

Second (Dhana) Bhāva

We have seen, in the article on first bhāva, what is meant by bhāvas and how they are to be analyzed. We have understood the manifestation of their lords placed in other bhāva. We have also seen how other planets, by occupation and aspects, exercise own influence over the bhāvas themselves. We have also understood that one has to use the kārakas of bhāvas, and planets skillfully to understand how the final results will be modified on account of the placement and influences on the kārakas too. Having understood the basics of bhāva and bhāva lord (bhāvesha) analysis, we shall now try to understand how all these manifest in respect of the second bhāva.

We know that the first bhāva represents the bhāva that is rising at the time of birth. Obviously the subsequent bhāvas that follow the first bhāva can, in a manner of speaking indicate the Jātaka's journey from the point of birth, beginning from the first bhāva and ending in the 12th bhāva. Similarly the body parts of a Jātaka, as we have seen in the article on first bhāvas, are also distributed from head to feet from the first to the 12th bhāva. Having understood this and taking into consideration how a Jātaka progresses from the moment of his birth to his last day in this world it would not be difficult for the reader to understand why various attributes are given to the 2nd bhāva. For example the Jātaka having left the mother's womb and entered this world the first thing he does is cry out loud as he inhales his first breath and the 2nd bhāva is also called the Vacha sthana (the house/bhāva of speech) and so on. If one thinks in this manner, it might be possible to understand what could be the attributes of the 2nd bhāva even when not specifically mentioned in the classic texts. Let us now understand the different names given by the sages to, and the indications that we analyze from, the second bhāva.

The second bhāva is variously referred to as the Vāchā (speech) bhāva, Vidyā (learning) bhāva, Kutumba (family) bhāva and Dhana (wealth including ornaments and dresses or honour) bhāva. The Jātaka's face and his right eye are also to be analyzed from the second bhāva. The food that the Jātaka shall like or eat can also be seen from the 2nd bhāva since it is mouth of the Jātaka. Some are of the opinion that the Jātaka's throat should be analyzed from the 2nd bhāva, however I differ in this regard. I consider throat from the 3rd bhāva.

However since each of the 12 bhāvas are indicative of many matters the 2nd bhāva also is indicative of many other things. We can understand these additional matters by application of the "Bhāvāt Bhāvam" principle. Therefore being 12th to 3rd bhāva it indicates expenditure of siblings (younger) in general, being 11th from the 4th it represents income of mother and rental from self earned property, being 10th from 5th it will indicate work of elder child, and being 9th from the 6th bhāva it indicates the sense of duties of relatives (especially of mother's siblings). The 2nd bhāva is the 8th bhāva from the 7th bhāva and thus is indicative of constitutional health problems of spouse, being 7th from the 8th bhāva it represents the spouse of second sibling of mother, being 6th from the 9th it indicates the diseases of father, being 5th from the 10th it can represent the knowledge acquired at work place, being the 4th from the 11th it indicates the house of elder sibling and son/daughter-in-law and being 3rd from 12th (12th being 7th from 6th) it will also indicate the valour of spouse of mother's first sibling. Besides the indications discussed it can also indicate many other matter by logical application of the principles of "Bhāvāt Bhāvam" to each of the 12 bhāvas logically.

Now if we go back and look at the names given to the 2nd bhāva by our sages and try to contemplate what they have in common, what strikes us is that these are the things by which a person is perceived to have as qualities by public at large and this perception might or might not be correct. In order to illustrate what I am trying to convey, let us see in what

Second (Dhana) Bhāva

different way we can perceive a person. We tend to decide whether a person is knowledgeable or not by the way he speaks, we decide if a person is cultured or not by the family to which he belongs, we tend to assume a person's wealth from the ornaments and clothes that he wears and we may assume that a person is learned because he is literate. Whether our perception of a person's various attributes is correct or not will depend on the nature of planets occupying and aspecting the 2nd bhāva and the strength or otherwise of other bhāvas. This is where the knowledge about various grahas (planets) that we have tried to understand, in depth will come to our assistance.

If we see Ketu in the 2nd bhāva, un-aspected by malefics, (Ketu being karaka for moksha, that is giving up and also given to sudden bursts or temper), it is likely that the Jātaka might not talk at all when he/she gets angry and may even live away from family, though he could be a donor to social causes. However if the same Ketu is aspected by a malefic it is likely that the Jātaka might have speech defect. Again the 2nd bhāva being the house of "Dhana" meaning accumulated wealth, the planets occupying the 2nd bhāva, aspecting the 8th house could also be indicative of the persons from whom the Jātaka might get legacy, should the 8th lord be well placed and the 8th bhāva not be otherwise weak.

We know that the 2nd bhāva is also called Vidyā (learning) sthāna (place) or bhāva. Now to understand what it indicates we have to go back to the times when the shastra (science) was revealed. In ancient times the education of a Jātaka used to begin much before he would go to the "Gurukula" (equivalent to, but much evolved than, today's boarding School) and that began with his mother teaching him not only to speak but also making him recite various shlokas (couplets with deep meaning) and telling him/her stories from ancient scriptures and mythology that contained much knowledge. This way of teaching is called "Maukhik Vidya" (or knowledge conveyed and consolidated through speech). In today's times we can equate this to the education at school level and any harm to the 2nd could be indicative of trouble including break at school level and Ketu there can also be indicative of change of one school for another.

Again if there is harm to the 2nd bhāva that could also be indicative of some strife within his immediate family, the extent being dependant on the extent of the virulence of the malefic aspecting or occupying the 2nd bhāva and strength or weakness of the 2nd bhāva and its lord. Similarly if any of the kārakas of eyes, that is any one of Sun, Moon, or Venus is occupying the 2nd house and be under aspect of a strong malefic and un-aspected by a benefic, there is a possibility of harm to the right eye and more so if it is the Sun that is weak and is placed in the 2nd with aspect of a powerful malefic on it as Sun is also the karaka for right eye. If the malefics so aspecting or occupying become mild on account of aspect of benefics there would only be occasional pain in that area but not any great problem in eyesight. The food that the Jātaka will eat can also be understood by analyzing the 2nd bhāva in the matter previously explained but here the nature of the grahas occupying and aspecting the 2nd house matter the most.

One more thing that needs to be understood is that since the 2nd bhāva aspects the 8th bhāva, not only can it indicate the legacy that might be received the planets occupying the 2nd, by virtue of their aspect on the 8th bhāva, can indicate the constitutional health issues that the Jātaka should guard against. In order to understand how this is to be applied the readers may like to read the article on diseases that is already uploaded.

Second (Dhana) Bhāva

As with malefic aspects causing harm to indications of the second bhāva, we can easily understand that benefics occupying/aspecting it shall enhance its indications while benefics aspecting the malefics occupying/aspecting the 2nd bhāva shall reduce the harm to the indications of the second bhāva. Naturally if benefics occupying or aspecting the 2nd bhāva are under aspect of malefics again the good results on that account will be modified and reduced.

I must again caution the readers that while analyzing the effects of planets aspecting/occupying the 2nd bhāva close attention must be given to the basic nature of the grahas (planets) involved and also their karakatwas in order to arrive at any final conclusions as to how the bhāva and its indications shall manifest in the Jātaka's life. Here much care should be taken and the strength or weakness derived by planets from Navamsha should be weighed before pronouncing judgment.

I shall close the article on 2nd bhāva by giving below the shloka from "Jātaka Pārijāta" where the learned Vaidyanātha gives his opinion about matters that should be analyzed from the 2nd bhāva:

वित्तं नेत्रं मुखं विद्या वाक् कुटुम्बाशनानि च।

द्वितीयस्थानजन्यानि क्रमाज्ज्योतिर्विदो विदुः ॥ ११।४६ ॥

vittam netram mukham vidyā vāk kuṭumbāśanāni ca|
dviṭīyasthānajanyāni kramājjyotirvido viduḥ||11|46||

Meaning: The learned astrologer should think of (analyze) wealth, eyes, learning, speech, family and food one eats from the 2nd sthana (bhāva).