

# Basic Principles of Analysis of Bhāva

## Importance Of Bhāva In Jyotish

No analysis of bhāva is possible without understanding the inter-dependence of planets, bhāvas and rāshis. Therefore I thought it fit, to go beyond mere analysis and look at the importance accorded to bhāva in prediction and the deeper meaning behind the word “bhāva” used by the ancient sages, before proceeding to various parameters used in analysis of bhāvas.

In order to understand the importance of bhāva in Jyotish, we shall begin by looking at the basis of Jyotish. Jyotish comprises of three Skandas (pillars), namely, Siddhānta, Samhitā, and Horā (Phalita). Only an astrologer, who has mastered all the three Skandas, has the right to be called “Triskanda Jyotishi”. Triskanda Jyotishis are very rare. Amongst the three Skandas, Horā is related to predictions of events to come in the life of human beings, and is of prime importance. The prime importance accorded to Horā Skanda can be understood from the fact that an eminent astrologer like B. Suryanārāyana Rao (Grandfather of Dr. B.V. Rāman), says:

*“There are many Jyotishis (predictors) and many Siddhāntis (astronomers). A happy combination of the two in one individual is a rarity and we may count their names almost on our fingers ..... The best astronomers are, as a class, sorry predictors, while the best astrologers guess the combinations of planets almost instinctively, at the time of birth of a person, without even pretence of making the elementary calculations.”*

There are many methods given by the sages to assess a chart and give predictions. In addition to the basics of planets, rāshis and bhāvas, other methods such as Chara Kārakas, Ārudha, Shodasha varga (16 divisional charts), Ashtakavarga, Argalas, Sudarshan Chakra, various Dashās, and so on exist as the tools for an Astrologer. We are told that all these tools are necessary to be able to predict the future with any degree of accuracy. Most of these tools are based on detailed calculations. How, then, do these astrologers, eulogized above, predict so accurately?

It is necessary to understand that these astrologers are well versed in the assessment of the strengths of bhāva and bhāvesha without necessarily going into complex calculation of graha and bhāva bala (strength of a house). Some are such experts that they can observe the Graha Chāyā (planetary shadow, during operation of its Dashās), which falls on the Jātaka when he approaches them. This, coupled with knowledge of transit of planets at that time, provides them with enough data to predict with great degree of accuracy.

Such is the importance of bhāva in the Horā Skanda of this divine science that Vaidyanātha says, in his Jātaka Pārijāta Ch.11 Shloka 1(Purvārdha):

“ होरालङ्कार मुख्यप्रभवशुभफलादीनि सर्वाणि पुंसां ।

horālaṅkāra mukhyaprabhavaśubhaphalādīni sarvāṇi puṁsām ।

तत्तद्भावोद् भवानि द्युचरबलवशाद्यानि तानि प्रवच्मि ।

tattadbhāvod bhavāni dyucarabalavaśadyāni tāni pravacmi ।”

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*Hora is the main ornament (amongst the three skandas) which influences the good (and bad) results obtained by human beings. I shall now tell of the strength obtained by bhavas on account of position of grahas.*

Here the learned Vaidyanātha is giving clear indications of the most important factors for one to excel at prediction when, after stating that Horā is the ornament of Jyotish, he includes bhāva and relative strengths of planets as the factors he is talking about in the same shloka.

### **Bhāva versus Bhavana**

Some readers might wonder about the need to look at the meaning of bhāva before trying to analyze it. It is true; most of the astrologers use the term bhāva interchangeably with rāshi (sign) or bhavana (house) with reference to Vedic astrology. I am of the opinion that though generally these could be so used, one should understand the finer difference between the meaning of bhāva and bhavana. The ancient texts were in Sanskrit, a language known for the accuracy of grammar and brevity of expression coupled with umpteen numbers of synonyms to express complex concepts. This is the reason that our ancient sages used words very carefully and we must understand the correct import of these words, if we are to succeed in their application. I find support of this contention of mine in B. Suryanārāyana Rāo's (Grandfather of Dr. B.V. Rāman) commentary on Sarvārtha Chintāmani Stanza 1 Chapter 1 where he says:

*“The learned Aryans never made any mistakes about their selection of appropriate words and the sin of fastening ideas which they never intended or meant rests upon the modern scholars who are rich in misinterpretation.”*

We will, therefore, examine what the learned had to say about bhāva and bhavana, to understand the correct import of the word bhāva. Let us see what is meant by bhavana as this will help us distinguish it from bhāva.

Kalyānaverman in his Sārāvali says:

“ ऋक्षं भवन नामानि राशिः क्षेत्रं भमेव वा ।

ṛkṣam Bhavana nāmāni raśiḥ kṣetraṁ bhameva vā ।

उक्तानिपूर्वमुनिभिस्तुल्यार्थं प्रतिपत्तये ॥३॥८॥

uktānipūrvamunibhistulyārtha pratipattaye ॥3॥8॥”

Here the learned Kalyānaverman opines that “Riksha”, “Bhavana”, “Rāshi”, “Kshetra”, and “Bha” have been told to be synonymous by ancient sages.

Pārāshara distinguishes between bhāva and bhavana when he says:

“ उदयादिषु भावेषु खेटस्य भवनेषु वा ।

udayādiṣu bhāveṣu khetasya Bhāvaneṣu vā ।

वर्गविंशोपकं वीक्ष्य ज्ञेयं तेषां शुभाऽशुभम् ॥७॥९॥

vargavimśopakam vīkṣya jñeyam teṣāṁ śubhā'śubham ॥7॥9॥”

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Thus sage Pārāshara indicates that after assessing 20 point strength of planets based on the ascending degree (Ascendant), other bhāvas and bhavana (rāshi) occupied by them, good or bad results may be declared.

Vaidyanātha in Jātaka Pārijāta says at 11.1(Uttarārdha):

“ ये ये भावाः सितज्ञामरगुरुपतिभिः संयुतावीक्षिता वा

ye ye bhāvāḥ sitagyāmaragurupatibhiḥ saṁyutāvīkṣitā vā

नान्यैर्दृष्टा न युक्ता यदि शुभफलदा मूर्तिभावादिकेषु ॥११ ॥

nānyairdruṣṭā na yuktā yadi śubhaphaladā mūrtibhāvādikeṣu ||11|1||”

Here the revered Vaidyanātha tells about how to find bhāva bala in a chart. He tells us that a bhāva which is aspected or conjoined by its rāshi lord, Guru (Jupiter), Budha (Mercury), or Shukra (Venus) and not conjunct or aspected by other planets gives shubha phala (auspicious results). He gives a further hint when he says that the planets give results based on their strengths (balavashād). By implication it also means that a strong bhāva gives strength to its lord and weak planets take it away. Here it might not be out of place to mention that other āchāryas do not think that aspect of Shukra (Venus) strengthens a bhāva (I agree with this).

The importance of bhavana, too, is no less. Importance of bhavana can be assessed, from the fact that Kalyānaverman says:

“भवनाधिपैः समस्तं जातकविहितं विचिन्तयेन्मतिमान् ।

Bhāvanādhipaiḥ samastam jātakavihitam vicintayenmatimān ।

एभिर्विना न शक्यं पदमपि गन्तु महाशास्त्रे ॥३ ॥१२ ॥

ebhirvinā na śakyaṁ padamapi gantu mahāśāstre ||3|12||”

Kalyānaverman thus states, categorically, that it is not possible to take even a step without considering lord of the bhavana and advises an intelligent astrologer to interpret on the basis of (strength of) lord of the bhavana. The strength referred is regarding both, the rāshi placement of planets like uccha (exaltation) Svarāshi (own rāshi) etc. and their placement in bhavas like trines, squares, being with directional strength etc.

Let us, now, find out the difference between the meaning of bhavana, or rāshi, and bhāva. The former refers to specific signs such as Aries, Taurus and so on, whereas the later refers to the specific places in a horoscope which have certain results assigned to them. Thus we have Meshā (Aries) to Meena (Pisces) rāshis and Tanu (ascendant) to Vyaya (12<sup>th</sup>) bhāvas simultaneously present in a horoscope, though the rāshis may not occur in the same order of Meshā to Meena, unlike the bhāvas who have fixed places, with reference to Lagna. Having understood the above, let us now proceed to understand how to carry out analysis of bhāva. I am not giving definitions and attributes of bhāvas and rāshis here. They would appear in articles that will appear on the site in due course of time.

The basic principle which needs to be understood in the analysis of bhāva is that bhāva and bhāvesha strengthen each other. Bhāvas derive strength from aspects received, strength of

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their lord (bhāvesha), their kārakas, similar strengths of their sign depositors, and their own as well as the sign depositor's navāmsheśha. Just for the sake of clarity let me state here that navāmsheśha means the lord of navāmsheśha occupied by a graha (planet). Grahas (planets) acquire strength by being in their exaltation rāshi, own rāshi, friend's rāshi, shubha (auspicious) bhāvas, strength of their sign depositor and strength of navāmsheśha of their sign depositor as well as when the bhāva owned by them is strong. One should also take into consideration the Shadvarga (strength as above in 6 divisional charts) strength, and directional strength, of a planet for finer assessment. Again it is necessary to remember that strengths of bhāvesha and kāraka of a bhāva are able to overrule indications of the planets themselves, placed in a bhāva.

Now the most important thing to remember in analysis of bhāva is to give more importance to the functional beneficence or malfeasance that a planet gets by reason of owning benefic bhāva or malefic bhāva before going on to predict solely on the basis of natural malfeasance or beneficence. This is very important in interpretation of Vimshottari dashā results.

Sushlokshataka says:

“ग्रहाः खलाः खला नात्र सौम्याः सौम्या कदाचन ॥१३॥

grahāḥ khalāḥ khalā nātra saumyāḥ saumyā kadācana ॥13॥

तत् तत् स्थानानुसारेण भवन्तीह खलाः शुभा ।

tat tat sthānānusāreṇa Bhāvantiha khalāḥ śubhā ।

शुभाः खलास्तथा बोध्यास्तन्निरणयमथो शृणु ॥४॥

śubhāḥ khalāstathā bodhyāstannirṇayamatho śrṇu ॥4॥”

Meaning, here (in Dashā interpretation) neither the natural benefic nor the natural malefics are benefic or malefic, listen how to decide when they become (functional) benefics or malefics.

Sushlokshataka then goes on to say:

“केन्द्राधिपतयः पापा भवन्त्यत्र शुभा यतः ।

kendraadhipatayaḥ pāpā Bhāvanyatra śubhā yataḥ ।

शुभाः पापास्तथा बोध्याः प्रबलाश्चोत्तरोत्तराः ॥५॥

śubhāḥ pāpāstathā bodhyāḥ prabalāścottarottarāḥ ॥5॥”

This means that the lords of kendras when malefics are functional benefics if placed in bhavas other than the kendras owned by them and if they are natural benefics they behave like malefics in ascending order (of Chandra, Budha, Guru and Shukra). There are many other shlokas that indicate when bhava lords can give benefic results even when they are natural malefics and when they can give malefic results, though natural benefics, during their respective dashās.

Let us, therefore, understand the functional beneficence/malfeasance of bhāva lords, in brief.

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- Lords of Trikona are functional benefics if they are not simultaneously lords of Trishadāya or of 8<sup>th</sup> house.
- Lords of Kendra are strong functional benefics if they also own Trikona, even if malefic, and become Yoga Kāraka.
- Benefics, if Lords of Kendra are not able to give their benefic effects, if they do not, simultaneously occupy their own Kendra house.
- Malefics, if Lords of Kendra are not able to harm, if they do not, simultaneously occupy their own Kendra house.
- Lords of the 2<sup>nd</sup> and the 12<sup>th</sup> bhāva give results of the other bhāva owned by them. This means that if the other bhāva owned is a Trikona the results are generally benefic while if they own Dusthānas (malefic bhāvas) the results are malefic.
- Trishadāyādhipati (Lords of 3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup> bhāva) are treated as functional malefics.
- Trikesha (Lords of 6<sup>th</sup>, 8<sup>th</sup> and 12<sup>th</sup> bhāva) are strong functional malefics.
- Lords of 2<sup>nd</sup> and 7<sup>th</sup> house are termed as Mārakesh (capable of inflicting death or harm) and the other functional malefics can also act as Mārakesh to a lesser degree.

So far we are talking about various bhāvas with respect to Ascendant (Lagna). However whenever bhāva analysis is to be done all that applies to bhāva from Lagna is to be applied to bhāva from Moon (Chandra) also. The reason being no assessment of planetary strength is possible without assessing strength of the Moon, it is said:

चान्द्रं वीर्यं वीर्यं बीजं ग्रहाणां ॥

cāndram vīryam vīryaṁ bijam grahāṇām ॥

Meaning that strength of Chandra is the seed of strength of all planets.

The next important principle is that of “Bhāvat BhāvaH”, meaning when one considers a particular bhāva from Lagna, bhāva similarly ahead of the bhāva under consideration is also to be analyzed to understand the results generated by the bhāva. This is amplified in Prashna-Mārga as:

इष्टभावस्थितौ लग्नात् भाच्च ॥

iṣṭabhāvasthitau lagnāta bhācca ॥

Bhāva under consideration is to be assessed both from Lagna (ascendant) and similar bhāva from itself.

An example is that if one wants to analyze the strength of say “Putra Bhāva” (bhāva for progeny), which is 5<sup>th</sup> from Lagna, then one must also analyze the strength of 9<sup>th</sup> bhāva, which is 5<sup>th</sup> from the 5<sup>th</sup> bhāva to understand about matters governed by 5<sup>th</sup> bhāva.

Another important corollary, of the above principle, is based upon the importance accorded to kāraka of a bhāva. When one looks at and analyses a bhāva, it is also necessary to analyze

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similar bhāva from the bhāva-kāraka to come to a more accurate analysis of the bhāva under consideration. For example assessment of 9<sup>th</sup> bhāva is to be made not only from 5<sup>th</sup> bhāva (being 9<sup>th</sup> from 9<sup>th</sup> bhāva) but also 9<sup>th</sup> from Surya, the kāraka for 9<sup>th</sup> bhāva.

Now we would take into consideration some exceptions related to planets which need to be understood while analyzing a bhāva, especially the 8<sup>th</sup> bhāva. It would be good to remember that many learned astrologers believe that kāraka graha (planet) in kāraka sthāna (bhāva that the kāraka represents) generally thought to be harmful to the kāraka bhāva, by its presence there. Stronger the planet is greater the harm to the bhāva. The example quoted is Putra kāraka Guru (Jupiter) in 5<sup>th</sup> house in exaltation where he is likely to make the Jātaka childless. They give an aphorism “कारकात् भाव नाशो” meaning bhava gets harm from karaka, in support of this contention. However this does not always hold true therefore, at the same time one has to apply one’s common sense and understand that Shani (Saturn) in 8<sup>th</sup> house will strengthen the house and not damage it as he is bali (strong) there. The harm to the 5<sup>th</sup> house that is quoted as example is, perhaps, caused by Guru by its presence is more on account of his ability to harm the bhava occupied and obviously when he is strong in the 5<sup>th</sup> bhava, he tends to deny progeny.

Similarly lordship of 8<sup>th</sup> house gives functional malfeasance to Ashtamesha, but not if he is also Lord of Ascendant and placed in 8<sup>th</sup> house. The luminaries, Surya (Sun) and Chandra (Moon), are free from Ashtamesha dosha. Here let me clarify that the reference to being free from Ashtamesha dosha does not mean that they are no longer capable of inflicting death in their dashā. It only means they are free from blemish caused by Ashtamesha on account of its occupancy of a bhāva.

We should also remember that amongst planets getting Kendrādhīpati dosha, Shukra (Venus) is the most malefic, Guru (Jupiter), Budha (Mercury) and Moon also give malefic results but in descending order of strength. Again specific nature of planets has to be remembered, especially in case of Guru (Jupiter) and Shani (Saturn), who have a long-term effect on one’s life, by virtue of occupying each Rāshi for a period of one year or more. Guru (Jupiter) and Shani (Saturn) are the most misinterpreted planets in vedic astrology, and never more in any other than bhāva analysis. Guru (Jupiter) being classified a natural benefic and Shani (Saturn) as a natural malefic, their presence in a bhāva confuses even experienced astrologers. It is better if one remembers:

“ जीवः स्वस्थानहन्ता वदति मुनिवरा दृष्टिरस्य प्रशस्ता ।

jīvaḥ svasthānahantā vadati munivarā dr̥ṣṭirasya praśastā ।

सौरि स्वस्थानपालः परमभयकरि दृष्टिरस्य प्रनष्टा ॥

sauri svasthānapālaḥ paramabhayakari dr̥ṣṭirasya pranaṣṭā ।।

केन्द्रात्परकरो जीवः केन्द्रत्परतरः शनिः ।

kendrātparakaro jīvaḥ kendratparatarah śaniḥ ।

स्थानहानिकरो जीवः स्थानवृद्धिकर शनि ॥

sthānahānikaro jīvaḥ sthānavṛddhikara śani ।। “

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This means that Guru (Jupiter) harms own house (house in which he is posited) but his aspect is benefic. Similarly Shani (Saturn) protects his own house but his aspect is malefic. It goes on to say that when in Kendra, in a rāshi other than their own, similar results obtain.

In case of Kendrādhipati dosha attracted by benefics and good results delivered by malefics opposite results obtain, when they occupy own rāshis in Kendras. This follows the principle enunciated by “Mantreshwara” when he says in Phaladeepika:

पापोऽपि स्वगृहं गतः शुभकरः ।

pāpo'pi svagr̥ham gataḥ śubhakarahaḥ ।

*Even malefics give benefic results when they occupy their own house.*

So when placed in Kendra owned by them, they would become shubha and attract dosha and some of the indications of that bhāva would suffer, though others would fructify. An example would be a horoscope having Mars in Scorpio in 10<sup>th</sup> house. The Jataka would be very successful as indicated by Mars in 10<sup>th</sup> but at the same time he is not likely to have much Pitru sukha (happiness on account of father). Dosha of benefics is removed by occupying own Rāshi.

Now, having understood the foregoing, one has to balance all these factors to come to a basic assessment of a bhāva. However no assessment of strength of a bhāva would be complete without taking into consideration strength of the navāmsha lord of a bhava lord; and occupation of bhāvas, in navāmsha, by the rashi of a bhāva of Rāshi chart. Generally astrologers do not give much attention to Navāmsha chart and get perturbed when apparently well placed planets do not deliver their results. Answer to the puzzle lies in Navāmsha. Remember that it is said:

इन्दुः सर्वत्र बीजाभो लग्नं च कुसुमप्रभम् ।

फलेन सदृशोऽशश्च भावः स्वादूरसः स्मृतः ॥

*Moon is the seed, Lagna is the flower, Navamsha is like the Fruit and Bhāva is the nectar of a horoscope.*

So far we have seen how to assess strength of a bhāva and seen that the planet owning a bhāva and his depositor have to be strong in order for the concerned bhāva to deliver maximum good effects of that bhāva. Let us see these principles applied to some Yogas. A classic case of basic principles is Pushkala Yoga.

Pushkala yoga is said to arise when:

अधिमित्रगृहे केन्द्रे जन्माधिपतिर्विलग्नपतियुक्तः ।

adhimitragr̥he kendre janmādhīpatirvilagnapatīyuktaḥ ।

पश्यति बलपरिपूर्णो लग्नं स्यात्पुष्कलो योगः ॥५७॥

paśyati balaparīpūrṇo lagnaṁ syātpuṣkalo yogaḥ ॥57॥

*Pushkala yoga arises when the Rāshi Lord of the Rāshi in which Chandra (his depositor) is placed, conjuncts the lord of the Ascendant and being in a Kendra (quadrant) in the Rāshi of his Adhimitra (friend by reason of natural as well as by position from Lagna) with bala*

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(strength indicating strength derived from Vargas or Divisional charts) aspects the Ascendant.

The results of “Pushkala” yoga are that, the Jātaka in such case becomes owner of land or ruler of land and if born in Raja-Kula (family of a King), becomes a Raja (King). This yoga is important from the point of view of understanding importance of four factors for interpretation of any horoscope. These are:

- Ascendant Lord and bhāva lord conjunction,
- Strengthening of bhāvesha by its occupation of rāshi of adhimitra,
- Importance of Chandra Lagna,
- Occupation of good bhāva by the bhāvesha
- And aspect of a powerful Chandra and Ascendant lord strengthening Lagna.

Look at the results obtained by strength of lord of the 4<sup>th</sup> in natural zodiac, Chandra (Moon), resulting in acquisition of lands. By being in a kendra he becomes paraspara kāraka of Lord of the 4<sup>th</sup> and is able to get the results of 4<sup>th</sup> house in full. The reason behind looking at bhāva from kāraka would also be amply clear from this. When assessing the strength of planets their being placed in the rāshi of their exaltation, own house, house of “adhimitra” (bosom friend, on the basis of Panchadhā or fivefold friendship), and being vargottama, is to be given due importance.

There is a lot of misunderstanding about the strength of a planet that is in vargottama (placed in same rāshi, both in natal chart and navāmsha chart).

“Prashna-Mārga” clarifies as under:

भावेष्विष्टेषु वर्गोत्तमनिजरिपुभेष्वस्थितो यो ग्रहोसौ

bhāveṣvīṣṭeṣu vargottamanijaripubheṣvāsthitho yo grahosau

पुर्णं मध्यं तथाल्पं दिशति शुभफलं स्वोदितं पृच्छकानाम् ।

purnam madhyam tathālpam diśati śubhaphalam svoditam pṛcchakānām ।

भावेष्विष्टेतेरेष्वप्य शुभमपि तथा पुष्टमध्याल्परूपं

bhāveṣvīṣṭetaresvapya śubhamapi tathā puṣṭamadyālpārūpaṁ

वैरिस्वीयांशवर्गोत्तमगत उदितं द्रव्यनाशाम्याद्यम् ॥३८॥

vairisvīyāṁśavargottamagata uditam dravyanāśāmyādyam ॥38॥

A favourable planet is capable of conferring benefic results fully, moderately or feebly according to whether it is occupies vargottama, own or friendly or inimical Navamsha. Reverse is the result of an unfavourable planet.

Similarly it is necessary to remember that Budha (Mercury) is likely to cause some harm in 4<sup>th</sup>, Guru (Jupiter) in 5<sup>th</sup> and Venus in 7<sup>th</sup> bhāva, but Shani (Saturn) gives good results in 8<sup>th</sup> bhāva. If we understand these principles well, the effects, ie what results a graha is capable of giving, by occupying a particular bhāva would be easier to understand.

Not only the strength of the bhāva, bhāvesh (lord of the bhāva) and lord of depositor of bhāvesh in natal chart, but also in navāmsha chart, should be assessed to understand the results that will ensue. The principle behind this is that bhāvesh, when strong strengthens the

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bhāva and if bhāva is strong then the planet occupying it also gets strength. A classic example of this principle can be seen in “Kalpadruma” yoga. Sage “Pārāshara” says that Kalpadruma yoga occurs (BPHS Adhyaaya 38) when:

“लघ्नेशतद्गतर्क्षेशतदंशपाः ।

lagneśatadgatarkṣeśatadamśapāḥ ।

केन्द्रे कोणे स्वतुङ्गे वा योगः कल्पद्रुमो मतः ॥३८॥३३॥

kendre koṇe svatuṅge vā yogaḥ kalpadrumo mataḥ ॥38|33॥”

When lagna lord its dispositor and dispositor’s dispositor as well as the navāmsha lord of the dispositor’s dispositor are in exaltation, own sign, quadrants or trines, Kalpadruma yoga is caused.

Results of Kalpadruma yoga are:

“सर्वैश्वर्ययुक्तो भूपो धर्मात्मा बलसंयुत ।

sarvaiśvaryayukto bhūpo dharmātmā balasaṁyuta ।

युद्धप्रियो दयालुश्च पारिजाते नरो भवेत् ॥३८॥३४॥

yuddhapriyo dayāluśca pārijāte naro bhavet ॥38.34॥”

The Jātaka becomes a pious king with strength and all riches. He likes to undertake wars, is kind and is like a Pārijāta (celestial tree) amongst human beings (granter of wishes to those seek his favour is the nearest I can translate this).

This yoga is also illustrative of how to analyze a bhāva. Here the results obtained are on account of extremely strong lagna bhāva. The strength of navāmshesha is passed on to its own bhāva, which is the navāmsha occupied by lagna depositor’s depositor, giving him strength. This depositor passes on its own strength to its bhāva which strengthens the lagna lord depositor. Lagna lord depositor passes on the strength to its bhāva, thus strengthening the lagna lord, who in turn strengthens his own bhāva which is the lagna. Thus extremely strong results attributed to the Kalpadruma yoga, occur.

Last factor to be understood in analysis of bhāva is how the placement of one bhāva lord in another bhāva is likely to act. It is said:

यस्मिन् भावे स्थितः खेटस्तमाश्रित्य स्वकं फलम् ॥१६॥

yasmin bhāve sthitaḥ khetastamāśritya svakaṁ phalam ॥16॥

The planets give results based on (taking shelter of) the bhāva where they are placed.

For example if lord of the 6<sup>th</sup> house is placed in 5<sup>th</sup> house, Jataka would either have enmity with his son or some trouble in stomach. The reason is that 6<sup>th</sup> house represents enmity as well as disease, and 5<sup>th</sup> house represents progeny as well as stomach. Other indications of 5<sup>th</sup> could also suffer damages from other indications of 6<sup>th</sup> house. Similarly if lord of the 10<sup>th</sup> is in lagna the Jātaka is likely to become famous by his own efforts. Why famous? Because 10<sup>th</sup> house also represents fame (Kirti) and lagna the Jātaka, himself.

Before I conclude, I would like to emphasize that one should take into consideration the nature of planets themselves, and use their own sense of proportion (viveka), before arriving

## Basic Principles of Analysis of Bhāva

at the final analysis of bhāvas. It is also good to remember that the results of a bhāva are realised when the dashās of yogakāraka, and planets capable of influencing the bhāva are operative. It is necessary, at this point to understand the planets that can influence the bhāva. These are the bhāvesh, grahas (planets) aspecting the bhāva, grahas occupying the bhāva and the kāraka of that bhāva. Simultaneously transit planets connected with the bhāva and capable of influencing the bhāva have to be in trines or conjunct with the bhāva under consideration or the 7<sup>th</sup> house from the bhāva.

It should also be understood as to which, precisely, of the many indications of a bhāva is going to be affected in a chart. This could be understood by finding out whether bhāva lord has “Sambandha” (relation-connection) with the bhāva. If this is so then the internal qualities of a bhāva would be affected and if not then external indications will come to pass. For example if 5<sup>th</sup> lord is related to 5<sup>th</sup> house, then the Jataka’s knowledge (Pratibha) is the indication to be considered primarily. If not, his progeny would be the primary indication of the bhāva.

I have tried to give an insight about how a bhāva is to be analysed and touched upon the basic principles involved, and much remains to be elaborated upon. This would be done when other articles will be published on our site, in future.