

## Fifth (Putra) Bhāva

The fifth bhāva is called the Putra bhāva (bhāva for progeny). It is also called the Buddhi (intellect) bhāva or the mantra bhāva. As indicated in the article on the fourth bhāva some authorities also call it the Vidyā bhāva. “Jātakābharana” says:

बुद्धिप्रबन्धात्मजतन्त्रविद्याविनेयगर्भस्थितिनीतिसंस्थः।

सुताभिधाने भवने नराणां होरागमज्ञैः परिचिन्तनीयम्॥

buddhiprabandhātmaajantravidyāvineyagarbhasthitinītisaṁsthaḥ।  
sutābhidhāne bhavane narāṇāṁ horāgamajñaiḥ paricintanīyam॥

Meaning: Intellect, Thesis, Progeny, Tantra, Education, Student, health of the foetus, Morals and acquisition of knowledge (or traditional sciences) should be understood from the bhāva called the Suta bhāva (5<sup>th</sup> bhāva).

This bhāva being a trine bhāva is a functionally benefic bhāva and its lord gives good results, if it does not own any other, functionally, malefic bhāva. Being the bhāva for intellect it should not be difficult to understand that any malefic influence on this bhāva is likely to make the Jātaka think emotionally as against logically. The reader could be confused about this bhāva too being called the Vidyā bhāva, especially after he has understood the difference between the Vidyā indicated by the 2<sup>nd</sup> and the 4<sup>th</sup> bhāva. The natural question would be what more formal studies are now left to be pursued for this bhāva to indicate Vidyā again. It is not very difficult to understand if we look around and find some people who get the minimum qualification needed to be called well educated and stop there whereas some go for higher studies, for academic interest or better prospects. In today’s world we could equate the education indicated by this bhāva as post college graduation education generally referred to as Masters level of education, of course again after applying our logic and sense of proportion based on the country where the Jātaka is born or spent most of his formative life.

Now we shall try to find what else can be analyzed from the 5<sup>th</sup> bhāva by applying the Bhāvāt Bhāvam principle. The 5<sup>th</sup> bhāva is the 4<sup>th</sup> bhāva from the 2<sup>nd</sup> and we can analyze the house and property of the family of the Jātaka from the 5<sup>th</sup> bhāva. Being 3<sup>rd</sup> from the 3<sup>rd</sup> bhāva it represents the 2<sup>nd</sup> younger brother/sister, being 2<sup>nd</sup> to the 4<sup>th</sup> it indicates the face, wealth or speech of mother. The 5<sup>th</sup> bhāva being 12<sup>th</sup> to the 6<sup>th</sup> bhāva indicate losses to enemy and recuperation from disease. Being 11<sup>th</sup> from the 7<sup>th</sup> it can indicate the income of spouse, business or partner and being the 10<sup>th</sup> from the 8<sup>th</sup> it can indicate the profession of the ancestors of the Jātaka. The 5<sup>th</sup> bhāva is 9<sup>th</sup> from the 9<sup>th</sup> bhāva and thus not only is capable of giving results of the 9<sup>th</sup> bhāva and thus considered the secondary 9<sup>th</sup> bhāva, it also indicates the grandfather of the Jātaka. The discriminatory student can perhaps now understand why it is noticed that the jātaka’s progeny, many a times, has some shades of the personality of his grandfather. The 5<sup>th</sup> bhāva being the 8<sup>th</sup> bhāva from the 10<sup>th</sup> bhāva can be analyzed for the duration or cessation of the job of the Jātaka especially based on influence of transit planets on it. 5<sup>th</sup> bhāva being the 7<sup>th</sup> from the 11<sup>th</sup> bhāva indicates spouse of elder sibling and being 6<sup>th</sup> bhāva from the 12<sup>th</sup> bhāva it is indicative of the disease of paternal grandmother or her maternal uncle and relatives in general. It can also indicate the reasons for loss of sleep or strife with spouse as the 12<sup>th</sup> house is also called the Shayana sthāna (the house of sleep and bed-pleasures).

When the lord of the 5<sup>th</sup> bhāva and lord of the ascendant conjoin in the ascendant then this is said to give rise to Mahārāj yoga. The reason is easy to understand as the 5<sup>th</sup> bhāva is a trine

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and ascendant is a square bhāva and placed in the ascendant this will give the Jātaka both the self confidence as ascendant gains strength and that will be on account of the acquired knowledge of the Jātaka as 5<sup>th</sup> lord occupies the ascendant and this expresses itself through the entire personality of the Jātaka. This yoga also occurs when the 5<sup>th</sup> lord and the ascendant are in mutual exchange or are in own rashi, navāmsha, exaltation etc. Again it is said that if the 5<sup>th</sup> bhāva lord aspects the lagna, the Jātaka is intelligent, the reason being self evident. It is also well to remember that the 5<sup>th</sup> bhāva represents the stomach of the Kālpurusha (time personified) and hence malefics influence on it could also indicate disease connected with the stomach.

We can also observe that when the 5<sup>th</sup> bhāva, the 5<sup>th</sup> lord, Mercury the planet of quick grasp and discrimination and Moon the karaka for mind are all afflicted the Jātaka could have mental problems including epileptic fits. It is said that the 7<sup>th</sup> lord going to the 5<sup>th</sup> is capable of denying progeny, though I would also look at the 5<sup>th</sup> lord and Jupiter the karaka for progeny also to be afflicted before declaring that result. 5<sup>th</sup> bhāva being 12<sup>th</sup> to the 6<sup>th</sup> that is the job for service, its coming under malefic influence in transit many a times makes the Jātaka dissatisfied with his job resulting him either giving it up or being in tension at job place. One should also understand that if the 5<sup>th</sup> bhāva is under malefic influence, in the natal chart, the Jātaka could take important decisions of his life, more on the basis of emotions than logic. Again it is well to remember that Saturn and Moon getting connected with the 5<sup>th</sup> bhāva can lead to a Jātaka going into depression or negative spiral of thoughts, when under mental stress. Obviously if benefics influence the 5<sup>th</sup> bhāva the Jātaka will tend to take logical decisions, instead of emotional decisions, when under pressure.

Some learned are of the opinion that the influence on the 5<sup>th</sup> bhāva is indicative of the deity that the Jātaka is likely to worship, or be influenced by. We have already seen that the 5<sup>th</sup> bhāva is the bhāva for mantra. Now it is well to remember that though mantra means sacred chants, the reference is also to what is called as “MantraNā”, in Sanskrit language, meaning advice. Thus those with benefic aspects on the 5<sup>th</sup> are usually good advisers. 5<sup>th</sup> bhāva being the bhāva for progeny the sex of planets influencing it are also indicative of the sex of the progeny (1<sup>st</sup>) that a Jātaka is likely to have. It is well to remember that Moon aspecting the 5<sup>th</sup> bhāva will give at least one progeny to the Jātaka, in line with the aphorism “ChandraiNeka PutraH”. One can also surmise that should the 5<sup>th</sup> lord occupy the 12<sup>th</sup> bhāva the Jātaka could get higher education in distant lands, his progeny stay in distant lands or his acquired knowledge shall make him succeed in distant lands. Similarly the 5<sup>th</sup> lord in the 8<sup>th</sup> can give interest in occult sciences or research to the Jātaka or he may not have happiness from his progeny. We know that the 5<sup>th</sup> bhāva is a functionally benefic bhāva, yet it is well to remember that it is a Māraka bhāva for the jātaka’s mother who could attain death during operation of its dashā, especially if the second rashi that the lord of the 5<sup>th</sup> bhāva owns is placed in a functionally malefic bhāva.

It has been our practice to come to the close of our articles on bhāva with the opinion of the learned Vaidyanātha the author of “Jātaka Pārijāta”, therefore let us see what he says about the 5<sup>th</sup> bhāva in the 1<sup>st</sup> line of first shloka of chapter 13 of that great astrological text, below:

पुत्राद्देवमहीपुत्रपितृधीपुण्यानि सञ्चयेत् ॥ १३।१ ॥

putrāddevamahīpaputrapitṛdhīpuṇyāni sañcayet ॥13॥1॥

Meaning: Progeny, deity, son of the king, intellect and Punya (results of good deeds in past lives), should be seen from the 5<sup>th</sup> bhāva.