

First (Tanu) Bhāva

We have seen in earlier articles how various planets can manifest in charts. In that analysis we have used interpretation of bhāvas to understand why certain events happened and at certain times, by interpreting the bhāva position of the planets. We have also used this information in our article on diseases.

In this next series of articles we shall try to understand what the 12 bhāvas represent. We shall also try to understand the way planets owning certain bhāvas may give their results on account of occupation of certain other bhāvas, where appropriate.

Let us first understand what is meant by the word “Bhāva”. Here we must know that Sanskrit has multiple meanings for the word Bhāva, depending on the context in which the word is used. We shall look at meanings that are relevant to us here. These multiple meanings of the word will also help make it clear to the reader the reasoning behind the manner in which I look at the 1st bhāva which is called the lagna bhāva.

Bhāva:

1. becoming, being, existing, occurring, appearance.
2. turning or transition into.
3. continuance (opp. to cessation), continuity of the thread of existence through successive births.
4. the state of being a child, childhood.
5. true condition or state, truth, reality.
6. manner of being, nature, temperament, character.
7. manner of acting, conduct, behavior.
8. any state of mind or body, way of thinking or feeling, sentiment, opinion, disposition, intention.
9. an astrological house or a lunar mansion.

Having understood the different meanings of the word “Bhāva”, we shall now begin with the first bhāva of the horoscope. The first bhāva indicates the rāshi arising on the eastern horizon at the time and place of birth of the Jātaka. This bhāva is called “Udita (literally rising) Lagna” or “Lagna” in Sanskrit and “Ascendant” in English language. I shall try to explain how I look at the first bhāva, in depth, so as to make the logic behind what shall be stated later in this article, and subsequent articles, on bhāvas.

Being indicative of the rāshi rising at the time of birth of the Jātaka, this first bhāva also called the lagna, to my mind, indicates the energy field present at the time of birth of the Jātaka that influences his brain. This in turn influences his entire personality as modified by planetary influence on the first bhāva and rāshi occupied by that Bhāva.

Kalyān Verman in his astrological classic “Sārāvali” states:

ऋक्षं भवन्नामानि राशिः क्षेत्रं भमेव वा।

ṛkṣam bhavanānāmāni rāṣiḥ kṣetram bhameva vā।

उक्तानि पूर्वमुनिभिस्तुल्यार्थं प्रतिपत्तये ॥ ३।८॥

uktāni pūrvamunibhistulyārtha pratipattaye||3|8||

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Meaning: Riksha, Rāshi, Bhavana, Kshetra and Bha are used as synonyms by the ancient sages.

This also will make it clear to the readers as to why in certain cases one also tends to look at the rāshis from the point of view of their bhāva ownership in natural zodiac, where the lagna is assumed to be Aries. Looking at the chart in this fashion is the reason that Venus in the 12th bhāva is understood to cause a raj yoga irrespective of the rāshi occupied by it in the chart. This is so because the 12th bhāva is also assumed to give the same results as Pisces which happens to be the 12th bhāva in the natural zodiac. Having explained that the terms “Riksha”, “Rāshi”, “Bhavana”, “Kshetra” and “Bha” are sometimes used interchangeably by the learned, Kalyān Verman goes on to tell the importance of the Bhavana in the following manner.

भवनाधिपैः समस्तं जातकविहितं विचिन्तयेन्मतिमान्।

bhavanādhīpaiḥ samastam jātakavihitam vicintayenmatimān।

एभिर्विना न शक्यं पदमपि गन्तु महाशास्त्रे ॥३॥१२॥

ebhirvinā na śakyaṃ padamapi gantu mahāśāstre।।3।12।

Meaning: The learned think of (effects of) all the lords of bhāvas (and their placements) when they give results of what is destined for the Jātaka. Without the bhāva lords (and bhāva analysis) it is not possible to move even one foot (step) ahead in this great science (astrology).

The first bhāva is referred to by different names indicative of the area of life, organ and state of mind of a Jātaka, because it represents the entire personality of the Jātaka in an all inclusive manner. It is referred to as lagna because it is indicative of the sign rising on the eastern horizon at the moment of birth of the Jātaka. It is called the “Tanu” bhāva as it is representative of the entire body of the Jātaka. It is called the “Shakti” bhāva as it indicates strength of mind, and the body of the Jātaka. Since it represents the body structure and colour of the Jātaka, it is also called “Murti” (statue) bhāva. Being the first bhāva it is sometimes called the “Ādya Bhāva” meaning the first bhāva. It is called “Vilagna, as it indicates the time past which led to the moment of birth of a Jātaka, and it is also called “Horā” indicating the time of birth of a Jātaka.

Amongst the body parts of the Jātaka the lagna represents the head of the Jātaka. Some learned divide the body of the Jātaka, on the basis of the dreshkāna rising at the time of birth, thus:

<u>Bhāva</u>	<u>1st Dreshkāna</u>	<u>2nd Dreshkāna</u>	<u>3rd Dreshkāna</u>
1 st bhāva/lagna	Risen portion of lagna is left side of head and the yet to rise portion is the right side of the head	Risen portion of lagna is left side of throat and the yet to rise portion is the right side of the throat, where it joins trunk	Risen portion of lagna is left side of *Basti and the yet to rise portion is the right side of the *Basti

*Basti is defined as the upper half part of a straight line drawn from navel to root of sexual organ.

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It is in the lagna bhāva that “Jupiter”, the planet of knowledge, and “Mercury”, the planet of intellect, gain directional strength. We have to understand that though the lagna does represent the body and entire personality of the Jātaka, as that body will act on the basis of his mind whose karaka is Moon, the rāshi occupied by Moon is also given much importance in astrology. Thus a chart is erected with the Moon rāshi as lagna which is also called Chandra lagna Kundali and the rāshi itself is referred to as Chandra lagna. This rāshi, its placement in the natal chart, and influences on it and by implication on Moon, give an indication of the health of a Jātaka and his mother at the time of birth and till about 8 years from birth. This is so, as Moon rules the first 8 years of a Jātaka’s life and is karaka for mother, in addition to being karaka for mind.

We have already understood that the lagna represents the whole personality of a Jātaka, including his body, self confidence, and nature/thought process. Therefore all the 12 bhāvas relate to various limbs of a Jātaka and their state shall depend upon the harm to or strength of those bhāvas. Similarly, the nature/thinking of the Jātaka, or the way the Jātaka feels, about different areas/persons represented by the relevant bhāvas will also depend on the influences on the relevant bhāvas.

We must also understand when dealing with bhāvas that as a bhāva represents many factors that include both animate and inanimate beings, the lord of the bhāva is primarily concerned with the body of the person represented by a bhāva while the bhāva itself shall be representative of both animate and inanimate beings. It should also be remembered that the bhāvas and their lords called “Bhāvesha”, influence each-other. Therefore strength of a bhāva shall strengthen the bhāva lord and vice-a-versa also holds true. One more aspect to be understood is the bhāvāt bhāva principle which simply means a bhāva placed as many places away as the original bhāva is from lagna bhāva. For example, being 5th from the lagna the 9th bhāva which is 5th bhāva when counted from the 5th bhāva also gives effects similar to the 5th bhāva. A variation of this principle is used for some matter or person for whom a specific bhāva is to be ascertained. Here what is done is you count as many bhāvas from the original bhāva to arrive at a bhāva whose relation with that bhāva is similar to that of a certain bhāva for the Jātaka. Thus we know that 5th bhāva relates to the son/daughter and 7th refers to spouse. So we can count 7th from the 5th bhāva to arrive at 11th bhāva which shall be understood to be the bhāva for son-in-law/daughter-in law and so on.

The next step in analyzing a bhāva, obviously, will be how to know exactly what area shall be afflicted or strengthened. It is here the beauty of correlation of Hindu religious precepts, with ancient sciences come to the fore. Hindu philosophy has always envisaged looking at abstract, to locate its precise position, in a three dimensional manner to understand its true nature, as against the two dimensional view of sciences taken by other cultures. Thus we have God manifesting as Brahma, Vishnu and Maheshwara, nature of a person also called Gunas manifest as Satwa, Rajas and Tamas, matter is classified as Dhātu, Moola and Jeeva, and even the bodily humours are divided into Kapha, Pitta and Vāta.

So in Vedic astrology we have the Bhāva, the Bhāvesha, and the Kāraka that are to be studied together to understand exactly what area of life of a Jātaka will be affected when analyzing the chart. Having understood, so far, how the analysis of bhāvas and their lords is to be carried out and then how to find out which area amongst many indicated by both the bhāva and bhāvesha will be affected by judicious use of effects of Karakas, we shall now try to

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understand how to use this information in analyzing a chart. Here we can also keep in mind the fact that the bhāva itself being static in relation to lagna and the bhāvesha being movable, the position of the Bhāvesha and effects on it tell us more about a Jātaka, though the effects on bhāva are also of great importance. Let us see how the learned looked at the 1st bhāva, generally referred to as lagna, and its Lord referred to as Lagnesha. It is well to remember that a bhāva gains strength if under aspect of own lord, Jupiter (Guru) or Mercury (Budha).

It is said that Lagnesha occupying the lagna will give a healthy body and if Sun who is also the karaka for ātmabala (self confidence) as the tanu bhāva is bhāva of ātma (self and sometimes thought to be connected with ātmā, that is the soul) is also bestowed with strength, the Jātaka could be either extremely self confident or an egoist. Here if the lagna lord is a benefic the Jātaka is likely to appear extremely self confident even if an egoist, whereas if the lagna lord is a malefic he may appear an egoist even if merely self confident. This basic structure will be modified by the aspects on both the lagna and the lagnesha by benefics/malefics or a combination of the two.

Lagnesha placed in the trika bhāvas that is the 6th, 8th or the 12th and afflicted by malefics, by aspect or conjunction, can indicate health problems to the Jātaka. Should Chandra itself be placed in the trika bhāva and be influenced by malefics the Jātaka could have had health issues till 8 years of age. If simultaneously the lagna and lagnesha are strong he would overcome the health issues faced when young. Similarly the 6th or 8th lord occupying the lagna or the lagna being influenced by malefics will also indicate some health issues to the Jātaka. Should a malefic lagnesha occupy the lagna or the Chandra lagna there could be health problems. These problems could be overcome if the Lagnesha, simultaneously, occupies a square (Kendra), trine (Trikona) or 11th (Lābha) bhāva. Now we know that lagna itself is a Kendra bhāva and what happens when a malefic Lagnesha occupies the lagna or aspects it? Here being malefic, the Jātaka will certainly have health problems but on account of innate strength obtained by both lagna lord and lagna, he will be able to overcome them, to a large extent on account of own efforts and self confidence.

When any planet conjoins the Moon (Chandra) the planet is said to be in “Samāgama” and gains strength. Therefore should Lagnesha conjoin Chandra lagna and the Chandra lagna (rāshi occupied by Chandra) be placed in good houses, the Jātaka shall have good health. Obviously the reverse also holds true and Lagnesha occupying its rāshi of debility, enemy rāshi or rāshi owned by Sun (where all planets lose some of their strength) and placed in the 2nd, 4th, 6th, 8th, or the 12th, bhāva shall indicate health problems to the Jātaka. It is also said that Lagnesha or the lord of the Chandra lagna being weak, debilitated, or occupying an enemy house while occupying 3rd, 6th, or 8th house, makes one lean and subject to many diseases. Here we see the importance given to the lord of Chandra lagna on equal footing with that of Lagnesha. The application of the principle of Chandra being the seed of strength of all grahas is very obvious here. When we look at what has been said so far we can understand that not only functional, but also the natural, malefics can cause harm to one’s physique if influencing the lagna or lagnesha.

Other matter that can be understood from the lagna bhāva, applying the bhāvāt bhāva principle and its variation are Jātaka’s great-grandfather, 2nd younger brother of his father, property/place where he works (4th from 10th), his office transport, Income of his immediate younger brother, his mother’s career, the sense of duty of his son/daughter, legacy of his maternal uncle, the area of “Basti” of his spouse, litigation connected with his legacy, his

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father's intellect, his son or daughter-in-law's younger brother/sister and income that he might earn from distant lands and nature of his dreams.

I have elaborated on the various aspects indicated by the 1st bhāva here in order to make the readers understand principles that are applicable to all bhāvas and may not go to this depth when writing on other bhāvas. I am sure the readers being Jyotish students and experts shall be able to understand how the “bhāvāt bhāva” principle and its variations are to be used. They will also understand that what is true in case of placement of lagna lord and influences on lagna shall also hold true for other bhāvas. I am not going in to yogas here for fear of making the article too long leading to losing the focus in understanding the bhāva. However let me indicate here that the grahas occupying or aspecting the lagna bhāva shall indicate influence of the persons indicated by those bhāva and also the other matter indicative of those bhāvas. Thus if 4th lord or Moon occupies or aspects the lagna there is influence of Mother on the Jātaka and should the 9th lord or Sun occupy the lagna there would be some influence of father on the Jātaka. It is obvious if the lagna lord occupies some other bhāva the Jātaka will influence person indicated by that bhāva or try to give own results with the qualities of that bhāva being expressed by the Jātaka himself. An example would be occupation of 6th bhāva (which is bhāva of “Ripu” that is the enemy) by the lagna lord, where the Jātaka tends to harm himself through own acts and thus in effect he manifests as own enemy. So in such a case the Jātaka's own actions or decisions will, possibly, harm him.

I will close this article by another aphorism by the learned Vaidyanātha, in his astrological classic Jātaka Pārijāta, where he talks about importance of bhāva in the following manner.

“ होरालङ्कार मुख्यप्रभवशुभफलादीनि सर्वाणि पुंसां ।

horālankāra mukhyaprabhavaśubhaphalādīni sarvāṇi puṁsām ।

तत्तद्भावोद् भवानि द्युचरबलवशाद्यानि तानि प्रवच्मि ।११ ।१ ॥

tattadbhāvod bhavāni dyucarabalavaśadyāni tāni pravacmi ।11.1।”

Meaning: Bhāva phala (results of bhāva) is the ornament in Horā Jyotish as it analyses the important and good results in the life of a native. I shall now proceed to tell the results of bhāva on account of strength or weakness of grahas (connected with that bhāva).