karaka also being endowed with strength, the effects would be benefic whereas they being weak and the influence on them malefic, negative results may be obtained.

This 7<sup>th</sup> bhāva is placed exactly opposite the Lagna bhāva and is both complimentary as well as competitive to that bhāva. If we look at the attributes of this bhāva carefully, we find that this bhāva represents constant change, to some extent. War as we know does not last forever, trade or business has up and down cycles, and to and fro travel obviously is constant change of place due to travel. When one marries, one changes one’s state from a bachelor to a married person and from state of being carefree bird to one who has to shoulder responsibility of the family and so on. This again is the reason it is also considered as the bhāva of partners.

One may however wonder why the author of Jātakābharanam has attributed expertise in sciences to the 7<sup>th</sup> bhāva, when 2<sup>nd</sup>, 4<sup>th</sup> and 5<sup>th</sup> are already said to be the Vidyā bhāvas, in ascending order of learning. If one thinks carefully about what happens in everyday life around us, we find that it is not necessary that all learned are recognized as being expert in their sciences. This happens due the fact that only those who can apply the knowledge that they have acquired to variable situations that arise, and find solutions to them are called

## Seventh (Dārā) Bhāva

experts in science. Again those that find new interpretation to previously propounded theories, when faced with evidence to the contrary, are also called experts in science. This again is why the 7<sup>th</sup> bhāva is not called the bhāva of science or learning but bhāva indicating an expert in application of a science, irrespective of whether one has been academically trained for the science or has acquired the knowledge of that science, without any formal training.

An important matter that is to be remembered in case of the 7<sup>th</sup> bhāva in the area of spouse is that whereas for both male and female Jātaka, the 7<sup>th</sup> bhāva karaka is Venus, in case of female Jātaka, Jupiter gets additional kārakatwas as Patikāraka (karaka for husband). It might interest readers to know that in Nādi texts, Mars is considered as the karaka for husband and Venus for wife. In analysis of 7<sup>th</sup> bhāva, regarding longevity or otherwise of the marital bond, it is well to remember that unless there is harm to the 7<sup>th</sup> bhāva, its lord and its karaka, simultaneously, one should not jump to a conclusion that marriage would be denied or break down. One must also remember that aspect of Jupiter on the 7<sup>th</sup> bhāva tends to reduce the intensity of harm to the 7<sup>th</sup> bhāva, the possible exception being when Jupiter occupies the ascendant and Mars the 7<sup>th</sup> bhāva leading to what is called the Unmāda yoga (yoga leading to mania, madness), which can indicate long time separation or complete breakdown of a marriage.

An astrologer might be asked the direction in which the prospective spouse be born or living. It is said that the direction of the place of birth of the spouse is indicated by rāshi occupied by the 7<sup>th</sup> lord whereas the direction of the spouse's living is indicated by rashis that trine the one occupied by Venus. I must caution the readers that this should not be taken literally, but only as a possibility. The reason is that earth being round and distance between the place of residence or birth of the spouse not being known, is say the direction indicated east, once the distance from place of birth of Jātaka increases to half the circumference of earth it will lie in the west. On the other hand the spouse could have been born in the same city and hospital in a room just to the east of the Jātaka's mother's room, but on a different date and time.

One can deduce from what is already said that if malefics influence the 7<sup>th</sup> bhāva the person might not be able to have long partnerships and if there is serious harm to the 7<sup>th</sup> he might not be one who is good at business, unless it is a type of business where change is the norm, or the Jātaka might himself changes his business direction often. One can also deduce that in case of overcoming one's opponent, aspect of malefics on the 7<sup>th</sup> bhāva in transit, will indicate success to the Jātaka whereas their aspect on the lagna will indicate his defeat.

It is also not difficult to understand that one who has malefic influence on the 7<sup>th</sup> will like to travel while those with benefic influence there may be reluctant traveler. One has to understand that in case of Moon occupying or influencing the 7<sup>th</sup> bhāva, its very nature being variable the Jātaka might like travels and also would want to change the direction of his business. In case of expertise in sciences influence of benefics on the 7<sup>th</sup> coupled with its occupation by lords of 2<sup>nd</sup>, 4<sup>th</sup>, 5<sup>th</sup> or the 9<sup>th</sup> can make one expert in sciences. Whether the expertise will be in the area of his formal education or acquired knowledge will depend on the ownership of bhāva of such lord.

As has been our practice let us close this article by looking at the opinion of the learned Vaidyanātha who in his classic Jātaka Pārijāta where he says:

## Seventh (Dārā) Bhāva

यात्रापुत्रकलत्रसौख्यमखिलं सञ्चिन्तयेत्सप्तमादुक्तं पुत्रसुखासुखागमफलं सर्वं च यत्तद्वदेत्।  
yātrāputrakalatrasaukhyamakhilam sañcintayetsaptamāduktam  
putrasukhāsukhāgamaphalam sarvam ca yattadvadet।

Meaning: Travels, progeny (2<sup>nd</sup>), happiness of spouse (marriage), happiness and unhappiness of progeny and travels etcetera should all be analyzed and predicted from the 7<sup>th</sup> bhāva.