

Third (Parākrama) Bhāva

The third bhāva is variously called as the Sahaja (sibling), Parākrama (valour), Dhairya (courage) or the Tritiya (3rd) bhāva. Amongst the limbs of the Kālpurusha the 3rd bhāva represents area of its shoulders, throat, the right ear and the notes emanating from throat of the Jātaka. This bhāva rules communication and it also represents personal servants of the Jātaka. It belongs to the group of three bhāvas that are referred to as trishadāya bhāvas meaning, literally, the 3rd, the 6th and the 11th bhāvas. Lords of the trishadāya bhāvas, generally, tend to give negative results in their dashās though this is not universally applicable. Again it is good to remember that one lord of the trishadāya bhāva placed in another trishadāya bhāva is said to give rājyoga. The term rājyoga is not to be taken literally but it does mean one who will be well-off.

Applying the “Bhāvāt Bhāvam” principle, we should understand that the third bhāva being the 12th from 4th indicates expenditure of mother, house, vehicle etc. It being the 11th from the 5th indicates income of progeny (first as well as progeny in general) and being 10th from the 6th indicates the work of maternal uncle and relatives in general. The third bhāva is placed in the 9th position from the 7th and is indicative of the sense of duties of the spouse (some also consider the father of the spouse from the 3rd bhāva). This bhāva also acts as secondary Āyush (life) sthāna, being 8th bhāva from 8th bhāva which is known as the Āyush sthāna. Personal servants of the Jātaka can also be seen from the 3rd bhāva. The 3rd bhāva being the 7th from the 9th bhāva is indicative of wife of the Guru and the boss. Proceeding ahead it is 6th from the 10th bhāva indicating enemies at work or disputes at work and being 5th from the 11th indicates acquired knowledge of friends and son-in-law/daughter-in-law. The 3rd bhāva is placed in the 4th bhāva from the 12th and therefore can also indicate happiness in bed-pleasures, as well as house / happiness of spouse of maternal uncle/aunt. Similarly 3rd bhāva being the 2nd from the 2nd bhāva can indicate wealth of family in general and also that earned from speaking/learning.

Besides above attributes, there are many other ways we can skillfully look at the results of the 3rd bhāva through use of the “Bhāvāt Bhāvam” principle. Having understood the various areas of life that can be understood from the third bhāva let us now try to understand how we can use this information for analysis of the 3rd bhāva. We shall concentrate on 3rd bhāva alone so as to avoid getting confused on account of information overload leading to dilution in our understanding of the bhāva.

Third bhāva, as we have seen earlier, is called the Sahaja bhāva. Sahaja means siblings. Therefore a malefic influence/presence in this bhāva can harm relations between Jātaka and his siblings, deny him siblings, or make him stay away from siblings. The third bhāva being indicative of siblings in general and especially the younger siblings, female planets there can indicate female siblings, though Ketu there can also indicate female siblings. Planets like Saturn and Rāhu, who are considered hermaphrodite, can give both male and female siblings to the Jātaka. Usually younger siblings are seen from the 3rd bhāva whereas the elder sibling is seen from the 11th bhāva, though siblings in general are seen from 3rd bhāva alone.

Similarly, it is said that if malefics aspect the 3rd bhāva the Jātaka may be unconscious at the moment of his death and benefics so aspecting the 3rd bhāva he will have prescience of his death. Personally, I think this only means when malefics influence the 3rd bhāva one may suffer some sickness at the time of death and when benefics so influence the 3rd bhāva he will perhaps be active till the moment of death. The reason behind this is not difficult to see. We have already seen that the 3rd bhāva being 8th from 8th bhāva is the secondary Āyush bhāva

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and as such harm to it indicates problems at the time of death and its strength will indicate a comfortable death, if death can be called comfortable. The possibility of being unconscious at the time of death with malefic influence on the 3rd bhāva is easy to understand. We know that the 3rd bhāva, the bhāva of throat and communication, indicating the possibility of the Jātaka not being able to express himself, at the point of death. Again it is said that the planets in the 3rd house can indicate how the voice of the person can sound and therefore placement of Moon with its being a watery planet with variable nature can lead to a good vocal singer.

It is said that malefics occupying the 3rd bhāva give good results in the matter of success to the Jātaka and his valour, courage etcetera. This might appear to be a bit contradictory at first, as one expects benefics to give good results and malefics ill results, so why good results is a natural question that must arise in one's mind? Again one might find that in charts of some very successful persons there is no malefic in the 3rd bhāva. So what is missing must be a question that rises in a discriminating mind. If we think of the proposition logically, we can understand that when a malefic occupies the 3rd bhāva, it naturally aspects the 9th bhāva of dharma or righteous behavior and it is this harm to the righteous behavior that can lead to success in this material world as the Jātaka might be ruthless in pursuit of his goals leading to above average success.

This trait of his could also set him apart from his siblings leading to his either not having good relations with them or staying away from them. Thus we should understand that malefics occupying or aspecting the 9th can also make a person valorous, even if there is no malefic planet occupying the 3rd bhāva. It thus follows that if benefics occupy the 3rd (9th being devoid of aspect/presence of a malefic) it makes a Jātaka too scrupulous to enable him to have material success in this materialistic world. This is described as the Jātaka being “Bheeru”, meaning afraid of or coward as a result of placement of a benefic in the 3rd bhāva. However this meaning should not be taken literally, if understood in the sense of the Jātaka not wanting to trample over others to achieve success, as aspect of the benefic on the 9th bhāva will make him afraid of hurting others.

There are many other things that can be seen from the 3rd bhāva, but understand that many of them would be a result of the work or efforts put in by the Jātaka himself. This again is when the third bhāva is also said to be indicative of ornaments and clothes of honour, while the same are also attributed to the 2nd bhāva, we should understand that in case of the former the reason of the Jātaka getting ornaments and robes of honour will be legacy or his wealth, whereas in case of 3rd bhāva it will be on account his own sheer efforts/valour.

We shall now close this article by quoting, as is our custom, the venerable Vaidyanātha who tells the attributes associated with third bhāva in Jātaka Pārijāta as:

ज्येष्ठानुजस्थितिपराक्रमसाहसानि कण्ठस्वरश्रुतिवराभरणांशुकानि।

धैर्यं च वीर्यबलमूलफलाशनानि वक्ष्ये तृतीय भवनात् क्रमशोऽखिलानि ॥ १२।१ ॥

jyeṣṭhānujasthitiparākramasāhasāni kaṇṭhasvaraśrutivarābharaṇāṁśukāni |
dhairyaṁ ca vīryabalamūlaphalāśanāni vakṣye tṛtiya bhavanāt
kramaśo'khilāni ||12|1||

Meaning: Look for the elder and younger brothers' (includes sisters) condition, aggression, courage, throat, musical notes, what is heard (scriptural matter), ornaments, clothes, courage, strength, eating of tuber crops etcetera from the third bhāva.