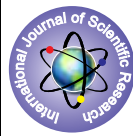


A Study on Houses or Bhavas in Vedic Astrology



Astrology

KEYWORDS : Bhavas, Houses, Rising sun, Kendras, Trikonas, Dharma, Artha, Kama, Moksha, Vedasastras, Jothisha, Thanu, Dhana,

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ABSTRACT

Houses in Sanskrit are referred to as 'bhava' meaning a mode of being, essence or feeling, and are thus, in Vedic Astrology, a changing twelve- fold division of the zodiac circle, which depend upon the position of the earth in its daily rotation relative to the heaven. As the earth rotates during the course of the day, the whole zodiac gradually rises in the East and sets in the West. The tenth house is the zodiac sign which is exactly on the top (the north direction) at the time of birth. The qualities of the houses are explained in terms of angles (kendras), trines (triconal), upachayas, dustanas, and marakas. Also, each of the twelve houses relates with one of the four aims of life: dharma, artha, kama, and moksha.

Introduction:-The point rising in the East at the time of the birth is known as the Ascendant, the most important single consideration used in Vedic Astrology for predictions. The Zodiac sign which includes the Ascendant is considered as the first house. There are twelve houses in an Astrology chart, each of which defines a specific domain or area of our action in life. The sign next to the ascendant (which will rise the next) becomes the second house and so on. The tenth house is the zodiac sign which is exactly on the top (the north direction) at the time of birth. The qualities of the houses are explained in terms of angles (kendras), trines (triconal), upachayas, dustanas, and marakas. Also, each of the twelve houses relates with one of the four aims of life: dharma, artha, kama, and moksha.

The purpose & the division of the Zodiac

The ancient Hindu way of life, based on the Karma theory, looked at the progress of the human soul based on three essential macroscopic parameters. They are: The Karma acquired from your past life, the karma you acquire by virtue of your actions in your present life and based on these your future life. They classified our present life into four broad aspects. Dharma or right living, Artha or the monetary aspect, Kama or the desires and finally Moksha or spiritual progress and liberation.

They recognized the importance of balancing these four aspects of life for the proper progress. To understand and improve all these four aspects they gave us various Shastras. The Veda shastras for spiritual progress, the Dharma and Nyaya shastras for the legal and social conduct, the Artha (finance), Ganita (mathematics), Vanijya (trade) shastras for earning money, Sangeeta (music) Nritya (dance) Shilpa (art) Kama (sex) Paka (cooking) shastras for pleasure. Finally the Jyotishya (Jyoti=light+Isha=God meaning the light of God to remove ignorance) was given to us as a guide, to get the best results during the most suitable times, in each of the above four areas of life. The entire basis and theology of our Astrology is based on these principles.

What is Bhava

The Bhavas as per Brighusutra Significations of the Twelve Houses of the Horoscope. The sage Brigu explains the Bhavas in his Brighusutra as under:-

First House (or Lagna-Ascendant).

The first house or Lagna represent Physical stature, colour, form and shape, constitution, health, vitality and vigour, natural dispositions and tendencies, personality and struggle for life, honour, dignity, prosperity, general well being, head, upper part of the face, virtues, longevity, start in life and an idea about the general structure of life.

Second House

Money matters, fortune, profit, gain or loss, one's power and resources, worldly attainments and possession of extrinsic value, jewellery, precious stones, bonds, securities and shares, speech, vision, right eye, memory, imagination, nails, tongue,

nose, teeth, chin, family members. This is also a house of death or maraka sthana. Many scholars believe that education is also a signification of this house.

Third House

Mental inclination, ability, memory, intellect, inclination to study, courage, firmness, valour, prowess, heroism, younger brothers or sisters, cousins, neighbors, short travels, communications such as railways, wireless, posts and telegraphs, correspondence, writings, change of residence, signing contracts or agreements, rumours, carrying tales, hands, throat, shoulder blade, collarbone, arms nervous system.

Fourth House

Mother, one's home (native place), residence, domestic environments, grave yard, private affairs, secret life, vehicles, fields, pastures, farms, orchards, mines, buildings, ancestral property, hidden treasure, academic education, wells, water, milk, rivers, lakes etc.

Fifth House

Progeny (children), inclinations, pleasure, artistic talent, recreation, amusement, sports, romance, competitive activities like cards, crosswords, lottery, gambling or betting, love affairs, ambassadors, the good and the bad, mantra-tantra, religious mindedness, high learning and wisdom, intelligence, enormous riches, spiritual practice etc.

Sixth House

Sickness, diseases, nursing, food, service, employees, servants, debts, cattle, tenants, enemies, miserliness, intense anguish, litigation, maternal uncle etc.

Seventh House

House of union or earthly ties, legal bondage, partner in life (wife or husband), partner in business, conjugal life, influence in foreign countries and reputation achieved there, sexual life, marital relations, danger to life, marakasthana (house of death).

Eighth House

Longevity or span of life, also called house of death (because end of longevity is death); inheritance, legacies, wills, insurance, pension and gratuity, accidents, death by drowning, fire or suicide; misery, misfortune, sorrow, strife, worries, disgrace, delay, dejection, disappointment, defeat, loss and obstruction, theft, robbery, chronic diseases.

Ninth House

Faith, wisdom and divine worship; fortune or luck (bhagya), philosophy, religious and philosophical beliefs, meditation, intuition and forethought, places of worship, sacrifices and charity, father, preceptor (Guru), teaching, Dhana, grandchildren, dreams and visions, knees; communication with spirits, long journeys, voyage, air travel, higher education, foreign travel.

Tenth House

Thighs, honour, dignity, public esteem, name and fame, power,

prestige, credit (for good work and conduct), success and status, rank and renown, respect and reputation, ambition and authority, worldly activities, responsibilities, permanency (in service), promotion, advancement, appointment, profession, last rites to one's parents, religious functions. Government, high position such as President, Prime Minister or Minister, pilgrimage to holy places, honour from Government.

Eleventh House

Friends, society, community, favourites, ambitions, wishes, desires and their fulfilment, gains of wealth, success in undertakings, incoming wealth, profits, prosperity, elder brothers and sisters, recovery from illness, dawn of fortune, ankles.

Twelfth House

Loss and impediments, restraint and limitation, waste and extravagance, expenses, drudgery and deception, investments, donations, charities, separation from family, going to far away places, sorrow and sin, misery and misfortune, poverty, imprisonment, secret enemies, confinement in hospital, association, fraud, scandal, disgrace, secret sorrows, success through occult affairs, the feet, the left eye, the left ear, comforts of bed, debts, life in a foreign place and Moksha (final salvation).

Each Bhava as per sage Parasara.

1. Indications of Tanu Bhava. Physique, appearance, intellect (or the organ of intelligence, i.e. brain), complexion of the body, vigour, weakness, happiness, grief and innate nature are all to be guessed through the ascending Rasi.

2. Indications of Dhana Bhava. Wealth, grains (food etc.), family, death, enemies, metals, precious stones etc. are to be understood through Dhan Bhava.

3. Indications of Sahaj Bhava. Sahaj Bhava indicates the following: valour, servants (attending etc.), brothers, sisters etc., initiatory instructions (Upadesh), journey and parents death.

4. Indications of Bandhu Bhava. Conveyances, relatives, mother, happiness, treasure, lands and buildings are to be consulted through Bandhu Bhava.

5. Indications of Putra Bhava. The learned should deduce from Putra Bhava amulets, sacred spells, learning, knowledge, sons, royalty (or authority), fall of position etc.

6. Indications of Ari Bhava. Maternal uncle, doubts about death, enemies, ulcers, step-mother etc. are to be estimated from Ari Bhava.

7. Indications of Yuvati Bhava. Wife, travel, trade, loss of sight, death etc. be known from Yuvati Bhava.

8. Indications of Randhra Bhava. Randhra Bhava indicates longevity, battle, enemies, forts, wealth of the dead and things, that have happened and are to happen (in the past and future births).

9. Indications of Dharma Bhava. Fortunes, wife's brother, religion, brother's wife, visits to shrines etc. are known from Dharma Bhava.

10. Indications of Karma Bhava. Royalty (authority), place, profession (livelihood), honour, father, living in foreign lands and debts are to be understood from Karma Bhava.

11. Indications of Labha Bhava. All articles, sons, wife, income, prosperity, quadrupeds etc. are to be understood from Labha Bhava.

12. Indications of Vyaya Bhava. From Vyaya Bhava, one can know about expenses, history of enemies, one's own death etc.

The representation of houses in general Lagnam

Represents the person, his innate nature and state of health,

vitality, longevity, happiness, personality, appearance, prosperity, general disposition in life, reputation and status, desires and their fulfillment and the body parts - complexion, head (cranium and forehead) and brain, hair, pituitary glands, etc. for example, weakness of the first house and/or afflictions to the first house or its lord result in a sickly constitution, causing vulnerability to headache, mental tension, paralysis, giddiness, wounds, scars, erratic activity of endocrine glands, derangement, brain fever, stupidity, nose bleeding, etc. A strong Soorya and Kuja, as significant for vitality and energy respectively, help as a protective cover.

Dhanam

Represents wealth, family, livelihood, nourishment, male child, higher education, professional position, spouse, second marriage, continuance of married life, possession of precious stones and metals, money in cash, earning capacity, financial status, fortune, prosperity, movable properties, speech, vision and the body parts - face and its organs (nose, throat, mouth, tongue, teeth and eyes, especially the right one), facial bones, upper neck and its bones, gullet, larynx, cerebellum, trachea, cervical region and cervical bones, tonsils, etc. for example, weakness of the second house and/or afflictions to the second house or its lord cause vulnerability to poor digestion, disorders of speech, throat, cervix, gums, eyes, teeth, etc., and diseases mainly arising out of a weak venous system. A strong Budha, as a significant for speech, helps as a protective cover.

Sodaram

Represents younger brothers or sisters, neighbors, courage, physical strength, sports, initiative, entrepreneurial nature, the power of understanding, short journeys, initiation into spiritual techniques, writing and communicative capability and the body parts - lower neck, shoulders, arms and ears (especially the right ones), hands, shoulders and collar bones, thyroid gland, respiratory and nervous systems, etc. for example, weakness of the third house and/or afflictions to the third house or its lord cause vulnerability to problems of respiratory canal, disorders of thyroid, imbalances in the nervous system, depression resulting in partial paralysis, stammering, shoulder pains, fracture in the collar bone region, partial deafness, respiratory diseases, asthma, tuberculosis, etc. A strong Budha, as a significant for communicative capability, helps as a protective cover.

Vahanam

Represents mother, happiness, upbringing, relatives, friends, supporters, basic education, vehicles and conveyances, domestic peace, mind, mental peace, spiritual life, confidence, righteous conduct, close of life, comforts, luxuries, country of birth, immovable properties, real estate, land, wells and tanks, house, home, assets and the body parts - the rib cage, heart, chest, lungs and breasts. for example, weakness of the fourth house and/or afflictions to the fourth house or its lord cause vulnerability to coronary problems, physical ailments of breast, chest, heart and epigastric region, lung disorders, mental disorders, lunacy and the problems connected with the circulatory systems. A strong Chandra as a significant for mother, Sukra as significant for comforts and Kuja as significant for immovable properties help as a protective cover.

Putra

Represents intelligence, emotions, discernment and discrimination, intellectual and mental talents, memory, creative intelligence, emotional happiness, love, romance, lover, speculative gains from investments, organizational ability, success, progeny, children, knowledge, wisdom, higher learning/education, training, fall from position, social life, inclinations, spiritual pursuits, disciples and students, devotion, Ishta Devata, mantras, yantras, amulets, resources and merits we bring into life, future, digestion, etc., and the body parts - upper belly, stomach, liver, gall bladder, pancreas, spleen, colon, diaphragm, spine and spinal cord, pregnancy, etc. for example, weakness of the fifth house and/or afflictions to the fifth house or its lord cause vulnerability to diabetes, peptic ulcers, anemia, colic pains, stones in gall bladder, acidity, spinal cord disorders, dyspepsia, diarrhea, pleurisy, heart problems, etc. A strong Soorya, as significant for

digestion - nourishing agent of the body, helps as a protective cover.

Ari

Represents disputes, diseases and injuries, debts, enemies, opponents, competitors, thieves, fears, doubts, worries, vices, weaknesses, sound financial position, maternal uncles, service, employees, good health and protection against losses through theft, fire and cheating, miSoorya derstandings, confrontation, litigation and the body parts - waist, navel, lower abdomen, kidneys, small intestine, upper part of large intestine, intestinal function, appendix, etc. for example, weakness of the sixth house and/or afflictions to the sixth house or its lord cause vulnerability to problems of appendicitis, poisoning, colic, constipation, hernia, blood urea, psychiatric problems, exhaustion and nervous breakdown. In other words, health, financial position and the position with reference to the opponents is identified through this house. A strong Budha and Kuja, as signifiers for health, help as a protective cover.

Yuvathi

Represents long term relationships, legal ties, spouse, partners in life and partners in business, vitality, potency, fertility, passion, outgoing nature, adultery, moral conduct, pleasures, comforts and life in foreign lands, success in love affairs, conjugal life, home abroad, travel, trade or business, expansion and the body parts - pelvic girdle, lumbar region, bladder, lower part of large intestine, inner sexual organs such as ovaries, uterus, cervix, testicles and prostate gland, etc. for example, weakness of the seventh house and/or afflictions to the seventh house or its lord cause vulnerability to generative organs, venereal diseases, arthritis, gout pains, urination problems, impotency, sterilization, renal problems, etc. A strong Sukra, as signifier for marital relationship, helps as a protective cover.

Randram

Represents longevity, research, interest in mystical sciences, occult, inner and outer transformations, past and future events, inheritance, death, will and testament, insurances, easy gains, marital-tie, vulnerability, fear, accidents, obstructions, litigation, bankruptcy, theft, losses, misfortunes, disgrace, disappointments and the body parts - scrotum and anus, outer sexual organs, excretory organs, pelvic bones, etc. for example, weakness of the eighth house and/or afflictions to the eighth house or its lord cause vulnerability to hidrocele, fissure, impotency, piles, urinary infections, boils, chronic diseases, etc. A strong Sani, as signifier for longevity, helps as a protective cover.

Dharma

Represents father, preceptor, spiritual learning, spiritual inclinations, intuition, charity, virtue, duty, destiny on the basis of past lives and resultant happiness, meditation, foreign travel, long journeys of short duration and life in foreign lands, education abroad, grace, luck, general fortune, sudden and unexpected gains, religion, pilgrimages, philosophy, law, medicine, remedies, past, etc., and the body parts - thighs, left leg, thigh

bones, bone marrow, hips, hip joints and the arterial system. for example, weakness of the ninth house and/or afflictions to the ninth house or its lord cause vulnerability to anemia, low productivity of blood, talassemia, leukemia, high fevers, diabetes, rheumatism and troubles in hips and thighs, etc. A strong Guru, as signifier for general fortune, and a strong Soorya, as signifier for father, help as a protective cover.

Karma

Represents profession, career, vocation, promotion, livelihood, power, fame, public esteem, status, position, honor, karma in life, character, authority, government, employer, living abroad, ambition, next birth, happiness from male progeny, debts and the body parts - knee and kneecaps, joints and bones. for example, weakness of the tenth house and/or afflictions to the tenth house or its lord cause vulnerability to arthritis, broken knees, inflammation of joints, general weakness, skin diseases and allergies, emaciated body, etc, besides giving setbacks in professional matters. A strong Soorya, as signifier for organizational capability, helps as a protective cover.

Labha

Represents income, prosperity, gains, profit, friends, elder brother or sister, hopes and aspirations and their fulfillment, etc., and the body parts - shanks, ankles, shin bone, right leg, left ear and left arm. for example, weakness of the eleventh house and/or afflictions to the eleventh house or its lord cause vulnerability to circulatory problems, fracture of the lower portion of legs, pain in legs, problems of low productivity of blood, cancer of leg, etc. A strong Sani, as signifier for easy sources of income, helps as a protective cover.

Vyaya

Represents expenses, losses, expenditures for charity, end of life, exile, life in foreign lands, obstructions in life, separation from family, going astray, withdrawal into retreat, transcendence, enlightenment, seclusion, imprisonment, hospitalization, pleasures of bed, sound sleep and work behind the scenes, as work in a hospital, asylum, prison, military quarters, or monastery, etc., and the body parts - left eye, lymphatic system and feet. for example, weakness of the twelfth house and/or afflictions to the twelfth house or its lord result in problems to the body parts governed by this house, sleep disturbances and weaken the immunization power. A strong Chandra, as signifier for immunization power and mental peace, and a strong Sukra, as signifier for happy marital relationship and comforts, help as a protective cover.

Conclusion:- The study of bhava and the importance of bhava is verymuch essential to judge the vedic horoscopic chart. The study of this article will be a nutshell for the astrologers.

REFERENCE

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