

Twelfth (Vyaya) Bhāva

Coming to the end of the series of our articles, on bhāvas, we shall try to understand the qualities of the 12th bhāva which are not specifically commented upon in astrological texts. The 12th bhāva is important in the analysis of a chart, but is much neglected barring focus on its use to understand expenditure of a Jātaka on account of its name as “Vyaya” (expenditure) bhāva.

The 12th bhāva in a chart rises on the eastern horizon, prior to the risen (Lagna/ascendant) bhāva, which indicates the birth of the Jātaka, and is indicative of state of a Jātaka before his birth.

If we try to understand the state of a soul before birth according to the Hindu philosophy, we can understand importance of the 12th bhāva in influencing the personality of a Jātaka. It is believed in Hindu philosophy that the soul of the Jātaka, having enjoyed/suffered the karmas of his previous birth, enters the nakshatra Loka for re-entry in a new body, prior to his birth. It is this nakshatra Loka which can be said to be represented by the 12th bhāva. This then can also be equated to the womb of the Jātaka’s mother where he stays till the time of his actual birth. This perhaps is also the reason that the 12th bhāva representing the afterlife, together with the 8th bhāva representing the stomach of mother and perhaps the umbilical cord of the Jātaka, forms the base of the moksha trikona, whose apex is the 4th bhāva indicating the mother of the Jātaka.

Besides the oft used name “Vyaya” (expenditure) bhāva, the twelfth bhāva is also called the “Shayana” (sleep/bed-pleasures) bhāva by the learned. It is also sometimes referred to as “Bhoga” (enjoyment) or “Moksha” (final emancipation) bhāva though more in context to those qualities than directly. This being the last of the articles on bhāvas, I would like to invite attention of the readers to the following shloka of Sage Pārāshara, lest they be confused on account of some learned astrologer calling bhāvas by names other than those in regular usage. It will also help understand why bhāvas are known by many names other than what they are called by Pārāshara or other Sages;

तनुर्धनं च सहजो बन्धुपुत्रारयस्तथा।

युवतिरन्ध्रधर्माख्यकर्मलाभव्ययाः क्रमात्॥७।३७॥

संक्षेपेणैतदुदितमन्यद् बुध्यनुसारतः।

किञ्चिद्विशेषं वक्ष्यामि यथा ब्रह्ममुखाच्छ्रुतम्॥७।३८॥

tanurdhanam ca sahajo bandhuputrārayastathā |
yuvatirandhradharmākhyakarmalābhavyayāḥ kramāt ||7|37||
saṁkṣepeṇaitaduditamanyad budhyanusārataḥ |
kincidviśeṣam vakṣyāmi yathā brahmamukhācchrutam ||7|38||

Meaning: The (twelve) bhāvas are called “Tanu”, “Dhana”, “Sahaja”, “Bandhu”, “Putra”, “Ari”, “Yuvati”, “Randhra”, “Dharma”, “Karma”, “Lābha” and “Vyaya” respectively (beginning from 1st to the 12th). These names are given in brief and the learned should understand their (other) names according to their own intellect. I shall tell other special things (about bhāva analysis) that I have heard from the mouth of Lord Brahma (he tells about analysis of bhāvas by analyzing bhāvas as many number away from karaka for the bhāva in the following shloka).

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Having, thus, understood why bhāva might be known by various names, let us now look at the various areas of life that the 12th bhāva can represent by application of the “Bhāvāt Bhāvam” principle. The above shloka of Sage Pārāshara will also help the readers understand why we have been applying not only “Bhāvāt Bhāvam” principle when looking at what a bhāva can give, but also applying a modification of the same principle to other bhāvas from the karaka to understand what else a bhāva can represent for the Jātaka.

The 12th bhāva is placed in the 11th from the 2nd and can indicate the income of the Jātaka’s family (as against the Jātaka’s own income). Again being placed in 10th house from the 3rd bhāva it indicates the karma/career of younger brother and being 9th bhāva from the 4th bhāva it indicates the maternal grandfather as well as the dharma (sense of duty) of mother. The 12th bhāva is placed in the 8th bhāva from the 5th bhāva and therefore indicates both the life/death/legacy of the first progeny and the area the Jātaka might want to research for sake of furthering own knowledge. Again we find that the 12th bhāva occupies the 7th bhāva from the 6th bhāva and is therefore indicative of spouse of mother’s siblings as also the place where he may have to travel for short time or for example expenses of hospitals incurred in connection with his sickness (6th being Roga/disease bhāva) and also include prison as well as visits to courts as result of litigation (also represented by the 6th bhāva). The 12th bhāva is placed in 6th house from the 7th bhāva and is indicative of the spouse’s disease, maternal relatives, enemies, and so on whereas being 5th from the 8th bhāva it indicates the higher level of research that the Jātaka might undertake including the way thoughts of death affects the Jātaka and his interest in afterlife or emancipation. The 12th bhāva is placed in the 4th house to the 9th bhāva and as such is indicative of the house/happiness of father/ maternal grandmother and happiness one might experience on doing his righteous duties or being religious. The 12th bhāva is again the 3rd bhāva from the 10th indicating the valour of karma. Here we must understand that to Hindus, karma here will indicate good karma leading to final emancipation. Similarly 12th bhāva being bhāva of Shayana (sleep) and distant lands, malefic aspects on the 12th bhāva and benefic influence on the 10th bhāva can also indicate the capacity of the Jātaka to give up his sleep or take travels to distant lands for sake of good karma. The 12th bhāva is the 2nd bhāva from the 11th bhāva and therefore is indicative of wealth of elder brother or wealth of the spouse of first progeny. Again, being 2nd from the bhāva of earned income, that is the 11th bhāva, malefic influence on the 12th can also indicate inability of the Jātaka to save/accumulate the wealth earned from own efforts.

We should keep in mind that whenever there is simultaneous damage to the 4th, the 7th and the 12th bhāva, the Jātaka will be subject to harm in these areas in his/her place of birth, but not in distant lands. If one understands this principle of interpretation, it helps an astrologer suggest right course of action to the Jātaka in such cases. This again is the reason an astrologer might be astonished why in some cases when lord of the 2nd going to the 12th bhāva or the lord of the 12th bhāva occupying the 2nd bhāva, instead of giving results of the classic “Dāridrya” (poverty) yoga, seems to bless the Jātaka with great wealth. A closer examination of such a chart will show that the Jātaka has earned his wealth in/from distant lands. The concept of distant lands also needs to be understood properly. The 12th bhāva being the bhāva indicative of sleep/state of dream/final emancipation etcetera, it can be equated to a place where the Jātaka feels he has no control over events occurring there. So a place which is distinctly different in culture to the Jātaka’s own culture, can also come under the classification of distant lands. This will be more prominently experienced in countries which themselves are almost the size of continents or those countries where various cultures are practiced in well defined areas.

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Before coming to the close of this series of articles on bhāvas, let me clarify that in my opinion, one must analyze the results of the bhāvas as perceived by the Jātaka.

This approach to interpretation of a chart will certainly help unravel the mystery of final effects of the bhāvas (and their lords) which are called the nectar of the science of astrology.

As has been our practice, so far in the series of articles on bhāvas, let us close this article by looking at the opinion of the learned Vaidyanātha who in his classic Jātaka Pārijāta says:

लग्नादन्त्यतदीशभानुतनयैर्दूरानं दुर्गतिं दातृत्वं शयनादिसौख्यविभवं वित्तक्षयं चिन्तयेत्।

रिष्फस्थे चरखेचरे चरगृहे दुःस्थाननाथेऽथवा नानादेशवनाटनो हि शनिना युक्तेऽथवाऽऽलोकिते ॥ १५।७२ ॥

lagnādantyatadīśabhānutanayairdūrāṇanam durgatiṃ dāṭṛtvaṃ

śayanādisaukhyavibhavaṃ vittakṣayaṃ cintayet।

riṣphasthe carakhecare caragr̥he duḥsthānanāthe'thavā nānādeśavanāṭano hi śaninā
yukte'thavā"lokite ॥15।72 ॥

Meaning: Travels to distant lands, sorrow, philanthropy (donations), bed pleasures, wealth, and expenditure should be analyzed from the 12th bhāva from lagna (ascendant), its lord, and Saturn. Should a chara (mobile) planet (like Moon or other fast movers) occupy a chara (cardinal) rāshi in the 12th bhāva or should a malefic occupy it and/or should the 12th bhāva be occupied or aspected by Saturn the Jātaka has to travel to different distant lands.