

KNOW ABOUT RAHU & KETU

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Preface

Rahu and Ketu, the north and south nodes of the Moon, are probably the most interesting, profound and mysterious of all planetary influences in Vedic astrology. As the dragon's head and the dragon's tail of western astrological thought the two nodes represent powerful psychic forces beyond our personal control or understanding. They deal with the secret, hidden, eccentric, spiritual or perverse sides of life-the higher and lower ranges of human activity beyond the normal scope covered by the seven major planets.

It is a well-established fact that since Vedic astrology has its basis in Vedic knowledge, it is as old as human creation and has been used from time immemorial to dispel the unfounded horrors and prejudices of human mind. Rahu and Ketu, the two nodal points of the Moon, constitute the core of Vedic astrology. Ancient Indian seers visualized the north and the south nodes of the Moon as the most interesting and mysterious planetary influences. However, Rahu and Ketu have either been ignored or misunderstood in studies of Vedic astrology. This book is an attempt to dispel the darkness that surrounds Rahu and Ketu so that they can be better understood and their importance in Vedic astrology appreciated. By no means the final word on Rahu and Ketu, this book attempts to provide readers with a practical understanding of these two nodes so that they can be placed in right perspective. The book also provides the other insights, into Vedic astrology. The use of horoscopes of some prominent persons makes an understanding of Rahu and Ketu easier both for astrology enthusiasts and for other readers.

The nodes are closely connected to world events and global trends—the broader streams of destiny and the collective influences that can overwhelm our personal karma, including destructive occurrences like wars or plagues. They are also key indicators of future social developments. For example, the mass media relates to Rahu, which represents new, popular and expansive trends, while much of the cutting edge of science and technology, like computers, relates to Ketu, which represents insight, precision and unlocking the secrets of nature. In this regard Rahu and Ketu have a place in Vedic astrology similar to that of the outer planets of Uranus, Neptune and Pluto in western astrology which are also used for collective phenomenon.

Rahu comes from the Sanskrit root 'rah' meaning to hide and refers to what is secret, mysterious and profound or a cave. Rahu obscures or protects and indicates Maya, which is not only illusion but also any magical power or captivating knowledge. Ketu comes from the root 'ci' meaning to highlight, appear or become consciousness or a flag.

In the Rahu-Ketu Experience, the author reveals himself as one of the most promising young writers on Vedic astrology coming out of India today. He is also easily one of the best Indian writers on Vedic astrology in an English idiom. Though there are many good new books on Vedic astrology coming out of India recently, unfortunately most are poorly written and hard to understand for westerners. Though born and raised in India, author's style is not traditionally Indian, but quite clear and contemporary almost as if written by an American. His mind reflects a global perspective not bound to any limited cultural sphere. Most notably, Author combines a deep spiritual view along with practical method of chart interpretation in a remarkably balanced approach that will be of interest both to nuts and bolts predictive astrologers and those for whom the spiritual and mystical side is most important. The

Rahu-Ketu Experience is worthy of serious examination by all students of Vedic astrology and all those interested in the great mysteries of life, death, karma and transformation. We look forward to many more such books from the author in the coming years.

Last but not the least, this work does not pretend to be complete in any sense of the term. It is none but an attempt to serve the interest of the common man. We are more than anybody else conscious of many defects and blmishes-which would have inadvertently crept in this book. For this, I shall be extremely grateful to accept any suggestion from the valued readers.

The Book is a collection of material composed by various authors who have worked in this field and I have tried to built it up gradually so that the compilation can be understood of this complexed subject . Any errors and omissions are my own despite the barrage of corrections carried out by Col. Dee Baswani (Retd.)

Thanks to other Reviewers who contributed the volumes of feedback that made my writing and examples more readable and correct.

I wish to express my thanks to my friends Pinku and Tinku for being a source of motivation as well as Shri Narender Sagar who stimulates me for writing.

My special thanks to my mother Dr. Krishna as without her blessings it would have not possible to write on this topic.

My gratitude to my wife Renu and daughter Gudiya Vrinda for providing me with the aim and purpose.

I would also like to thank Mr. Bhupender Singh Negi for typing, editing and numerous other acitivities associated with the publication of this Book.

I am graceful to Col. Dee Baswani (Retd.) for editing the book.

This Book, like the previous, is also dedicated to my father Late Shri Kailash Chander who taught me this Science as a child and was himself a great devotee of this subject in the days when there were no computers.

I would like to end this with the thought of Vrindavan and Banke Bihari whose blessings have been with me and I always look upon him in all my endeavours.

- Dr. Shanker Adawal

Introduction

Dear Astrologers and readers, what would we really see if we saw this world with a very different outlook? We would see more number of unhappy people when compared to the number of people who are happy. Despite several difficult situations in life, he puts in efforts to succeed in life. Neither does he make progress nor does he have a happy life with his family. He has problems even in his family life, where he is sometimes deprived of even food and clothing. He loses his dear ones, loses popularity and faces disrepute and disgrace. He is unable to achieve any success despite his efforts. He loses his ancestral property. There will be several situations where he may have to face disrepute and disgrace. If he or she is quite poor, they will certainly lose their honour. Their reputation inclines more toward infamy than glory. They might even have to face consequences of jail. Their mental state at this point of time is very weak, tortured and thoughtless. He almost pleads with God to rid him of his circumstances. They also think of either committing suicide or leave the country.

Those who are unable to tolerate the challenges in life, tend to renounce the world or take to sanyas. Astrologers do not even consider those who are karmadaridra or ones who indulge in inhuman act. They do not have any experience of astrology. Some astrologers make certain predictions and the person exactly encounters situations totally in contrast to the predictions made. These people are fantasized by astrologers and their predictions. They are tired of enquiring with various astrologers. After having seen so many contradictory predictions, they tend to lose faith in astrology and call it a farce. Is it the fault of astrology or the fault

of the person's karma or the fault of the astrologer? People blame the astrologer and feel that his astrology does not apply to their lives and that the astrologer lacks accuracy. They feel that the astrologer is after money.

On the other hand, the astrologers fail to understand that they do not have the right experience in astrology. Astrologers blame it on the horoscope and say it is wrong. Such statements of the astrologers confuse people who seek help in astrology. In fact, the astrologers never tend to think why their experience in astrological science is inept or inadequate. In such situations, science of astrology is proved wrong and known to be a farce.

Raibahadur Chintamanrao Vaidya had written an article on my objections to astrological predictions in the Chitramayajagat Patrika. Why should we not contemplate upon them? Several egoistic foolhardy astrologers expressed their criticism and proved their foolishness. Today any average person becomes an astrologer. As soon as they are able to grasp the names of all rashis, they give the advertisements and begin predicting people's lives. Such thoughtless astrologers have belittled the value of this great science. The Brihattjaatak granth was written based on human astrological predictions. Several centuries have passed by. This country was popular for its prosperity, its independent attitude and cultural values. The astrological predictions written in this book were based on the circumstances prevalent during that period. Now there is a major increase in poverty, sin and slavery and the circumstances are different. Therefore, no predictive factors mentioned in the book apply to the present day.

Hence, the astrologer must make his astrological predictions based upon the present day circumstances and actual period. There has been a considerable progress in the western astrological science. We tend to ignore them and make predictions based on the old books. It is very amusing when predictions do not apply to the present day scenario. The astrologers have never attempted

to do some research on it and if someone does research, they wonder if the same has ever been mentioned in our shastras. If it does not find a place in the shastras then it is known to be wrong and if it does find a place in the shastras, they call it useless. Our ancient rishis and scholars have written all this based on their knowledge and experience. The prevalent circumstances and experiences in those days are the very basis of our shastras and that is how we should write books based on circumstances and experiences prevalent today.

The science of astrology is profound and unfathomable. This is a kind of science, which remains in the state of imperfection. The human mind cannot bring in perfection and completeness to this science, neither God wants him to do it. If this science attains completeness today, then there will be no importance to the existence of the Lord. All the basic principles of human existence would be in the hands of human beings. Despite the fact, that such a thing can never be possible; several people have attempted to reveal the secrets of time through astrology, samudrika shastras, phrenology, face reading, ramal, nuzum etc. They are still attempting to do it and they will certainly continue to do it in the future.

Famous western astrologer, Raphael worked hard all his life explaining to people and he was tired of explaining repeatedly. In the introduction of his book, *A Guide to Astrology* he says, "A part of astrology which relates to the determination of future events is the most difficult, the least understood and perhaps the most unsatisfactory part. I may be allowed to say that the unsatisfactory part is a wise intervention of God, for if one knew for certainty what is going to happen at a particular time at least half the world would be either lunatic or suicidal. "

Another famous western astrologer Alan Leo expressed his views, which are quite important for every astrologer - Astrology is eternally true but it is not easy matter to interpret its truth to

those who are not born astrologers. That which is the whole cannot be wholly seen hence the interpretation of its part must always suffer by limitation. None but God can interpret the whole of astrology although adept astrologers may try to reveal the whole of its truths, at least they can reveal that which revealed to them on the plane to which their consciousness has expanded. It is a great thing to understand the profound statement that astrology is God's law but it is even greater thing to have realized some of the workings of that law. "

Only God is aware of the completeness in astrological predictions. Only eminent astrologers try to express the whole truth of this science and the level of expression corresponds to the level of evolverment of their soul. The science of astrological predictions is something that has been received from seers. It is not so easy to understand the intricate aspects of this science. Those who have experienced the essence of this science or these rules of the supernatural power are fortunate (this has been mentioned in the introduction of Jaatakmaargopadeshika Khand I, translated by Sri Pradhana).

The examples quoted by both the famous western astrologers reiterate the fact that this science is extremely difficult. One who has the innate ability to make astrological predictions will be easily able to grasp these exercises. One cannot become an astrologer by just reading couple of books. Some people tend to read the panchang and make astrological predictions just to make two ends meet. Their predictions are so wild that one tends to lose complete faith in the very science itself. On the other hand, if they make predictions based on the knowledge gained after having examined several horoscopes, after comparing the opinion of astrologers of the east and west and after understanding the time and prevalent circumstances, people would have faith in such predictions and realize that this is a science of significance. They would be inclined to know more about this science.

The fact of astrological predictions being a science or not is a big debate between great scholars. Both sides of the debate have experienced people, elderly, scholarly and eminent people of the society. Both parties try hard to make convincing arguments, but decisions are still very far away and one cannot come to any kind of conclusion. Hence, it is not right for inexperienced, not so well informed, but a curious student like me to comment over this issue. However, I still would like to express my opinion over this issue based on what I have perceived from my imagination and thought process.

In ancient times, great ascetics and rishis used to wake up at brahmamuhurt or the time from 3.00 am to 4.30 am, freshen up and meditate until sunrise. After sunrise they would be busy studying scriptures and conducting yagna during the first prahar (one eighth parts of the day). In the second prahar, they would visit kings and take rest for a while. Then they would study Vedanta and discuss brahma vidya during the third prahar. In the evening, they would once again have a bath and do sandhyavandana. In the first prahar at night, they would indulge in worldly affairs with their wives and meditate again in the dead of the night or middle of the night. They would just sleep between 12.00 am and 3.00 am. This was a normal schedule for most ascetics in our country.

Let us look at the daily routine of kings and maharajas. A king would wake up around 4.00 am in the morning and inspect the treasury, weapons room and the fort. After sunrise, they would do pooja between 6.00 and 7.00 am, do charity, inspect expenses of the palace, seek advice from ministers regarding affairs of the kingdom and discuss enemies between 8.00 and 10.00 am. They would look at receipts and debits between 10.00 am and 12.00 pm. Between 12 and 2.00 pm, they would conduct legal proceedings, punish criminals, have lunch and rest for a while. They would discuss war, tours and other issues with ministers and talk to their teachers between 2.00 pm and 4.00 pm. During the

time between 4.00 pm and 6.00 pm of the day, criminals would be burnt to death, crushed under the feet of elephants, or pushed down from the top of a hill. Time between 6.00 and 9.00 pm was set aside for theater, dance, amusement or discussions on war. They would have dinner between 9.00 and 10.00 pm, discuss enemies, spend time with women and then rest for the day.

Now let us match these routines with the horoscopes. One is very happy as soon as he or she wakes up. People normally have a bath and begin to think about their day's work. Therefore, acharyas set the standard of deriving a person's nature, thought process etc based on the raashi in which the person was born on that particular day.

Now let us look at places of vyaya (expenditure), laabha (profit), profession (tenth) and other positions in the rising hemisphere (udit golaardha) rather than turning towards the transformation hemisphere (anudit golaardh) or otherwise known as the second place. In the past, kings used to do charity, discuss enemies and seek advice from ministers between 9.00 and 10 am and hence the twelfth place in the horoscope has been represented as the place of vyaya or expending. Kings used to review expenditure between 8.00 and 10.00 am.

Between 10 and 12.00 pm, kings would spend their time reviewing receipts, debits and receive gifts from barons and feudal officers. This time was known as profit time or dhana laabha and hence called as the laabhasthaana or place of profit in the horoscopes. During 12.00 pm and 2.00 pm, kings spent their time in the affairs of the kingdom like giving orders, punishing the wrong and discussing yagnas and yagas with the rishis. So, this place in the horoscope was known as the dashama sthaana (tenth position) or karma sthaana or place of activity or profession. Kings would give orders, receive respect and conduct yagna or yagas, which was a part of their duties. They would discuss duty religion and other aspects between 2.00 pm and 4.00 pm. This place is

the ninth position in the horoscope and is known as the dharma sthaana. They would implement death sentences of criminals between 4.00 pm and 6.00 pm and so this was known as mrityu sthaana or place of death. Kings would spend their time in theater, dance, music and amusement between 6.00 pm and 8.00 pm. As amusement and indulgence had very much to do with women, the seventh place (saptama) in the horoscope is known as sthree shtaana or place of women. Activities conducted at this time would be entirely different from activities conducted during the day. So astrologers would consider the wife, other women, dance and theater with respect to the person while analyzing the characteristics of a person's horoscope. Kings would contemplate upon ideas to defeat enemies, diplomatic relations etc. and so this place was called shatru sthaana or place of enemies. According to kaamshastra, time between 10.00 pm and 12.00 am had been set aside for conception. According to the shastras, time during the first 16 days after the end of menstrual cycle, is known to be ideal for having sexual intercourse for progeny. Therefore, rishis in the past had sexual intercourse with their wives during 16 days after their menstrual cycle. Hence, this position in the horoscope was known as the putra sthaana (place of progeny) or garbha sthaana (place of conception).

All living beings rest from 12.00 am and sleep is known to be a kind of death. Vedanta considers sleep to be a kind of death. Everyman recollects all his activities of the day in his sleep. If he has been unhappy during the day, he does not sleep well; if he has been happy during the day, he sleeps well during nights. Every being on this earth, tends to experience their state of happiness or unhappiness during the day in their sleep. State of death everyday or state of mind everyday before sleep turns into the final state of death after having earned good karma or sin during our complete lifetime. Our activities in life like good karma or sin create the state of happiness or unhappiness in our minds. We tend to recollect happy or unhappy situations in our life at this

time during the day and this fourth position in the horoscope is known as the sukha sthaana or position of happiness.

This is how we have been able to correlate the positions of various in the horoscope with the activities of human life. Earlier, great rishis and ascetics referred to the horoscope of a person only to realize if he were born to associate himself with materialistic things or has been born to realize the eternal supernatural power. As days went by, man began to aspire for more and so he began to experience several other aspects of material life.

There is another viewpoint to it - God has created several other living beings and realized that none of these beings was capable of thinking about the supernatural eternal being. Then he created man. God realized that the cycle of this materialistic world was possible only with the help of man and woman. He created a positive outlook in man and a negative outlook in a woman, thereby made them eligible to live in this world. The ability to work hard in man, his continued industrious efforts, tolerance, courage and a mind that cannot be afflicted are the various special characteristics of man. He goes out into the world, earns money using his abilities, and gives it to the woman to run the family and protects her.

On the other hand, a woman has qualities like politeness, magnanimity, decency and love towards her husband. She must have the ability to encourage her husband to be valiant. She must be able to indulge in sexual life with her husband and beget progeny for the family. This is a perfect family life for man. God has created man in such a way that he need not lower himself for sexual life, but a woman needs to lower herself, despite her intelligence and abilities. Both man and woman need to arrive at one platform to remain in family life.

This is the fundamental aspect of a horoscope. There are two parts - first, the rising hemisphere (udit golaardh) and second,

about Rahu in his book Sulabh Jatak Bhag 3. let us discuss all other aspects of Rahu, other than the ones mentioned in detail by Sri Navathe.

The Focus (Karakatva) of Rahu

Logic, time to leave for a tour, night, sleeping people, gambling, the Garudi art, sudden situations, affliction by spirits, enmity with kings, fame, prestige and importance, honour, association of a grandfather, suspicion, poisonous beings like snakes, destruction and separation, extravagance, persistence, evil friends, tendency to talk baseless things, family traditions, direction in work, inspiration in work, weird disease, skin diseases, difficulties with hunger.

Intrinsic Characteristics of Rahu

Intelligent, over deliberation, knowledgeable in work but is irritated if someone talks, excellent imagination, high ambitions, engrossed in the affairs of the kingdom and business, always alone, industrious, ability to contemplate on both sides of the issue, stability in thought, very silent, talks very less but to the point, organized, truthful, clarity, fearless, selfish, worried about happiness and unhappiness of others, desire to help others, religious by opinion, lives a traditional lifestyle, excellent in debate, straightforward in business and industry, a good friend, inclines toward establishing own business, Interested in social service.

The direction of Rahu - South - West (nairitya) like Marc in American astrology - like Shani. Characteristics - this graha is known to be a paishaachika graha or a demonical graha, passionate and good qualities. The men are known to have passionate qualities and women are known to have good qualities in them. Sarvartha ChIntamani contains detailed information on Rahu dasha.

Twelve Resultant Attributes of Rahu

In the Tanu Sthaana or Position of Personality - indulging in bad jokes, exposing others secrets, not thinking before speaking, inconsistent talk, impish behaviour, pointing out at others mistakes but indulging in the same, adamant, passionate, persisting are qualities of maleficent Rahu. When Rahu is auspicious, the person is calm, hardworking, good behaviour, doesn't get angry easily, profoundness in speech, short in stature, tawny skin, sharp sight, drunken like vision, walks with the head bent and always laughs while talking.

When Rahu is present in mesha, simha, dhanur rashi, the person is adamant, arrogant, openly indulges in enmity, works to the end of everything. The person has an open mind and generous in mesha rashi. The person is social kind, clean, organized behaviour, status in society in simha rashi. He is cruel, violent, womanizer, does not care about the society, selfish and can never do something good to others in the dhanur rashi. When Rahu is present in karka, kanya, makara and meena rashis, the person indulges in fault finding, meaningless pride, ill thinking, secretly maintain enmity, easily give in to enemies, aimless and a little habit of stealing things.

When Rahu is present in vrischika and vrishabha rashis, the person has qualities like profoundness in speech, having something in mind but doesn't exhibit those feelings, inability to maintain proper finances, trusts less and easily gets into a brawl. In the mithuna, tula and kumbha rashis, the person is humorous, very talkative, the habit of leaving anything and everything incomplete and quite disorganized. When Rahu is present in rashis like karka, kanya, vrishchika, makara and meena, persons tend to talk very expressively and show many movements in the body. Such people can do a very good role as a villain in cinemas or theater. They will mostly have an adopted child.

Sri Yagneshwar Govind Gholap, a famous astrologer from Nasik mentions the following predictions of Rahu in the tanubhava in his book Bhaavaphaladhyaya. He says, if Rahu is in the lagna sthana in mesha, vrishabha and karka rashis, the person is rid of all sin. When the Rahu is present in the lagna sthana in other rashis, the person is afflicted by hatred of the king, is diseased and worries. Rahu forces qualities like evilness in mind, frequently lying, separated from family, lustful, afflicted by diseases in the head and argumentative.

In the western thought of astrology, Rahu is considered very important when he is present in the lagna sthana. It elevates a person from a very low level to the highest level. The person has a very attractive nature and has the ability to perform. The person is famous and arrogant. He lives in extravagance and is defiant in his behaviour. He has the least interest in education. He also fails to obtain physical comforts for himself and does not have the mind to make progress. If Rahu is in the lagna, the person is tall and if Ketu is in the lagna, the person is short.

My opinion - Sri Gholap considers Rahu to be ridding a person of sin when he is present in the mesha, vrishabha and karka rashis. As I understand this is not correct in the case of mesha rashi. In my experience, I have found that Rahu is not considered auspicious in mesha rashi. The other resultant effects mentioned by him are quite relevant for women.

Western astrology has not considered the rashi factor. However, the popular thought emphasizes that in the context of rashi characteristics, resultant effect is either less or more. The power of attraction in a person and ability to attract people spontaneously towards them is an important factor, which we must bear in mind. These people are popular because of their perverted intelligence and hence people are attracted towards them naturally. According to the resultant effects mentioned by Harshal, these

people seem to be all right in general. All other resultant effects come under the shubha rashi and shubha yoga. When Rahu is present in the lagna sthana, the person is tall and this is an important resultant effect that we must bear in mind.

Dhanasthana or Position of Wealth - these people are generally poor, no financial stability, and too many situations of expenditure, very less opportunity to obtain happiness from family or family life, incidence of death due to accident in the family, very few descendants in the mother's family, many hurdles in receiving ancestral property and failing to return other's things. Physical attributes - eyesight problem in old age due to chicken pox and other reasons, incidences of paralysis, tuberculosis etc. in the family. The shubha Rahu in this place bestows sudden profits from liquids or becoming an adopted son of a very rich family.

When Rahu is present in the dhanasthana of mesha, simha and dhanur rashis, the person has ambitions of setting up a big business, he conducts transactions of several thousands of rupees, but will have many problems in these situations and there is a possibility of the development of sudden unfortunate conditions. This has an effect on people also. These people would like to sell their shares, take loan from banks and would like to do business, which involves many people or would like to take a big loan and start a business of their own. This business would go well for sometime, but then would suddenly go into loss. It will not be possible for them to make money. People belonging to the mithuna, tula and kumbha rashis would acquire wealth by hurting people around them. They also tend to expend very less wealth. People belonging to the vrishabha, karka, makara and meena rashi have a general influence, big business flourish, they have a lot of value in the market, and they are also very cautious about maintaining their product value in the markets.

According to Sri Gholap, Rahu in the Dhana Sthana is known to be very talented and gifted. However, their talent and merit are not expressed, as they are not rich enough. The person is hard, does wrongs to other's, fights with family members and always touring to various places.

In the opinion of western astrology, Rahu is supposed to bring in wealth and luck, business works well in the markets, they are quite cautious about maintaining their product value in the market and are quite straightforward and generous in terms of money.

My opinion - The resultant effects mentioned by Sri Gholap are very much connected with mesha, simha, dhanur and vrishchika rashis. The resultant effects mentioned in western astrology pertain to vrishabha, karka, kanya, makara, meena, mithuna, tula and kumbha rashis.

The Third Position - he is the eldest in the family. Being the eldest or in the absence or death of the elder brother, the entire burden of the family falls on him. He has a lot of faith in his abilities, he does not believe in saints and religious tours. He is a person who considers this materialistic world to be the personification of the lord himself. He reaches great heights in life. He loses a brother or a sister in an accident. Despite all difficulties and hardships in life, these kinds of people do not approach astrologers to inquire about their future. They in fact tend to dislike astrologers. Whether Rahu in this position is shubha rashi or ashubha rashi, the person goes through many hardships in his childhood and reaches great heights in his youth. When Rahu is in the feminine rashi, the elder brother does not inflict harm. He is very strong or powerful, but an introvert by nature. He talks authoritative in his talk and behaviour. He is very calm, thoughtful, analyzes the good and bad of every issue, very famous, speaks the truth and goes ahead on the path of reform. He remains

very composed even in the worst of situations, extremely alert and achieves his goal.

Sri Gholap mentions that when Rahu is in this position, the person is famous, commands respect, destroys his enemies, wealthy, lives a luxurious life and afflicts the brother.

According to the western thought, the person receives many good resultant effects, but this statement does not seem to be very clear. These people are highly intelligent but are quite restless.

In my opinion, the resultant effects mentioned by Sri Gholap are quite meaningful. Western thought is not relevant to the topic and hence cannot be considered in this context.

Sukha Sthana or Position of Comfort - these people tend to work hard all their lives to make progress, but have a very bad name. their intellect fails to co-operate with their actions towards progress. On the other hand, they are very successful in suggesting the best to others who are aspiring for progress. They face many hardships, misery, worries, and several instances of disrepute, disrespect and loss in business, lot of loans, suspension or demotion in career and luck if they stick on to a career or do business in partnership. Their ancestral property will be taken away by others. They suddenly lose their parents. There is every possibility that they will have an adopted child. They do not heed to any kind of advice and try to prove themselves right. They have an excellent conduct to others and will have hardships and disrepute in old age and they will be poor. Any number of astrological resultant effects told to them will result in an opposite situation.

It has been observed that these situations are not very high in the first three generations, the details of which have been given in the resultant effects of curse or sharpaphal chapter. When Rahu is in this position in the mithuna, kanya and kumbha rashis, the person earns a lot of wealth, but he tends to annoy several people

in this regard. Property that has been wrongly acquired from a widow or taking away someone's position or fields in place of small loans results in quick destruction. The resultant effects cannot be seen during the person's life, but the horrifying results are evident in the next generation. The person's in other rashis have to suffer in poverty all their life.

The Rahu in this position, according to Sri Gholap, brings in destruction of position, wealth etc. and will be unable to make use of good friends. He has to tolerate several physical problems for having being born into such a family. He aspires for comforts, receives very less from progeny and tours to various countries.

The Rahu in this position, according to western thought shows effects of qualities like womanizing and acquiring progeny from other women. (The original books say - I have noticed the dragon's head in the fourth position often seems to cause a man to be the father of illegitimate children.)

In my opinion, these resultant effects are seen when Rahu is in mithuna, kumbha and mesha rashis. In my experience, I have seen such incidences. As I understand, these resultant effects are not seen when Rahu is in such a position in other rashis. This does not imply that these resultant effects are only seen when Rahu is in the fourth position. These resultant effects are not possible unless the shukra, Chandra and mangal are not defective. I have seen incidences in certain horoscopes wherein there has been a yuti or pratiyog or combined situation of these three grahas. When Rahu is in this position, the marriage takes place early in life and is happy in marriage.

Putra sthana or Position of Progeny - when Rahu is in the masculine rashi, the resultant effects are that the incomplete education, wrong path of education and childlessness. The child not being able to survive, survival of the girl child, instances of problems in reproductive systems in the family, inclination for

passion; very intelligent, imaginative, extravagant, persistent, talking baseless issues, eccentric imagination of love and desire, blaming the wife for adultery and harassing her for no reason at all, unable to realize one's welfare and a blind feeling that he or she knows everything are the resultant effects of Rahu in this position. If these resultant effects are seen in the feminine rashi then the person becomes quite famous for having discovered something. The person receives advantage of this fame all their lives or the world accepts his discovery and his popularity very easily. When Rahu is in this position in the masculine rashi, people have very profound thinking. Their thoughts are invaluable, but the world doesn't easily accept the importance of their thoughts. The importance of his discovery is taken after his death and he receives a lot of fame and applause. They act in total contrast to their father's popularity. When Rahu is found in the masculine rashi, the person is very much a womanizer.

According to Sri Gholap, the Rahu in this position gives the person lot of respect from various sectors. He is successful in religion, finance and desire. He is honest, honoured everywhere, blessed with progeny, has no enemies, receives very less comfort, has no friends, has problems in his stomach and has hallucinations.

The Rahu in this position according to western thought has no clear incidences. They have given a lot of importance to Rahu in this position, but have mentioned that the person receives profits from businesses like joint stock companies or businesses of the like.

In my opinion, the Rahu in this position bestowing respect everywhere for the person and hence having no enemies are resultant effects found in feminine rashis. Resultant effects like receiving less comfort and following hallucinations come under the masculine rashis. The resultant effects of Rahu in this position have not been rightly explained. The resultant effects mentioned are those that have been combined in the fifth and eleventh position

in the horoscopes. Let us discuss them in detail in the eleventh position.

Shatruthana or Position of Enemy - The Rahu in this position brings in good and special resultant effects. When Rahu is in this position in the mithuna, tula, kanya rashis, the person is more inclined towards renouncement or sanyas. When this situation exists in the kumbha rashi, the person is very fortunate or lucky. In this case, the person spends his childhood in this uncle's house or aunt's house. The person is afflicted by spirits, has problems in the palate, mental problems, hysteria or fits, leprosy, poisoning from nails etc. He may have a habit of stealing. These are resultant effects of Rahu in the ashubha rashi.

According to Gholap, the Rahu in this position has resultant effects like the person being very strong, knowledge of arts, ability to destroy enemies, has no worry in this world, wealthy, pain in the waist, tends to have sex in the dishonourable way and is extremely strong.

Rahu in this position according to western thought does not bestow good resultant effects. He has an employment of very low status and he works as an assistant to someone. This Rahu does not do any good to those in army or on ships.

I feel that the resultant effects mentioned by Sri Gholap belong to those under the feminine rashis. Resultant effects like problems in the waist etc. are seen in those born in masculine rashis. The western thought has called Rahu in this position to be unfavourable or ashubha and hence have imagined of ashubha resultant effects. It is likely that they have not taken resultant effects found in reality into consideration before confirming them.

Seventh Position - The Rahu in this position in the mithuna, tula and kanya rashis have shown that the person doesn't get married or have been separated for no reasons at all. If the Rahu

in this position is found to be in the feminine rashis, there is a lot of love between the husband and wife. They tend to womanize, try and assault women from high society, affairs with widows, abortion, indulge in infanticide, very less comfort from the legal wife and lose wealth because of womanizing. We also notice resultant effects of livelihood in these situations. Loss in business, face charges in career, the high and low situations in life, worries about wealth, disrepute, humiliation, living in others house for food and shelter, bad habits, low intentions, harassment of wife are also some resultant effects which we can see. The wife of such a person will be very decent and faithful.

According to Sri Gholap, when Rahu is in the seventh position, the person lives with evil people and harasses good people. He has unhappy life due to women, his sons, and wealth and close friends. He tends to hate women, tries to afflict women, or associates himself with angry women, diseased women, or an argumentative woman.

The Rahu in this position according to western astrology have not mentioned any special resultant effects. They have just said that the person will be very short. Let us discuss later as to why they have not given any resultant effects of Rahu in this position.

In my understanding, the resultant effects mentioned by Gholap of Rahu in this position belong to those born in the masculine rashis. Let us discuss the western opinion further in this book.

Mrityusthana or Position of Death - the Rahu in this position bestows good resultant effects. The resultant effects in mithuna, kanya, tula and kumbha rashis are specially known to be very good. These people secretly receive lot of dravya or benefits from liquids. If Rahu of this position is seen in masculine rashis, money earned from corruption does not stay or does not give the

necessary benefits. Rahu bestows sthree dhana or wealth of women in the feminine rashis. When Rahu in this position in any of the twelve rashis, it destroys all the received ancestral property in the person's old age. The person moves towards race, lottery, gambling, unearthing hidden treasures etc. Rahu graha shows effect of immediate death. The powerful Rahu in this position gives the person a high state from the age of 26 to 36. Rahu in the ashubha rashi in association with ashubha, the person goes through hardships between age of 50 and 65.

The Rahu in this position according to Sri Gholap states that the woman doesn't receive comforts from a son, she faces disrepute, is uneducated, anal problems, problems in love, torture of enemies, problems in the reproductive organs etc. When Rahu in the eighth position, in the mithuna rashi, the person receives special resultant effects, where he is extremely powerful and acquires fame from all sides of the world.

According to the western thought, the Rahu bestows wealth through a death certificate, receives shtree dhana or wealth of woman. However, they have lot of problems later because these benefits are only temporary. This place is supposed to be very weak and is less important, but if Rahu is in the higher position, then there is every reason to consider them.

In my opinion, the resultant effects mentioned by Sri Gholap are quite special and they can only be proved by experience. One must try and confirm western astrology too by experience and realization. In my experience and understanding, I have realized that many people have progressed in life with education when Rahu has been in this position in their horoscopes.

Dharma sthana or Position of Religion - when Rahu is in this position, people go on abroad. Despite the fact that they do not believe in God, they still marry a person who has faith in God and religion. They fall in love with a woman belonging to a lower caste

and even marry them. They have an excellent moral conduct and are extremely lucky. They have excellent will power to achieve their desires. With Rahu being in this position, one must only prove by experience whether the person has no progeny at all or very less progeny in life. When Rahu of this position is present in feminine rashis, the person is either the eldest in the family or the youngest or is the only son in the family, educating people, doing something useful for society, very intelligent and scholarly abilities are resultant effects of Rahu being in this position. We must also keep in mind the fact that person under the influence of Rahu being in this position dream to fly like a bird.

According to Sri Gholap, the influence of Rahu being in this position has resultant effects on people like not believing in religion, touring several countries, receives very less comfort, always down with several physical problems, very less relatives and is struck with poverty. But, in rashis from mesha to simha, the resultant effects of Rahu in this position are quite good.

With regard to western thought, when Rahu in this position, the person invests money abroad to earn money but he often fails and loses the capital investment. On the other hand, if the money is invested within the country, he makes good profit.

In my opinion, the resultant effects mentioned by Sri Gholap, fall under the ashubha rashis. He has confirmed that the resultant effects for the last five rashis are good and favourable, but the favourable resultant effects for mesha and mithuna do not match. The western thought seems to be quite impressive and hence we need to confirm them by experience.

Karma Sthana or Position of Action - the resultant effects of Rahu in this position have shown that the person goes through a lot of hardship during his childhood and then makes progress in his later life. This is the fundamental directive of Rahu influence. These people are generally those who serve the society, they are

friendly, they possess the quality of meditating, firm on their opinion and are the kind who prefer to have a business of their own. The Rahu in other rashis is weak and hence makes the person weak, a police, labourer, etc. Rahu of this position in the simha and dhanur rashis, shows the effect of renouncing the world in the latter part of the life. In the feminine rashi, the financial position of the person will not be good enough; they have progeny, acquisition of wealth only in the latter part of their life. They are persistent, and quite adamant on their opinion but have a very clean conduct in life. If these people are given a job in the courts, they will receive a lot of popularity.

When the Rahu of this position is seen in ashubha rashis, people will generally be quite argumentative, angry and one can never predict their actions or feelings. They are gossipmongers of the first order. When they begin to gossip, the listener is influenced by their talk and tend to believe in whatever they say. They speak in such a tone, that one would believe it, but their information will have no value, as it will never be true. These people are very useful in business, as they would not invest even a penny for the same. When Rahu of this position is seen in shubha rashis, Rahu bestows fame and respect in society and these people are honest and sincere in their life.

According to Sri Gholap, the Rahu in the tenth position shows hatred by the Governmental authority, hence there is loss of property, they are sinners and fight a lot and if they are a little courageous they fight wars. They will never receive any comfort or support from the father. They conquer enemies, but are afflicted by diseases. They receive a lot of comfort from family life.

According to the western astrology, the Rahu in the tenth position is known to be giving excellent resultant effects. The person is famous all his life; he receives respect and admiration all his life. He makes excellent progress all his life.

In my opinion Sri Gholap has referred hatred by the authority and this falls under the shubha rashis, the remaining resultant effects mentioned by him fall under the ashubha rashis. The resultant effects mentioned in the western thought fall under the feminine rashis.

Labha sthana or Position of Benefit - the Rahu in this position is known to be extremely powerful and the person acquires wealth from various angles. They are highly ambitious, have excellent imaginative power and have excellent aspirations in life. If Rahu is in the papa rashi or rashis of sin, he is weak and people under the influence of this Rahu tend to earn money through the wrong way. This is begets bad results for the children. Rahu in this position in the feminine rashis gives excellent friends and people gain from such friends in their life. These people also have the knowledge of astrology and other mantras. They have very high hopes, ambitions and aspirations in life. They are quite famous in this world and receive comforts from progeny and wealth. They have good relatives too. When this Rahu is present in ashubha rashis, people don't receive any help from anyone and they have to cross a number of hurdles before receiving benefits in life. Friends are of evil nature and they tend to lose because of them.

According to Sri Gholap, the Rahu in this position gives lot of fame, good health, good name in kingdom affairs, wealth, good qualities etc. They receive a lot of comfort from kings and animals. They receive a lot of jewellery and are able to realize all their desires. Rahu in the third, sixth and eleventh positions rids people of evil situations.

According to the western thought, Rahu in this position bestows superiority to the person. This Rahu is especially beneficial to people whose business is dependent on others and is fortunate in all fields except race, lottery, gambling etc.

All favourable resultant effects mentioned by Sri Gholap and the western thought of astrology in my opinion actually fall under the feminine rashis.

Vyaya sthana or Position of Expending - one must think a lot before confirming any resultant effect of Rahu in this position. The person under the influence of Rahu in this position is miserly, has many loans, afflicted by enemies and has a bad reputation. If Rahu in this position is in shubha rashis, the person doesn't turn away from his religion and is bound to his culture. People under the influence of this rashi spend their money in getting orphan girls married, but do not really receive the benefits of it. When Rahu in this position is in the ashubha rashis, the person is burdened with loans and is extremely miserly.

With Rahu in this position, Sri Gholap is of the opinion that people conquer enemies with the help and support of good people. They live in a very affluent country; with the influence of the king or heads of state they receive a lot of fame. These people are known to have problems in their eyes and legs. They have long feet and are very friendly in nature.

In the concept of western astrology with Rahu in this position begets profits from public departments. People under the influence of this Rahu benefit from such institutions, make a lot of progress in philosophy. This Rahu is very helpful in evolvement of the soul. Let us look at the significant resultant effect of the western thought in astrology - I have met with the horoscopes of three illegitimate children each with the Dragon's head in the twelfth position but there the lack of full Birth data. I do not know what happened to them or whether they were cared for (as so many such fortunately are) by suitable institutions. But I know of a case of a single woman who has had several children and one of those children she surrendered to a Home and I believe two previous children had similarly been provided for. That mother had a Rahu in the

twelfth house, but the child that I know of, and who was surrendered to a catholic home, was a very fine boy with the dragon's head in the fourth position.

In my opinion, the resultant effects mentioned by Sri Gholap belong to the feminine rashis. These are quite special and hence it is important that we have an experience of them. The western astrological method has provided resultant effects well in accordance with the position of the Rahu. They have also mentioned about an illegitimate child. But, it is not right to mention the presence of an illegitimate child with only the Rahu being in this position and association. In my opinion a person is an illegitimate child if he has the following derivations - a papa graham or graham of sin in the fourth position, mangal in association with the lord of the fourth position, shukra and mangal looking toward Chandra and the unfavourable conditions because of the association of shani and Rahu. If such a situation prevails in the horoscope of a person, the person must be an illegitimate child and there is nothing wrong, if the mother is considered to be a prostitute. In the horoscopes of children of devadasi, prostitute and others, the Rahu present in the twelfth position is not harmful because it is their profession. It is not correct to mention this resultant effect to them. A man and woman have sexual intercourse, this is known to be very natural, and hence this is not considered wrong in this context.

If these situations are accepted and are enforced as law, the law of astrology does not have anything to say. When an issue receives legal acceptance of a society, state or country, it does not fall under the purview of astrological derivations and hence we have to exclude them while predicting the future.

Adi Shankaracharya, N C Kelkar, novelist H N Apte, Maharani Victorla, Chatrapati Shaahu of Kolhapur, Barrister Vinayaraava Sawarkar, Lord Sinha had Rahu in the vyaya sthana of their

horoscope. Could anyone think of the above situation in any of the above people's lives?

This astrologer also writes about Rahu in the fourth place - I have several maps of illegitimate children having Dragon's tail in the tenth position and think it is rather a common attribute with them. However, Rahu is also seen in the fourth position in the horoscopes of quite eminent people. Can we consider them to illegitimate children? We will make mistakes like this when we see the horoscope in just one perspective.

Chapter 1

Rahu-Ketu and the Samundra Manthan (Ocean Churning)

There is a very interesting myth behind this Solar or the Lunar Eclipse in Indian context as far as the astrology is concerned. It has a link with the Ocean Churning (Samundra Manthan) myth.

The myth says that the Sun and the Moon had witnessed a demon called Rahu in god's disguise consuming the ambrosia from Shri Vishnu who later becomes immortal. During the event of distributing the amrut (elixir of life extracted out of the sea churn) to the gods the 'Moon god' signals Shri Vishnu of this act and realizing the happening. His entire wrath falls upon the fleeing demon Rahu who by then was running fast to save his life. Rahu at last had to pay for the act as he was slew by Shri Vishnu into two parts from throat.

That's why in India whenever there is an eclipse one is warned not to stare at that event as it symbolically signifies that Rahu is trying to swallow the Sun and the Moon. That's why it is termed as Purna Grahan (Total eclipse) or Ardha grahan (partial eclipse) symbolizing complete or partial swallowing. How interesting the Indian fables for children are that keep off children staring at the phenomenon even without explaining the scientific reason.

Interestingly, in Indian astrology only seven planets were anciently identified before this act of Sea Churning'. Later they were named after seven days of the week: Sun (Surya), Mon (Chandra/ Moon), Tues (Mangal/Mars), Wed (Budha/Mercury), Thurs (Guru/Jupiter), Fri (Shukra/Venus), Satur (Shani/Saturn).

While Rahu and Ketu got the boon to join the family of the seven planets to enlarge its domain to Nine Planets (Navagraha).

The Samudra Manthan (Ocean Churning) event brought out the Ambrosia (Amrut) along with many other gifts. The leela (divine play) that followed was like wonderful bed-time stories that take you to a beautiful world of fantasy. In fact it is said that Shri Vishnu had to take His two incarnations that manifested during the entire process when the Deities and the demons jointly undertook the task of churning the sea to get the Amrut (Ambrosia, elixir of life). One incarnation was that of the Tortoise to make the entire Mandrachal Mountain to act as pivotal over its body on the sea bed to act as a tool for churning the sea and the second was the Mohini (a beautiful damsel).

So the myth goes like this. Once a hermit called Durvasa Rishi became angry with the Gods and cursed them. This curse caused them to lose their celestial glow and powers. This led the asuras and daityas (Demons) to trouble them. The powerless gods went to Lord Indra and explained their problems in detail. Lord Indra advised them to take refuge at Shri Vishnu's attention. Lord Indra accompanying the gods goes to Shri Vishnu and pleads, "Lord, kindly relieve us with the solution to this problem. If this problem continues, soon all the gods will be out of existence".

Listening to all their pleas and the descriptions of the events that followed Lord Vishnu said to Indra "All of you that are gods, asuras and daityas must perform the churning of the ocean. The gems gained from the ocean can return the glow and the power you seek. For this, you must go to daityaraj Bali (king of demons).

He is your brother as both of you had the same father, Kashyap. He will certainly remember this and assist you."

Thus obeying Lord Vishnu's words, Indra went to meet Bali, the king of daityas. Daityaraj promised to help Lord Indra in the churning of ocean. Indra said that he would equally share with daityaraj whatever they would receive from the ocean after the churning.

A joint venture thus ensued. It was decided that to churn the gifts from the ocean Mandrachal Mountain could be used as churner. The name of Nagraj (king of serpents) Vasuki (the serpent king on which Shri Vishnu rests) was proposed to be used as a substitute for the giant rope to wound around the mountain to initiate the churn.

It was then time for the gods and daityas to get down to the serious business of a joint venture in order to receive the ultimate gift that would make them immortal. So the representatives from gods and daityas tried to lift the Mandrachal Mountain and many in that process had to be sacrificed under its weight and pressure of the gigantic mountain while lifting it. Even being together their efforts gave way as they could not lift it. Thus Indra again approached Shri Vishnu seeking His help. Lord Vishnu thus rode on His vehicle Garuda (Eagle like bird) and helped to lift the entire weight of the Mountain in His right hand in one go and placed it in the middle of the ocean. But immediately the sea bed gave way to the heavy weight of the Mountain. Lord Vishnu seeing this immediately incarnated as a giant tortoise and went under the water and balanced the entire load of the mountain on its back sitting on the ocean floor preventing it from further sinking.

The serpent king Vasuki was wound around Mandrachal and thus began the Ocean churning (Samundra Manthan) story. The asuras and daityas pulled Vasuki from its head-ward side as they argued that it would be quite below their dignity to take the tail-

wards side in their share in this joint venture like a tug-of-war. So the gods and devtas opted for the head ward end of Vasuki while the daityas preferred the tail. So the first thing to get out of the churning was the phenomenon of the serpent's poison emerging out called as Halahal'. Neither the gods nor the daityas dared opting for the dreadful poison. So, Lord Shiva came up for the rescue as He drank the Halahal and placed it in His throat to be called as 'Neelkantha' (Blue throat) later.

Next that emerged from the churning was the celestial cow - Kamdhenu - that was gifted to the sages by Lord Vishnu. Then up came the Horse-Uchchashrava -that went to Daityaraj Bali. Next was the four tusked Elephant Airavat that was taken by Indra for his own use. The fifth was the Koustubhani- the jewel-that was accepted by Lord Vishnu Himself. It was a divine tree with flowers called Parijat from kalpabriksha (a celestial tree), which later the Gods took to the heaven as the sixth gift. The seventh gift that came was a beautiful maiden named Rambha who herself desired to reside partly on Earth and partly in Heaven. Then Shri Lakshmi the Goddess of wealth emerged out of the churning, who chose to be with Shri Vishnu as the fight ensued between the two parties for who would accept the gift of Shri Lakshmi emerging out of the churning. Further, churning resulted in emergence of Varuni, an alcoholic drink. The demons (daityas and asuras) gladly accepted the drink.

At last the churning yielded the most coveted gift in form of Vaidya Dhanwantari (Doctor of doctors) who appeared holding a vessel full of ambrosia (Amrut) which had ability to transform one to immortality. An argument ensued as to who would get the share or the larger chunk of the share to enjoy the elixir of life as both the parties had worked very hard. At this point the daityas snatched the vessel of nectar from Dhanwantari and ran away. There was a bit of divine play (leela) from Lord Vishnu's side. Shri Vishnu incarnated in form of a beautiful maiden named Mohini'.

Everyone suddenly came under the bewitching spell of Her beauty. Mohini spoke in Her soft voice "Do not fight". "You may give the nectar to me and I shall distribute it for each one of you here". "You all must queue up in the line to wait for your turn of the sip while I distribute". She continued with the leela, "it seems the nectar is watery at top while the concentrated portion seemed to have settled at the bottom of the pitcher. So I shall better start with the god who gets the diluted watery stuff."

The asuras, daityas and gods all agreed together as the beautiful Mohini convinced them. So, Mohini started distributing the ambrosia first to the gods sitting in the queue. A daitya named Rahu was watching all these leela and was intelligent to suspect some foul play in this distribution. He suddenly realized the trick that Mohini was playing with the demons. He immediately transformed himself into a figure of like-god and queued up in the line with gods before the gods could realize it. He sat in between two deities Surya Dev (Sun God) and Chandra Dev (Moon God) who was sitting at the end of the last row. Chandra dev immediately recognized him and signaled Mohini to avoid Rahu who was in disguise of god sitting next to him as Mohini was about to serve it to Rahu and coming for Chandra dev at the last. But it was too late before Mohini could realize. Rahu had already had his share and gulped it down his throat. Immediately Shri Vishnu reappeared in His original Form from emerging out of His Mohini incarnation. Serving the remaining portion of the ambrosia to Chandra Dev (Moon) he threw the pot on the Earth and sprang into action to catch up Rahu.

In order to save his own life Rahu tried to run away from the scene as fast as he could. But Shri Vishnu's Sudarshan Chakra (the discus) was released to sever his head from his body. Since Rahu had already drunk the ambrosia he did not die. Chandra dev witnessing all these events pleaded Lord Vishnu to spare him and said, "O, my Lord, please do not asunder his body into any more

pieces, as each piece falling on ground would incarnate as daityas and they will multiply again to trouble the gods in turn".

Hearing these pleadings of Moon, Lord Vishnu realized and thus spared him as He spoke to Rahu, "Since you have drunk the nectar sitting amongst the gods now you must leave your asura life style. You must now stay with Surya (Sun) and Chandra (Moon) and other seven planets forever to be now counted amongst nine planets (Navagraha)". Thus the severed head of the daitya is called as Rahu while the body without the head is called as Ketu which plays a very important role in astronomical calculations. It is said that when Rahu comes to engulf Moon or between Sun and Moon it causes the eclipses.

A more interesting aspect is the Herbal Aurveda in India claims that Garlic that is called as "Rasoun (Lahsoun)" is said to be the fruit born out of the pot that was thrown on the earth. It is said it bears all the qualities of Amrut (Rasa) except one - that's why it is called as "Rasoun" (prefix of this word) which has all great qualities to affect human body to attain elixir. The word oun' spelt as one less than the whole number (like pronouncing 19, 29, 39, 49 etc.) in devnagari so it is Ras (meaning Amrut) and oun (meaning one less). It is said Garlic has a good effect on our left Swadhisthana, too. It is considered to be of a prime importance in herbal medicine for blood pressure and other physical ailment. One may try to consume garlic clove in the morning and see for one self the coolant working throughout the day although it is hot for itself but kills the heat generated inside the human system. Isn't it interesting?

(Adapted from Indian Mythological folklores, fables and the bedtime stories)

PS: - So, do you see how Rahu and Ketu enter in disguise between the Sun and the Moon? It is our own ascent that we are stuck with and we need to identify them like the six enemies and

avert giving them concession of having the nectar. These two are the channels within us. If we invite the demons like Rahu and Ketu, how it disturbs the two channels is the subtle knowledge I believe. In fact in India as they calculate the horoscope in the planetary position if Rahu or Ketu sits it does troubles us. What a mathematical calculation?!

Chapter 2

A Comparative Study of the Resultant Effects of Rahu and Ketu

Rahu and Ketu are grahas, which are at the chandrakaksha and paatabindu of Chandra, and hence they are always facing each other at an angle of 180 degrees. All astrologers are aware of this fact and hence they predict the resultant effects of both of them at the same time. But a few of them have given them separately and hence stand contraindicative because of the following reasons - Sri Gholap confirms the resultant effects of Rahu in the eleventh position and says that the person is famous, healthy, supported by the state, wealthy and financial benefits, good qualities, comforts of the kingdom and animals, receipt of jewelry and realization of desires. But the resultant effects mentioned for Ketu being in the fifth position are quite the opposite - people do not receive effects like valour, kindness, shelter, intelligence and wealth because of these people. These people are childless, evil, have problems in the stomach and other kinds of health problems. Now the question is - should they mention the unfavourable resultant effects of Ketu in the fifth position or the favourable resultant effects of Rahu in the eleventh position. In the context of confirming two contraindicating resultant effects, it is surprising that the astrologers would mention both the effects.

Let us not have an opportunity for such a situation so let us consider the resultant effects of only Rahu. When we consider both of them, the resultant effects seem to be contraindicative and hence it is wiser to study one of them at a time.

The western astrological method has given importance to both Rahu and Ketu and hence the resultant effects are all either incomplete and at some instances it has not been possible to mention any resultant effect for that matter. Let us take an example to understand the above situation. This concept of astrology has a principle that the line that runs from the third position to the ninth position is called the line of advantage. On one side of the line we have 3, 4, 5, 6, 8 positions which are known to be ashubha or unfavourable. None of the resultant effects mentioned for these positions have been known to be favourable. Hence, the resultant effects mentioned are incomplete and unclear and at some instances, nothing has been mentioned. The six 9, 10, 11, 12, 1, 2 positions have been called as the rising hemisphere and hence the resultant effects of Rahu in all these positions have been considered as good. The astrology in our part of the world mentions that the resultant effects of Rahu in the third position to be good. This has been proved by experience too. However, western astrologers have shifted this position into the transformation hemisphere and hence they have not been able to provide any resultant effects for the same.

Now the resultant effects of Ketu mentioned by Sri Gholap and in the western astrology of thought must be matched with those of Rahu and they must be confirmed by experience. Hence, it is wiser to take either Rahu or Ketu into consideration.

The Resultant Effects of Ketu

Tanusthana or Position of Personality - According to Sri Gholap, the person receives a bad name everywhere, has bad

behaviour, difficulty with vehicles, disease, worries about women, emotions, and other health issues. According to western astrology person under Ketu influence is short and is very unlucky. As his face is a little eccentric, people just tend to look at him once again. In my opinion, these resultant effects are quite like the ones mentioned under Rahu in lagna position in the masculine rashis an unfavorable association of Rahu.

Dhanasthana or Position of Wealth - according to Sri Gholap, Ketu in this position makes a person tortured by miseries, foolish, tortured by emotions in the heart, an enemy of the family members, tortured by the king for property matters and has problems in his mouth. According to western astrology, Ketu in this position causes harm to children, loss of product value in the market, liquidation and chances of demotion. In my opinion, these are the resultant effects observed in the masculine rashis in the dhanasthana.

Third Position - according to Sri Gholap, these people have the ability to conquer enemies, they can argue with the enemy, they completely enjoy the best of wealth, valiant; they are deprived of a mother, problems with the shoulder. These are the resultant effects of Ketu in this position.

According to the western astrological derivations, people under the influence of this Ketu have a lot of faith in God and religion, are superstitious, have problems in general health, suspicious, have psychological problems, have a lot of dreams and if they have association of other grahas, they are editors of some newspapers. In my opinion, these resultant effects mentioned by Sri Gholap undoubtedly match with those mentioned by him for Rahu in the third position. Experience of western thought with respect to Ketu in this position can be confirmed only after experience.

The Fourth Position - with regard to Ketu in this position Sri Gholap feels that the persons will be deprived of kith and kin,

even if he has, he will maintain enmity with them, he will have a stout figure, receives very less love from parents and friends and he has a lot of problems with the father. In the western thought, Ketu of this position is an indication of difficulty, despair, failure and other insults - the tail shows difficulties, disappointments, failures and often disgrace. You will notice that these are totally in contrast with resultant effects for Rahu in the tenth position - The Dragon's head in the tenth position is an excellent testimony to success in life and the reaping of honours, such people usually rise above their status. In my opinion, the resultant effects mentioned by Sri Gholap and under western astrological methods, match those for Rahu in the fourth position.

The Fifth Position - According to Sri Gholap, when people have this Ketu in their horoscopes, they are valiant, kind, have shelter, good qualities and intelligent. They do not have the ability to acquire wealth, they are childless, evil minded, have problems with stomach and other health issues, but are affectionate to close relatives, are strong and aspire for the welfare of others. The western astrological methods have not provided clear resultant effects at this point - they have combined the resultant effects of the fifth and eleventh positions in this regard. If Ketu is in the fifth position, the person is a flirt, does not get marriage but maintains illicit relationships. Ketu in this position is indicative of an illegitimate child. When Rahu and Ketu are seen in the fifth and eleventh position respectively, persons do not want to remain under anyone's control. They want to be very independent. In my opinion, the resultant effects mentioned by Sri Gholap for Rahu in the fifth position in masculine rashis at ashubha combinations. The western thought also claims resultant effects of Rahu in an ashubh association in the masculine rashis.

The Sixth Position - According to Sri Gholap, the resultant effects of Ketu in this position show good status in the kingdom, capacity to get a good post in the state, gains company of good

people, spends money for good things, wealthy, has no enemies, receives disgrace from uncle's side, receives comfort from animals and is free from health problems.

The western concept of astrology has not mentioned anything about Ketu in this position and the resultant effects mentioned for Rahu in this position are quite the same for Ketu too. In my opinion, the resultant effects mentioned by Sri Gholap belong to Rahu in the feminine rashis at the sixth position and the same have been mentioned for Ketu. The western astrology has not found any specific resultant effects for Rahu-Ketu in this position, as there may not have been sufficient experience to confirm.

Seventh Position - According to Gholap, Ketu in this position develops situations where the person loses money due to enemies and is miserable. They have many difficulties on the way, they receive very less love from women, they fear of kings and enemies all the time. The western astrology in this context has not mentioned any resultant effects. In my opinion, the resultant effects for seventh position mentioned by Sri Gholap are for Rahu in the masculine rashis.

Eighth Position - According to Sri Gholap, when Ketu is in the eighth position, the person has an evil mind, depressed, serves the evil, hatred towards good people, harasses women and has pain in their rectum. According to western astrology, Ketu in the eighth position gives a lot of misery, creates hurdles in receiving money from probate or will and they do not have good health. In my opinion, the resultant effects mentioned by Sri Gholap are quite as the effects mentioned for Rahu in the dhana or eighth position. The resultant effects mentioned in the western astrology too have a lot of similarity with those mentioned against the Rahu in the eighth position.

Ninth Position - Ketu in the ninth position according to Sri Gholap brings in effects like the person being an owner of a huge land area, has a desire for comfort, works to achieve comforts, good status, well respected, honest, balanced mind, free from misery, desirous of progeny, gains from the company of the evil, generous, religious and is deprived of love of kith and kin. Let us read the western opinion as such taken from their original texts - The "people who stand as advocates or pioneers of unpopular sciences or doctrines often have canda in the ninth position, folks whose energies and abilities would bring them to the forefront if they ran exclusively on orthodox lines are frequently handicapped by this position. Exposing the unpopular is a characteristic of not only Dragon's tail but also it being placed in either of the two following positions, namely, the tenth and eleventh of course, this only applies to the advanced, or as the occultists say, to the evolved class of people. Such people do much service to the race, often largely reaping continually in return. The Dragon's head is upon the wrong side of the line of advantage for them." In my opinion, the details presented by Sri Gholap are quite similar to the Rahu in the third position and according to the western thought the details are quite similar to those mentioned under Rahu in the ninth position in the feminine rashis.

Tenth Position - According to Sri Gholap, Ketu in the tenth position creates effects like the person being very rooted to the ground, very cruel, takes shelter of the evil, does not heed to the words of the father and the owner, always afflicted by health problems, deprived of father's love, unlucky, has no enemies, scared of vehicles and has gastritis problems.

The resultant effects of Ketu in the tenth position, according to western thought show despair, failure and disgrace on occasions. Sometimes, people want to bring in progress, which is not really liked by people. They are harassed by politicians or their assistants for reasons of dislike, but they are quite famous. They are even

more miserable when their horoscopes have other miserable associations or combinations. In my opinion, Sri Gholap has mentioned resultant effects similar to effects of Rahu in the fourth position. Resultant effects mentioned in the western astrology have many similarities with Rahu in the tenth position.

Eleventh Position - according to Sri Gholap, Ketu in the eleventh position shows effects where the person is well respected, he is a poet, has many horses and vehicles, is very sweet spoken, a scholar, receives good sexual enjoyment and has pain in the rectum. The western thought in this context mentions effects where people do not have good friends, bear loss because of friends. If they participate in politics they would have to work like an assistant, they do not receive importance. However, this is very evident in the prior tenth position of Ketu. When it reaches the tenth position, then he bears loss because of friends, faces betrayal and goes through a lot of hardship. In my opinion, all these resultant effects are very similar to those mentioned for Rahu in the eleventh position.

Vyaya Sthana or Position of Expending - according to Sri Gholap, Ketu in this position shows effects where the person is well respected all over the world, is famous, has a lot of wealth, has a textile business, is just, spends money like a king, has no enemies, very less comfort, and has a lot of problems in the eyes, feet or legs and in the rectum. The western thought says that the person will not be inclined towards philosophy. In my opinion, Sri Gholap mentions resultant effects of Rahu in the sixth position in the feminine rashis and the western thought speaks of the effects mentioned under Rahu in the vyaya sthana in the masculine rashis.

The temporary resultant effects of Yuti (conjunction) of Rahu with the Effecting Grahas

1. If the lord of lagna is associated with Rahu then the person has good health, is intelligent, very shrewd and has excellent grasping power. If Ravi, Chandra, Mangal, and Guru and lord of lagna are present, then the resultant effects are favourable and if lord of lagna is with Shani, Budha and Shukra, then the resultant effects are bad.
2. If lord of dhana or dhanesh is associated with Rahu, then there is a possibility that the person will have an adopted son. He loses ancestral property and has bad habits.
3. When lord of the third position is in association with Rahu, the person is very strong, but older or younger brother or sister is destroyed. Luck rises with the rising of the lord of the third position. His progress is based on his hard work.
4. Details of resultant effects of lord of fourth position in association with Rahu are clearly explained in the shaapa phala or resultant of curse chapter.
5. When Rahu is in association with the lord of fifth position, the progeny will not be alive; the person loses control over his mind.
6. When lord of the sixth position is in association with Rahu, then the person will have to visit the courts several times and his entire life is full of up and downs.
7. When lord of seventh position is with Rahu, then the person doesn't have a good wife, she is very argumentative and he encounters a lot of hardship because of her. He faces a lot of break in career.
8. When lord of eighth position is associated with Rahu, the person has very strange diseases.

9. Rahu in association with the lord of ninth position, the person loses faith in religion; fails to do his duties and loses faith in the caste system in society.
10. Lord of tenth position in association with Rahu brings hurdles in employment, instances of disgrace and inclination to ignore work by focusing on religious matters.
11. When lord of benefits or laabhesh is associated with Rahu, the person does not receive benefits. The person's mind acts totally in contrast with the need of the hour.
12. When vyayesh is in association with Rahu, the person encounters weird situations of expenditure. He has to go to another country to earn his livelihood.

Shapa Phal Prakaran or Resultant of Curse

Second Position - in some houses, even enormous amount of wealth will not suffice, they have a lot of expenditure, and they need to take loans. They will be unable to clear the loans. They are not ashamed of begging for money, no matter whom from have to. They are always crying for money all their life. Let us understand why this situation really crops up and look at the following combinations in the horoscopes -

1. Rahu in the second position or
2. Lord of Second Position in association with Rahu.

Normally in these combinations, the person receives wealth from the death of parents, sister, aunt or wife, either as an heir to the wealth or as donation. As soon as this wealth from destruction reaches his house, the above-mentioned resultant effects are seen in his life. the second reason for such situations in a man's life are also due to the fact that this person's father or grandfather have forcibly taken away somebody else's wealth. So the wealth has a

miserable soul's intense desire over it and it continues to curse the person. These people would continuously see them in their dreams.

Fourth Position - when astrologers call this fourth position to be *adha: swastika*; they aspire for the well-being of the mother, the house, the property, and splendor in their lives. so this position is also known to be the position of happiness. When a *papa graha* or *graha* of sin is present in this house, he can never be happy. Writers of *shastras* believe that *Guru* is also considered fully weak in this position. When a person contemplates upon the most important position in a horoscope, one tends to look at the fourth position. A couple might have a lot of property, but may not have any children at all. So the couple are left alone to enjoy their wealth and this is disheartening. Sometimes people have a lot of money but do not have good health to enjoy the property or wealth. They are eternally sick. Will that man be able to enjoy comfort in his life?

Despite acquiring status in life, how will a man be happy if he has a wife who is argumentative, has affairs with other men and is arrogant? The clear answer to all these questions is that this person can never be happy. Power, authority, respect, lots of wealth, splendor etc. has no meaning if the person is unable to receive mental and physical comfort in life. What is the purpose of all that splendor and wealth? *Napoleon Bonaparte* is the perfect example for such a case. There are so many such examples in our life. Therefore, when we compare to all other positions of a horoscope, the fourth position seems very important. I have come across several instances where members of the family are very intelligent, trustworthy and have an excellent conduct; but can never make progress in life despite several efforts. They always encounter destruction, they are poor all their life, and they lose their beloved ones, their progeny is destroyed, they are sick of life, conflicts in the family which result in suicide or leaving country.

When we try to understand these situations, we realize the following combinations in their horoscopes -

1. Rahu in the fourth position.
2. Rahu in association with lord of fourth position.
3. Rahu with Chandra, Ravi or Shani in the fourth position.

When these combinations are seen in the fourth position, we can clearly understand that the family has not seen any progress or elevated situation for three generations. The situation of the house has always been worsening, sudden death, death for no reason, problem with spirits and dissatisfaction among members. These situations occur when someone born three or four generations ahead had committed murder, used poison, committed suicide or left the country because of severe problems. The property or wealth of this person develops horrifying situations and results in the brahmahatya. This doha or sin is attached to several generations. This person always sees several ancestors in his dreams. The moment he sees them, he tends to scream and immediately stop shouting in fear.

Some people also see food, organization of a huge lunch or dinner, a wedding or an occasion of celebration in their dreams. It has also been observed many times that houses adjacent to the houses of such people are also destroyed or they too are reduced to poverty. When astrologers tell such people influenced with brahmahatyadosha any number of favourable effects, the resultant told to them goes a mere waste. They can never make any progress in their life. Some people are happy for sometime with the adoption of a child, but then they lose all the property or the entire property is destroyed. I had an imagination while I was contemplating upon this kind of situation. Once upon a time A and B belonged to one family. They separated after sometime and they fought over the property. A tried to kill B and tried to forcibly take over the property, B while dying had a desire to revenge his enemy which remained

unfulfilled. After sometime, B is born into the same family and remains childless. A also takes birth in the same family and reaches B as his adopted son to fulfill the desire of his previous birth. At first, it looks as if he is very happy, but after sometime he destroys all the property, for absolutely no reason at all and becomes poor.

Other situations - someone unjustly takes away a responsible person's property and sends him away from the house. He does not receive food and shelter and dies a miserable death. The dead person's miserable soul curses the family and makes it miserable too. In this context of curse, the person's family is suffering because of the Rahu in the fourth position. (when Rahu is in the masculine rashi, the curse of the man and when it is in the feminine tashi, it is curse of a woman).

Seventh Position - in society there are several instances when some people do not marry or are unable to be married. Marriage for some people has no meaning at all. In some instances husband never sees the face of the wife or are separated, or the woman has affairs with other men in the presence of her husband at home. The husband notices it but just ignores it by saying some people are born for to satisfy their lust.

In such cases, if we try to analyse, we observe the following combinations. When Rahu is in the seventh position from the Iagna or in the seventh position from the Chandra, the family might have an instance where a chaste woman was called a prostitute and harassed. The curse of this chaste woman does not allow the comfort of matrimony. One must seriously consider the effect of this Rahu before confirming or it might create problems. However, as an exception to this when Rahu is in the seventh position, both husband and wife seem to be very calm, thoughtful, persons of good conduct and friendly. The above-mentioned unfavorable effects are also seen when there is a combination of Shani and Mangal grahas.

Chapter 3

Rahu in Association with Other Grahas

When there is a favourable combination of Ravi and Rahu, the person receives a lot of respect, receives power, authority, progeny, wealth etc. which are quite comfortable for him. This person is clever, disciplined, works gradually, is calm, famous, serves the society, considers just and unjust aspects of everything, takes the side of the truth, has an inclination towards sanyas, has the fear of God and does not fear anyone else, friendly, high ambitions and aspires to achieve them, always strives to realize his ambitions and people are easily impressed by him. When this combination is unfavourable, then the person is a liar, cheat, evil, selfish, crule, arrogant, lazy, indulges in despicable acts, one who creates problems for others, has sadistic pleasure when he stops someone else's work, always fighting, never thinks about truth and untruth, envious of another man's success, rude, eccentric nature, drowned in bad habits, drawn towards other women and does not care for sin and good actions.

In the favourable combination of Rahu and Chandra, the person has the quality of high thinking, has the ability to face challenges, indirectly works for the welfare of the society, tries to go with the society, has the quality of do or die, is not concerned only about himself but has the inclination to help others, tries to

make a livelihood by doing an independent business, but is never successful, aspires for peace, unity and satisfaction in the world and works to achieve the same, has an excellent conduct. You will find this combination in people who work against forces like political power that harms society and fights hardcore enemies.

When Rahu and Shani are in a good combination, the person is extremely intelligent, he has a very practical outlook, has a lot of property and wealth, is successful in banks, shares companies, mills and other kinds of associations. He receives a lot of fame in employment, is extremely self confident, has high ambitions, has the ability to do impossible things, impresses people, has the capacity to provide employment to several people, participates in political revolution, popular everywhere, want to cause revolution in the world and at last take to the world of philosophy.

इन दो ग्रहों के अशुभ योग में वह व्यक्ति दीनहीन होता है, व्यवसाय या नौकरी में स्थिरता नहीं मिलती, कर्ज होता है, एक के बाद एक विपत्ति आती है, वह गरीब लोगों का अहित करना चाहता है, अशिष्ट जैसा भटकता है, मिश्रालक्ष्यवृत्ति होती है, स्वार्थ छोड़ता है, अन्ध के लिए दूरियों के कर्म करना पड़ता है, समाज के अच्छे काम में गवाहद डालना है, लोगों की गलतियों बनाने में मोशिवार होता है, कलह और अश्लील बोलता है, अविनाशी, परद्रव्य का अपहरण करनेवाला होता है, धन लोभ बहुत होता है, डोप्या, क्रोध में व्यर्थ ही लोगों का अकल्याण करना है, परम्परा का अपहरण आदि अनि निन्दनीय काम करना है, इसके घर के लोगों को गुन-हून की बाधा होती है। (यद्यपि चिन्तामणि में कहा है - राहु-केतु समायुक्ते बाधा पैदाचिर्हो मृता ।)

The person is extremely weak when there is an unfavourable combination of these two grahas. The person cannot stabilize in business, has loans, faces challenges one after the other, always wants to harm others, aimlessly walks around, has the nature of spirits, has to stay in another person's house for food and shelter, tries to stop work that is good for society, is very smart in identifying mistakes of others, tries to forcibly take over other people's thinks, tries to abduct other women, he is greedy, jealous, does heinous

things and his house has a lot of evil spirits. (it is mentioned in the sarvarthachintamani - Rahu Ketu samayukte baadha paishaachika smrita)

Grahadosha - some people live in another person's house and make progress like a magic tree and if they stay in a few other houses, he reaches hell. English Astrologer Raphael quoted such an experience in his book, The Guide to Astrology. There has not been such a critical analysis prior to this. One is destroyed to nothing when he stays in another person's house. A soft and an evolved mind of a person also changes when he stays in a house full of evil spirits. They either go mad or are bedridden for several years. They would receive a lot of money but everything would go waste. Despite wealth, there is a lot of dissatisfaction in the family. There are conflicts and fights for no reason at all. People in the family die of accidents. In such cases, it has been observed that the owner of the house dies childless or there is murder, suicide, poisoning, brahmahatya and as a result of the dead man's curse, the family can never be happy.

In my experience, I have seen such an instance. I had a friend who stayed in Maratha Inamdar, 35 kms from the West of Belgaum. They had a big house in the village. Those who lived in that house would go mad. The moment they were taken away from the village, they would regain their senses. Therefore, people refrained from staying there. My friend asked me several times as to why this is happening and what could be the reasons thereof. So, I saw his horoscope and said that the house had evil spirits living there. There had been a murder there. When my friend inquired, we came to know that three generations before there was a big fight between the owners living in those houses and several lives were lost and in this family fight, a priest of the temple named shiva was unnecessarily killed in the bargain. The family situation began to deteriorate and the families were divided. Those who shifted and lived in the nearby village had very few

children and those who remained in the same house were childless. The entire property reached a rich Brahmin because of loans. The Brahmin too remained childless and who ever went to live in that house could never live happily.

Therefore, when we come across a story of a family which was destroyed for no reason at all, the astrologer must make an effort to know the previous history of the family and then he must examine the horoscopes. Those who live in such houses, the combinations of grahas in such people's horoscopes will be as follows:

1. Rahu or Shani in the fourth position from the lagna or fourth position from Chandra.
2. Rahu or Shani in the second position from lagna or second position from Chandra. In this situation, one can easily realize as to how this family can elevate from their present weak situation. In my opinion, such people must pray to Lord Surya and should conduct shraddha ceremony, food for Brahmins, Gurucharitra path and other kinds of religious ceremonies in the name of the person who was killed or murdered. This brings down the dosha of the brahmahatya and brings progress of the family.

Chapter 4

Movement of Rahu into Various Positions

There is a proverb which goes like this - when there is water in the well, the bucket too would be filled with water. If there is no water in the well, how can there be water in the bucket. Similarly, if the original birth horoscope has favourable graha combinations, then one can easily observe the favourable resultant effects on the movement of grahas from place to place. On the other hand, there are unfavourable graha combinations in the original horoscope there won't be resultant effect despite the favourable movement of grahas. But, one can experience the strong resultant effects of unfavourable movements of grahas. Let us take a horoscope, in which Guru and Shani combination, which is known to beget poverty or an unfavourable condition. But while we observe the mobility of the two grahas in the most favourable navapanchama combination, then the person must receive excellent resultant effect. The person will even then not receive any favourable effect. If the Rahu is favourable to at least to some extent then there is some meaning in the resultant effect, otherwise there will be lot of hardships in the person's life.

1 st House Lagna Sthana	The mind is calm and deep. All work accepted brings fame. They will be able to impress others by their talk, but will have health problems.
12 th House Vyayasthana	The mobility of Rahu in this position does not bring in enthusiasm in the mind, there will be disgrace, disrepute, loans and clash with others.
11 th House Laabha sthana	The mobility of Rahu in this position brings hurdles in the path of receiving benefits. The children face many difficulties and the mind is weak. But, if the mobility is into a shubha rashi, then the person receives sudden financial benefits.
Tenth House	Mobility with the graha in this position brings enmity with officers, disgrace, disrepute, unfavourable judgement in courts, difficulties in business and difficult times for the father if he is alive. If this mobility is into favourable rashi, the person receives opportunity to shoulder very big responsibility and they receive success in it.
Ninth House	Pilgrimage and meeting sadhu and great people.
Elghth House	Difficulty in hearing, physical problems, despair at heart, loss of wealth and several other kinds of challenges. In the favourable rashis, this mobility brings in various kinds of financial benefits.
Sixth House	Mobility into this position increases enmity, success through a lot of hard work, increase in disease and loans.
Fifth House	Unfavourable combination for progeny, perversion of intellect at the right time and abortion are the resultant effects of this movement.

Fourth House	Several kinds of hardships, disturbed mind, conflict at home, disrepute, disgrace, decrease in immobile property and difficult time for mother.
Third House	Rise in self-confidence, fame through work received, difference of opinion among brothers and division of property and tour to nearby places.
Second House	Unnecessary expenditure, loans and enmity with women.

A few precepts drawn from my experiences

1. When Ravi and Shani are at one position or are at the seventh Position from each other or if the Shani is in the previous rashi with respect to Ravi's rashi, the progeny doesn't see progress during the lifetime of the father. Especially, when Shani is in the fourth position and Ravi is in the fifth position, the economic condition of the family is bad and the son never makes progress. When Ravi and Shani face each other (excluding vyaya and sixth position), the father of such sons has a long life. When Ravi and Shani are together, then one member of the family lives away or is at an unknown place (if the combination is in masculine rashi then it is a man and if it is in the feminine rashi, it is the woman who will be absconding).
2. During the time of birth, if there is a Guru and Shukra combination, then the person is very poor, but he will be extremely intelligent.
3. Very famous people in the world have Ravi or Shani in the vyaya sthana (12th House) and Rahu is in the fifth position from Ravi, Shani, Harshal and the Rahu is at a triangle with

any of these big grahas Guru, Mangal or Neptune in the ninth position.

4. In the horoscopes of great scholarly astrologers, you can see Ravi, Chandra in the transformation hemisphere.
5. A few points related to education -

Ravi	English Language, Anatomy, Political Science, Ophthalmology
Chandra	Botany, Pharmacology, Irrigation, Zoology
Mangal	Geography, History, Crime Law, Police Examination, Overseas, Survey, Mechanical, Rules relating to Boilers.
Budha	Oral Examination, Physics, Diagnosis, Numerology, Forensic Science, law relating to registration and stamps
Guru	Another language, Algebra, Clinical business, cleanliness, Hindu Law, Law, Economics, Philosophy.
Shukra	Chemical Sciences, Gynecology, Genetics, Archeology
Shani	Muslim Law, Treatment laws, Rules relating to factories and mines, agriculture, banking, science relating to study of the underground.
Rahu	Logistics
Harshal, Neptune	Geography, Chemical Analysis, company law, laws of liquidation.

6. A lawyer having the Rahu Chandra favourable combination in the rising hemisphere in his horoscope will be extremely skilled in cross-examination of the witness like Dadasaheb Karinder. If there are papa graha in the second position, Ravi, Mangla, Shani, Rahu and Ketu; if any of these are present in the tenth position, when lord of tenth is high in his own position or in his close associate's position, then he (lawyer) will make an excellent impression on the judge.

When the powerful Budha is in the sixth or second position and Ravi is backward very far away, then the lawyer has an excellent ability to argue. If the budha raises several positions behind and Guru is in a favourable position, then this person will be a good solicitor. When Rahu and Shani are powerful in the second position, and then he will be adept in putting the other party into a difficult position. These people make a list of things, which will put the other party into a difficult position. When the judges have Guru in Mithuna, Tula or Kumbha in their horoscopes, then he will have an excellent ability to deliver powerful judgments and mostly their judgments do not change in further courts.

While considering the lower courts we need to look at the seventh position; tenth position for district and appeal courts and high court; fourth position for supreme court. Those who have seventh position and the lord of seventh position is stronger, such lawyers must be mostly working in lower courts and do very little work of appeal. When the tenth position has a very strong graha or the lord of tenth position is strong, then such lawyers do very less work in lower courts and they mostly work in courts where appeal is heard.

7. A few Points about Doctors - if the Guru is quite strong then the person will take medicine group and if Mangal is strong, they will be taking surgery group. If Mangal is seen in lagna then they will not have opportunities of conducting surgery and even if they get they will not be taking them up. If Guru is in the lagna sthana, or is either in the seventh or in the tenth position or there is a high position anywhere in the horoscope, then the doctor is known to be quite good and lucky. Those people who have Mangal, in Mesha, Vrishchika or Kanya rashis in the third, sixth, seventh, eighth or tenth position in their horoscopes, they will be excellent surgeons and even the most difficult of operations or surgeries would

be a child's play for them. If we observe we would find that mostly all government doctors are born in Mesha, Simha or in the Dhanu lagna. Veterinary doctors are born in the Mesha, Vrishabha, Simha and Dhanu lagna in their horoscopes and they are famous veterinary doctors in these rashis because people born in the animal rashis have shown excellent veterinary doctors. Doctors who do private practice generally belong to the Karka and Makara lagna.

8. A few General Points - those people who have lost their child at a very young age or do not have any child at all, they see young boys or fights or violent scenes in their dreams. This is very clear in the Shani Mangal combination in the fifth place or the drishti of those grahas on that position. If these grahas have their dhristi totally on Budha, then they will have no children at all. Similarly when the Ravi Shani and Shani Harshal combinations is in the horoscopes. If during the previous birth, if have committed infanticide, they receive only the physical aspect of matrimony. They will not have children.

Chapter 5

Grahan (Eclipse) – Concept of Rahu-Ketu

The concept of eclipse of Chandra (Moon) and Surya (Sun) existed in India even during the Vedic times. This is a miracle of creation. Generally, astrological predictions of eclipse have always been considered unfavourable or ashubha in various countries. People put in several efforts to analyze eclipses in the observatories all over the world. Western astrologists have considered the resultant effects of eclipses to be ashubha or unfavourable.

Eclipse of Chandra or the Moon may take place after completion of purnima or full moon. Eclipse is possible only if the difference in ecliptic plane between Chandra and Rahu is less than 7° . The eclipse is not possible if the ecliptic plane is less than 7° and it does not happen even if it is more than 7° . Eclipse takes place if Rahu is in the path kaksha of Chandra and its shara is at one or one and a half points. Chandra is in the opposite direction of the direction of the earth and the Sun and the shadow of the earth falls on the Chandra and covers a part of it. This is called eclipse. When Chandra comes in between the earth and the Sun, some part of the Sun is not seen. This is known as Surya grahan or eclipse of the Sun. While talking of Surya grahan, we need to take Surya, Chandra and Rahu into consideration and in the case of Chandra grahan; we need to take Chandra and Rahu into consideration.

Now let us understand the concept of grahan aspect of resultant effects according to the existent positions in the horoscopes.

The Surya or Chandra grahan result in favorable situations when they exist in 3-6-10, they are bad when they exist in 2-7-9, middle and other positions.

Resultant Effect of Grahan in the First Position

In the First Position, if Rahu Chandra is present

- (1) At the time of eclipse in the Mesha, Simha or Dhanur rashis, the person is perverted, courageous, angry and very intelligent. He will have problems of evil sight (nazar), defective blood etc. in his childhood. He would not have developed teeth at the right time and problems in learning to speak.
- (2) When Rahu Chandra is present in Vrishabha, Kanya and Makara rashis, the person acts according to his own wish and cannot be influenced, does not care about even family members, does not have a cordial relationship with his wife, to an extent a womanizer and saves a lot of money.
- (3) In the Mithuna, Tula and Kumbha rashis, the person will be happy in his childhood, will have a problem in his forehead, will begin to speak very late, his voice will sound like that of a crows, will be very intelligent, his actions will not match that of the world and will have lot of hurdles in his education.
- (4) People belonging to the Karka, Vrishchika and Meena rashis will be lucky but have lot of health issues, will be very economical, very engrossed in materialistic world but will never have the fear of death, arrogant, talkative, thinks a lot and is always calm.

The normal resultant effects of Rahu-Chandra combination in the lagna position are like this - he will be quite healthy in his youth, very famous, frivolous and stubborn, gives a lot of problem to his parents and family members and is involved in various kinds of business.

The presence of Surya grahan (the existence of Ravi Chandra and Ketu) in the lagna position is extremely rare. Such people born will be very unhealthy in their childhood; they begin teething, walking and speaking very late. He will have diseases like dysentery, piles, cholera etc. In the beginning, he will have many hurdles in education and parents will have many problems with these issues. Situation is quite normal during birth. Their progress in life is based on a lot of hard work. There will be a fear of death due to accident in the family. They cannot keep secrets about the family. They have qualities like lying, having women friends, distrust in money, evil and very arrogant in nature. They have a problem in their eyes or in their voice. They have a very deep behaviour. They are lazy; they are healthy without doing anything and live at the expense of their wives. If this combination is in the favourable side then the person has a healthy body but if the combination is in the unfavourable side, then the person is very thin and skinny. In the case of the presence of a favourable combination, the person will be calm, he likes to contemplate, he likes to be alone and very industrious in nature. People under this combination have very few brothers or sisters. He will have two marriages and have very few children.

Resultant Effects in the Second Position

When Chandra grahan is in shubha yuti or favourable combination in this position

- (1) In the Mesha, Simha, and Dhanur rashis, the person will not have ancestral property. He will make progress in life by hard

work or he will be a self-made man. He will earn a lot of money but will never be able to save it. He will be a very social person, but quite disciplined, does not care about money, loves to eat, does not have bad habits and a coward. He will be very less inclined toward society.

- (2) The similar combination in the Vrishabha, Kanya and Makara rashis has effects where the person will be very organized and economical. He speaks very little. They will have very little ancestral property and they try to enhance it. They have many difficulties in their childhood but enjoy many comforts in the latter part of their lives.
- (3) In the case of Mithuna, Tula and Kumbha rashis, people do not have ancestral property. They make progress in life by working very hard.

Presence of Surya grahan in this Position - people have ancestral property, but due to very big loss in business, they are reduced to abject poverty between the age of 42 and 48. Then they work hard and make progress in life. These people are very fearless in life. They try to become famous, generally speak very less, but speak very well at the right occasion. They travel a lot.

- (4) When this grahan is present in a favourable combination or shubha yuti, in karka Vrischika & Meena big business establishments have excellent benefits and profits. He donates a lot to the appropriate institutions. He does not have an opportunity to enjoy the company of his parents, but receives a lot from his family. His wife dies much earlier to him. He is very famous in his life, but does not have good progeny.

When the presence of grahan is unfavourable in the dhanasthana or Position of Wealth, a well-known family is reduced to nothing. Several members of the family die due

to eccentric reasons. They face many challenges at the end of their lives. The family is destroyed in less than two generations. However, if the presence of grahan were favourable, an unknown family too would rise to a good height. These people are scholarly and intelligent. People receive heights in education or wealth due to the presence of this combination in their horoscopes. Effectively, they rise in scholarliness and their wealth slowly begins to deplete. If they are scholarly, their scholarliness depletes and their wealth rises.

Resultant Effects in the Third Position

When Chandra grahan is shubha or favourable in this position, the person is devoted to education, very calm and makes no noise about his work. This combination is very dangerous for sisters. They are either not alive or are widowed very early in life or is never happy in her married life. This combination also turns quite dangerous for mothers and brothers. He becomes famous in life. If the grahan is in the ashubha combination or is unfavourable, the person is very talkative, a spendthrift, distrusts people, does not have children and is married several times. He has problems in his ear. The right ear fails to function when he is old. He might also have problem vision.

When Surya grahan is shubha rashi in this position, the person is courageous, makes progress with hard work, is popular, very social, soft natured, very generous, has a big business and establishes several institutions. When this grahan is in the ashubha yuti or unfavourable situation in the third position, it is dangerous for the brothers. They have lot of problems with money and children. The brothers and sisters are murdered. The person has a passionate life, is angry, causes harm to others in anger, lazy and is unemployed. He fights a lot, has several bad habits,

dependent on others and useless for the society. He has deformation on his forehead.

Resultant Effects in the Fourth Position

If the Chandra grahan combination is in this position, the person loses his mother before the age of seven. The wife will be alive only after her death. He will be involved in several businesses and will have to go abroad. He will be unsuccessful, disgraced and untrustworthy in his life. He may be adopted by those who may not have children. He has qualities like restraint, does not easily agree with people, goes his own way in business and makes many mistakes. His immovable property will be destroyed and his situation is forever changing. He is reduced to poverty at the end. He will not have a house at the time of death. The resultant effect shows that the mother of this person will not have future generations and even if she has, the progeny is afflicted with severe health problems or diseases. The family of this person will be afflicted with aspersions and the next generation will be drowned in poverty. When this grahan is in a favourable combination, the person becomes very famous and earns very less money. He has an excellent conduct. People under the influence of such a combination will have two mothers and two wives. They work a lot for people, but will be unable to do anything for their own families. They are extremely brave in life. They will have a house, but it does not stay. Children will trouble them in their old age. Their life ends with poverty and in miraculously.

When the Surya grahan in this position is in a favourable combination, the person does not inherit an ancestral estate and it will be destroyed even if he has it. Such people make progress with hard work. They receive very little affection from father, but receive a lot of love from their mothers. They are sincere.

trustworthy and excellent in business profession. They earn a lot of money and give in charity too. They have an excellent conduct, they are decent, regular, have a lot of self-respect, social, physically fit, helpful and the kind who tolerate a lot to help people.

When this grahan exists in the presence of a favourable combination, the person is light hearted, untrustworthy, does not care about truth and false, indecent and afflicted by sin and good actions. The mother of this person faces many hardships or even dies facing these difficulties. They do not get along with several people. If grahan is present in the Fourth Position, he does not have children or he has the second child after a very long time on the birth of the first child. He will have many children at an older age.

Resultant Effects in the Fifth Position

When the Chandra grahan is in favourable combination in this position, the person is intelligent, will be an editor, very calm, away from women and sex and very famous in life. He does not enjoy fame after his death. He will not have children or they do not survive and die very young. He will be an extremely decent person. He loses his mother at a very young age. This person will aspire for divinely love and showers that kind of love on his wife. If the grahan is in an unfavorable combination, the person will be a pervert, evil, proximity with other women, unstable in business, away from the materialistic world and brings infamy to the family.

If Surya grahan is in a favourable combination in this position, the person receives great fame in life. He has two marriages in life and will have very less sons. He earns a lot of money doing good business. He acquires various kinds of education and also goes abroad. Establishes several institutions; very calm, social, kind and disciplined by nature. But on the contrary, if the grahan is in

an unfavourable condition, then the person is impertinent and rebellious, doesn't care for anyone, a crude person, passionate, angry, unemployed and lazy, causes problems in other people's business, spreads a lot of rumours and indulges in womanizing or prostitution. This person's wife will have diseases in the reproductive organs. When the grahan exists in this position, the person is afflicted with diseases of the stomach and other sexually transmitted diseases. He will eternally think of women and sex.

Resultant Effects in the Sixth Position

The Chandra grahan with a favourable combination in this position, results in a disease free body. He suddenly develops enemies, but does not maintain enmity with people. His career will have no hurdles and will receive continuous pension and make progress in life. People are quite impressed with him and they have an excellent behaviour. They have inclination for yoga. If the grahan is in unfavourable combination in this position, the person is always diseased and unhealthy. Doctors and surgeons will be unable to treat him to free him from diseases. Being afflicted by diseases, he receives his pensions late. When a person practices faulty yoga methods, his body develops diseases in life. Hence, all his transactions are always filled with problems. All his efforts towards progress in life result in destruction. He is always insulted and people spread rumours about him. He tends to argue for no reason at all, fights a lot and is harassed by enemies. He normally has diseases for a short period.

The Surya grahan in this position with a favourable combination, results in progress with hard work. The person makes a lot of progress in life with pension at the right time. He fights a lot with his officers and makes progress in life. He is free of diseases and conquers his enemies. He has good behaviour. On the other

hand, if the grahan exists with an unfavourable combination in this position, the person is always unhealthy, has many enemies and bears loss in business. His career does not go well and receives pension very early in life. He is evil, selfish and fraudulent in nature.

The general resultant effects of grahan in this position are like this. Families of mother's sisters and brothers will have lot of problems. Mother's sisters will be widows and uncles will not have children. You can also see resultant effects of illicit relationships with other women or men, unmarried state or remaining childless. But, according to Vasishta, grahan in this position brings in favorable resultant effects.

यथा त्रिष्टदाशविलागने नरानम शुभाङ्गप्रदम ग्याप्तग्रहम राविन्दो ।

द्विसप्तनानदेशु का माध्यम ग्याप्तशेषावननम मुन्यो वादन्ति ॥

*Yatha trishatdashavilagne naranam shubhapradam syat
grahanam ravindo. Dvisaptanandeshu ca madhyam syat
sheshashvanshtam munayo vadanti.*

The Surya or Chandra grahan result in favourable situations when they exist in 3-6-10, they are bad when they exist in 2-7-9, middle and other positions.

Resultant Effects in the Seventh Position

The Chandra grahan in this position with favourable combination causes harm either to the woman or to business. When the favourable combination exists in the feminine rasis, the resultant effects are quite general. They have resultant effects like one marriage, good relationship between husband and wife and doing well in career or business. This person has good conduct and has a balanced approach in life. Nevertheless, he does not actually see great luck in life. This person loses his wife in his old age. He does not have good health too. If this grahan exists in the

masculine rashis with unfavourable combinations, he has several marriages and does not have a stable employment. They have very less progeny and have many difficulties in life. He is disinterested in the world because of his wife's nature. He sometimes feels like committing suicide or leaving the house.

If the person has Surya grahan with favourable combination in this position, he receives a reasonably good life with his woman. His wife's death is predestined to occur at the age of 49. He has only 1 or 2 children. He does business, which is more than his status and acquires fame in life. He always does something that is good for the world. When the grahan is present with an unfavourable combination, he will not be happy with his woman, does not have a stable employment, will have many marriages, will not have a home of his own and faces several hardships during travel.

Resultant Effects in the Eighth Position

When Chandra grahan exists in this position with a favourable combination, the person lives only until the age of 38 and receives a lot of fame during this short time in life. The person also receives a lot of sthreedhana or woman's money. When this grahan is present in this position with the unfavourable combination, the short period of life is extremely difficult. The person will not be happy with his woman and will not have any progeny.

If Surya grahan is present with favourable combinations, the person lives until the age of 48. He has a good wife and he is married very early in life. He receives sthreedhana and has only one son. He generally has good health, but is afflicted in the latter part of his life. If the grahan exists with unfavourable combination, then faces several hardships in his marriage, loses a lot of money in life and receives sthreedhana. He encounters many physical

problems during the latter part of his life. He will normally have diseases like TB, asthma and diseases relating to breathing.

Resultant Effects in the Ninth Position

The Chandra grahan in this position with favourable combination brings luck to the next progeny. He will need to travel to distant places. He will have an excellent religious inclination and decent character. He will be worried about taking care of his sisters and will have many wives. He will first have daughters as progeny and have sons in the latter part of his life. He will work very hard from childhood and make excellent progress in life and will have an excellent career. He will have a house almost at the end of his life. He will have the ability to enhance ancestral property. If the grahan exists with unfavourable combinations, the person will be a prostitute or a womanizer. The person loses his father in his childhood. He will not have brothers and sisters. He will not have respect in society. He will have affairs with women of very low character. He will be dependent, useless, gossips and brings infamy to the family.

In the case of Surya grahan in this position with the favourable combinations, the resultant effects bring fame, brilliance and efficacy in work. His progeny will be very lucky in life. He makes progress in life without the help of others. He is kind, establishes several institutions, very social, decent and a great scholar. With all such qualities, he will complete his education. This combination is not favourable to brothers and sisters. If there are brothers, the division property is equal and appropriate. There will be a difference of opinion among brothers and sisters. He will have a love marriage but will not give up his religion. He will go abroad to study or do business abroad. This combination of grahas gives a lot of fame but bestows very little money. If the grahan is

with an unfavourable combination in this position, the person is lazy, will be unemployed, dependent, womanizer or prostitute and always on the move. He will not be interested in marriage. He will lose the affection of his parents very early in life. He will not have brothers and sisters or he will have lot of problems with them. There will be lot of problems during division of property. He will be very unpopular among people and will have an unstable in career and business. He will either have problems in the eyes or ears. The presence of grahan in this position results favourably from 11 to 21, which is an important part of life. Unfavourable effects show up between 28 and 37 where he faces insults, loss of money and loss of family members.

Resultant Effects in the Tenth Position

The Chandra grahan in this position with favourable combination does not result in inheritance of ancestral property. He donates all his hard-earned property to appropriate institutions. He works hard from childhood and makes progress in life. The father of this person is known to be deerghayu or lives a long life. This person will have his own business and never depend on others. His education does not help him in his career or profession. He has an entirely different profession and becomes famous in life. He is like an ascetic, very firm, lives like a yogi, serves the public, is a leader in a political or a social revolution, the torchbearer of social values and works hard to bring about awareness among people. The person will be a thinker, extremely intelligent, expert in law and justice and will have the knack of convincing others and bringing them around to his point of view. If the grahan is present with the unfavourable combination, the person will adopt easy ways of business, talkative, selfish, womanizer, expends his ancestral wealth on his bad habits, lazy, unemployed, and tries to stop something that are socially useful and contributes to

controversies. He will not be able to stick on to one particular kind of business and will not complete his education.

When the Surya grahan is with a favourable combination in this position, the person loses his parents in his childhood. He will not possess ancestral estate. He works hard to earn his livelihood, earns his education. He either will be a senior officer or will have a business that is beyond imagination. When the grahan is with unfavourable combination in this position, he will be deprived of parental love and not have ancestral property.

He will not have progeny in his life. He himself will be an adopted son and will adopt a son. He will have a steady life span, but will not see great progress in life. This person will travel a lot. He will have two wives in his life. Surya grahan in this position is generally an indication of progress. Life is balanced and quite steady.

Resultant Effects in the Eleventh Position

When Chandra grahan exists in this position with a favourable combination, the person has lot of benefits. He will have several kinds of businesses. He will be elected to the Vidhan Sabha and will be very popular during his lifetime. He will have many daughters. He will not have sons or they will not be alive, or they are aborted. This person will have to take care of his elder brother's family too. There is no harm if this person receives bribes. He will be very happy on his deathbed. When the grahan is present with the unfavourable combination in this position, the person does not have any children. There will be many hurdles while receiving benefits and will be afflicted with lust and passion. The act of receiving bribes does harm him. He will have to take care of his

elder brother's family also. This person will have problems in the ears or in the eyes.

When Surya grahan is with a favourable combination in this position, the person receives sudden benefits in life. He receives a lot of wealth, fame and respect at the age of 36. He will be successful in business all through his life. He will not have brothers and fathers. This combination actually indicates authority. He will have one son and will be very lucky in life. He will have many daughters. The grahan in the unfavourable combination in this position tells us that the person will not have any children. The wife will have problems with the menstrual cycle and hence periods will be irregular. The child that is born will live only for a very short period. She will have many abortions. This person will not do well in business and cannot make profits. He will encounter several disgraceful incidents and have financial problems. This person will also have dementia or problems in the brain.

Resultant Effects in the Twelfth Position

Chandra grahan exists in this position with a favourable combination and bestows popularity to the person. He will have to travel a lot in the earlier part of his life and attains a lot of stability in the latter part of his life. There is lot of love between the husband and wife. The mind of this person is renounced but is practical or materialistic at the same time. Aspersions will be cast on him but they will fade away. The person will be very good in business, he will be very brave, will be ready to go anywhere in the world, popular, social, disciplined, act according to the issue and will be very generous. He will never like to eat his food alone. The person is kind and helpful. When this grahan exists with the unfavourable combination in this position, the husband and wife are separated for no reason at all. Aspersions of he being a

Muhurtadeepak, Muhurtadarpan, Muhurtamala, Dharmasindhu, Nirnayasindhu and Shudrakamalakar. Hence, I have also mentioned the resultant effects of these positions. I would like the readers to match these details with their experiences with astrological predictions.

Chapter 6

The Grahayonibheda or Fundamental aspects of Rahu

वैद्यनाथ - स्थान - अहिध्वजाः शैलावटी संचरन्तः ।

Vaidyanatha - Place - Ahidhvajaa: Sailaatavi Sancaranta:

He lives among the mountain peaks and forests.

आयु - शताब्दसंख्याः राहू-केतवः ।

Aayu - Shataabdhasankhyaa: Rahuketava:

Their life span is for about a hundred years.

रत्न - गोमेदवैदूर्यके ।

Ratna (Stone) - Gomedavaiduryake (agate and beryl).

The Stone of Rahu is agate and Ketu is beryl.

दिशा - नैऋत्य ।

The direction of Rahu and Ketu is: Nairitya

or south west in the world.

क्रिडास्थान - वेश्मकोणे ।

Krida sthana (place) veshmakone

Place of Rahu is home and Ketu is in the corners.

दृष्टि - अभोक्षिपातः तु अहिनाथः ।

Drishti (Vision) - Avokshipaatha: tu ahinaatha:

He looks downwards.

बल के स्थान - मेषालिकुम्भ तस्माद्वृषकर्कटेषु मेषूरणे
च बलवानुरागधिपः स्यात् ।
कन्यावसानवृषचापधरे निशायामुत्पातकेतुजनने
च शिखी बली स्यात् ।

Place of Power - mesharilikumbha
taruneevrishakarkateshu meshoorane ca
balavaaranuragaadhipa: syaat.

*Kanyaavasaanavrshacaapadhare
nishaayaamutpaataketujanane ca shikhee balee syaat.*

Rahu is known to be powerful in the Tenth Position of the Mesha, Vrishchika, Kumbha, Kanya, Vrishabha and Karka rashis. Ketu is known to be powerful at the end of Kanya rashi, during nights in the Vrishabha and Dhanur rashis and during high times and fall of meteors.

दोष - राहुदोषं बुधो हन्यात् ।

Dosha (apersions) - Rahudosham budho hanyaat

Budha brings down the effect of aspersion cast by Rahu.

पराशर - स्थान - वनस्थः ।

Parashar - Place of Stay - *sthana vanastha*:

lives in the forests.

शिखिनः स्वर्भानोः वल्मीकं स्थानमुच्यते ।

Shikina: *svarbhaavano: vaalmika shtaanamucyate*

The place is she-ass. The caste of Rahu is chandala or the lowest caste. Metal is lead. The stone of Ketu is neelamani or the blue sapphire.

वस्त्र चित्रकन्था फणोन्द्रस्य केतोश्छिद्रयुतं वस्त्रम् ।

*Vastracitrakanthaa phancendrasya
ketoshcadrayutam vastram*

The colour of dress of Rahu is any faded colour. Ketu's dress is chequered.

आष्टौ मासाः स्वर्भानोः मंज्ञाः मासत्रयम् ।

Time or kaala - *ashtou maasaa: svarbhaano: keto:
maasalrayam*

Time for Rahu is eight months and Ketu is three months.

मन्त्रेश्वर - सी संच जीर्णवासनं तमसस्तु केतोः मृद्भाजनं विविधचित्रपटं
प्रदिष्टम् ।

Mantreshvar - see *sanca jeernavasananam tamastu keto:
mridbhaajanam vividhacitrapatam pradishtam* -

Metal of Rahu is lead and the dress is old and faded in colour. Vessel for Ketu is made of clay and his dress is colourful or chequered.

गुल्मं केतुरहितश्च शालद्रुमाः ।

Gulma keturahitashcha shaaludramaa:

Ketu is the creator of small trees and Rahu is known to be the creator of sal tree.

Neelakanta - wears blue sapphires around his neck, varna or his colour - nishaada or colour of the aborigins, linga (sex) - purusha or masculine, time - afternoon, metal - iron, guna or qualities - passionate, rasa or juice - kashaya or astringent or extract of certain food materials, land - saline soil, metal - air, avastha or state of life - old age, sthana or place - vivara or dens or caves. He does not have feet or known as apaada. He is known to be paapagraha or graha of sin and caragraha or the graha that wanders.

वेंकटेश्वर शर्मा - सर्पस्थानं संहिकेयस्य ।

Venkateshwara Sharma - *sarpasthaanam saihikeyasya*

His place is in the holes where snakes live. He is blue in colour and known to be citravicitra or with an eccentric body.

जयदेव - संध्यायां भुजंगमः ।

Jayadeva - *sandhyayaam bhujangama:*

He is known to be very powerful during the evening times.

राहुः सरोसृपः दक्षिणतोमुखः ।

Rahu: sareesapa: Dakshinonmukha:

Known to be very swift like a snake, he faces the southern direction.

भोगीन्द्रः प्रकृत्या दुःखदो नृणाम् ।

Bhogeendra: prakrityaa dukhado nrinaama

Gives a lot of misery to the person.

फणिनः स्थविराः ग्रहाः ।

Phanina: sthaaviraa: graha:

This graha is basically a graha for old age.

पुंजरज - सिंहोसूनुस्तेच्छवंशोद्भवानाम् ।

Punjaraj - simhisoonamlechavanshodbhavaanaam

He is the leader of all people belonging to lower castes. The juice that attributes to him is known to be very bitter.

Chapter 7

Details of Characteristics of Rahu

पराशर - धूम्रकाशे नीलतनु र्चनस्थोपि भयंकरः।
वात प्रकृतिको धीमान् स्वर्भानुप्रतिमः शिखी।

Parashar - *Dhumrakaaro neelatanu vanasthopi bhayankara:*
vaata prakriti ko dheemaana svarbhaanoopratima: shikhi.

He is like smoke, blue in colour, lives in the forests, very ferocious, nature of the wind and is known to be intelligent.

मन्त्रेश्वर - नीलद्युतिर्दीर्घतनुः कुवर्णः पापी सभापंडितः सहिककः।
असत्ययादी कापी च राहुः कुब्धी परान् निन्दति बुद्धिहीनः।

Mantreshwar - *neeladyutideergatanu: kuvarna: paapee*
sabhaapandita: sahikka: asatyavaadi ca Rahu: kushti paraan nindati
buddhiheena:

He is blue in colour, very tall, very ugly to look at, he is harassed by the hiccups of sinful panditas, tells many lies, a cheat, afflicted by leprosy, speaks ill of others and is foolish by nature.

रक्तोग्रदृष्टिर्विवागुग्रदेहः सशस्त्रः पतितश्च केतुः।
धूम्रद्युतिः धूमप एवं नित्यं व्रणांक्तांगश्च कृशो नृशंसः।

*raktodrishti vivaagugradeha: sashastra: patitashca Ketu:
dhoomradyuti: dhoomapa: evam nityam
vranaankitaangashca krisho nrishasa: -*

Ketu has red eyes and speaks loud, has a body that lacks luster, has very ferocious weapons, has a degenerated nature, colour of smoke, has eruptions over his body, very lean, evil and is always smoking.

नीलकण्ठ - नीलकण्ठ - गुरुस्वरूपं शनिवत् निपादजातिर्भुजंगोऽस्थिपर्नैर्ऋ
तीशः।

केतु शिखी तद्वदनेकरूपः खगस्वरूपात् फलमित्थमुद्दाम॥

*Neelakant - raahusvaroopa shanivat nishaadajaatirbhujango
sthipanaintisha: Ketu: shikhi tadvadenakurupa: khagasvaroopaat
phalamithhamuddhaama -*

His persona resembles that of Shani, his caste is nishada or the lower caste, dhaatu or metal - semi liquidish, disha or direction - nairitya or south-western direction. Ketu has several forms.

अज्ञात - अर्धकायं महावीर्यं चन्द्रादित्यविमर्दनम्।
सिंहिका गर्भसंभूतं तं राहुं प्रणमाम्यहम्॥
सैहिकेयस्तमो राहुः कज्जला चलसंनिभः।
यः पर्याणि महाकायो ग्रसते चन्द्रभास्वरौ॥
सैहिकेय करालास्यं सर्वलोकभयप्रदम्॥

*Agyaat - kardhakaayam mahaaveerya
chandraadityavimardanam. Simhikaagarbhasambhootam tam
rahum pranamaamyaham. Saihikeyastamo Rahu:
kajjalaacalasanibha:. Yah parvani mahaakaayo grasate
chandrabhaaskarou. Pranamaami sadaa rahum sarpaakaaram
kireetinma. Saihikeyam karaalaasyam sarvalokabhayapradam. -*

The form of this graha is known to be half, he is very strong, is like a mountain of black carbon, has the darkest form, extremely ferocious, like a snake, wears a crown and has a ferocious voice too. He is known to be the son of simhika, a demon woman or a rakshasi. He has the power to take on the Surya and Chandra during celebrations.

The Focus

परशर - प्रयाणसमयसर्परात्रिसकलसुप्तार्थघूतकारको राहुः।

व्रणरोगचर्मातिशूलस्फुटक्षुभार्ति कारकः केतुः॥

Parashar - *prayanasaamayasarparaatri sakalasuptathadyut-akaarako raahu: vranarogacarmaartishoolasphutakshadhaar-tikaaraka: Ketu:*

Rahu movement time is night. He is the signifier of sleeping beings, lice and snakes. He also afflicts diseases or problems like boils, skin diseases, prickle like pain, hunger and other wounds.

वेंकटेश्वर शर्मा - यशः प्रतिप्राच्छत्रकारको राहुः।

Venkateshwar - *yasha: pratishthaachatrakaarako Rahu:*

He causes effects like fame, respect and royal treatment.

मन्त्रेश्वर - बौद्धाहोतुण्डिखगराजवृकोष्टसर्पान् ध्वान्तादयो

मशकमल्लुणकुम्पुलूकाः।

Mantreshwar - *bouddhahotundikhagaraajavrikoshtra-sarpaana dhvaantaadayomashakamatkunakrimyulookaa:*

The boudhika, snake charmers, birds, wolves, camels, snakes, crows, mosquitoes, bed bugs, insects, owls are under the authority of Rahu.

स्यभांनुर्हंस्तापकुष्ठविमतिव्याधिं विषं कृत्रिमं पदार्तिं च पिशाच पन्नगभयं
भार्यातनू आपदं । ब्रह्मक्षत्रविरोधरात्रुभयजं केतुस्तु संसू चयेत् पेतोत्थं च भयं
त्रिपंचगुलिको देहार्तिमार्शांचजम् ॥

*Svarbhaanurhaditaakushthavimativyadhi visha kritrima
paadarti ca pishaacapatragabhayam
bhaaryaatanujaapadam.*

*Brahmakshatravirodhashatrubhayajam ketustu sansucaret
pretatham ca bayam vipancaguliko dehartimaashoucajam.*

Ketu brings in effects like heart problems, diseases, leprosy, dementia, poisoning, diseases in the legs, affliction of spirits, harassment from wife or son, enmity with brahmins and kshatriyas, fear of enemies, affliction of evil spirits and diseases caused by dirt of the body.

वैद्यनाथ - सर्पेणैव पितामहं तु शिखिना मातामहं चिन्तयेत् ।

Vaidyanath - *sarpena pitaamaham tu shirkhinaa maataamaha
cintayet.*

One must consider position or situation of paternal grandfather from the position of Rahu in the person's horoscope and that of the maternal grandfather from the position of Ketu in the person's horoscope.

करोत्यपस्मारससू ररज्जुक्षुधाकृमिप्रेतपिशाचभूतैः ।

उद्वन्धनान्छा शुचिकुष्ठरोगैः विभुंतुदश्चातिभयं नराणाम् ॥

*Karotyapasmaaramasau rajjukshudhaakrimipreta-
pishaachabhutai:. Udbandhanaaccaa shucikushtarogai:
viduntumdashcaatibhayam naranam.*

The focus of effect of Rahu on a person cause epilepsy, small pox, extreme hunger, bacterial infections, affliction of evil spirits, disinterest in life, jail terms and leprosy.

कण्डूमसूरिपु कृत्रिमकर्मरोगैः स्वाचारहीनलघुजातिगणैश्च केतुः ।

Kandamasuraripukritrima - karmarogai: svaacaaraheena-lagrijaatiganaishca Ketu:

The effects caused by Ketu are itching, small pox, cheating by enemies, diseases and company of people belonging to lower castes.

कालीदास - छत्रं चामराष्ट्रसंग्रहकुतर्ककूखाक्यान्त्यजाः

पापस्त्रीचतुरन्तयानवृषलद्यूतारश्च संध्याबलम् ।

दुष्टस्त्रीगमनान्य देशगमनार्शां चास्थिगुल्मानृताऽओदग् भ्रामिकगारुडा

यममुखस्लेच्छादिनीचाश्रया ॥

दुष्टग्रन्थिमहादयीविषमसंचारद्रिषीडा बहिः स्थानं नैऋतदिक्

प्रियानिलकफक्लेशोहिविण्मास्ताः ।

प्रयाणक्षणो वृद्धो वाहननागलोकजननीताता मरुच्छूलकाः ॥

कासरवासमहा प्रतापयान् दुर्गोपासका भृष्टता सागत्यं पशुभिस्त्वसव्यलिपिलेख्यं
कूरभाषाः त्वगः ॥

Kalidas - *chatram chaamararaashtrasangrahaikutarka kruravaakyaantyajaa: paapstreechaturantayaanavrishala-dyutaashca sandhyaabalam. Dushtastreegamanananya deshagamanaashoucaa sthigulyaanritaadhodag. Bhraamika-gaarudaa yamumukhamlecchhadeneeshcaashrayaa: . Dusht-granthipahaateveevishama sachaaraadripeeda- bahihisthaanam nairitaadik priyaanilakafa kleshohivinmaaruta: . Prayaanakshano vridhho vaahananaagalokajananeetata maruchchulakaa: . Kaasashvaasamahaaprataapavaan durgopaasa kaa dhrishtata saangatyam pashubhistavasavyalipilekhyaa krurabhaashaa: tvaga:*

The focus of effect of Rahu are as follows - the chatrachamar or the king's umbrella or the sign of royalty, progress or development in the country, argumentative, very cruel speech,

low caste, evil women, borders, vehicles, shudra or low caste people, gambling, evening time, company of evil women, living abroad, impurity, diseases of the bones or joints, telling lies, downward direction or the northern direction, snake charmers, lord of death, low caste, bad company, forests, mountains, open spaces, south-western direction, diseases of cough and gastritis, snakes, small bodies with swift mobility, afflicting a sleeping being, afflicting a person during travel, old age, vehicles, the world of reptiles, maternal grandfather, cough, problems with breathing, worshipping Durga, audacious behaviour, development of animals and writing from the left (using Urdu or other crude languages). describing the focus of Ketu -

कारकत्व-चण्डीशेश्वरविघ्नपादिसुरवृन्दोपासना वैद्यकं श्वानः

कुक्कुटगृद्धमोक्षसकलैश्वर्यक्षयार्तिज्वरः ।

गंगास्थानमहातपानिलनिगादस्नेहभृत्यप्रदाः पापाणो घ्नणमन्त्रशास्त्रचपलत्वग्रहा
चेत्तुचता ।

कुक्ष्यक्षयार्तिजडत्वकंटकमृगजानानि मीनघ्नतं

वेदान्तोऽखिलभोगभाग्यरिपुपीडोत्पन्नतापात्पभुक् ।

र्यगम्यं च पितामहः क्षुब्धतिशूलसमेदकघ्ना रुजः ।

रंगीभृगियिरुद्धव्यभक्तताज्ञां शूद्रगोष्ठीभ्यनजात् ॥

kaarakatva candishvaravighnanapaadisuravrindopaasana
vaidyaka shvaana: kukkutagriddhamokshasakalaishvarya-
artirjvaraa: . Gangaa snaana

mahaatapaalinanishaadasnehabhritya pradaa: paashaano
vrnaamantrashaastracapalatvabrahma-vettaktaa.

Kuxyaartijadatvakantakanriga gyaanaani mounavratam
vedanto khilabhoga

bhaagyaripepeedotpannataapaalpabhrik. Vairaagyam ca
pitaamahakshudatishulasphotakaadyaa ruja:
shungeebhingiviruddhabandanakritaagyaam
shudragoshthirddh-varjaat.

We must consider the following with respect to the position of Ketu graha - worshipping Shiva, Vishnu or Ganesh, doctors, dogs, hens, foxes, TB, fever, all kinds of wealth and comfort, renouncement, bathing in the river Ganges, excellent meditation, air, low caste or tribals, affection, servants, stones, eruptions on the body, knowledge of mantras and shastras, versatility, luck, knowledge of the Brahman, diseases in the stomach and eyes, adamant nature, thorns, animals, knowledge, silence, Vedanta, all kinds of comforts, luck, paternal grandfather, severe pain, diseases that cause wounds and boils, problems from low caste people or evil souls.

The focus points of Rahu in my opinion are - logic, local autonomous bodies - municipality, district council, lok Sabha, Vidhan Sabha, railway staff, commission agents, advertisement estates, things that relate to rubber, electricity, ganja and various kinds of narcotic material, state of intoxication, hypnotism, mesmerizing, flowers or animals that change colors, ice, circus, cinema, cellulite, persistence, defiance, destructive speech, suspicion, affliction of evil spirits, imaging the situation of paternal grandfather, ability to make changes or modifications, spreading rumours, taking baseless things, inspiration in work, singing the glory of old traditions and culture, interest in extraordinary things, ability to express sudden incidents, lack of clarity and disorganized behaviour, confusion, purity, aversion to lust and passion, inclination towards devotion, progress of philosophical feelings, knowledge, renouncement, good in games played at home like cards, carom, chess, solving puzzles, etc.

Chapter 8

Some More Details About Rahu

The everyday speed of this graha is 3 kala 21 vikala. It has to move through all the twelve rasis and hence requires 6795 days 20 ghati 25 seconds 7 163/191 half seconds. This is approximately 18 years 7 months 2 days. In the opinion of William Lilly - this graha belongs to the masculine nature. Its nature is a mixture of the nature of Guru and Shukra. This graha opens the doors of providence or brings luck. If this graha exists in combination with favourable grahas, the person receives shubha or favourable resultant effects. On the other hand, if the grahas are in combination with unfavourable grahas, the resultant effects are less unfavourable. When Ketu is in combination with unfavourable grahas, the effect of the unfavourable resultant will be much higher. When the shubha or favourable grahas are in combination with Ketu, there will be sudden hurdles in receiving favourable resultant effects and issues wlt h no problems get complicated. One is relieved of the Ketu dosha only with the presence of shubha graha Kendra or a good combination of grahas.

Mesha - this is a masculine rashi, falls under the day time, it is indicative of movement or mobility, quite harsh in nature, hot natured, and falls under the agni tatva or fire element. He is passionate, aspires for animalistic luxury, defiant, uncontrolled

behaviour, indicative of red colour. Mesha is the primary rashi of mangal. This rashi is taken as ashubha or unfavourable rashi as far as Rahu is concerned.

Mrishabha - this is a feminine rashi, falls under the earth element, is cool, harsh, disinterested and a stable rashi. The colour of this rashi is lime yellow and known to be the secondary to shukra. This rashi is considered favourable to Rahu.

Mithuna - this has been categorized as a masculine rashi, falls under the air element, it is hot and humid. This rashi is red, categorized under daytime and known to be the primary rashi of Budha. This rashi is known to be the uccha rashi or high for Rahu and hence known to beget unfavourable resultant.

Karka - Karka is a feminine rashi, belongs to the water element, is cold, humid, is phlegmatic in nature, adopts the colour of orange or green, falls under nighttime, has mobility, lower voice and known to be one of the primary rashis of Chandra. Karka is known to be favourable for Rahu.

Simha - this rashi is categorized under masculine rashis, falls under the element of fire, so it is hot, harsh, angry by nature, falls under day time, animalistic, colour being red or green and known to be the primary rashi of the Surya graha and hence quite dear to Rahu.

Kanya - this rashi has been categorized as the feminine rashi, falls under the earth element, is cool, indifferent in nature, falls under night time, adopts the colour of blue or black, known to be the secondary rashi of Budha and unfavourable to Rahu. Rahu is known to be blind in this rashi.

Tula - this is taken as a masculine rashi, it is warm, humid, reddish, known to possess mobility, falls under day time, adopts black and deep yellow colour, known to be the primary rashi of the Shukra graha and considered to be unfavourable for Rahu.

Vrishchika - this rashi has been categorized as feminine rashi, taken to be cool water element, falls under daytime, phlegmatic in nature, is stable and adopts deep yellow colour. Vrishchika is the secondary rashi of mangal graha. Vrishchika is considered to be begetting poison and Rahu too is known to beget poison. Hence, this rashi is very dear to Rahu.

Dhanur - this rashi is a masculine rashi, falls under the fire element, is warm, harsh, passionate, falls under day time, adopts colours of yellow or reddish green, is known to be one of the primary rashis of the Guru and hence extremely unfavourable for Rahu.

Makara - this falls under the feminine rashis, known to be very cool in nature, is harsh and indifferent in nature, falls under the earth element, possess mobility and is four legged, adopts black or deep yellow colour. This rashi is known to be the secondary rashi of Shani and hence considered favourable to Rahu.

Kumbha - Kumbha is a masculine rashi, is warm, humid, falls under day time, and has an indication of excessive blood, stable and known to adopt sky blue. Kumbha rashi is known to be the primary rashi of Shani and considered unfavourable to Rahu.

Meena - this is a feminine rashi, very fruitful, phlegmatic in nature, falls under the water element, dual natured, adopts shining white colour and categorized under nighttime. Meena rashi is known to be secondary rashi of Guru and hence considered favourable. William Lily has considered this lazy, inactive and dull natured. However, this does not seem right to me.

High and Low of Rahu

रहोस्तु कन्याका गेहं मिथुनं स्वोच्चोभं स्मृतम् ।
उच्चरचं मिथुने सिंहिकासुतः ।
रहुर्युग्मे तु चापे च तमोवत्क्लेतुजं फलम् ॥

*Rahostu kanyaa geham mithuna svachcham smritam.
Uchchashcam mithune simhikaasuta:. Raahuryugme tu
caape tamovattketujam phalam.*

According to a few acharyas, Kanya irashi is the swagriha (own house) of Rahu and in Mithuna rashi, he is known to be exalted sign. In Dhanur rashi, Rahu is known to be debilitated sign.

रहोस्तु वृषभं केतोर्वृश्चिकं तुंगसंज्ञितम् ।
मूलत्रिकोणं कुंभं च प्रियं मित्रभमुच्यते ॥

*Rahostu vrsihabham ketovrishchika tungasagyitam.
Moolatrikonam kumbham ca priyam
mitrambhayamucyate.*

In the opinion of other acharyas, Rahu is high in the Vrishabha rashi, Ketu is exalted in Vrishchika, the moolatrikona (or the main trio) Kumbha and Karka are known to be the dear rashis. According to Narayana Bhatt, Kanya is swagriha of Rahu; he is exalted in Mithuna and debilitated in Dhanur rashi. Rahu has the same colour as that of Saturn, and Karka the moolatrikona -

कन्या राहुगृहं प्रोक्तं राहूच्चं मिथुनं स्मृतम् ।
राहुनीचं धनुर्णादिकं शनिविदस्यच ॥
मूलत्रिकोणं कर्कच ॥

*Kanya Rahu griham, proktam rahooccam mithunam
smritam. Rahuneecam dhanurnaadik shanividasyashca.
Moolatrikonam karkacam.*

Enmity and Familiarity of Rahu

Mangal is the enemy of Rahu, Shani is considered equal and the remaining grahas are considered familiar to Rahu. The western astrologers consider Rahu to be a masculine graha. In this context it is important to note that Mantreshwar has considered Rahu to be a feminine graha and says:

शशितमः शुक्राःस्त्रियः॥

shashitama:shukra:striya:.

When Rahu is present in the 1st, 3rd, 5th, 7th, 9th and 11th positions in the masculine rashis, he is known to be passionate. When he is present in the same positions in the feminine rashis, he is known to beget virtue in the person.

Details of a Person Who has Rahu as the Most Important Graha in his Horoscope

This person is very affectionate by nature. They do not like to speak about their work before its completion. They think a lot before initiating anything. These people are drowned in this materialistic world. They fulfill their selfish desires before helping others. They have a lot of self-pride in them and aspire for respect in social life. He is extremely sharp, intelligent and ambitious in life. He strives a lot to achieve his objectives. He does not like to talk a lot, but he is extremely simple, brilliant and poetic in his writings. He is naturally simple, independent, follows one path in life and very clear in life. He does not interfere in others affairs and does not like people interfering in his business. He understands fairness, justice, fights injustice, and unfair situations. He has a brilliant inherent imagination, but does not allow its excesses. He attempts to bring in social and political reformation. Therefore, he is very consistent in his behaviour and speech. He is engrossed in

his business. He is adept in putting forth his arguments correctly and has the ability to influence others to get his work done. One cannot lure him easily. He is successful in life. He is lucky and strongly abides by his principles and values in life, takes pride in tradition and culture, tolerant towards other religions, ever in service of others, respects elders in the family, courageous, intelligent and cautious with money transactions.

If the horoscope has Rahu with the unfavourable combination, the person is foolish, evil, very selfish and always after materialistic things, proud, drowned in passion, untrustworthy, always telling lies, impractical, impertinent, shameless, aimless, in search of small things, speaking low of others, taking himself to be always right, has intentions of harming others and extremely proud.

While discussing combinations of various grahas with Rahu and their favourable and unfavourable resultant effects, Late Sri S G Mazumdar had once said in the Jyothirmala monthly edited by Shri Pradhan - the movement of Rahu in the rashl chakra is anti-clockwise - Meena-Kumbha-Makara and in the horoscope, it is anti-clockwise - lagna-vyaya-labha-dashama positions. Other grahas move from west to east, but the rashichakra and Rahu move from east to west and come face to face with the other grahas. Let us imagine that Chandra is in the tenth degree in the Simha rashi and Rahu is in the 15th degree - in this situation, Chandra enters facing Rahu. This combination is known to be good and favourable. When Rahu is in the 15th degree and Chandra is in the 20th degree, Chandra falls behind Rahu and this situation has ordinary favourable conditions. If Rahu is in the 15th degree and Chandra is in the 28th degree, then Chandra comes at the hind part or the tail part of Rahu, which is known to be unfavourable.

Rahu's Drishti or Aspect

परशर - सुतमदननवान्ते पूर्णदृष्टि तमस्य युगलदशमगेहे चार्धदृष्टि वदन्ति ।
सहजस्त्रिषु विषक्षान् पाददृष्टि मुनीन्द्रा निजभुवनमुपेतो लोचनान्धः प्रदिष्टः ॥

Parashar - *sutamadanvanvaante poornadrishtirtamasya yugaladashamagehe chaarthadrishtim vadanti. Sahajaripu vipakshaana paada drishtim muneendraa nijabhuvanapeto lochanaandha: pradishta: -*

The aspect of Rahu or drishti is complete in the 5th-7th-9th-12th positions. In the 2-10th positions it is half and it is only quarter from 3-6 positions. Rahu is completely brought in its own house or swagriha. We are not clear as to how we must consider this drishti; must it be how we take the aspect of other grahas into consideration or must we consider the anti-clockwise direction. In my opinion, we must consider aspect of Rahu only in the seventh position.

The Resultant Effect of Ketu

Ketu is always in the seventh position from the position of Rahu. If we try to analyze both their resultant effects separately, the effects will be totally in contrast with each other. Hence, in my opinion, Ketu will independently not have any resultant. The resultant effects of Ketu must be taken in accordance with those of Rahu.

Chapter 9

The Twelve Resultant Attributes of Rahu

The Resultant effects of Rahu in Lagna

वैद्यनाथ - क्रूरो दयाभर्मविहीनशीलो रहौ विलग्नोपगते तु रोगी ।

रविक्षेत्रोदये रहौ राजभोगाय संपदि ।

स्थिरार्थ पुत्रवान् कुस्ते मंदक्षेत्रोदये शिखी ॥

Vaidyanath - *krooro dayaadharmaviheenashielo raahou vilagnopagate tu rogee - he is cruel, unkind, unjust, indecent and diseased. Ravikshetrodaye raahou raajabhogaaya sampadi. Sthiraartha putravaan kurute mandakshetrodaye shikhi.*

When Rahu is present in the lagna of Simha rashi, the person has a royal life. When Ketu is present in the lagna of Makara and Kumbha rashi, the person has immovable property or stable property and enjoys progeny.

नारायण - अजयृषकर्किणि लग्ने रक्षति राहुः समस्तापीडाभ्यः ।

पृथ्वीपतिः प्रसन्नः शतापरधं यथा पुरुषम् ॥

Narayana - *ajavrishakankini lagne rakshati Rahu: samastapeedaabhya: Prithvi-pati: prasana: shataaparadha yathaa punisham -*

If a king is benevolent upon a person, he is free even if he commits innumerable crimes. In the same way, when Rahu is present in the lagna of Mesha, Vrishabha or Karka, Rahu relieves the person from all pain.

गर्ग - सर्वांगरोगी विकलः कुमूर्तिः कुवेषधारी कुन्खी कुकर्मा ।
अधार्मिकः साहसकर्मदक्षो रक्तेक्षणश्चंद्ररिपौ तनुस्ये ॥

Garg - sarvaarogi vikala: kumoorthi: kuveshadhaaree kunakhee kukarma. Adhaarmika: saahasakarmadaksho raktekshanashcandraripou tanuste -

This person will be a diseased person, always edgy, ugly, evil minded, courageous, red eyes and unjust in nature. His nails and attire are not appealing.

राहौ लग्नगते जातः संचयं कस्य कुत्रचित् ।
सिंहककिणि मेषस्थे स्वर्णलाभाय मंगलः ॥

Raahou lagnagate jaata: sancaryam kasya kutracit
simhakankini meshasthe svarnalaabhaaya mangala: -

Rahu in the lagna position somehow or the other, begets financial benefits.

यस्य लग्नोपगः केतुस्तस्य भार्गो विनश्यति ।
बाहुरोगस्तथा व्याधिमिथ्यावादी च जायते ॥

Yasya lagnopaga: ketustasya bhaaryaa vinaashyati.
Baahurogastathaa vyaadhirmithyaavaadi cajaanate -

When Ketu is in the lagna position, the person loses his wife. They will have diseases of the arms and tell many lies.

यस्य लग्ने स्थितस्तस्यान्दोलिता प्रकृतिर्भवेत् ॥

Yasya lagne sthitastasyaandolitaa prakritirbhavet -

This person will be extremely frivolous and playful.

राहुः यत्रथो तत्र कृष्णालाञ्छनम् ।

Rahu: yatrastho tatra krishnaalaanchanam -

The person will have a black mark at the place where Rahu is present (when Rahu is in the lagna sthana, the person will have a mark on the face).

मन्त्रेश्वर - लग्नेऽहावचिरायुर्स्थव्रतवानूध्वांशे गान्वितः ।

Mantreshwar - lagnehaa vacuraayurthabalavaanoordhvaan-garogaanvita: -

When Rahu is in the lagna sthana, the person has the benefit of age and property. He is weakens the strength of the person. The person has diseases in the face.

लग्ने कृताघ्नमसुखं पिशुनं विकर्णं स्थानच्युतं विकलदेहमसत्समाजम् ॥

*Lagne kritaghnamasukham pishunam vivama
sthaanacyutam vikaladehamasatsamaajam -*

When Ketu is in the lagna position, the person is ungrateful, unhappy, evil, dull, removed from service, weak in body and enjoys evil company.

बृहद्यवनजातक - लग्ने तमो दुष्टमतिस्वभावं नरं च कुर्यात् स्वजनानुयंचकम् ।
शीर्षव्यशां कामरप्सेन युक्तं करोति वादर्विजयं सरोगम् ॥

*Brihadyavanajaataka - lagne tamo dushtamatisvabhaavam
naranca kuryaak svajanaanuvanca kam. Sheersheavyathaam
kaamarapsena yuktam karoti vaadaivijaya sarogam -*

He has an evil mind and cheats his own people. He has diseases of the head and is extremely passionate. He has the ability to win in arguments.

केतुर्यदा लग्नगः क्लेशकर्ता सरोगाद् विभागाद् भयं व्याग्रता च ।
क्लत्रादिचिन्ता महोद्वेगता च शरीरेषु बाधा व्यथा मातुलस्य ॥

*Keturyada lagnaga: kleshakartaa sarogaad bhayam
vyagrata ca. kalatraadicintaa mahodvegataa ca shareere
pi baadhaa vyatha maatulasya.*

When Ketu is in the lagna position, the person will be involved in conflicts, disease, worries, and high emotions, worried about women, fear of sex and harassment of uncle. Dhundiraj has also described on similar lines.

आर्यग्रन्थ - रोगो सदा देवर्षी तनुस्थे कुले च धारी बहजल्पशीलः ।
रक्तोक्षणः पापरतः कुकर्मा रतः सदा साहसकर्मदक्षः ॥

*Aryagrantha - rogisada devaripou tanusthe kule ca dhaari
bahujalpasheela:. Raktekshana: paaprata: kukarmaa rata: sadaa
saahasakarma daksha:.*

This person will be diseased, will have pride of the family, talks excessively, evil, reddish eyes, courageous and a sinner.

तनुस्थः शिखी बाधयक्लेशकर्ता तथा दुर्जनेभ्यो भयं व्याकुलत्वम् ।
क्लत्रादिचिन्ता सदोद्वेगता च शरीरे व्यथा नैकदा मारुतो स्यात् ॥

*Tanustha shikhi: bandhavakleshakarta tatha durjanebhyo
bhayam vyaakulatvaqm kalatraadicintaa sadodvegata ca
shareere vyathaa naikadaa maruti syaat -*

When Ketu is in the lagna, this person's relatives will have many difficulties. He will fear evil men, will always be worried, will be worried about women, highly emotional, have several diseases and will be afflicted with gastritis.

नारयणभट्ट - स्ववाक्ये समर्थः परेषां प्रतापात् प्रभावात्
समाच्छादयेत् स्वान् परार्थान् ।
तमो यस्य लग्ने स भग्नारिवोर्यः ॥

Narayan Bhatt - *swavaakye samartha: pareshaam prataapaat prabhaavaat samaachcha - days svaan paraarthaan tamo yasya lagne sa bhagjaariveerya:.*

This person gets another person's help to complete his work; he fulfills his word, destroys his enemies and has the ability to impress his own people and others.

हरिवंश - उच्चसंस्थेपि कोणे तनौ मानवं भूपतुल्यं सद्रव्यं प्रकुर्यादहिः ।
शेषसंस्थो रुजाक्षीणदेहं शठं दुःखभाजं भयनान्वितं संभवेत् ॥

Harivansh - *uchhsansthepi kone taou maanavam bhoopatulya sadravyam prakuryaadahi: sheshasansyo rujaakshinadeham shatam dukhabhaajam bhayenaanvintam sambhavet.*

When Rahu is exalted in the lagna sthana, the person receives a royal life. He is a diseased person, evil, miserable and under pressure of fear.

Gholap - when this Rahu is present in the Mesha, Vrishabha and Karka rashis, he frees the person from all miseries. When he is present in other rashis, the person faces hatred of the king, disease and worries. If Ketu is present in the lagna sthana, the person takes to evil ways, unsuccessful everywhere, diseased and encounters problems with vehicles.

Gopala Ratnakar - when this Rahu is in the Mesha, Vrishabha, Mithuna, Karka, Simha, Kanya and Makara, the person has a royal life. He is happy and very kind at heart, if he is in other rashis, he is childless or has still born children.

Vasishta - this Rahu is known to beget misery to people.

नवावलखनऊ - अव्वलखाने यदा राहुः खिरमनाकरच कहिलः।

मनुजः स्वार्थकर्ता स्याद् भवेद्धरो तु जाहिलः॥

Nawab of Lucknow - *avvalakhaane yadaa raahu: khishmanaashca kaahila: Manuja: svaartha kartaa syaadbhaveddharo tu jaahila:*

This person is always sad, ugly looking, selfish and foolish in life.

Western Opinion - Rahu in the lagna sthana is very important. The person under the influence of this Rahu attains a very high status in life from the lowest state in his life. He receives a lot of regard from several people. He is powerful, proud, acquires fame in the shortest period, does not care about others and does not have much to do with education in his life. He will have a lot of respect for culture and tradition. He does not easily accept new things. He is slim and very tall. If Ketu is in the lagna position, the face of this person will be very humourous, short and bumpy. This person will be unlucky.

अज्ञात - मृतप्रसूतिः।

मेघवृषभ, कर्कराशिस्थे दयावान् बहुभागी।

अशुभेऽशुभदृष्टे मुखे लाञ्छनम्।

तनुस्थले यदा राहुः स्ववाक्यपरिपालकः।

बहुदारतः पुंसः कामाधिक्यं सुयेष्यान्॥

Unknown - *mritaprauti: Mesha, Vrishabha, karkaraashisthithe dayaavaan bahubhaagi. Ashubheshubhadrishte mukhe laanchhanam. Tanusthale yadaa Rahu svavaakaparipaalaka: Bahudaararata: punsa: kaamaadhikyam suveshavaan.*

This person will have a stillborn child. When the Rahu is present in the Mesha, Vrishabha and Karka, the person is very kind and enjoys various kinds of luxuries in life. If this Rahu is present with unfavorable combinations, the person has marks on his face. He will keep to his word, has affairs with women, extremely passionate and wears appealing dresses.

धूने केतुः कलत्रादि न किञ्चित् सुखमाप्नुयात् ।

मार्गे चिन्ता जले भीतिः स्वगृहे लाभदायकः ॥

देहे मरुल्लतोपोडा कलहो वैभवो क्षयम् ।

पुत्रमित्रादिकं कष्टं राहो जन्मनि लग्नगे ॥

*Dhuneketu: kalatraadi na kincit sukhamaapnuyaat
maarge cintaa jala bheeti: svagrihe laabhadayakaa:. Dehe
marullatecpeedaa: kalahee vaibhavee kshayam.
Putramitradikam kashtam raahyo janmani lagnage.*

When Rahu is in the lagna sthana and Ketu is in the seventh position, the person is deprived of happiness from women and children; they don't have children, difficulties on the road, fear of water, he is afflicted with gastritis, very argumentative in nature and has the inclination to spend money. If Rahu is present in its own house or swagriha, the person receives benefits.

Srichitra - when Rahu is in the lagna sthana, the person lives for a very short period. When he is present in Mesha, Vrishabha, Karka, Mithuna and Vrishchika, they live long. This person is lazy, cheats his own people, very passionate and argumentative in life. This person will be very unhappy with the death of his wife. He will be childless and very unjust in life. If this Rahu is present in the Simha rashi, the person receives a lot of wealth. In the case of Mesha, Karka, Mithuna, Kanya and Makara rashis, the person is successful in his career. This person is kind, intelligent and has a very good-natured wife. When Rahu is present

in Kanya, Mithuna and Kumbha rashis, Rahu gives the person a lot of luxury.

My opinion - normally, the acharyas have said that the resultant effects of Rahu in this position are unfavourable. These resultant effects belong to that of masculine rashis other than Simha rashis. In the course of taking resultant effects of Rahu of the masculine rashis are concerned we must consider all other masculine rashis other than Simha rashi and in the case of feminine rashis, we must understand that the Vrishchika rashi is an exception). General resultant effects of Rahu in the lagna sthana - this person is mediocre in his education. He tolerates insults hinted in jokes, but keeps the insult in mind and tries to avenge his insult at the appropriate time. His words and actions do not match. He ignores his faults and blames others for his faults. He is persistent, adamant and inconsistent and a little womanizer to an extent. If Rahu is in the favourable combination, the person strives hard for the welfare of others. He is calm, simple, organized, of good conduct, does not care about praise and insult, very light hearted and maintains connections with very senior officers or people. When this Rahu is present in the masculine rashis, the person has two wives. In the feminine rashis, he has only one marriage and receives very less happiness from the wife. In the Mesha, Simha, dhanur rashis, he is a very impertinent. This person will have to adopt a child; he does not take the advice of his friends and tends to act on his own will and pleasure. He is very proud and not social at all. He has great faith in God. He is easily influenced by others. His education will remain incomplete. In the case of Mesha rashi, the person is open hearted and very generous in nature. In the Simha rashi, the person is very kind and very organized in life. In dhanur rashi, he is very different from others and creates an impression of his on others. When this Rahu is present in the Vrishabha, Karka, Kanya, Makara and Meena rashis,

the person is always interfering into other people's affairs. He is aimless and very proud of his family. In the case of Mithuna, Tula, Kumbha rashis, the person is very shrewd, evil intentions for others, attacks the enemy when he is weak, traitor by nature, gossipmonger, always happy and one who leaves his work incomplete. When he is present in the feminine rashis, the person is disorganized, talks with a lot of put on attitude, moves his body when he talks normally and evil minded in nature. In the Vrishchika rashi - the person has a clean heart and extremely straightforward. They have anger that remains for just a second. They are afflicted by gastritis and have a situation where they will have to marry twice. The first-born will not survive or will be dead.

Discussion of life span in this context - when Rahu is present in the lagna or tenth position, the person dies at the age of sixteen. There is an opinion -

लग्ने च दशमे राहुः जन्मकाले यदा भवेत् ।
 षोडशाब्दे भवेन्मृत्युर्यदि राकोऽपि रक्षति ॥
 दशमो यस्य यं राहुर्जन्मलग्ने यदा भवेत् ।
 ययं तु षोडशे ज्ञेयो बुधैर्गुणैर्नरस्य च ।

lagne ca dashme Rahu: janmakaale yada bhavet.

Shodashaabde bhavenmrityuyandi shukro pi rakshati.

*Dashamo yasya vai rahurjanmalagne yada bhavet. Varshe
 tu shodashe gyeyo budhaimntyunaisya ca*

According to me, Rahu is not the kind of graha that begets death. Hence, it is difficult to experience these resultant effects on people. Sri Chitra had taken only a part of the above-mentioned shloka and said that the presence of Rahu in the lagna sthana results in death at the age of five. Nevertheless, the complete shloka is here for us to rethink about the facts mentioned.

दर्शनभागे सौम्याः कूराः त्वादृश्यके प्रसवकाले ।
 गहुर्लग्नोपगतो यमक्षयं नयति पंचभिर्वर्षैः ॥

*darshanaabhaage soumyaa: kooraa: tvaadrishyake
 prasavakkaale. Rah lagnopagato yamakshayam nayatim
 panchamabhivarshe -*

Which means that in the drishya part of the soumya graha horoscope and Rahu is present in the lagna sthana, the person dies at the age of five. There is another opinion to the same -

घटसंहवृश्चिकोदयकृतस्थितिर्जीवितं हरति गहुः ।
 पार्षेर्निरीक्ष्यमाणः सप्तमितैर्निश्चितं वर्षैः ।

*ghatasimhavrishchikodayakritasthithirjeevitam harati
 Rahu:. Paapairnireekshyamaana: saptairnishchitam
 varshai:*

Rahu in the lagna sthana In the Kumbha, Simha and Vrishchika rashis and the papa grahas are looking towards Rahu, the person dies at the age of seven. In my opinion, Rahu does not kill people; it only results in physical problems.

The Resultant Effects of Rahu in the Dhana Sthana or Position of Wealth

वैद्यनाथ - विरोधवान् वित्तगते विधुन्तुदे जनापराधि शिखिनि द्वितीयगे ।

*Vaidyanatha - virodhavaan vittagate vidhuntude
 janaaparaadhe shikhini dviteeye.*

When Rahu is in the second position, the person faces a lot of opposition from others. If it is Ketu, he will make others commit a lot of crime.

गर्ग - मत्स्यमांसधनो नित्यं नखचर्मादिविक्रयी ।
जीविका चौरकृत्याच्च गृहो धनगते नरः ॥

Garg - *matsyamaansadhanonityam nakhacamaardivikriyi.*
Jeevika courakrityaacca rahou dhanagate nara: -

This person earns money by selling meat, fish, nails and hides and skins. He also earns a lot by stealing.

द्वितीयभवने केतुर्घनहानिं प्रयच्छति ।
नोचसंगी च दुष्टात्मा सुखसां भाग्यवर्जितः ॥

Dviteeyabhavane keturdhanahaani prayachchati
neecasangee ca dushtatma sukhasaambhaagyavarjita:

The presence of Ketu in this position causes loss of wealth to the person. He is always in the company of evil people, he is evil, miserable and unlucky in life.

पुंजरज - स्याद् दन्तुरे दन्तास्पादितो या सिंहीसुते चेत् धनभायसंश्ले ।

Punjaraj - *syaad danturo dantarugartito vaa simheesute cet*
dhanasambhaavaasansthe -

This person has uneven teeth.

बृहद्दयवनजातक - धनगते रविचन्द्रविमर्दने मुखस्तांकिताभावयुतो भवेत् ।
धनविनाशकरो हि ददितं स्वसुहृदां न करोति वचग्रहम् ॥

BrihadyavanaJataka - *dhanagate ravichandravimadane*
mukharataamkitabhaavayuto bhavet. Dhanavinaashakaro he
daridrataam svasuhridaam na karoti vacagriham -

This person talks a lot, destroys wealth, and does not take advice from friends and poor people.

धने केतुगे धान्यनाशं धनं च कुटुम्बाद् विरोधो नृपाद् द्रव्यचिन्ता ।
मुखे रोगता सन्ततं स्यात् तथा च यदा स्वे गृहे सौम्यगेहे च सौख्यम् ॥

*Dhane ketuge dhaanyanaasham dhananca kutumbaad
virodhi nripaad dravyacinta - mukhe rogata santatam
syaat tathaa ca yadaa sve grihe soumyagehe ca
soukhyam.*

Ketu in the dhanasthana destroys wealth and grain, causes conflicts in the family and there will be fear of the government. People under the influence of this Ketu have diseases in the mouth. Ketu in the swagriha or in association with shubha griha, the person receives happiness. These details have been given by dhundhiraja. The resultant effects of Rahu and Ketu according Garg in the Aryagrantha are quite similar to the resultant explained by yavana jaatak.

मन्त्रेश्वर - छन्नोक्तिर्मुखरुग् घ्राणी नृपभनविदेषः सुखी ।

Mantreswar - *chattroktirmukharug ghraani
nripadhanavidesha: -*

Speech of this person will not be clear. He has diseases in the mouth, receives money from the government and is always happy. He has a very big nose.

विद्यार्थहीनमभमोक्तियुतं कुट्टिरिष्टपातः परान्ननिस्तं कुरुते धनस्थः ।

*Vidyarthahaenamadharmoktiyutam kuddhrishtipaata:
paraatranirataam kurute dhanastha: -*

The Ketu in this position deprives the person of education and wealth. He speaks like a very low person, has evil intentions and is dependent on others for food.

नारायणभट्ट - कुटुम्बे तमो नाटभूतं कुटुम्बं मृषाभाषिता निर्भयो वित्तपालः।
स्ववर्गप्रणाशो भयं शस्त्रतश्चेत् अवश्यं खलेभ्यो लभेत् पारवश्यम् ॥

Narayan Bhatt - *kutumbe tamo nashtabhootam kutumbam mrishaabhaashita nirbhayo vittapaala: . Svavargapranaasho bhayam shastashcet avashyam khalebhyo labhet paara-vashyam.*

The family of this person will be destroyed; he tells many lies and fearlessly saves a lot of money. His relatives will be destroyed and he is scared of weapons and is under the influence of the evil. This writer has explained the resultant effects based on yavan jaatak.

जागेश्वर - धने गृह्णा वर्तमाने धनो स्यात् कुटुम्बस्य नारो भवेद् दुष्टखेटैः।
स्थितिर्यक्रघातस्तथा गोधनं स्याद् धनं वर्धते माहिषं शत्रुनाशः॥
मतान्तरम्-नीचविद्यानुरक्ताः ।

Jaageshwar - *dhane rahuna vartamaane dhanee syaat kutumasya naasho bhaved dushtakhetai: sthithivakraghaataastathaa nodhanam syaad dhana vardhate maahisham shatru naasha: -*

This person will be very rich and will own several cows and buffaloes. His home is destroyed. Enemies are destroyed.

मतान्तरम्-नीचविद्यानुरक्ताः ।

Mataantaram neecayukta:

This person will be interested in lower shastras.

हरिवंश - वित्तयाताधिक्यान्तिः कान्ताधिको गौरवाधिक्ययुक्तो नरः स्यात्।
अन्यदेशे मल्लेद्योगः।

Harivansh - *vittavaataadhikakaanti: kaantaadhiko gouravaadhikyayukto nara:syaat.*

He has very big businesses abroad; he is rich, afflicted by gastritis, a brilliant person and respected everywhere.

This person works abroad and has more than one woman.

Gholap - this person is known to have good character, but is poor. He is hard and is one who wrongs others, fights with his family and travels a lot. The Ketu in this position causes a lot of misery for the person. He is unintelligent, a kind of displeasure in the mind and one who is against his family. He has diseases in the mouth and will have problems about money to be received from the Government.

वसिष्ठ - धनभुवनगतो वित्तनाशं करोति ।

Vasisthta - *dhanabhuvanagato vittanaasham karoti* -

Destruction of wealth.

Gopala rathnakar - this person has a healthy body. He is dark in colour; the face is crooked, diseased eyes, more than one marriage and will certainly have a son as progeny. This person will be poor.

नवायलखनऊ - कृजी बाह्यसिदरासे मालखाने च मुप्तिरसम् ।

करोति मनुजं वाय्यदेशे धनसमन्वितम् ।

Nawab of Lucknow - *Krijee baahyasidaraase maalakhaane ca mupliisam. Karoti manujam vaanyadeshe dhanasamanvitam.*

He will leave his job. He will be is selfish and miserable in life. This person receives money from abroad.

Western thought - this person will be very religious, very rich, practically very organized and very trustworthy among people. The Ketu in this place causes death of the son, less luck, closing of business because of loss, liquidation of business and disgrace in life.

अज्ञात - निर्धनः। देहव्याधिः। पुत्रशोकः। श्यामवर्णः। पापयुते कलत्रत्रयम्॥
 शुभयुते चुबुके लाञ्छनम्। धनव्ययमनारोग्यं चिन्ता वस्तादिपीडनम्।
 वक्त्रलोचनपीडाच धनस्थे सिंहिकासुते॥

Unknown - *nirdhana: dehavyaadhi: putrashoka: shyamavarna, paapayute kalatratrayam, shubhayute cubuke laanchchanam. Dhanavyamanaarogyam cinta bastaadipeedanam. Vaktralochanapeedaaca dhanasya simhikaasute -*

This person will be poor, diseased, dark in colour and unhappy over the death of his son. If Rahu is in association with papa graha, then he will have three marriages in life. If he is in association with favourable grahas, then he will have a mark on his chin and will have diseases of the eye.

Sri Chitre - when Rahu of this position is in the Simha rashi, the person will stay in an unknown desolate place and earn money. He will be a reason for destruction to life in some way.

उच्चगो नीचगेहस्थो ग्रहो नैवात्र दोषकृत्॥

Uchchago neechagehastho graho naivaatra doshakritta -

When the Rahu is exalted in the dhana shtana or in association with a lower graha, the combination does not cause ill effects. Based on this rule, if Rahu is present in the Mithuna, Kanya or Kumbha rashi, the resultant is favourable. The person will leave his business. He will be unhappy, poor, healthy, hard and illogical in life. He earns money abroad. He will crave to steal, he will be violent, a drunkard, argumentative, have diseases of the mouth and will cause destruction of relatives. He will have two women in life.

My opinion - with Rahu in this position, Narayan Bhatt, Jageswar and western writers have mentioned favourable resultant of wealth and the remaining acharyas have said that the resultant

will not be favourable. The feminine rashis will have favourable effects and the situation in the masculine rashis will result in unfavourable effects. There are some resultant effects of Rahu in this position, wherein the person will have a desire to steal, will make a living out of selling fish and meat. These do not apply to people belonging to higher status in life.

My experience - The general resultant effects of Rahu in this position are quite similar to those of Shani. He receives very less of the ancestral property. He enhances that little portion and leads a happy life. They have a liking for food. In order to do business on a larger scale, they sometimes take big loans on their immovable property. They will at least for once experience liquidation of their business. However, they will strive hard in big business and once again establish their product in the market. These people are neither miserly nor spendthrifts. They balance their expenditure well in accordance with the money. These people do not care for money, but aspire for fame. They are not very easily influenced by people. They are good looking and healthy too. They have a soft voice like women. All the above description of resultant effects must be taken for Rahu in the feminine rashis with combinations of favourable grahas. When Rahu is in this position with unfavourable combinations in other rashis, they will never be deprived of food in their life. They do not interfere with other people's affairs. They will have very less friends and are mostly engrossed in the affairs of their own homes. They do not hurt or harm others, but if anyone harms them, they do not tolerate it. When Rahu in this position is present in masculine rashis with unfavourable combinations, the person will not have ancestral property and even if he has it, it will have a complication or will be under some controversy. Otherwise, he will destroy the property. They will be unable to protect their own hard-earned money or wealth. However, unjustly and suddenly received property stays with them. His progeny, sons and grandsons will have to face the ill effects of having acquired that property. This situation is

conducive for adoption. The person will be lucky only after the death of his father. They make their parents proud. They will be unable to take proper care of their parents and parents too will never be able to understand their value. (The situation for adoption can be seen in 1st, 3rd, 5th, 7th, 10th, 11th, 12th positions with shani. One can also understand that Shani can cause favourable resultant effects for a person). This person will have two wives. He will be unable to hold money and everything that he earns is expended. The person's uncle will have very less progeny. There will be lot of hurdles in receiving money. They will not be worried about money. There will be lot of rumors because of disorganized use of money. They encounter loss at the age of 25 and are lucky from the age of 26. They get married only after getting a job in life. They acquire benefits at the age of 30. Someone or the other in this person's family will be ill. They will have diseases of the eye in old age.

The Resultant Effects in the Third Position

यंघनाथ - गृहौ विक्रमगेऽतियार्यधनिकः केतौ गुणौ वित्तयान् ।

Vaidyanath - *raahou vikramageetivaaryadhanika: ketou gunee vittavaana -*

This person will be valiant and rich in life. If Ketu is also present in this position, the person has character and wealth too.

गर्ग - भ्रातृगो हन्ति वा व्यंगमथवा भ्रातरं तमः ।
लक्षेश्वरं कष्टहीनं चिरं च तनुते धनम् ।

Garg - *bhraatrigohanti vaa vyangamathavaa bhraataram tama: laksheshvaram kashtaheenam ciram ca tanute dhanam -*

The brother of this person will die and he will have a physical disability. This person is very ambitious, will always be happy and earn money all his life.

मन्त्रेश्वर - मानी भ्रातृविरोधक्रे दृढमतिः शौर्ये चिरायुर्धनी ।

Mantreshwar - maanee bhraatrivirodhako dridhamati:
shourye ciraayurdhanee -

He is rich and proud in his life. Has good willpower, has a long life and will not agree with his brothers.

आयुर्वलं धनयशः प्रमदान्नसौख्यं केतौ तृतीयभवने सहजप्रणाराम् ।

Aayurbalam dhanayasha: pramadaatrasoukhyam ketou
triteeya bhavane sahajapranaasham -

Ketu in this position gives long life, is strong, rich and famous. He is happy with women and will never be deprived of food in life. but, his brother's will be destroyed.

बृहद्यवनजातक - न सिंहो न नागो भुजाविक्रमेण प्रतापीह सिंहोसुते
तत्समत्वम् ।

तृतीये जगत्सोदरत्वं समेति प्रभायेपि भाग्यं कुतो यत्र केतुः ॥

Brihadyavanajatak - na simho na nago bhujavikramena
pratapiha sinhisute tamastavam. Tnteeye jagatasodartvam sameti
prabhaavapi bhaagyam kuto yatra Ketu: -

This person will be more valiant than an elephant or a lion. He always takes the whole world as his friends.

शिखी विक्रमे शत्रुनाशं च वादं धनस्याभिलाषं भयं मित्रतोऽपि ।
करोतीह नाशं सदा बाहुपोडां भयोद्वेगतां मानयोद्वेगतां च ॥

Shikhi vikrame shatrunaasham ca vaadam
dhanasyaabhilaabham bhayam mitratopi. Karoteeha
naasham sadaa baahupeedaam bhayodvegataa
maanavodvegataam ca -

When Ketu is in this position, he destroys enemies. The person receives a lot of money, but will constantly lose because of friends. There will be lot of arguments and he will have pain in his arms. He will encounter fear and impulsiveness from society.

आर्यग्रन्थ - भ्रातुर्विनाशं प्रददाति गृहसूतीयगेहे मनुजस्य देहे ।

सौख्यं धनं पुत्रकलत्रमित्रं ददाति शृंगी गजवाजिभृत्यान् ।।

Aryagrantha - bhraaturvinaashanam pradadaati raahustriteeyagehe manujasya dehee. Soukhyam dhanam putrakalatramitram dadaati rshrigree gajavaajibhatyaan -

This Rahu destroys the brothers of the person. He will enjoy wealth, progeny, company of women and friends, elephants and horses.

शिखी विक्रमे शत्रुनाशं विवादं धनं भोगमैश्वर्यतेजोऽधिकं च ।

सुहृद्वर्गनाशं सदा बाहु-पीडां भयोद्वेगचिन्तां कुले तां विभ्रते ॥

Shikhi vikrame shatru naasham vivaadam dhanam bhogamaishvaryatejodhikashca. Suhridvarganaasham sada baahupeedaam bhayodvegacinta kule taam vidhatte-

Ketu in this position causes destruction of enemies. The person receives wealth, luxury, property and brilliance. He will always be worried about his family and will be highly impulsive. He will constantly complain of pain in the arms and will be afflicted by loss from friends and arguments.

दुंदिरज - दुश्चिक्येऽरिभवं भयं परिहसन् लोके यशस्यो नरः श्रेयोवादिभवं तदा
हि लभते सौख्यं विलासादिकं।

भ्रातृणां निधनं पशोश्च मरणं दाहिद्भावेयुतं नित्यं सौख्यगणैः परक्रमयुतं
कुर्याच्च गुरुः सदा।

Dhundhiraja - dushcakyaribhavam bhayam parihan loke
yashasvee nara: shreyo vaadibham tadahilabhate soukhyam
vilaasaadikam. Bhraatrinaanidhanam pashoshca maranam
daaridrabhaavairyutam nitya soukhyaganai: paraakramayutam
kuryaacca raahu sadaa -

This Rahu destroys enemies and brings fame to the person.
After this, he receives victory and luxury in life. This person is very
courageous. He loses his brothers and animal property. The
resultant effects of Ketu mentioned by this writer are quite similar
to those mentioned in the Aryagrantha.

नारयणभट्ट - प्रयत्नेऽपि भाग्यं कृतोऽयत्नहेतुः।

Narayan Bhatt - prayatnepi bhaagya kuto yatna hetu: -

This person will have luck without putting in too many efforts
and hard work. The rest of the resultant effects mentioned by him
are similar to those mentioned in the yavanajatak. The resultant
effects of Ketu are very much like in those of Aryagrantha.

वसिष्ठ - दुश्चिक्ये भूपपूज्यः।

Vasishtha - dashicakye bhapapajya: -

This person will be honoured by the king.

जागेश्वर - तमो यिकमे यिकमान्नागयूर्ध्वर्भजेत् मल्लयिष्ठां तु किं मानुर्गया ।

तथा तेजसा तेजसां यिनाशं करोति स्ययं पुण्यमार्गं यियाति ।।

यदा केतुगस्ते कुहस्तोऽत्र रोगी भवेच्छत्रुसीमन्तिनीनां च भोक्ता ।

भवेन्मानसं दुःखितं चुम्बुकटं विशिष्टं फलं यिकमे संधिभते ।।

Jageshwar - *tamo vikrame vikramaannaagayuthairbhajet mallavidyaam tu ki maanushairvaa. Tathaa tejasaatajasaam vi vinaasham karoti svayam punyamarge viyaati. Yado keturaaste kuhastotra rogee bhavetchhattuseemantineenaa ca bhoktaa. Bhavenmaanasam dukhitam bandhukashtam vishishtam phalam vikrame sanvidhatte -*

He has the ability to fight an elephant. He defeats the brilliance of his enemies with his brilliance. He always treads the path of righteousness. Resultant effects of Ketu in this position are not good for the person. He is diseased, has affairs with women of his enemies, very miserable at heart and hurt by his own brothers.

हखिंश - भ्रातृसौख्येन हानो भवेत् भ्रातृगेहे शीतभानुशत्रौ ।

Harivansh - *bhraatrisoukhyen heeno bhavet bhraatrigesheetabhaanushatrou -*

He will be deprived of love from his brothers.

Gholap - the resultant effects mentioned by him are similar to those of Aryagrantha.

Gopala Ratnakar - this person is rich, ambitious and valiant. He receives very less love from sons and brothers. He will have diseases of the ears.

नयायलखनऊ - पाकः शाहबलः स्यात् वै नेकनामो गनी सखी ।
शेयुमखाने यदा रासः प्रभवेन् मनुजो धनी ॥

Nawab of Lucknow - *paaka: shaahabala syaat vai nekanaamo ganee sakhee. Sheyumakhaane yadaa raasa: prabhaven manujo dhanee -*

He will enjoy the shelter of the kings, he is extremely famous, generous, will enjoy authority and wealth.

Western opinion - he is very shrewd and a fickle minded person. The Ketu in this position causes effects like belief in magic and faces a lot of hardship due to this. He is always suspicious and afflicted by psychological problems. He has many dreams. When the association of other grahas exists in his horoscope, he will be an editor of a newspaper.

Sri Chitre - this person will be very pure at heart, honoured by the king and hence influential, very famous, generous, enjoys luxury, rich, good sons and friends, and will enjoy many vehicles. He will benefit from partnership business. This person will have diseases in the ear. His enemies will be destroyed. His brothers and animal wealth will also face destruction. These resultant effects are complete only when Rahu is strong and present in his own house or swagriha or in the shatru rashi (conflicting rashi). Rahu is extremely brilliant if he is present in the Simha rashi.

अज्ञात - पराक्रमी । साहसोद्यमी । भाग्यैश्वस्यम्पन्नः । परदेशायुतः ।

राजमानस्तार्थैश्वर्यमारोग्यं विभवागमम् ।

शत्रुशयं सुहृत्सौख्यं गहौ लग्ने तृतीयगे ॥

Unknown - *Parakrami. Saahasodyami. Bhagayaishvaryapatra: paradeshayuta: raajamaanastayaishvaryamaarogyam vibhavaagamam. Shatrukshayam suhritasokhyam rahou lagne triteeyage -*

This person will be very daring, courageous, industrious, lucky, rich, honoured by the government, healthy and has many friends. This person goes abroad and destroys enemies.

My opinion - several writers have spoken of favourable resultant effects of Rahu in this position. These effects belong to the feminine rashis. The unfavourable rashis are seen in the masculine rashis. The western astrologers have not specifically mentioned about resultant effects of Rahu in the 3rd, 4th, 5th, 6th,

7th and 8th positions because these positions fall under the transformation hemisphere of the horoscope. The 2nd, 1st, 12th, 11th, 10th and 9th positions are in the rising hemisphere of the horoscope. Hence, the resultant effects of Rahu have been taken as favourable.

In my opinion, if Rahu is in this position in the masculine rashis, the effect destroys brothers of the person. He will not have brothers or he will not have a good family life. He will be unemployed and have no children at all. He will be afflicted by a brother and this will be the cause of his death. Either he will be absconding or he will be involved in court cases. These people are extremely self-confident and will be very proud in life. They will not have many friends and indulge in making fun of others. They are evil, speak very less and are artificial in life. They will have a very difficult life until the age of 42. They adopt wrong ways to make progress in life. They are fearless and do not care for others. Their education will remain incomplete in life. If this Rahu exists in feminine rashis, the results do not afflict brothers, but will afflict sisters. They have a very difficult life until the age of 30 and make progress in life with hard work. They adopt straightforwardness in life. They live a life of authority and power. They are intelligent, calm, thoughtful and brilliant in life. They are social, helpful and kind in life. Their education is complete. This person speaks the truth and move ahead in life with time. They are not scared of difficulties in life and are always successful in achieving their objectives. They do not adopt legal proceedings to divide their property. The general resultant effects of Rahu in this position are not favourable for brothers. Two brothers cannot make progress at the same time. It is possible that they will have a stepmother. The state of father's health goes bad at the age of 21. They work from the age of 21 and are married by the age of 27. At the age of 42, they receive special benefits in life. Rahu kills the first child of the person.

Resultant Effects of the Fourth Position

वैद्यनाथ - यहाँ कलत्रादिजनावरोधो केतो सुखस्थे च परापवादी ।

Vaidyanath - *rahou kalatraadijanaavarodhee ketou sukhastheca paraapavaadi -*

The resultant effects in this situation effects in problems for women. The person under the influence of Ketu in this position constantly insults others.

गर्ग - बन्धुस्थानगतो राहुर्वन्धुपीडाकरो भवेत् ।

गाथे कर्काणि मेघे च स च बन्धुप्रदो भवेत् ॥

चतुर्थे भवने केतुर्मातापित्रोस्तु कष्टकृत् ।

अतिचिन्ता महाकष्टं सुहृद्भिः सुखवर्जितम् ॥

Garg - *bandhusthaanagato raahurbandhupeedakaro bhavet. Gave kankini meshe ca sa ca bandhuprado bhavet. Caturthabhavane keturmaataashitrostu kashtakrt. Ati cintaa mahaakashta suhridabhi; sukhavarjitam -*

When this Rahu is present in this position in the Mesha, Vrishabha, and Karka rashis, the person benefits from his relatives. On the other hand, when he is present in other rashis, the person becomes the cause for their difficulties in life. When Ketu is in this position, the parents struggle a lot in their lives. He will be deprived of love from friends. He will have many worries and will have to struggle in life.

मन्त्रेश्वर - मूर्खो वेश्मनि दुःखकृत् ससुहृदल्पायुः कदाचित् सुखी ।

Mantreshwar - *murkho veshmi dukhakrit sasaharidalpaayu: kadaacit sukhee -*

This person will be a fool, miserable all the time, lives for a short period and will have several friends. Happiness is rare in his life.

नारयणभट्ट - चतुर्थे कथं मातुर्नैरुज्यदेहो हृदि ज्वालाया शीतलं किं बहिः स्यात् ।
स चेदन्यथा मेषगोकर्कगो वा बुधक्षेसुरो भूपतेर्यन्धुरेव ॥

Narayan Bhatt - *chaturthe katham maatrinai rujyadeho hridi
jvaalaayaa shitala ki bahi: syaat. Sa cedinyatha meshagokarkago
vaa budhekshasuro bhupaterbandhureva -*

This person's mother will be very ill. He will be very worried. When this Rahu is present in the Mesha, Vrishabha, Mithuna, Karka or Kanya rashis, the person enjoys happiness of the Gods and affection like that of the government.

चतुर्थे च मातुःसुखं नो कदाचित् सुहृद्वर्गतः पैतृकं नाशमेति ।
शिखी बन्धुवर्गात् सुखं स्वोच्चगेहे चिरं नो वसेत् स्वे गृहे व्यग्रता चेत् ॥

*Chaturtheca matu: sukham no kadaacit suhridavargata:
paitrikam naashameti. Shikhi bandhuvargaat sukham
svochchagehe ciram no vaseta sve grihe vyagrataa cet -*

The person's maternal uncle faces a lot of hardships in this case. He does not have friends. He loses all the ancestral property and cannot live in his house for a longtime. When Ketu is very high, the person enjoys the company of several friends.

दुन्दिराज - सुखगते रविन्द्रविमर्दने सुखविनाशनतां मनुजो लभेत् ।
स्यजनतां सुतमित्रसुखं नरो न च लभेत सदा भ्रमणं नृणाम् ॥

Dhundhiraj - *sukhagate ravichandravimardane
sukhavinaashanataam manujo labheta svajanataa sutamitra
sukham nara na labhetaca sada bhramanam nrinaam -*

This person will be very unhappy in life and will be away from his relatives, friends and sons. He is always traveling. The resultant effects of Ketu are quite similar to those of Narayan Bhatt.

आर्यग्रन्थ - राहो चतुर्थे धनबन्धुहीनो ग्रामैकदेशे वसति प्रकृतः ।
नीचानुरक्तः पिशुनश्च पापी पुत्रैकभागी कृतयोषिदासाम् ॥

Aryagrantha - rahou caturthe dhanabandhuheeno graamikedeshe vasati prakrishta: . Neecanurukta: pishunca paapee putraikabhaagee kritayoshi daasaam -

This person will be very poor in life and will be deprived of friends. He will always be in the company of labour class. He is evil and a sinner. He has only one son. He lives in a village. The remaining resultant effects for Ketu are similar to those mentioned by Narayan Bhatt.

बृहद्दयवनजातक - चतुर्थे भवने चैव मित्रभ्रातृविनाशकृत् ।
पितुर्मातुः क्लेशाक्रमो गृहौ सति सुनिश्चितम् ॥

Brihadyavanajataka - caturtha bhavane caiva mitrabhraatrivinaashakrit. Piturmaatur kleshakaareem rahou sati sunishcitam -

This person gives a lot of problem to his parents. This effect also indicates the destruction of the brothers of his friends. The remaining resultant effects for Ketu are similar to those mentioned by Narayan Bhatt.

वसिष्ठ - सुहृदि न विनयो भ्रातृमित्रादिहानिः ।

Vasishta - suhridi na vinayo bhraatrimitraadihaani: -

This person is known to be very impertinent. He will also not have any brothers or friends.

जागेश्वर - सुखे वाथया सैत्तिकेयोश्च केतुस्तदा मातृपक्षे विपाच्छस्त्रभातात् ।
व्यश्ना वा जनन्या भवेद् यायुपीडितश्च वा काष्ठापाण्यार्तहता स्यात् ॥

Jageshwar - *sukhe vaathavaa sainhikairyo ketustada maatripakshe vishaachchastraghaataat. Vyathaavaa jannyaabhaved vaayupeedathava kaashthavaashaanaghaatairhata syaat -*

The mother of this person will have problem of gastritis. She will die of an accident with a stone or a stick. A death in the maternal uncle's family occurs due to poisoning or by weapons.

चतुर्थे तु केतां भवेन्मातृ कष्टं तथा मित्रसौख्यं न पितृयं नराणाम् ।
सदा चिन्तया चिन्तितं नैव सभ्यं यदा चोच्छ्रगो नैव वादं विदध्वम् ॥

Chaturthe tu ketou bhavenyaatukashtam tathaa mitrasoukhyam na pitryam naraanaam. Sadaa cintayaa cintitam naiva sabhyam yadaa sochchago naiva vaadam viddhvam -

With Ketu in this position, the mother struggles in life and the person is deprived of love of friends and ancestral property. He will always be worried. He will be considered incompetent in a gathering. When Ketu is strong, the person must never argue at all.

Gholap - this resultant causes destruction of home, wealth and other things. Though friends are good, they are not useful to him. He will have physical problems because of dosha or aspersions cast on the family. He is deprived of comforts in life and he travels a lot. He receives very less love from progeny.

Gopal Ratnakar - this person will be employed. He will have a stepmother and will have two wives.

हरिवंश - बंधुगेहे विधोर्मदके मानवो बंधुवर्गस्य वैरी कुकामातुरः।
आलसी साहसी पूजिते निन्दिते सौख्यहीनो भवेत् सर्वदा ॥

Harivansh - *bandhuge hai vidhormardake maanavo bandhurvargasya vairee kukamaatura:.* Aalasi saahasi poojate nindite soukhyaaheenou bhavet sarvada -

This person turns an enemy among his own people, he is extremely passionate, lazy and courageous. If this Rahu is in an unfavourable association, the person never enjoys comforts in life.

नवावलखनऊ - रासश्चेद् दोस्तखाने स्यात् परेशानो मुसाफिरः।
नादानोऽपि च वादी च सौख्यहीनो विपक्षकः ॥

Nawab of Lucknow - *raasshced dostkhaane syaat pareshaano musaafira:.* Naadaanopica vaadi soukhyaaheeno vipaksha: -

This person is always drowned in worries. He lives abroad, is innocent and argues. He is unhappy and miserable and has many enemies in life.

Western thought - when Rahu is in the Fourth Position and Ketu is in the tenth, the person has progeny from illicit affairs.

अज्ञात - बहुभूषणसमृद्धः। जायाद्वयम्। सेवकाः। मातृ क्लेशः।
पापयुते निश्चयेन। शुभयुते दृष्टे वा न दोषः।
चिन्ता दुःखं प्रवासश्च प्रवादः स्वजनैः सह।
चतुष्पदः क्षयं यांति राहस्तुर्यगतो यदि।

Unknown - *bahubhushanasamriddha: jaayaadvayam.* Sevaka: matriklesha: . Paapyute nishcayena, Shubhayute dushte vaa na dosha: cintadukha: pravaasashca pravaada: svajanai: saha. Catuspada: kshayam yaanti raahurstuyargato yadi -

He will have a lot of jewellery items and will have two wives. He will be employed. The mother faces lot of difficulties. If Rahu is in association with favourable combination or if his drishti or vision is towards favourable grahas, the resultant effects will be good. If Rahu is in association with papa grahas, the resultant effects have to be bad. The person under the influence of this Rahu will be always worried, will always be touring and fights a lot with several people. The animals under his control will be destroyed.

Sri Chitre - this Rahu causes two marriages in the person's life. He will also have a stepmother. When this Rahu is present in the Mesha, Vrishabha, Mithuna, Karka or Kanya rashis, the person will enjoy benefits of a royal life. He will have to travel a lot and will get to see various kinds of miracles. He will be courageous. When this Rahu is present with Ravi, the person faces many difficulties in life. With benefits of royal and luxurious life, he will have great luck between the age of 36 and 56.

My opinion - most writers have only mentioned the unfavourable resultant effects of Rahu in this position. The resultant effects of Rahu in this position in Mesha, Vrishabha, Mithuna, Karka or Kanya rashi seem to be good. In my experience, I have noticed that the resultant effects of rashi in this position in the Mesha and Mithuna have always been unfavourable. The resultant effects in Vrishabha, Karka and Kanya rashis are general favourable conditions. Sri Gopal Ratnakar and Sri Chitre have talked two about marriages and the situation of two mothers in their life. These effects are evident only in the masculine rashis. It is found very less in the feminine rashis. The effect of stepmother is also seen in the feminine rashis. The Brihadyavanajataka has spoken of destruction of relatives. I have not come across situations of destruction of relatives, but I have found that they have not benefited much from their relatives. The consequence of adoption

will separate the person from his or her relatives. The struggling parents, poverty and other resultant factors fall under the general resultant of Rahu in this position. I have not seen incidences of progeny from illicit relationship as mentioned in the western thought.

My experience - Gholap has mentioned that the Rahu in this position causes difficult situations due to aspersions cast on the family. I have seen incidences of this resultant effect and they have been very evident. Hence, this position in the horoscope is known as the shapasthana or Position of Curse. Possibilities are that there must have been incidences of murder, death due to poisoning, suicide, separating a woman from her family and harassing her and other such sinful activities in the family. If a woman is tortured, the resultant effect of such sinful activity remains for seven generations and resultant of other sins for another four generations. The family endures the poverty through generations, leprosy, anemia, mental disabilities, someone leaving the house, dumbness, tuberculosis, sudden death, a member renouncing the world and other such unfavourable effects. The combinations that cause these resultant effects are as follows - Shani very close to Rahu or Shani in the center with the association of Mangal and when they stand in competition to each other, there are incidences of murder. If Mangal is close to Rahu or is in combination with Rahu or stands in competition to it, there will be an incidence of murder. In the case where Mangal is close to Rahu or is with the presence of the unfavourable combination of Shani and Chandra, the family will have incidences of poisoning and suicide. You can observe these resultant effects when Rahu is present in the 2nd, 4th, 6th, 7th, 8th, and 12th positions. This combination is possible in the lagans of Vrishabha, Simha and Kumbha rashis. When Rahu is placed in 1st, 4th, 6th, 8th and 12th houses and Saturn afflicts the Moon, Sun or Mars the native suffers from leprosy, TB and other blood related diseases. When Rahu is placed in 4th houses and afflicted by Sun or Moon or Mars or the

4th lord is with Rahu or Rahu and Saturn are in centre, then the native suffers object poverty. This combination can also exist in the dhanasthana. All these situations are possible in the masculine rashis. The person has many children if this situation exists in the feminine rashis. Resultant effects like abundant wealth and property with no children is a possibility. When Rahu is in the presence of Chandra or Mangal combination, or the Lord of Fourth House combination (as Rahu in the Dhanasthana in the presence of the Lord of Dhanasthana or Chandra is present in fourth from Rahu), the person must ensure that the house or land being brought by him is free from evil spirits. Alan Leo has mentioned his experience with an incidence of a person being harassed by evil spirits because of Neptune in the Fourth Position and this exactly like the experience; I have had in the above combinations. One could also expect these resultant effects with the presence of Shani in the Fourth Position. If Rahu is present in this position at the time of birth, one can observe resultant effects like father's financial problems, liquidation, termination, suspension, physical and health problems for mother and self, hurdles in education, not having a younger brother or loss of a younger brother, early marriage or two marriages and a good wife. This Rahu does not bring in good prosperity. The period of employment passes off happily. When this Rahu is present in Mithuna, Simha and Kumbha rashis, the person receives wealth but will not have progeny and he needs to get married once again for progeny. He will be extremely intelligent but will not be able to complete his education. He earns money the wrong way. People will not know in the beginning, but it will be known at the time of his death. One of the parents expires in his childhood. In addition, one of them has a sudden death. When this Rahu is present in the feminine rashis, the person will be unsuccessful in business because of his righteousness. He earns money by adopting ways at the expense of his morals. Other people benefit from their practical thinking and this does not particularly benefit them. They are very proud of their intelligence. People would perceive them to be fools and his students to be

great scholars. They will struggle hard to do business and earn money despite insults and unsuccessful stints. They are always unstable and will constantly face crisis, poverty and defamation. They will have to struggle a lot in old age. There will be a time when even the wife and son would be against them. They will be successful in partnership and employment. They will never be able to experience any favourable effects mentioned by the astrologer. This combination indicates adoption. In the feminine rashis, the person will have one marriage and three to four children. The wife has good character, very affectionate, reassures him in difficult situations and she will die before him. When this Rahu is present in unfavourable situations, but has a favourable combination of Shani or Guru and have good connections with favourable grahas, the person will have an excellent luck between the age of 36 and 56.

Resultant Effects of the Fifth Position

यैद्यनाथ - भीरुर्दयालुरधनः सुतगे फणाशे ।
केतो राठः सलिलभीरुरतीय रोगी ॥

Vaidyanath - *bheerudayaluradhana: sutage phaneeshe.*
Ketou shata:salilabheerurateeba rogi -

This person is meek, kind and poor. If Ketu is present, he is evil, diseased and has fear of water.

गगं - तनयं दीनगलिनं सुतक्षे रचयेत् तपः ।
यदि चन्द्रगृहं तत् स्यात् तदानीं सन्ततिर्भवेत् ॥
सिंहे कुलारसंस्थे रहुः पुत्रेऽथ पुत्रिणं कुरते ।
अन्यस्मिन्नपि राशौ पुत्रविहीनो भवेन्मनुजः ॥
पुत्रे केतो प्रजाहानिर्विद्याज्ञानविवर्जितः ।
भयत्रासी सदा दुःखो विदेशगमने स्तः ॥

Garg - *tanayam deenamalina sutarkshe racayet tama: . Yadi chandragraham tat syaat tadaaneem santatirbhavet. Simhe kuleerasansthe Rahu: putre tha putrena kurute. Anyasmitrapi rashou putraveheeno bhavenmanuja: -*

This person's son will be indigent and dirty. progeny is seen when Rahu is present in this position in the Karka or Simha rashis and will not be there in other rashis. In the presence of Ketu, the person will not have children and education. He will be very meek and miserable and have a desire to go abroad.

बृहद्यवनजातक - सुते सधनि स्याद् सदा संहिकेयः सुतार्तिः चिरं चित्तसन्तापनीया ।

भवेत् कुक्षिपीडां मृतिः क्षुत्प्रबोधाद् यदि स्यादयं स्वोयवर्गेण दृष्टः ॥

Brihadyavanajataka - *sute sadmati syaa sadaad sainhikeya: sutaarti: ciram cittasantaapaniya bhavet kikshipeedam mriti: khsutaprabodhaad yadi syaadayam sveeyavargena dushta: -*

Constantly worried due to lack of progeny and problem in the uterus. If this Rahu has the drishti (looking towards) of its own kind of grahas, the person expires due to hunger.

यदा पंचमे जन्मतो यस्य केतुः स्वकीयोदरे वातघातादिकष्टम् ।
स्वबुद्धिव्यथा सन्ततिः स्वल्पपुत्रः सदा धेनुलाभादियुक्तो भवेच्च ॥

Yada manchame janmato yasya: Ketu: svakeeyodare vaataghaataadikashtam. Svabuddhivyatha santati: svalpaputra: sada dhenulaabhaadiyukto bhavecca. -

This person will be afflicted by gastritis. His mind is polluted. He will have very few children. He will enjoy benefits of cows and other animals.

नारायणभट्ट - सुते तत्सुतोत्पत्तिकृत् सिंहिकायाः सुतो भामिनोचिन्तया चित्तापः
सति क्रोडयोगे किमाहारहेतुः प्रपंचेन किं प्रापकंदृष्टवर्ज्यम् ॥

Narayan Bhatt - *sute tatutotpattikrit sinhikaya: sutou bhiiminicintayaa cittatapa:pasati krodaroge kimaharahetu: prapancena kim praapakaatdrishtavarjyam. -*

This person will have only sons. He will be worried about his wife. The person will have problems in the stomach because of his food. He does not earn benefits out of business and will be dependent on luck.

The resultant effects of Ketu are quite similar to those of yavanajataka. The difference is very little; the person's brother has gastritis or problems with weapons. He works for someone despite his courage and valour -

तदा सोदरे घातवातादिकष्टम् ।
स दासो भवेद् द्यौर्ययुक्तो नरोऽपि ॥

tadaat sodare dhaatavaatadi kashtam. Sadaaso bhaveda veeryayukti naropi.

मन्त्रेश्वर - नासोद्यद्यन्नोऽसुतः कठिनहृद् राहौ सुते कुक्षिरुक् ॥

Mantreshwar - *naaso dyadvacanosuta: katinahrd raahou sute kukshiruka -*

This person speaks through his nose. He is hard at heart and will never have sons. If a woman, she will have pain in the uterus.

पुत्रक्षयं जठररोगपिशाचपीडां दुर्बुद्धिमात्मनि खलत्र प्रकृति च पापः ॥

Putrakshayam jatararogapishacapeedam durbuddhi maatmani khalatra prakritim paapa: -

The Ketu in this place causes destruction of sons, the person has diseases of the stomach and will be harassed by evil spirits. He applies his evil mind on himself.

हुंदिग्रज - सुखगतो न हि मित्रविवर्धनं उदरशूलविलासविपीडनम् ।
खलु तदा लभते मनुजो भ्रमं सुतगते रवचन्द्र विमर्दने ॥

Dhundhiraj - *sukhagato na hi mitravivardhanam udarashulavilaasavipeedanam. Khalutada laabhate manujobhramam sutagate ravichandravimardane -*

This person will have no happiness and friends all his life and have diseases of the stomach. His mind is full of delusion and misconceptions. There will be hurdles in his luxury everyday. The resultant effects mentioned by this writer match with those of Sri Narayan Bhatt. The only effect very different from those of Narayan Bhatt is the effect of being very close to friends.

आर्यग्रन्थ - राहुः सुतस्थः शशि नानुगो हि पुत्रस्य हर्ता कुपितः सर्वत्र ।
गेहान्तरे सोपि सुतैकमात्रं दत्ते प्रमाणं मलिनं कुचैलम् ॥

Aryagrantha - *Rahu:sutasthashashi naanugo hi putrasya harta kupita: sadaiva. Gehantare sopi sutaikamatram date pramana malinam kucailam -*

When this Rahu is present in front of Chandra, he destroys children. When they change their house, they have a son but the son will be dirty, will wear dirty clothes etc. The resultant effects mentioned against Ketu are similar to those of Narayan Bhatt.

जागेश्वर - सुते सँदिकेयः सुतोत्पत्तिकृता स्यात् परं जाठगनिः स रोगान्न दीप्ताः ।
परं विद्यया र्यारभायं प्रयातः प्रयासेपि नो लभ्यते काकिशो या ॥

Jageshwar - *sutesainhikeya: sutotpattikrita syat param jataragni:sa. Rogantra deepta:. Param vidyaya vaiyaarabhaavam praayata: prayaasepi no labhyate kaakani va -*

This person will have sons. He will have very less appetite due to some diseases. He will never have a desire for education or hate education. He will never be able to earn money despite several efforts.

तथा सैहिकेयो मृतापत्यकारी परं कन्यकानां जनुः केतुना वा।

*Tatha sainhikeyo mritapatyakari parakanyakana
janaketuna va -*

The Rahu in this position causes death of progeny. The presence of Ketu causes birth of girls.

यदा पंचमे यस्य पुच्छा भिधानस्तदा पुत्रकष्टं स्वयं क्रोडदुःखी।
परं मन्त्रशास्त्रादिवादे रतश्च स्वयं धर्मकल्पद्रुमे वै कुतारः॥

*Yada pancame puccha bhidhanatada putrakashtam
svayam krodadukhi. Paramantrashastradivade ratashca
svayam dharmakalpadrume vai kutara: -*

When Ketu is also present in this position, the son faces a lot hardhip in life and have diseases of the stomach. He will speak a lot about shastras and mantras, but his actions will be in total contrast to the shastras and mantras.

हरिवंश - पुत्रभावगते सिंहिकात्रपुत्रे पुत्रसौख्येन हीनो मलिनो भवेत् नीचसंगी
कुरंगो दशामानह मन्दविमन्दबुद्धिः मनुष्यो भवेत्॥

*Harivansh - putrabhavagate sinhikaatraput্রে putra
soukhyaheno malino bhavet neecasangi kurangi dashamanaha
mandavimandabuddhi: manushyo bhavet -*

This person will never receive any benefit out of his sons. He will always be in the company of low people. He lives in dirty surroundings. He will have a very depressed mind. The colour of his body will not be good or appealing. He will encounter disgrace in life.

पुंजरज - तीक्ष्णाप्यहं । अगुः कृमिणानिलेन दृषदा काष्ठेन नीरेण वा शंलेयेन ।
रहो केतो स्यात् कुपुत्रो नरस्तु ॥

Punjaraj - teekshanaapyahou - he will have a very sharp mind. agu:kriminanilena drishada kaashtena neerena va shaileyen. Rahou katou syat kuputro narastu -

Things related to bacteria, air, stone, wood, water or mountains will cause death of this person's progeny. Rahu or Ketu in this position are the cause for incompetent sons.

पंचस्थे केतुगर्हो किर्यवृषभवने कर्कटे नो विलम्बः ।

Ganesh Daivagya - pancasthu: ketou rahuou: kiryavrishabhavane Karkate no vilamba: -

With the presence of Rahu and Ketu in the Mesha, Vrishabha and Karka rashis, the person has children very early in life.

यसिष्ठ - पुत्रभ्रंशः ।

Vasishta - putrabhransha: -

The progeny is destroyed.

Gholap - this person will be religious, wealthy, passionate, respected, reliable and acclaimed children. He will not have any enemies. He will receive very less happiness from friends and sons. He will have pain in the stomach and suspicion in the mind. The Ketu in this position causes effects like lack of kindness, intelligence, wealth and courage in the person. The person is childless, unintelligent and will have diseases of the stomach; He will be troubled by machines and will live separately from his own people. He is powerful and aspires for welfare.

Gopal Ratnakar - the person will have problems in having sons and will struggle because of a curse of a snake in his previous

birth. He can have sons by worshipping Naga Devata and Vishnu. He will be an officer in the village. He will have an evil mind, tortured by the king and will have problems like vomiting etc.

नवाग्रलखनऊ - पिसरखाने स्थितो रासः पुत्रसौख्यविवर्जितम् ।
बेहोशं दर्दशिकमं नादानं कुस्ते नरम् ॥

Nawab of Lucknow - pisarakhaane sthito
raasa:putrasoukhyavivarjitam. Behosham dardashikanam
naadaanam kurute naram -

This person will be deprived of happiness from progeny. He will be diseased, ignorant and forgetful in life.

Western Thought - This person will be successful in his company affairs. If a woman, she will have pain in the uterus. This position of the grahas falls under the transformation hemisphere and hence the details of resultant effects of Rahu have not been given here.

Sri Chitre - this person is childless, he is diseased, always at the edge of his wits has wicked thoughts and fear of the government. He is a coward, kind and a womanizer. When this combination is in a favourable position, the person will be in the good books of the government, will have no enemies, and will have children, intelligent and scholarly. He will reap other benefits from the favourable combination.

अज्ञात - पुत्रसौख्यं सुतप्राप्तिर्दुर्मतिर्यैरिग्रहः ।
नियतं जठरे पीडां सैहिकेयस्तु पञ्चमः ।

Unknown - putrasoukhyam sutapraaptirdurmativairrigraha:.
Niyatam jatare peedam sainhikeyastu panchama:.

This person will have children. He will have pain in the stomach. He will have an evil mind and always fight with his

enemy. The rest of the resultant effects are similar to the ones mentioned by Gopal Ratnakar.

My Opinion - some writers have specified that the person does not have children when Rahu is in this position. Some have also said that the sons will be diseased. The unfavourable resultant effects mentioned by the writers fall under the masculine rashis and the favourable effects belong to the feminine rashis. The effect of not being able to receive money despite several efforts as mentioned by Sri Jageshwar is a proven experience.

My Experience - the Rahu present in this position in the masculine rashis shows effects like arrogance, intelligence and fame in the person. They will have problems in education because of money and physical inabilities. They acquire the wrong kind of education. This means that if they have abilities of a lawyer, they will become doctors and if they have abilities of a doctor, they will become engineers. This is why they will be unsuccessful in their careers. Their intelligence, imagination and analytical abilities are of no use. This Rahu actually kills the formation of a male child in the woman. The woman will have problems with her menstrual cycle. Otherwise, they will not have the ability to have children. Hence, they have to have another marriage to have progeny. These people generally are reformative, kind and soft in nature. If the Rahu is present in an extremely unfavourable condition, they will not have children, they have illicit relationships with women and contract diseases from excessive sexual acts. They are depressed because they are not able to make use of their intelligence, knowledge and industrious abilities. These people are known to be very simple in their behaviour. They have a miraculous accent to their personality. However, these people are very suspicious about women. They feel that they know everything. They do not understand the difference between good and bad of this materialistic world. They never heed to the advice of others and

hence have to struggle a lot in this world. They will never receive happiness from women and children. Hence, they must be engrossed in work like writing, analyzing etc. and must consider their books to be their children. People will realize the value of their writings, books and poetries only after their death. People scorn at them during their lifetime. When this Rahu is present in the feminine rashis, the person is calm, thoughtful, balanced and a little renounced in his life. He will complete his education, but his education will not be of any use to his livelihood. His writings, poetries and editorials will be very famous, but the fame received from all these is very temporary as people will forget it in no time. They will have two marriages in their life. They will have sons, but will bring shame to the father. They spend their time fruitfully. Generally, people under influence of The Rahu and Ketu in the Fifth Position or panchamasthana have a daughter as their first child. If these people have problems in having children, then they will dream of snakes. Dreams of these snakes are due to the curse in their previous births.

An example of resultant effect of Rahu in the Fifth Position -

Mar	Rah Nop			Sun Sat Ven	10		8	7 Mon
Mor				Mer 11				
Sun Sat Ven				Mar	12	9	6	Jup
Asc		Mon	Jup	Rah Nop	1	3	2	5 Har
					2		4	

This person has lagna in the Dhanu rashi and has intellectual abilities are inborn, a great novelist, lawyer, astrologer and a yogi in life. The Position of Wealth or Dhana shtana has Shukra with Ravi and Shani. Hence, he will have excellent ability of speech

and writing and will be successful in that and we see it in his excellent and meaningful poetry. He has Neptune and Mesha Rahu in the Fifth Position and he has Chandra in the labhasthana or position of benefit, which is right in front. This situation gave him the brilliance of imagination and he was a famous novelist. Alan Leo writes about the vision of Chandra on Neptune - the rays of the Neptune graha are affected with the vision of Chandra and this situation has given him the ability to put his emotions and imagination into words. This has also given him the quality of tolerance, being affectionate, artistic and the ability of a brilliant poet. In my opinion, the resultant effect of Chandra's vision on Rahu is same like the one mentioned by Alan Leo. Nevertheless, this Rahu in the Fifth Position has deprived the great poet Govind from worldly life. This person was extremely popular but had no money at all.

The Resultant Effect of the Sixth Position

चैद्यनाथ - गार्हं रिपुस्थानगते जितारिश्चिरायुस्त्यन्तसुखी कुलीनः ।
बन्धुप्रियोदारगुणप्रसिद्धः विद्यायशस्वी रिपुगे च केतौ ॥

Vaidyanath - *rahouripusthanagate jitarishicirayurtyantasukhi kuleena: . Bandhupriyodaaragunaprasiddha: vidyaayashasvi ripuge ca ketou -*

This person will conquer his enemies. He will be very happy and belong to a very high family. The Ketu in this position brings in effects like being dear to friends, generous, good conduct, famous and famous for education.

गर्ग - शूरः सुभगः प्राज्ञो नृपतुल्यो जायते मनुजः ।
रिपुभयनश्चो राहुर्जन्मनि मान्योऽतिविद्ययातः ॥

Garg - *shoora: subhaga: praagyo nripatulyo jaayate manuja: . Ripubhavanastho raahurjannmi maanyo tivikhyaata: .*

He is valiant, very good looking, intelligent, like king, respected and famous.

रहुः शत्रुगृहे कुर्याच्छत्रुं संग्राममूर्धनि ।
हन्ति सर्वाण्यरिष्यन्ति सर्वग्रहनिरोक्षितः ॥

Rahu: shatrugrihe kuryacchatrusampramurdhani. Hanti sarbaanyaaarishtini sarvagrahanirikshita:.

Rahu kills the enemy in a war or a fight. If the aspect of other grahas falls on Rahu, he rids the person of evil in life.

बलिष्ठे च तथा राहौ शनीं केतौ तथैव च ।
महिषाणां भ्रनं तस्य बहूलं जायते गृहे ॥
संहिकेयः शनिश्चैव मातुले भवने स्थितौ ।
प्रजाहीनो मातुलः स्यात् कन्यापत्योऽथवा तदा ॥
तस्य वंशोद्भवः कोपि गतो देशान्तरं मृतः ।
माताप्यसा मृतापत्या रण्डा देशान्तरं गता ॥
दानयः अधरदन्तरजाय शिखी रिपौ ॥

*balishte ca tata: rahou shanou ketou tathaiva ca.
mahishanani dhanam tasya bahulam jaayate grihe.
Sainhikeya: shanishcaiva maatule bhavane sthitou.
Prajaheenoni matula: syat kanyaapatyothava tada. Tasya
vanshodbhava: kopi gatou deshantara mrita:.
Maataashvasa mritapatya randa deshantaram gata.
Daanava: adharadantarajaaya shikhi ripou -*

When Rahu, Shani and Ketu are very strong in this position, there will be many buffaloes in the house. When Rahu and shani are present in the sixth position, the maternal uncle will have no children or he will have only daughters. Someone in the maternal uncle's generation will die abroad. The maternal aunt's child will die and she will go abroad. She will become a widow. The Ketu in this position causes diseases of teeth and lips.

दन्ते दन्तच्छ्रे वा कुमुदपतिरिपुः संस्थितः षष्ठभावे केतुयां ।

Ganesh Daivagya - dante dantecchade vaa kumudapatiripu:
sansthita: shashtabhaave keturvaa -

The person will have diseases in his teeth and lips.

आर्यग्रन्थ - षष्ठे स्थितः शत्रुविनाशकरो ददाति पुत्रं धनवित्तभोगान् ।
स्वभानुरुच्यैरखिलाननर्थान् हन्त्यन्ययोपिद्गमनं करोति ॥

Aryagrantha - shshte sthita:shatruvinaashakaaree putram
dhanavittabhogaan, svarbhaanu rucchaikhilaananarthan
hantyanayayoshidgamanam karoti -

He destroys enemies. He gives sons and wealth. He relieves the person of all struggles and difficult situations. This person will have affairs with another woman.

तमः पृष्ठभागे गते षष्ठभावे भवेन्मातुलान्मानभंगो रिपूणाम् ।
विनाशश्चतुष्पात्सुखं तुच्छचित्तं शरीरे सहानामयं व्याधिनाशः ॥

Tama: prishtabhaage gate Shasta bhaave
bhavenmaatulanmaana bhango ripunam.
Vinashasacushpaatasukham tuchchitam shareeram
sahaanaamayam vyaadhinaasha: -

The Ketu in this position causes the effect of the maternal uncle insulting the enemies. They will have very good four legged animals. He will be free from diseases and bad health and have evil thoughts.

धुंधिराज - शत्रुक्षयं द्रव्यसमागमं च पशुप्रपीडनं कटिपीडनं च ।
समागमं म्लेच्छजनैर्महायत्नं प्राप्नोति जन्तुर्यदि षष्ठ्यास्तमः ॥

Dhundhiraj - shatrukshayam dravyasamaagamam ca
pashuprapreedanam katipeedanam ca. samaagamam
mlechchajanairmahabalam praapnoti janturyadi shashtastama: -

Enemies of this person are destroyed. He receives money. Animals are hurt. This person will have problems in the waist and receive alliances from abroad. The resultant effects mentioned for Ketu in this position are quite similar to those mentioned in the Aryagrantha. Acquiring of wealth is the only additional resultant mentioned by Rahu.

द्रव्यलाभो नितान्तम् ॥

Darvyaalaabho nitaantam.

मन्त्रेश्वर - स्यात्कूरग्रहपीडितः स गुदरुक् श्रीमार्शिनरायुः क्षते ॥

Mantreshwar - *syaatkruragrahapedita: sa gudaruk shreenaanshiciraayu: kshate -*

He will be a person who will be tortured by the most evil and cruel graha and will have diseases of the rectum. He will be an important person in society and will live a long life.

औदार्यमुत्तमगुणं दृढतां प्रसिद्धिं गच्छे प्रभुत्वमर्मिर्दनमिष्टसिद्धम् ॥

aoudaryamuttamagunam dhridataam, prasiddhim shashte prabhutvamarmirdanamishtasiddhim -

The person is very generous, has good qualities, strong will power, is famous, powerful, destroys enemies and fulfills the desires of his dear ones.

बृहद्यवनजातक - बलाद् बुद्धिहानिनिर्धनं तद्वशे च स्थितो वैरभावेऽपि येषां तनूनाम् ।

स्मिन्नामरण्यं दहेदेकरुहुः स्थिरं मातुलं मानसं सो पितृभ्यः ॥

Brihadyavanajataka - *balaad buddhihaanirdhanam tadvashe ca sthitou vairbhaave pi yesham tanunaam. Ripunaamaranyam dehedekaraahu: sthiram maatulam maanasam no pitrabhya: -*

This person will be weak, will have no enemies and will be wealthy. The father and maternal uncle of this person will be very inconsistent. The resultant effects of Ketu mentioned here are similar to those of the ones in Aryagrantha. He has additionally spoken only about diseases of the eye and destruction of brothers. *Lochane rogayukta: bhraatumaashakara:*

लोचने रोगयुक्तः भ्रातृनाशकरः।

नाययणभट्ट - बलं बुद्धिवीर्यं धनं तद्वशेन स्थितो वैरिभावेपि येषां जनानाम् ।
रिपूनामरण्यं दहेदेव राहुः स्थिरं मानसं तत्तुला नो पृथिव्याम् ।

Narayan Bhatt - *balam budhhirveerya dhana tadvashena sthitho vainbhaavepi yeshaam janaanaam. Ripunamaranyam dahedeva Rahu: sthiram maanasam tatulanaa no prithivyaam -*

This person will be valiant, intelligent, courageous and wealthy. The person will have the ability to conquer his enemies, a stable mind and an excellent person.

पुंजराज - स्यार्भानौ या सूर्यजे रात्रुसंस्थे तत्कट्यामलं लांछनं च ।
शनिस्तमो वाऽऽरिगृहस्थितश्चेत् स्यादप्रजत्वं खलु मातुलस्य ।
कट्यश्मघातेन चतुष्पदा च तरुप्रपातेन जलेनमृत्युः ॥

Punjaraj - *svarbhaanou vaa suryaje sansthe tatkatyaam syaacchayaamalam laanchchanam ca. shanistamo vaarighrihashtitashcet syaadaprajattva khalu maatulasya. kaashthashmaghaatena catushpada va taruprapaatenajalenamrityu: -*

When Rahu or Shani are in the sixth Position, the person will have a small birth mark on his waist. His maternal uncle will have no children. His death will be due to a wood, a four-legged animal, falling from a tree or by drowning in water.

वसिष्ठ - रिपुभवनगतो शत्रुसन्तापहानिम् ।

Vasistha - *nipubhavanagato shatrusantaapahaanim* -

He relieves the person from torture of enemies.

जागेश्वर - यदा सैहिकेयोऽरिगेहे नराणाम् तदा मातुलानां तथा पितृभ्रातुः ।

सुखं किं धनं माहिषं तस्य गेहे तथा वीर्यवान् वीर्यशाली नरः स्यात् ।।

यदा केतवः शत्रुगेहे नराणां तदा शत्रवः संप्रयान्ति विदूस्म ।

परं मातुलास्तूलवद्भोगताः स्युः पशूनां सुखं संवदेत् साधुभावं ।।

Jageshwar - *yada sainhikeyorigehe naraanam maatulaam tathaa pitrubhraatu: . Sukham kim dhanam mahisham tastha gehe veeryavaanveeryashaalee nara:syat. Yada ketava: shatrugehe naraanaam tada shatruva: saprayaanti viduram. Param maatulaastoolavadbhogataa:syu: pashunam sukham sanddait saadhubhaava:* -

This person will be deprived of love from paternal and maternal uncles. He will have many buffaloes; will be wealthy and courageous. The Ketu in this position drives away the enemies. The maternal uncle faces difficult situations and this person will have many animals.

हरिवंश - नृप्रसूतो तनोत्युग्रतामन्वये वाहनं भूषणं भाग्य मर्थाधिकं ।

सौख्यमारोगतां शत्रुहनिं तथा शत्रुगेहं, गतो मित्र शत्रुग्रहः ।।

Harivansh - *nripasutou tanoutyugrataamanvaye vaahanam bhushnam bhaagyam marthaadhikam. Soukhyamaarogataam shatruheenam tathaa shatrugaiham, gato mitra shatrugraha:* -

He will be a person born to a very high family, will have many vehicles, jewellery, luck and a lot of wealth. He will be happy, healthy and have no enemies at all.

Gholap - this person will be carefree and will have the knowledge of several arts. The Ketu in this position causes effects

like honour from the government, company of good people, a possible heir to the post of a Status and expends money for good purposes. He will be a wealthy man. The other details are very much like the others mentioned above.

Gopal Ratnakar - he will be a person who will destroy his enemies, will be wealthy and exceedingly happy in life. His wife is destroyed.

नयावलखनऊ - प्लेच्छावनोशाद् द्रव्याप्तिर्दिलं च साहयं नरम् ।
वदखाने स्थितो रासः करोति रिपुसंक्षयम् ॥

Nawab of Lucknow - *mlecchaavaneedhaad drayaaptidilam ca saahabam naram. Badakhaane sthitho raasa; karoti ripusankshayam* -

This person will receive money from a government abroad. He is generous, an officer and a person who has the ability to conquer his enemies.

Western Opinion - this person indulges in business involving low caste people. he will have the danger of working in the army or on ships.

अज्ञात - भारिष्टयान । अतिसुखी । इन्दुयुते गजस्त्रीभोगी । निर्धनः । चोरः ।
शुभयुते धनसौख्यम् । नृपप्रसादमारोग्यं धनलाभो रिपुक्षयः ।
कलत्रपुत्रजं सौख्यं लग्ने पठे विधुन्तुदे ॥

Unknown - *dhaarishtavaan. Atisukhi. Induyute raajastreebhogee. Nirdhana:. Choura:. Shubhayute dhana-soukhyam. Nripaprasaadamaaarogyam dhanalaabha ripukshaya:. Kaltraputrajam soukhyam lagne shasthe vidhuntude* -

This person will be very courageous and happy in life. if the Rahu of this position is present with Chandra, the person will have an affair with a woman from the royal family. If this Rahu is in association with favourable grahas, he receives a lot of money.

The resultant effects of Rahu in this position are grace of the authority, health, wealth, affection of women and children and destruction of enemies.

श्री चित्रे - राहुरुदरभागे व्रणम् ।

Sri Chitre - *rahurudarabhaage vranam* -

This person will have boils in his stomach. He is rich, very stable minded and intelligent. He lives with mlechchas or low caste people. His enemies are destroyed. He will have problems or pain in the waist. This person will be against his parents. His sons will be destroyed and his animals will be harassed. If this Rahu is exalted or in his own house, wealth is lost. He will be very generous at heart. He will be a womanizer, live a long life and will be extremely happy in life. This person's wife or woman will be destroyed.

My Experience - the favourable resultant effects mentioned by shastrakaras or writers of Rahu in this position fall under the feminine rashis and the unfavourable effects mentioned by them fall under the masculine category. When this Rahu is present in this position in the masculine rashis, the person will be hurt while playing cricket, polo, hockey, kabaddi, wrestling and other games. He will be afflicted by evil eye in childhood, tortured by evil spirits, poisoning due to nails, drying of the palate and diseases of the brain. He may have epilepsy, leprosy and anemia. One has all these problems if Rahu and Mangal are in the lagna position and aspersions are cast on them (dushita). He will need to take his retirement very early because of stomach problems or joint pains. When this Rahu is present in the feminine rashis, the person is victorious in games. He can be an excellent wrestler. He will have a good physique and a healthy body. He will have a good wife, but will die due to torture of evil spirits. He will have great difficulty in making progress in his career, but will have a good pension. Rahu in this position causes problems of evil spirits in the person's life.

If this Rahu is in the favourable combination, he begins earning for his livelihood at the age of 23. He will face extremely difficult situations between the age of 7 and 10. He will be very fortunate at the age of 30.

The Resultant Effect of the Seventh Position

वैद्यनाथ - गर्वी जारशिखामणिः फणिपती कामस्थिते योगवान् ।

अनंगभावोपगते तु केतौ कुदाराको वा विकलत्रभोगः ॥

निद्री विशीलः परिदेनयाक्यः सदादनो मूर्खजनाग्रगण्यः ॥

Vaidyanath - *garvi jaarasikhaamani: phanipatou kaamasthite yogavaan. Angavaagopagarte tu ketou kudaarako va vikalatrabhoga: . Nidri visheela: parideenavaakya: sadaatano murkhajanaagraganya: -*

This person is very proud, a very severe womanizer and a diseased person. The person is deprived of happiness of woman or will have a very bad wife if Ketu is present in this position. He has low character, sleeps a lot, and speaks with humility, always traveling and foolish in life.

आर्यग्रन्थ - जायास्थगुरुभ्रंनलनिजायां ददाति नायों विविधांश्च भोगान् ।

पापानुक्तां कुटिलां कुशीलां ददाति शेषैर्बहुभिर्युतश्च ॥

Aryagranthakar - *jaayaastharaahurdhanahaanijaayaa dadaati naaryo vividhaashca bhogaan. Paapnurktam kutilaam kusheelaam dadaati sheshairbahubiryutashca -*

This person will have no money. He will have several women and have the opportunity for varied sex. If this Rahu is in combination with a papagraha or a sinful graha, he will be extremely passionate, evil minded and will have a low character.

रिखी सप्तमे भूयसी मार्गचिन्ता निवृत्तः खनारोऽथवा वारिभोतः।
भवेत् कीटगः सर्वादा लाभकरो क्लत्रादिपीडा व्ययो व्यग्रताच ॥

*Shikhi saptame bhuyasi maargacinta nivritta:
svanaashouthava vaaarithava vaaribheeta: . Bhaveth
keetaga: sarvadaa, sarvada
laabhakaareekalatraadipeedaa vyayo vyagrataaca -*

The person has a lot of worries, loss of money, fear of water, torture from women with Ketu in this position. The person will also have a lot of expenditure and depression at heart. The Rahu is always beneficial in the Vrishchika rashi.

Garg - the details of the resultant effects are very much similar to the ones mentioned in the Aryagrantha. The only additional aspect is that women under the influence of this Rahu will not have the desire for sex at all.

क्लीया राहौ ।

Kleebaa raahou.

दुंढिराज - जायाविरोधं खलु वा प्रणशं प्रचण्डरूपामथ कोपयुक्ताम्।
विवदशीलामथ रोगयुक्ताम् प्राप्नोति जन्तुर्मदने तमे च ॥

*Dhundhiraj - jaayaavirodham khalu vaa pranaasham
prachandarupaatha kopayuktaam. Vivaadasheelaamatha
rogayuktaam praapoti janturmardane patni smaran tameca.*

This person's wife will be destroyed. Otherwise, this person will have a dislike for women; he will be an angry man, very argumentative and a diseased person. The resultant effects mentioned by this writer for Ketu in this position are quite similar to those mentioned in the Aryagrantha.

बृहद्भयवनजातक - विनाशं चरेत् सप्तमे संहिकेयः कलत्रादिनाशं करोत्येव
नित्यम् ।

कटाहो यथा लोहजो बन्धितप्लस्तथा सोऽतिवादन शान्तिं प्रयाति ॥

*Brihadyavanajatak - vinaasham caret saptme sainhike:
kalatraadinaasham karotyeva nityam. Kataaho yathaa lohajo
vanhitaptastathaa so tivaavaadaatra shanti prayaati -*

The Rahu destroys the woman. This person will be as hot and or angry like a hot iron pot, hence he can never keep away from arguments.

शिखी सप्तमे चाध्वनि क्लेशकारी कलत्रादिवर्गे सदा व्यग्रता च ।
निवृत्तिश्च सौख्यस्य वै चौरभोतिर्यदा कीटगः सर्वदा लाभकारी ॥

*Shikhe saptame chaadvani kleshakaari kalatrdivarge
sada vyagrataashca. Nivrittishca soukhyasya vai
chourabheetiryadaa keetaga: sarvadaa laabhakaaree -*

The Ketu in this position cause of effects like struggle during travel, worries about women, deprived of happiness and fear of thieves. This situation is considered very favourable to the Vrishchika rashi.

नारायण - काम्ये कलत्रे रिपुलग्नछिद्रे केन्द्रत्रिकोणे व्ययगे च राहुः ।
मन्त्री च शूरो बलवान् प्रतापी गजाश्वनाथो बहुपुत्रयुक्तः ॥

*Narayan - kaamyee kalatre ripulagnachidre kendratrikone
vyayage ca Rahu:. Mantri ca shuro balavaan prataapi
gajaashvanaatho bahuputrayukta: -*

If Rahu is present in the centre or at the trine in the 1st, 6th, 7th, 8th or 11th rasis, the person is courageous, brave, an officer and blessed with animals like horses, elephants etc. He will have

many sons. The author has not explained the exact meaning of kaamyaa in this shloka. As we understand, kaamyaa means labhasthana or Position of Benefit because kaamyaa is the objective with which we do yagna, tapa (meditation) and other similar acts.

यत् किञ्चित् फलमुद्दिश्य यज्ञदानतपः क्रियाः।

क्रियन्ते बहुसायासं तत्काम्यं परिकीर्तितम् ॥

Yat kincit phala - muddishya yagyadaanatapa: kriyaa:.

Kriyante bahusam yaasam tatkaamyam parireertitam.)

नारायणभट्ट - विनाशं लभेयुर्द्युने तद्युवत्यो रुजा धातुपाकादिना चन्द्रमर्दी ।

कटाहम् यथा लोठयेत् जातवेदा वियोगा पवादाः शमं न प्रयान्ति ॥

Narayan Bhatt - vinaasham labheyurdhyunc tadyuvatyo rujaa dhaatupaakaadinaa chandramardi. Kaataham yathaa lothayet jaatavedaa viyogaapavaadaa: shamam na prayanti -

This person loses his wife. He will have diseases like allergy to metals. He will suffer from the separation of his dear ones and people tend to insult him. The resultant effects of Ketu mentioned here are similar to the ones mentioned by Dhundhiraj.

मन्त्रेश्वर - स्त्रीसंगादधनो सदेऽथ विधुरोऽवीर्यः स्वतन्त्रोऽल्पधीः।

धूनेऽयमानमस्तार्तमान्त्ररोगं पापः स्यदावियुतिं मदभातुहानिम ॥

Mantreshwar - streesangaadadhano madethavidhuroveerya: svatantrapadhee. Dhyuneva maanamasateera maantrarogam paap: svadaaraviyu: tim madadhaatuhanim -

He will be poor because of his company of women. He will be a widower in life and the sperm count will be very weak. He will be independent and less intelligent. With Ketu in this position, the person has affairs with a known prostitute and diseases of the intestines. He loses his wife and is harmed by metals.

Sri Chitre - this Rahu destroys the woman or wife of that person and he will have several marriages. The woman is diseased and he will have diabetes. He will have an affair with a widow in his life. He will be against his relatives. He is an angry man, harms others, and has affairs with a prostitute, proud and always unsatisfied. If this Rahu is strong or in its own Position or is in the shukra rashi, he will benefit from traveling. This Rahu brings luck to the person from sinful acts. This person will have an aptitude for gambling, lottery and race. He does not receive happiness from women and will have several marriages in life.

जागेश्वर - सुखं नो वधूनां भवेद् देहपीडा परं शत्रवो वृद्धिमन्तो भवेयुः।
क्रये विक्रये वा न वार्तापि किं वा यदा सप्तमे स्याद् गृहे गृहखेटः॥

Jageshwar - *sukham no vadhunaam bhaved dehapedaa param shatruvo vrid dhimanto bahveyu: . Kraye vikraye vaa na vaartaakraye vaa na vaartaapi kimvaa yadaa saptame syaad grihe rahukheta: -*

He does not have happiness from women, has many physical problems and will have several enemies. He will never have any gain from selling and buying.

भवेन्मार्गकष्टं वधूनां विशेषात् तथा देह कष्टं यदा कर्कटे नो।
परं मस्तके मध्यभागे स मन्दो यदायं शिखी मत्स्यकेतो गतः स्यात्॥

Bhavenmaargakashtam vadhunam visheshat tathaa deha kashtam yadaa karkate no. Param mastake madhyabhaage sa mando yadaayam shikhi matsaketou gata: syaat -

The Ketu in this position causes difficulties while on travel and problems to women. When Ketu is present in the Karka rashi, there is no dosha or aspersions. He will have a very dull brain or dullness in the middlepart of his body.

हरिवंश - मानवानां प्रकुर्याद् भयं सर्वतो धर्महानि दयाहीनतां तीक्ष्णताम् ।
कायकां कामिनोर्सौख्यहानिर्भवेत् भामिनीभावगो यामिनीशान्तुदः ॥

Harivansh - *maanavaanam prakuryaad bhayam sarvato dharmahaanim, dayaahinataam teekshanataam. Kaayakaam kaaminisoukhyahaanirbhavet bhaamineebhaavago yaa mineeshantuda: -*

He will have fear of many things, he will have no religious inclination, he will be cruel, very shrewd and will be deprived of happiness from women.

Gholap - this person takes the help of evil people and torture good people. He is deprived of love from women, sons, wealth and friends. He loses his wife. His wife will be an extremely angry woman, diseased and very argumentative.

Gopal Ratnakar - this person will have two marriages. The first woman will have problems with menstrual cycle and the other will have fibroids or clusters. He will have diseases because of affairs with evil women.

नवायलखनऊ - हिजगर्दश्च येतालो गुस्वरो बदजानो भयेत् ।
हप्तमखाने यदा रासः कलाही मनुजस्तदा ॥

Nawab of Lucknow - *hijargardashca vetaalo gusvaro badajano bhavet. Haptamakhaane yadaaa raasa: kalahi manujastadaa -*

He will wander like a mad person, he will always be very angry, he will fight a lot and will have bad behaviour.

जायास्थे स्त्रीविनाशः ।

Vasishita - *jaayaasthe streevinaasha: - the person loses his wife.*

Western opinion - this person is very short.

अज्ञात - दारुद्र्यं तन्मध्ये प्रथमस्त्रीनाराः द्वितीयकलत्रे गुल्मव्याधिः।

पापयुते गण्डोत्पत्तिः। शुभयुते गण्डनिवृत्तिः नियमेन दारद्वयम्।

शुभयुते एकमेव।

प्रवासात् पीडनं चैव स्त्रीकष्टं पवनोत्थरूक्।

वर्तियस्तिश्च जानुभ्यां सैंहिकेये च सप्तमे॥

Unknown - *daaridryam tannmadhye prathamastreenasha: dviteeyakalat্রে gulmavyaadhi: . Paapayute gandotpatti: . Shubhayute gandanivritti: niyamena daaridryam. Shubhayute ekameva. Pravasaat peedanam caiva stree kashta pavarnottharuk. Katibastishca jaanubhyaam sainhikeye ca saptame -*

This person will have two marriages. The first one dies and the second one has fibroids or clusters. If this Rahu is present in with the papa grahas, the person has gandaroga or mumps and if he has favourable grahas then he has only one marriage. The other resultant effects of Rahu in this position are difficulty while on travel, struggle of the wife, diseases in the waist, bladder, knees and other joints.

My Experience - most writers have mentioned only the unfavourable effects of Rahu in this position. These unfavourable effects fall under the masculine rashis. These unfavourable resultant effects are derived from the curses of previous births. These make the wife's life extremely difficult. There is constant dissatisfaction in the house. There is little money due to loss in employment and business. This person's position is always unstable. The first wife dies in an accident. He will not have good relationship even with the other woman. In the Mithuna, Kanya, Tula and dhanur rashis, the person will not be married. In the other rashis, the person is married but will never have a wholehearted love and will be separated from each other for no reason at all. The physical relationship becomes the main objective of their marriage. These

people draw women from good families into prostitution. They have affairs with widowed women, force abortions to them and kill the child. These people do not receive happiness from their women and hence spend their money on other women. They do not have good business and have lot of problems in their employment. They will face suspension, or will be degraded and face other kinds of problems. They will be staying in another person's house. This person's wife has a good character and good nature. They have very less progeny. If this Rahu exists in the feminine rasis, the person will be married very early in life and there is lot of love and respect between them. Their career will be good, but these people will aspire for running their own independent business. If this combination has connections with good or favourable grahas, the person will be successful and popular in business. He will have two marriages in life. If this Rahu is present in the Kumbha rashi, there is only one marriage in the person's lifetime. They will have many children. They will be respected in society and receive sthree dhana or wealth given to women. They will generally have a good nature. They will be very successful in places like railways, insurance companies, jila parishad and corporation and this is due to the focus of Rahu. The Rahu in this position causes inconsistency in the person's marriage. Effects like delayed marriage, inter caste marriage, marriage to a widow, marrying an elder woman and illicit relationship with women. When a person indulges in harassing women in their previous birth, the person is challenged with such unfavourable resultant effects. He has to bear them, as they are curses of the previous birth. Resultant effects like no love even after marriage, divorce and unable to see a right choice despite several marriages are a few which will be evident with Rahu in this position.

Some writers have mentioned about resultant effects like death. For example -

सप्तमे नवमे राहुः शत्रुक्षेत्रो यदा भवेत् प्राप्ते च षोडशे वर्षे तस्य मृत्युर्न
संशयः।

नवमे दशमे राहुर्जन्मकाले यदा स्थितः।

षोडशाद्रे भवेन्मृत्युर्यदि राकोऽपि रक्षति।

*saptame navame Rahu: shatrukshetre yadaa bhavet.
Praapte ca shodashe varshe tasya mrityurn sanshaya:
Navame dashame rahurjanmakaale yadaa
sthita: Shodashe bhavenmrityuryadishukropi rakshati -*

When Rahu is present in this position with a shatru graha or a graha that is like its enemy, the person dies at the age of 16. When Rahu is in the Ninth or Tenth House, in enemy Sign the person dies at the age of 16 and even Lord Indra can do nothing to stop it. However, in the Seventh, Ninth, Tenth Positions do not bring about the death of the person and Rahu too does not cause death of the person. Therefore, this resultant effect does not seem logical. The Rahu himself does not cause the person's death in other positions - he only brings about death to the particular relative in that position. This Rahu causes destruction to parents in the lagna sthana and destruction of an elderly person in the family in the dhanasthana. There is destruction to brothers and sisters in the Third Position, parents in the Fourth Position and son in the Fifth Position. In the case of the Eighth Position, it is the sister. This Rahu indicates destruction of both brothers and sisters in the Ninth Position and parents in the Tenth Position. The elder brother or son is affected when he is in the Labhasthana and wife or uncle in the vyayasthana.

The Resultant Effects in the Eighth Position

वैद्यनाथ - यहाँ क्लेशापवादी परिभवगृहगे दीर्घसूत्री च रोगी ।

केतौ यदा रन्ध्रगृहोपयाते जातः पद्मव्यवधूस्ते च्छुः ।

रोगी दुश्चारस्तोऽतिलुब्धः सौम्येक्षितेऽतोव धनो चिरयुः ॥

Vaidyanatha - rahou kleshaapavaadee paribhavagrihage deergasootri ca rogi. Ketou yadaa randhragrihopayaate jaata: aradravyavadhuratechcha:. Rogi duraachararatotilubdha: soumyekshite: teeva dhani ciraayu:.

This person is involved in controversies, is insulted, is deerghasutri and has an unhealthy life. When Ketu is also present in this situation, this person will have a desire to acquire other people's wealth and wife. He is diseased, evil minded and extremely miserly. If the vision of a very soft natured graha falls on Rahu, the person lives long and has a lot of wealth.

गर्ग - दुष्टचौर्यापवादेन निधनं कुरुते तमः ।

बहुक्लिमपमाधत्ते भस्ते कष्टात् स यातनाम् ॥

Garg - dushtacouryaapavaadena nidhanam kurute tama:. Bahukilmishamaadhatte dhatte kashtaata sa yaatanaam -

He will die due to scandal about theft. He will be tortured a sinner and undergoes hardship.

बृहद्दयनजातक - नृपः पण्डितं चन्द्रितोऽनिन्दितश्च सकृद्भाग्यलाभः
सकृद्भ्रंश एव ।

भनं जातकं तस्त्वनाराच त्यजन्ति श्रमग्रन्थिस्त् रुन्ध्रगरुचेद् हि शुहुः ॥

गुदं पीडयते या जनेन्द्रियरोधो यदा कीटके कन्यके युग्मके वा ।

भयेच्चाप्यग्रे राहुः श्रायात्मजेऽपि धृपं चाभिधाते सुतार्थस्य लाभः ॥

Brihadyavanajatak - nripai: panditairvanditoninditashca sakridbhaagyalaabha: sakridbhransha eva. Dhanam jaatakam tajjanaashca tyajanti shramagranthiruga randhragashceda hi Rahu:. **Gundapeedyate vaa jaina rdravyarodho yadaa kitake kanyake yugmake va. Bhaveccaashtame rahuchaayaatmajepim vrisham caabhiyaate sutaarthasya laabha: -**

He will be acclaimed by authority and scholars. He sometimes lucky and sometimes goes into losses. This person loses all ancestral property. People associated with him earlier tend to ignore him. He will be exhausted with work or have diseases of the glands. When Ketu is in this position, the person has diseases of the rectum. When this Ketu is present in the Vrishchika, Kanya or Mithuna rashis, the person faces many hurdles in receiving money. When he is present in the Vrishabha rashi, he has sons and receives a lot of money.

हुंढिराज - गुदे पीडनं वाहनैर्द्रव्यलाभो यदा कीटगे कन्यके युग्मगे वा ।
भवेत् छिद्रगे शुक्रशया यदा स्यादजे गोऽलिंगे जायते चातिलाभाः ।।

Dhundhiraj - anishtanaasham khalu guhyapeedaam premaharogam vrishanasyavridham. Prapnoti janturvikalaarilaabham sinhisute vaa khalu mrityugehe. Gede pcedanam vaahanairdravyalaabho yadaa kitage kanyake yugmarge va. Bhavet chidrage raahuchaya yada syadaje goline jaayate catilaabha: -

The person is rid of all undesirable effects. The females will have problems with the ovaries and other mysterious diseases. The body is very weak. If Ketu is in this position, the person has diseases of the rectum. When Ketu is in this position in the Karka, Kanya or Mithuna rashis, the person earns money from vehicles. In the case of Mesha, Vrishabha and Vrishchika rashis, the benefit is exceedingly good.

आर्यग्रन्थ - राहुः सदा चाष्टममन्दिरस्थो रोगान्वितं पापरातं प्रगल्भं ।

चौरं कुरां कपुरुषं धनाढ्यं मायामतीतं पुरुषं करोति ।

गुदं पीडयते शादि रोगैस्त्वयं भयं वाहनादेः स्वद्रव्यस्य रोधः ।

भवेदष्ट मे राहुपुच्छेऽर्थलाभः सदा कीटकन्या, जगोयुग्मकेतुः ॥

Aryagrantha - Rahu:sada caashtamamandirastho rogaanivtam paaparatham pragalbham. Couram kusham kapurusham dhanaadhyam maayaamateetam purishakaroti. Gudam peedyarteshhaadi rogairvashyam bhayam vaahanaade: svadravyasyarodha:. Bhavedashta me raahupuchchaerthalaabhathelaabha: sada keetakanyaa, jagoyugmaketu:.

This person will constantly be ill, he is a sinner, an adamant person, a thief, very weak, a coward, rich and away from maya or illusion. When Ketu is in this position, the person has diseases of the rectum or piles complaint. He is scared of vehicles and encounters several hurdles to receive his own money. When this Ketu is present in the Mithuna, Mesha, vrsihchika, Vrishabha, Kanya rashis, the person earns a lot of money.

Narayan Bhatt - the resultant effects mentioned by him are similar to those mentioned in the Brihadyavanajatak and resultant effects of Ketu in this position are similar to the ones in the Aryagrantha.

मन्त्रेश्वर - रन्ध्रेल्पायुरशुद्धिकृच्छ्रं विकल्पो वातामयोऽल्पात्मजः ।

Mantreshwar - randraralpaayurashuddhikrichcha vikalo vaataamayolpaatmaja: -

This person is very short lived in this world. He indulges in impure actions, has diseases of the stomach and is very inconsistent. He will have very less progeny.

स्वल्पायुसिद्धिविरहं कलहं च रन्ध्रे रास्त्रक्षतं सकलकार्यविरोधमेव ॥

*Svalpaayurishtaviraham kalaham ca randre
shastrakshatam sakalakaaryavirodhameva -*

This person has a very short life. he will be separated from his dear ones, will always have fights, hurt by weapons and will always be against anything that needs to be done.

जागेश्वर - यदा श्रेष्ठकर्माभ्यां दूरत्यक्तो भवेद्गोभनं वार्धके वै सुभाग्यम् ।
कदाचित् गुदे कूररोगा भवेयुः स्थितो राहुनामा नराणां विनाशे ॥

*Jageshwar - yadaa shresthakarmaamayairrdurtyakto
bhavedgodhanam vaardhake vai subhaagyam kadaacit gude
kruraroga bhaveyu: sthitho raahunaamaa naraanaam vinaashe -*

He will be a person who will do very great things, he is healthy, will have lot of cows and animals and will be very happy in his old age. He may have those mysterious diseases, of annus.

यदा गुह्यादेशे कुतन्तुः कुधातुस्तथा वक्ररोगी तथा दन्ताघातो ।
परं स प्रतापी यतेत् सर्वकलं यदा केतुनामा गृहे मृत्युसंज्ञे ॥

*Yada guhyadeshe kuntantu:kudhaatustatha vakrarogi
tathaa dantaghaatee. Param prataapi yatet sarvakaalam
yadaa ketunaamaa grihe mrityusangye -*

The Ketu in this position causes mysterious diseases, problems with reproductive organs, diseases in the mouth and the teeth. However, this person will be very valiant and will be industrious in life.

हरिवंश - नैधने सिंहिकाजे नरो निर्धनो भारुलस्यर्भागेऽतिभूतो भवेत् ।
दुर्बलो देहदानश्च दुःखान्वितो निर्दयो दद्रयुक्तो दक्षिोदयः ॥

*Harivansh - naidhane sinhikaaje naro nirdhano
bheerulasyadheerotidhurte bhavet. Durlabho dehashca
dukhaanvito nirdayo dadyuktodaya:.*

This person will have no wealth and will be a coward. He will be lazy, very hasty, evil, slim, unhappy, cruel, unlucky and tortured by itching.

वसिष्ठ - निधनगते स्वेच्छया भूपूज्यः।

Vasishta - *nidhanagate svechchayaa bhupapujya* -

He will be honoured by the government.

Gholap - this person will be deprived of happiness of woman and sons. He will have to face disgrace, absence of education, diseases of the rectum and will be tortured by enemies and internal politics. If Rahu in this position is present in the Mithuna rashi, the person receives benefits from special resultant effects. He will be extremely courageous and famous in his life.

Gopal Ratnakar - this person always fights. He faces many challenges at the age of 32. When it is present with favourable grahas, he faces difficult situations at the age of 50.

न्यायलखनऊ - हस्तमयाने यदा रासः शरीरे स्यान्मुसाफिरः।

वेदीनः खिश्मनाकः स्याद्वकाशश्च मुफ्लिसः।।

Nawab of Lucknow - *hastamaane yadaaraasa: shareeree syaanmusaaphira: Vedina: khishmanaaka: syadvakaarashca muphlisa:*

He has a healthy body, lives abroad, has no interest in religion, is angry, evil and poverty-stricken.

Western Opinion - this Rahu gives sthree dhana and the person receives it from the will of a relative. However, there will be problems in receiving this money. The benefit is only temporary. This Position is known to be weak and secondary, but when Rahu is high here, the resultant effects can be very special.

अज्ञात - अतिरोगी । द्वात्रिंशद्वर्षायुष्मान् । शुभयुते पंचचत्वारिंशद्वर्षाणि ।
 भावाधिपे चलयुते स्वोच्चे षष्टिवर्षाणि जीवितम् ॥
 धनव्ययस्त्वनारोग्यं विवादो बंधुभिः सह ।
 स्त्रीकष्टं च प्रवासश्च गृहदुष्टमगो यदि ॥

Unknown - Atirogi. dvaatrinhadvarshaayushmaan,
 shubhayute pancachatvaarinshrad-varshaani. Bhaavaadhipe
 balayute svochche shashtivarshani jivitam. Dhanavyayastva-
 naarogyam vivaado bandhubhi: saha. Streekashta ca pravasashca
 rahurashtamago yadi -

He is a very unhealthy person.

This person will be extremely unhealthy and dies at the age of 32, if the Rahu is present with favourable grahas, then he lives until the age of 45. When the Lord of Eighth Position is very strong or is high, the person lives until the age of 60. He is a very expensive unhealthy person, fights with his brothers, lives abroad and is deprived of happiness from women.

Chitre - he will have health problems at the age of 32. He is honoured by the rich, the scholars and governments. When Rahu is strong or in his position (swagriha), he is valiant and famous. This person is unhealthy and extremely arrogant.

My Experience - this position is known to be extremely weak. Hence, all the writers have constantly mentioned about unfavourable resultant effects. In my opinion, the resultant effects of Rahu in this position are quite favourable. If this Rahu is present in the masculine rasis, the wife is known to be very argumentative. She constantly discusses her problems with everyone and is very unfortunate in life. Therefore, even at the age of 42, there is no stability in life. in order to become rich overnight, the person takes to race, gambling, lottery etc. He does not acquire that money he aspires for; hence, he takes bribe and is finally caught. He dies

before his wife. He dies due to fits, lapses in the bone marrow and finally faints. If Rahu is in the Mithuna rashi, the wife is always fighting. He loses all his luck at the time of his marriage. He is forced to stop his business and take to a career. The wife belongs to a poor family. She has a good character. If Rahu is present in the feminine rashis, the person has an extremely good wife. She is calm, ability to be courageous during difficult situations, saves a lot of money, speaks very less and doesn't speak about the house anywhere outside. The wife dies before the husband. The person is very alert before death. The person will be able to perceive his death a little before his death. If these people take bribes as officers, they may be caught. They have a lot of luck between the age of 26 and 36. Generally, this Rahu gives many problems before this age. If the grahas are bad or dushit, the person has a lot of problems in his old age. He will have to face dangers at the age of 7, marriage at the age of 30, difficult time for the wife at the age of 32 or death and lot of benefits at the age of 42.

The Resultant Effect of the Ninth Position

भाग्यस्थे दितिजे तु धर्मजनकद्वेषी यशोवित्तवान् ॥
 केतौ गुरुस्थानगते तु कोपौ वाग्मी विभर्षा परनिन्दकः स्यात् ॥
 शूरः पितृद्वेषकरोऽतिदम्भान्कारी निरुत्साहस्तोऽभिमानि ॥

Vaidynath - *bhagyasthe dijite tu dharmajanakadveshi yashovittavaan. Ketou gurusthane tu kopī vaagmeem paranindaka: syat. Shurapitrudveshakarotgbhaacari nirutsaaharatobhimaani -*

This person will be against his father and religion. He will be famous and wealthy too. The Ketu in this position causes effects like anger in the person, converting into another religion, speaking ill about others, being against the father, excessively hypocritical, unenthusiastic and egoistic.

गर्ग - नीचधर्मानुरक्तः स्यात् सत्यशौचविवर्जितः।

भाग्यहीनश्च मन्दश्च धर्मगेसिंहिकासुते ॥

नवमस्थानगः केतुर्यालत्वे पितृकाष्टकृत्।

भाग्यहीनो विधर्मश्च म्लेच्छद्रद् भाग्योदयो भवेत् ॥

Garg - neecadharmaanurakta: syaat satyashouchavivarjita: bhaagyaheenashcha mandaashcha dharmasinhikaasute. Navamasthaanaga:keturbhasatve pitrakashtakrit. Bhaagyaheeno vidharmashcha mlechaad bhaagyaadayo bhavet -

This person will aspire for lower religions, will not be inclined towards truth, will be impure, unlucky and dull in life. Ketu in the position causes difficult situation for father in the person's childhood, unfortunate circumstances in the absence of luck/fortune, converting into another religion and receiving benefits from abroad.

वसिष्ठ - धर्मस्थेधर्मनाराम् ॥

Vasistha - dharmasthedharmanaashanam -

The person's dharma or religious commitment is wiped out.

बृहद्यवनजातक - तमोङ्गीकृतं न त्यजेद् वा व्रतानि त्यजेत् सोदरान् नैव चातिप्रियत्वात् ।

रतिर्कौतुके यस्य तस्यास्ति भोग्यं शयानं सुखं यन्दिनो बोधयन्ति ॥

Brihadyavanajatak - tamongikritam na tyajed vaa vratani tyajet sodaraan naiva caatipriyatvaat. Ratikoutuke yasya tasyaasti bhaagyaom shyaanam sukam bandino bodhayanti -

These people never leave anything incomplete. When they have affection towards friends, one cannot separate them. They are very passionate in life and their passion is fulfilled by servants (servants wake them up lovingly in the morning).

यदा धर्मगः केतवो धर्मनाशं सुतीर्थेऽमतिं प्लेच्छतो लाभवृद्धिम् ।
शरीरे व्यथां बाहुरोगं विधत्ते तपोदानतो वन्हासवृद्धिं करोति ॥

*Yada sharmaga: ketavo dharmanaasham suteerthamati
mlechchato laabhavridddhim. Shareere vyathaam baahurogam
vidhatte tapodaanato haasivridddhi karoti -*

Ketu in this position takes the person away from religion, does not have a desire for pilgrimage and benefits from unreligious aspects of life. He is unhealthy in life and has diseases of the arms. He will incur loss from meditation and charity.

दुन्दिराज - धर्मार्थनाशः किल धर्मगे तमे सुखाल्पता च भ्रमणं नश्य ।
दरिद्रता बंधुसुखाल्पता च भवेच्च लोके किल देहपीडा ॥

*Dhundhiraj - dharmarthanasha: kila dharmage tame
sukhaalpataa vai bhramanam narasya. Daridrata
bandhusukhaalpataa ca bhavacca loke kila deha peeda -*

They will be taken away from their religion and incur loss of wealth. They will have very less happiness and have very few relatives in life. They will have pain in the body and will live in a very poor situation. The resultant effects mentioned by him are quite similar to those of Yavanjatak.

धर्मस्थिते चन्द्ररिपौ मनुष्यश्चण्डालकर्मा पशुनः कुचैलः ।
ज्ञातताम्रमोदेऽनिरतश्च दीनः शत्रो कुलाद् भीतिमुपैति नित्यम् ॥

*Aragrantha - dharmasthite Chandra ripou
manushyacandaalakarma pshuna:kuchaila:. Gyaatipramode
niratashca deena: shatro kulaad bhiitimupaiti nityam -*

This person acts like a low caste person, is evil, wears dirty clothes, has fear of his enemies and is disinterested about anything to do with caste.

शिखी धर्मभावे यदा क्लेशनाशः सुतार्थी भवेन् म्लेच्छतो भाग्यवृद्धिः।
सहोत्थाव्यथां चाहुरोगं विभते तपोदानतो हास्यवृद्धिः तदानीम् ॥

Shikhi dharmabhava yada kleshanaasha: sutaartha bhaven mlechchato bhaagyavridddhi:. Sahotathavyathaa baahurogam vidhaatte paodaanato haasyavridddhi: tadaaneem -

Ketu in this position frees the person from all controversies. He will have a desire for sons. He receives benefits from abroad. The brothers of this person face difficult situations in life. He will have pain in the arms and when he indulges in meditation and charity, people tend to make fun of him.

नारयणभट्ट - मनीषी कृतं न त्यजेद् बन्धुवर्गं तदा पालयेत्
पूजितः स्यात् गुणैः स्वैः।
राभाद्योतकरे यस्य चेत् त्रित्रिकोणे तपः कौतुकी देवतीर्थे दयालुः॥

Narayan Bhatt - maneeshi kritam na tyajed bandhuvarga sadaa paalayet poojita: syat gunai:svai:. Sabhaadyotako yasya cet tritrikone tama: koutuki devateerthe dayaalu: -

This person does not allow others to do his work. He is respected because of his good character. He is victorious in a gathering and will be very enthusiastic about God and pilgrimage. He is very kind person.

जागेश्वर - यदा धर्माभा भवेद् गहुनामा भवेद् धर्महीनस्तथा पापकारी ।
 स्वयं दुष्टसंगं करोत्येव नूनं परं विक्रमात् पाद देशे सघातः ॥
 भवेद् विक्रमो शस्त्रपाणिश्च मित्रधनैर्धर्मशीलैः सदा वर्जितः स्यात् ।
 तथा भ्रातृपुत्रादिचिन्तायुतः स्यात् यदा पातछाया गता पुण्यभावे ॥

Jageshwar - yada dharmabhaa bhaved raahunaama bhaved dharmheenastathaa paapakaari. Svayam dushtasangam karotyeva noonam param vikramat paada deshe saghaata:. Bhaved vikrami shastrapaanishca mitradhanairdharmasheelai: sada varjita:syat tathaa bhraatri-putradicintaayuta: syaad yadaa paatachaayaa gataa punyabhaave -

This person will be away from religion. He is a sinner and lives in the company of evil men. He will hurt his leg in the war. Ketu in this position causes effects like being courageous, valiant, and constantly has his weapons on this side. He will be away from religion, friends and good conduct. He will always be worried about his relatives and sons.

Chitre - he will have too many servants. He is rich, happy and has faith in God. He has less faith in religion. He has a lot of body pain and is always successful in a gathering. He will have a soft corner for women and have a lot of love for his relatives. He will have no children and have great respect for his caste. He will speak many lies, disrespect religion and does not do his duty in life. When this Rahu is present in Vrishabha, Mithuna, Karka, Kanya or Mesha rashis, the person receives a lot of fame in life. When this Rahu is confronted, he causes unfavourable conditions in the person's life. This person travels a lot.

मन्त्रेश्वर - धर्मस्थे प्रतिकूलयाग् गणपुराग्राभिर्गोऽपुण्यवान् ॥
 पापप्रवृत्तिमशुभं पितृभाग्यहीनं दाक्षिण्यमार्यजनदूषणमाह धर्म ॥

Mantreshwar - dharmasye pratikulavan ganapuragraama-adhipopunyavan. Paapapravrittishubham pitrabhaagyaheena daardryamaarya janadushanamaaha dharm -

This person has always something adverse to say. He will be an important person among people or hold an important post in the village or town. He is a compulsive sinner. If Ketu is in this position too, the person is a sinner, deprived of father's love, poor, and condemned by good people.

हरिवंश - धर्महीनः कर्महीनो निर्धनोऽतिभूतो भूतप्रियः सर्वसांख्येन हीनो भवेत्
संभवे हीनभाग्यो नरो भाग्यो भास्वरौ ।।

Harivansh - *dharmahaena: karmaheeno nirdhanotidhurtho dhurtapriyasarva: soukhyena heeno bhavet sanbhave heenabhaagyonarobhaagyage bhaasvarou -*

This person has no faith in religion and does not do his duties in life. He is poor and an evil person. He is very dear to evil people and away from all kinds of happiness. He is also very unlucky in life.

Gholap - this person has no faith in religion, lives abroad, very poor, deprived of happiness in life and has pains in the body. this person does not receive the affection from his relatives. This Rahu brings about favourable resultant effects when present in the 2nd, 3rd, 4th, 1st and 6th signs.

Gopal Ratnakar - This person is always under the influence of women. He has no faith in religion, is employed, belongs to the low caste and childless in life.

Western Opinion - this person aspires for money and if he does business abroad, on the other hand, he will incur loss. He will lose money deposited in foreign banks. He will have lot of benefits if he does business in his own country. When Ketu is in this position, the person speaks totally in contrast with public opinion. If he is successful in establishing traditional thought, he makes great progress. When Ketu is present in the 9th, 10th and 11th position, he brings about ill feelings in people. Thoughts of reformation, high self-confidence and working towards the welfare

of the world are a few of the special resultant effects of Ketu in this position. Despite all these high thoughts and thinking, the person encounters a lot of public insult and difficulties. This is exactly why Rahu in this position falls in the transformation hemisphere.

नवावलक्षणक - वख्तखाने यदा रासः प्रभवेन् मनुजस्तदा।

जवाहिरजर्करीयुक्तः साहयः सौख्यवान् सरः ॥

Nawab of Lucknow - vakhtakhaane yadaa raasa: prabhaven manujastadaa. Javahirjarkarshasheeyukta: saahaba: soukhyavan sara: -

This person will be an officer, will wear good clothes and jewellery. He will be a known person and will be extremely happy in life.

My Experience - the Rahu in this position causes unfavourable resultant effects in the masculine rashis and favourable resultant effects in the feminine rashis. When Rahu is in this position, this person will be an only son of his father or he will be the youngest or the eldest in the family. If he does not have sisters, the brothers are afflicted by the position of this Rahu in this person's horoscope. The brother will not have a happy life. The sisters will be fine. He will be an atheist. He will never look at the caste, class or religion in a woman and hence marries out of caste. He will either marry a person older to him or marry a widow in this life. The love between the two will be unstable. These resultant effects are very evident in the Mithuna, Tula and Kumbha rashis. When this Rahu is present in the Mesha, Simha and dhanur rashis, the relationship is very stable and lives respectfully with the wife. In the case of Mithuna, Kumbha and Tula rashis, the person dominates over his wife and exercises his authority over her. He will not have children or even if he has, it will be born and dead. He will marry once again to have progeny. He might have to live abroad for a while and will have to go and live abroad for a while. He will have luck only at

the age of 33. He will lose one of his brothers at the age of 5. When this rashi is present in the feminine rashis, they have children, but they do not survive. The person has daughters in the beginning and has sons at a very later age in life. This person also will be the only son of his father or will be the eldest or the youngest child in the family. this situation is not favourable to sisters. He will have to take responsibility of his brothers. This person will either be a teacher, a person who imparts knowledge in society, a scholar, editor and a person of good conduct. He will have very eccentric dreams like he flying like a bird. If this person belongs to the feminine rashi, he will be a very religious person and worships the Lord Hanuman. This Rahu is unfavourable to the collective progress of the brothers. Both tend to make good progress only after the division of property. He will have luck from the age of 16, health problems for a relative at the age of 9, death of a sister and death of the elder brother at the age of 22.

The Resultant of the Tenth Position

यैद्यनाथ - चौराक्रियानिपुणबुद्धिरतो विरालो मानं गते
 फणिपतीं तु रणोत्सुकः स्यात् ॥
 सुधी बली शिल्पविदात्मयोधो जनानुरागी च विरोधवृत्तः।
 कफात्मकः शूरजनाग्रणीः स्यात् सदाटनः कर्मगते च केतौ ।

Vaidyanath - courakriyaanipunabuddhirato visheelo maanam
 phanipatou tu ranotsuka: syat. Sudhi balishilpavidatmabodhi
 jananaanuraageeca virodha vritti:. Kaphaatmaka:
 shurajanaagrani:syat sadaatana: karmagate ca ketou -

This person will be adept in stealing, he does not have good conduct and very argumentative. When Ketu is present in this position, the person is intelligent, strong, a sculptor, philosophical and possesses the knowledge of the soul and self, very social, has a hostile attitude, is phlegmatic, an important person among vallant people and always traveling in life.

गर्ग - भवेद् वृन्दपुराग्रामपतिर्या दण्डनायकः ।
 कर्मस्थिते तमे प्राज्ञः शूरो मन्त्री धनान्वितः ॥
 गुदामयः श्लेष्मवृत्तः श्लेच्छकर्मा च मानवः ।
 परदारतो नित्यं केतौ दशमगे गृहे ॥

Garg - bhavedvṛndapuraagraampatirvaa dandanayaka:.
 Karmasthithe tame praagya:shuro mantra dhanaanvita:.
 Gudamaya: shleshamavritti: mlechakarmaa ca maanava:.
 Paradaarato nityam ketou dashamage grihe -

This person works for a public company, is an officer in the village or town, he will be either a minister or a general in the army, valiant and intelligent in life. If Ketu is present in this situation, the person is afflicted by diseases of the rectum, is phlegmatic, works for a foreign company and has an eye for women.

बृहद्दयवनजातक - धनाद् न्यूनता न्यूनता च प्रतापे जनैर्व्याकुलोऽसौ सुखं
 नातिशेते ।

सुहृद्दुःखदग्धो जलाच्छीतलल्यं पुनः खे तमो यस्य स क्रूरकर्मा ॥
 पितृनां सुखं कर्मणो यस्य केतुः स्वयं दुर्भगो मातृनाशं करोति ।
 तथा याह्नैः पीडितोर्भवेत् स यदा वैणिकः कन्याकास्थोऽसितोष्टः ॥

Brihadyavanakjatak - dhanaad nyoوناتaa nyoوناتaa ca
 prataape janirvyaakulosou sukham naatishete.
 Suhridddukhadagho jalaachchitalatvam puna: khe tamo yasya
 sa krurakarma. Piturno sukha karmagoyasya Ketu:svayam
 durbhago maatrinasham karoti. Tathaa vahanai: peeditorurbhavatu
 sa yada vainika: kanyakaasthositeshta: -

This person is devoid of wealth and courage, he is tortured by people, will be deprived of good sleep, harassed by the miseries of dead ancestors and indulges in evil or crule acts. If Ketu is present in this situation, the person is deprived of happiness from parents. He is very ugly to look at. If this is present in the Kanya

rashi, the person suffers from pain in his thighs due to vehicles. He plays the veena. He is very fond of black coloured things.

वसिष्ठ - दशमभवनगे पापबुद्धिं ददाति ।

Vasishta - *dashamabhavanage paapabuddhirdadaati* -

He will have evil and sinful intentions.

नारायणभट्ट - सदा स्नेच्छसंसर्गतोऽतीवगर्वः लभेन् मानिर्नाकामिर्नाभोगमुच्चैः ।
जर्ज्व्याकुलोऽसौ सुखं नाभिशेते मर्दार्थव्ययी क्रूरकर्मा खगेऽहौ ॥

Narayan Bhatt - *sadamlechchasansargatoteenagarva: labhena maaninee kaamineebhogemuchchai: . Jairvyaaakulosou sukham naadhishete madaarthvyayi krurakarmo khagehou* -

He is very proud of alliances received from abroad. He has affairs with very arrogant woman. He faces many difficulties because of others. He can sit relaxed at one place. He spends a lot of money on drinks and intoxication. He indulges in evil acts. The resultant effects mentioned for Ketu in this position are very similar to those in the Yavanajatak. The only additional effect mentioned is the the destruction of enemies, when Rahu is in the Vrishabha, mesha, Vrishchika, and Kanya rashis -

वृषाजालिकन्यासु चेत् शत्रुनाशम् ॥

vrishajalikanyasu cetu shatrunaashakam.

आर्यग्रन्थ - कामातुरः कर्मागते च राहौ पदार्थलोभी मुखरश्च दीनः ।
म्लानो विरक्ताः सुखवर्जितश्च विह्वलशीलश्च ग्लोऽतिदुष्टः ॥

Aryagrantha - *kaamaatura:karmagete ca rahou padaarthalobhi mukharashca deena: . Mlaano virakta: sukhavarjitasca vihaarasheelashcapalotidushta: -*

This person is passionate has an eye on the wealth of others, extremely talkative, poor, unenthusiastic, renounced, deprived of happiness, lives abroad and has an evil mind. The resultant effects of Ketu are very similar to those mentioned by Narayan Bhatt.

दुंडिगज - पितुर्नो सुखं कर्मगो यस्य राहुः स्वयं दुर्भगः शत्रुनाशं करोति ।
रुजो वाहने वातपीडां च सन्तोयदा सांख्यगो मीनगः कष्टभाजम् ॥

Dhundhiraj - *piturno sukham kamaigo yasya raahu: svayam durbhaga: shatrunashanam karoti. Rujo vaahane vaatapeedaam ca santoryadaa soukhyago meenaga: kashtabhaajam -*

This person is deprived of father's love and destroy their enemies. They have problems with vehicles and have diseases like gastritis etc. He is very unlucky in life. When this Rahu is present in the Vrishabha rashi, it gives a lot of happiness and it is unfavourable in Meena rashi. The resultant effects of Ketu are similar to those mentioned by Narayan Bhatt.

मन्त्रेश्वर - ख्यातः खेऽल्पसुतोऽन्यकार्यनिरतः सत्कर्मक्षीनोऽभयः ॥
सत्कर्मविघ्नमशुचित्वमयद्यक्त्यं तेजस्विनो नभसि शौर्यमतिप्रसिद्धम् ॥

Mantreswar - *khyata: khelpasutonyakaaryaananirata: satkarmaheeno bhaya: . Satkarmavighnamashucitvama-vadyavakrityam tejasvino nabhasi shouryamatiprasiddham -*

This person does a lot for others, is an excellent worker, fearless and has very less children. Presence of Ketu creates hurdles in work, brings about effect of sins in life and is known to be impure. This person is brilliant, valiant and famous in life.

जागेश्वर - भवेद् गर्वभंगो गरिष्ठो विशेषात् तथा मातृकटं केलु पातपातः ।
पितुर्वाथवा भ्रातृदुःखकरः स्याद् यदा पातनामा भवेत् कर्मगोऽयम् ॥
कथं वै सुखं पैतृकं वै जनानां तथा कर्मलाभः कथं हस्तसुखं स्यात् ।
परं पाददेशं भवेत् चोरपीडा यदा केतुनामा गतः कर्मभावे ॥

Jageshwar - *bhavedgarvabhango garishtha visheshaat maatrikashtam kule ghaatapaata: . Piturvaarthavaa bhraatridukhakar: syad yadaa paatanaamaa bhavet karma goyam. Katham vai sukham paitrikam vai janaanaam tathaa karmalaabha: katham hritsukham syat. Param paaradesho bhavet corapeeda yadaa ketunaamaa gata:karmabhaave -*

This person is relived of his pride. The mother faces difficult situations in life and there will be a death by accident in the family. The father or the brother will be very unhappy. This person will be a great man. In the presence of Ketu, the person is deprived of father's love. There will not be much benefit from work and the person will never be happy at heart. He will have diseases. If the legs and will be harassed by thieves.

हरिवंश - युग्मसंस्थोऽथवा कन्याकासंस्थितः कमभावे यदा संहिकेयो भवेत् ।
राजमान्यो प्रकुर्यात् स तापाधिकं शेषसंस्थो नरं यैपरीत्यं सदा ।।

Harivansh - *yugmasanthothavaa kanyakaasatitha: karma bhaave yada sainhikeyo bhavet. Rajamanyo prakuryat sa taapaadhiham sheshasanstho naram vaiparityam sada -*

When this Rahu is present in the Mithuna or Kanya rashis, the person is honoured by the authority, but have a lot of difficulties in life. The resultant effects in other rashis are mostly unfavourable in other rashis.

Gholap - If this person goes against the governmental authority, he will be extremely poor in life. He is a sinner, argumentative, unlucky, deprived of father's love, destroys his enemies, has diseases like gastritis and will be away from his home. If this person is valiant, he will fight several wars but can never be successful in them. If this Rahu is in the Meena rashi, the person receives comforts of a home.

Gopal Ratnakar - this person will have great interest in poetry, drama and literature. He is quite a well-known person in his locality; he is a scholar, lives abroad and has gastritis. He has affairs with a widow. He tries to bring in hurdles in issues that are good.

नवायलखनऊ - रासो बादशाहखाने भवेज्जोरवरो गनी ।
विपक्षपक्षरहितो मुईशः पूर्वसुदतः ॥

Nawab of Lucknow - *raaso baadashaakhaane bhavajjoravaro gani. Vipakshapaksharahito muyeasha: poorvaruddhata: -*

He is powerful, has many friends, does not have enemies and is an important person. This person is always worried.

Sri Chitre - he is a powerful person and receives many help from others. He is deprived of father's love and afflicted by gastritis. He is intelligent but always worried. If this Rahu is present in the Meena rashi, he enjoys the immovable property he has. He has affairs with many women. He is a spendthrift, enjoys royal comforts, destroys his enemies and constantly inconsistent in nature. He has a lot of interest in poetry and theater. He likes wars, stays abroad and is adept in business. If this Rahu is exalted, then the person acquires the post of a status.

राहो च माने भागीरथीस्नानमुशन्ति तज्ज्ञाः विवर्जितः स्यात्
शिखिराहुपार्पयज्ञस्य कर्ता स भवेत् तदानीम् ॥

Venkat Sharma - *rahou ca mane bhaageerathisnaanamushanti tajgyaa:vivarjita: syat shikhiraahupaapaigyasy karta sa bhavet tadaaneem -*

This Rahu causes favourable effects. If the person has a bath in the holy ganges. If this Rahu or Ketu are associated with papa graha or sinful grahas, the person conducts yagnas.

Western Opinion - this Rahu brings about excellent favourable resultant effects. He has success all life, respect, fame and

unblemished importance all his live. The example given is of Mahatma Gandhi's horoscope.

अज्ञात - वितन्तुसंगमः दुर्ग्रामवासः शुभयुते न दोषः ।

काव्यव्यसनः । दासीसम्प्रदायी ॥

भूमिनाशो भयानित्यं देहपांडा धनक्षयः ।

इष्टस्वजनविद्वेषं रहो वै दशमे स्थिते ॥

Unknown - *vitantusangama: durgraamavaasa: shubhayute na dosha: . Kaavyavyasana: . Daasisampradayi. Bhoominaasou bhayannityam dehapeddam dhanakshaya: . Ishtasvajana - vidvesham rahou vai sashame stithe -*

This person has affairs with a widow. He lives in a very bad village. If Rahu is associated with favourable grahas, then there will be no aspersions or dosha. He has great interest in poetry. He has many slave women. He destroys a lot of land, is a coward, has pain in the body, loss of wealth, ignored by relatives are the kind of resultant effects evident of Rahu in this position.

My Opinion - Garg, Harvansh and the Western Opinion have spoken about favourable resultant effects of Rahu in this position. Other writers have talked about unfavourable resultant effects. The favourable resultant effects fall under the feminine rashis and the unfavourable effects are categorized under the masculine rashis. The Tenth Position has nothing to do with the son, but if the dushit (malefic) Ravi, Mangal, Guru, Shani or Rahu are present in this position, then the person undergoes the separation of the mother, father, brother or son. This position is known to be the karaka for the father, Seventh Position from the matri sthana (fourth) or the Position of Mother, Eighth Position from the Bandhu sthana (Third) or the Position of Friends one can assess the situation of the mother, father and friends. The loss of affection of the sons is known from Twelfth Position from the labhasthana (progeny or lack of progeny). The situation of luck is assessed from Second

Place (Rise or Drop) from the Bhagyasthana. Hence, one can assess the Tenth Position to ensure continuity of the generation in the family. One can assess consequences like loss of the child, having only daughters as progeny and other such situations. The unknown writer and Gopal Ratnakar have also mentioned about affairs with widows only from this Position. This is actually found in the masculine rashis. I have not seen such incidences in the feminine rashis.

My Experience - when this Rahu is in the masculine rashis, the person is very mentally sick, egoistic, and talkative and remains away from people. These people normally work in the police, railway, insurance companies, banks etc. They have a very unstable economic condition and they never trust people. This person's parents will have physical pain and financial problems from his birth. The father is physically handicapped and is forced to go on retirement. This person loses either the father or his mother in his childhood. People under the influence of this Rahu only work if they have an officer position or refrain from working. They aspire for comfort and happiness. If this Rahu is present in the feminine rashis, the person does not receive ancestral property and even if they receive it they lose it. These people put in several efforts to make progress in life. They have progeny, they acquire wealth, popularity and respect in middle age. They have several sons. They are always victorious in court cases or issues. They have a good ability to write articles in monthly magazines or edit them and have excellent knowledge of legal aspects. They are social, have good willpower, they are ascetic in nature, affectionate, disciplined and helpful. They have an independent business and reap benefits without capital investment. They speak the truth, they are reliable, impressive, fearless, cannot tolerate hurdles in their course of work and establish several institutions. This person's mother encounters danger when he is 3 and father at the age of 7. There is great danger to his ancestral property when he is 8. He

has luck only at the age of 21 and at the age of 36, he is fully settled and at the age of 42, he becomes eligible for public recognition or respect.

The Resultant Effect of the Eleventh Position

रहौ श्रोत्रविनाशको रणतलश्लाघी धनो पण्डितः।
 उपान्त्ययाते शिखिनि प्रतापी परप्रियश्चान्यजनाभिवन्द्यः।
 सन्तुष्टचित्तः प्रभुरल्पभोगी शुभक्रियाचारस्तः प्रजातः॥

Vaidynatha - rahou shrotravinaashako ranatalashlaaghee dhanee pandita:. Upantayaate shikhini prataapi parapriyashcaanyajanaabhivandya. Santushtcitta: prabhuralpabhogee shubhakriyaachaararata: prajaata: -

These people receive praise in war. They are wealthy, scholarly and deaf. If Ketu is present in this position, the person is valiant, popular, praised by others, satisfied, an officer in employment, has very little luxury in life and always involved in service.

गर्ग - यस्य लाभगतो राहुर्लाभो भवति निश्चयात्।
 म्लेच्छादिपतितैर्नूनं गजवाजिस्थादिकम्॥

Garg - yasy laabhagato raahulaabho bhavati nishcayat. Mlechadipatitairnunam gajavaajird\thaadikam -

This Rahu is known to be very beneficial. The person receives elephants, horses, chariots from abroad and evil people.

वसिष्ठ - लाभस्थाने विलासो भवति सुकविता वा सुलक्ष्यादिभोगम्।

Vasishta - laabhasthaane vilaasobhavati sukavitaa vaa sulakshamyadibhogam -

This person lives a luxurious life, loves poetry and is very rich.

बृहद्यवनजातक - लभेद्वाक्यतोऽर्थं चरेत् किंकरेण व्रजेत् किं च देशं लभेत
प्रतिष्ठाम् ।

द्वयोः पक्षयोर्विश्रुतः सत्प्रजावान्ताः शत्रवः स्युस्तमो लाभश्चेत् ॥

Brihadyavanajatak - labhedvaakyatortha caret tkinkarena
brajet kim ca desham labhet pratishtaam. Dvayo:
pakshoyorvishruta: satprajaavaannata: shatrava: syutamo
laabhagashcet -

This person earns money by his speech. He goes around the world with people doing service to humanity. He is famous, agrees to both sides and has sons. His enemies too become soft in front of him.

सुभाषी सुविद्याभिको दर्शनीयः सुभोगः सुतेजाः सुवस्त्रोऽपि यस्य ।
भयेर्दोदयतिः सुता दुर्भगाश्च शिखी लाभः सर्वलाभं करोति ॥

Subhaashee suvidyaadhiko darshaneeya: subhoga:
sutejaa: suvastropi yasya. Bhavairdoudaraarti:sutaa:
durbhagaashca shikhi laabhaga: sarvalaabhham karoti -

This person's talk, his education, personality, appearance, luxury, brilliance and dress are all impressive. He has diseases of the stomach and his sons are very unfortunate. He will always receive benefits in life.

नागयणभट्ट - सदा म्लेच्छतोऽर्थं लभेत् साभिमानश्चरेत् किंकरेण व्रजेत् किं
विदेशम् ।

परश्राननर्थी हरेत् भूतयन्त्रुः सुतोत्पत्तिसौख्यं तमो लाभश्चेत् ॥

Narayan Bhatt - sadaamlrchatortha labhet
saabhimaanashcaret, kinkarena vrajet kim videsham.

*Paraarthaananathee haret dhurtabandhu: sutotttpatti sokhyam
tamo laabhagashcet -*

This person receives benefits from abroad. He majestically travels the world around with servants around him. He falls into evil company and usurps another man's wealth. He has children. The resultant effects of Ketu mentioned by him are similar to those in the yavanjatak.

आर्यग्रन्थ - आर्यस्थिते सोमरिपौ मनुष्यो दान्तो भवेन्नोलवपुः सुमूर्तिः ।
वाचात्पयुक्ताः परदेशवासो शास्त्रज्ञवेत्ता चपलो विलज्जः ॥

*Aryagrantha - aayasthite somaripou manushyo daanto
bhavetreeelavapu: sumoorthi:. Vaachaalpayukta: paradeshavaasee
shaastragyavettaa capalo vilajja: -*

This person is very balanced and is slightly dark, but goodlooking too. He speaks very less and lives abroad. He has the knowledge of the shastras and is a little playful. The resultant effects of Ketu here are similar to those mentioned in the yavanajatak.

लाभे गते यदि तमे सकलार्थलाभं सौख्याधिकं नृपगणाद् विविधं च मानन् ।
वस्त्रादिकांचनचतुष्पदसौख्यभावं प्राप्नोति सौख्यविजयौ च मनोरथं च ॥

*Dhndhiraj - laabhagate yadi tame sakalaarthalaabham
soukhyaadhikam nripaganaad vividhanca maanam.
Vastraadikaanacanacatushpadasoukhyabhaavam praapnoti
soukhyavijayeeca manoratham ca -*

This person receives all kinds of benefits, excessive comfort, and honour from the government, clothes, jewellery and animals. He also receives a lot of happiness and victory. He will be able to fulfill his desires. The resultant effects mentioned are similar to those under the yavanjatak and the only additional effect mentioned is diseases of the rectum.

मन्त्रेश्वर - श्रीमान्नातिसुतरिचगयुरसुरे लाभे सकर्णामयः॥
लाभेऽर्थसंचयमनेक गुणं सुभोगं सद्रव्यसोपकरणम् सकलार्थसिद्धिम् ॥

Mantreshwar - *shreematratitisutashciraayurasure-laabhesakrnaamaya: Laabhertha - sancayamaneka gunam subhogam sadravyasopakaranam sakalaarthasiddhim -*

This person is very rich, he has very less sons, lives long and has diseases of the ear. When Ketu is in this position, he saves a lot of money, acquires several qualities, leads a luxurious life, achieves all kinds of siddhi, wealth and instruments.

जागेश्वर - भवेन्मानवो मानयुक्तः सदैव प्रतापानर्लं स्तापयेच्छत्रुवर्गम् ।
सुतैः कष्टभाग् गोत्रचिन्तासुयुक्तः सदा सैहिकेयो नराणां च लाभे ॥
भवेत् पुत्रचिन्ता भनं तस्यं गेहे कथं स्यात् सुतानां च चिन्ता विशेषात् ।
भयेज्जाठरे तस्यं यातप्रकोपो यदा केतयो लाभगाः स्युर्नरणां ॥

Jageshwar - *bhavenmaanavo maanayukta: sadaiva prataapaanalaistaapayechchatruvargam. Suta: kashtabhaaga gotracintaasuyukta: sadaaslinghikasyo marayana ch labha bhavata putrcinta dhanam tasya gehal katham syaat sutaanaam ca cintaa visheshaat. Bahvajjaatare tasyam vaataprakopo yadaa ketavo laabhagaa: syurnaraanaam -*

This person has the ability to conquer his enemies by torturing them. He will be very worried about his family and sons. If Ketu is present in this position, the person is worried about wealth and money. He will have gastritis.

हरिवंश - आयभायस्थितः कायहीनग्रहः सर्वदायं तनोत्यगपुष्टिं नृणाम् ।
भूपतो गौरवं शत्रुहानिं बलम् चाहनं भूषणं भाग्यमर्थागमम् ॥

Harivansh - *aayabhaavstitha: kaayaheenagraha: sarvadaayam tanotyangapushtim nrinaam. Bhoopato gourava shatruhaani balam vaahanam bhushanam bhaagyamardhaagam*

This person has a healthy body and will be honoured by the government. His enemies will be destroyed. He will receive power, vehicles, jewellery, wealth and luck.

Gholap - this person is very famous, healthy, respected by the government, wealthy, of good character and has a lot of gold jewellery. He has many animals. His desires are fulfilled. When Rahu is in 3rd, 6th, 11th positions, he frees the person from all evil effects. When Ketu is also present in this position, the person is respected by others, will have several workers, will have many animals like horses and vehicles. He speaks very sweetly. He has comfort and luxury and will have disease of the rectum.

Gopal Ratnakar - He has lots of wealth and grain, has many sons and is respected abroad all life.

Western Opinion - This person is known to be very great. Those people whose business is dependent on others will reap many benefits. He will never receive any benefit from race, gambling, cards etc. He will be very lucky in other aspects of life. Ketu in this position causes effects like friends being not very good, the person incurs loss because of friends. This Ketu is very harmful to politicians because when Ketu goes through the Tenth Position, he will be cheated by friends and will have to face several hardships. Hence, they will always remain in posts of secondary importance.

अज्ञात - शरीरारोग्यमैश्वर्यं स्त्रीसुखं विभवागमः ।
संकीर्णवर्णतो स्लाभो राहुराभगतो यदि ।।

Unknown - *shareeraarogyamaishvaryam streesukham vibhavaagama: . Sankeernavarnato laabho raahurlaabhagato yadi*

-

He has good health, good wealth and luxury, happiness from women, benefits of wealth and benefits from low caste people.

Chitee - The business of this person does not go well and he will have loans. If the Rahu in this position is strong or in his own Position, the person will be honoured by the government. He will be happy and wealthy in life. This person will be a scholar, will be bashful, and will have the knowledge of the shastras, victorious in the war and deaf. He will earn wealth and popularity abroad. He will have very less progeny.

My Experience - the writers have mostly mentioned the favourable resultant effects of Rahu in this position and they can be categorized as feminine rashis. On the other hand, if the resultant effects are bad, they fall under the masculine rashis. If this Rahu is in the masculine rashis, he will have difficulty in having children because of the curse carried over from his previous birth. Effects like death of children, abortion and presence of reproductive problems in women are evident in such families. These people will have a desire to become rich overnight. Hence, they indulge in gambling, horse racing, lottery and other such ways. If they are in power, they blindly take bribes and one fine day they are caught. They are greedy; aspire for another man's wealth and very indis disciplined in life. They will have very few good friends. They will incur loss due to friends and will not receive help from anyone. They have to face several hurdles in luck. These people are very imaginative, good editors and expert archeologists. Their expertise will be of good use during employment. If this Rahu is present in the feminine rashis, the person has daughters in the beginning and then they have sons after a very longtime. They have many children and have many daughters. They have good friends and receive good direction from them in life. They do not have bad habits. They aspire to earn a livelihood through simple ways and lead a very simple life. This person's friends will have the knowledge of astrology and mantra shastras. They will have great desires and aspirations. They have many children too. If they are in power, they will never be caught taking bribes. Their business or livelihood

is quite steady in life. This person loses his elder brother or he will be unemployed or childless in life. He will have to shoulder the responsibility of the family. They will suddenly receive money at the age of 42 and but will not earn popularity. These people can also be members of the Vidhan Sabha. Independent business establishments suit them better. They have a lot of physical problem at the age of 6, they begin their education at the age of 9, severe physical problem for the elder brother when this person is 12, marriage at the age of 27 and begin to have opportunities to work from the age of 28.

The Resultant Effects in the Twelfth Position

वैद्यनाथ - विधुन्तुदे रिःफगते विशीलः सम्पत्तिशाली विकलश्च साधुः।
पुराणवित्तस्थितिनाराकः स्यात् चलो विशीलः शिखिनी व्ययस्थे ॥

Vaidyanath - vidhuntude ri:fagate visheela: sampatthishaali vikalashca saadhu:. Puranavittastithinashaka: syat calo visheela: shikhini vyayasthe -

This person will be immoral, wealthy, good humour and very helpful. When Ketu is in this position, the person destroys the ancestral property. They are inconsistent and indecent in life.

गर्ग - व्ययस्थानगते राहौ नीचकर्मरतः सदा।
असद्व्ययी पापबुद्धिः कपी कुलदूषकः ॥

Garg - vyayasthaanagarte rahou neechakarmarata: sadaa. Asdvayayee paapabuddhi kapatee kuladudhaka: -

This person involves himself in very low activities, will spend his money on evil things, he is a sinner, a cheat and brings bad name to the family.

बृहद्यवनजातक - तमे द्वादशे विग्रहे संग्रहेपि प्रपातात् प्रयातोऽथ संजायते हि ।
नरो भ्राम्यतीतस्ततो नार्थसिद्धिविग्रमे मनोवाञ्छितस्य प्रवृद्धिः ॥

Brihadyavanajatak - tame dvaadashe vigrahe sangrahepi prapaataat prayaatothasanjaayehi. Naro bhraamyateetastato naarthasiddhirviraame manovaancitasya pravridhhi: -

This person fights in the house. He falls due to carelessness and wanders here and there, does not receive money, and will be able to fulfill their desires only on being stable at one place.

शिखी रिःफगश्चारुनेत्रः सुशिक्षः स्वयं राजतुल्यो व्ययं सत्करोति ।
रिपोर्नाशनं मातुलान्नैव शर्म रुजा पीड्यते यस्तिगुह्यं सदैव ॥

Shikhi ri:phagshcaarunetra: sushiksha: raajatulyo vyayam satkaroti. Ripornaasham maatulaannaiva sharma rujaa peedyate vastiguhyam sadaiva -

Ketu in this position brings about beautiful eyes. They acquire good education. While spending money for good reasons, he spends like a king. He destroys his enemies. This person is deprived of maternal uncle's love. He will have diseases of the rectum.

आयग्रन्थ - व्ययस्थिते सोमरिषौ नराणां धर्मार्थहीनो बहुदुःखतप्तः ।
कान्तावियुक्ताश्च विदेशवासी सुखैश्च हीनः कुनखो कुक्षेपः ॥

Aryagrantha - vyavasthite somaripou naraanaam dharmaarthaheeno bahutukhatapta: kaantaaviyuktashca videshavaasee sukhaishca heena: kunakhee kuvesha: -

This person has no faith in the religion, he is poor and miserable, lives away from his wife, travels abroad and is deprived of happiness. His nails and dress are not appealing. The resultant effects of Ketu are very much similar to those mentioned in the Yavanajatak.

दुंडिराज - नेत्रे च रोगं क्लिप्त पादघातं प्रपञ्चभावं क्लिप्त वत्सलत्वम् ।
दुष्टे रतिं मध्यमसेवनं च करोति जातं व्ययगे तमे वा ॥

*Dhundhiraj - netre ca rogam kila paadaghaatam
prapancabhaavam kila vatsalatvam. Dushte rati
madhyamasevanam ca karoti jaatam vyayage tame varam -*

He will have diseases in the eye and have accident scars on his legs. This person is engrossed in materialistic life and is very affectionate. He will be in the company of evil people and serve mediocre people. The resultant effects of Ketu are very much similar to those of Yavanjatak.

नारायणभट्ट - तमो द्वादशे दीनतां पार्श्वशूलं प्रयत्ने कृतेऽनर्थतामातनोति ।
खलैर्मित्रतां साधुलोके रिपुत्वं विरामे मनोवाञ्छितार्थस्य सिद्धिम् ॥

*Narayan Bhatt - tamo dvaadashe dinataam paarshvashulam
prayatne kriterarthataamaat notim. Khalairmitrataam saadhuloke
riputvam viraame manovaanchitaarthasya siddhim -*

This person is very weak, and is a friend of evil minded persons and will be an enemy of good people. He will incur loss in his business and have diseases on his back. He will be able to fulfill his desires only at the end of his life. The resultant effects of Ketu are just as the ones mentioned in the Yavanjatak.

मन्त्रेश्वर - प्रच्छन्नाधारतो बहुव्ययकरो रिःफेऽप्युत्कर्षोदितः ॥
प्रच्छन्नापापमभगं व्ययमर्थनाशं रिःफे विरुद्धगतिमक्षिरुजं च पातः ॥

*Mantreshwar - prachchaannaadharato bahuvyayakaro
riphaermburukpeedita:. Prachchannapaapamadhamam
vyayamarthanaasham riphe viruddhagatim makshirujam ca paata:*

He will sin very secretively. He spends a lot, has low character, poor and takes the wrong path in life. He has diseases of the eye.

जागेश्वर - यथा राहुणा युद्बुदं नेत्रयुग्मम् ।

यदा संहिकेयस्तथा पातनामा व्यये चैनराणां तदा म्लेच्छभिल्लैः ।

धनं भुज्यते मातुले वै कुठारः स्वयं तप्यते क्रोधयुक्तो जनेषु ॥

यदा राहुणा केतुना वापि युक्तं व्ययं वै नराणां तदा मानसे किम् ।

भवेत् सौख्यकं किं करोऽयं विनाती सुघाती भवेन्मातुले मानवृद्धः ॥

Jageshwar - *tathaa raahunaa budbudam netrayugmam.*

Yadaa sainhikeyastathaa paatanaamaa vyaye cennaraanaam tadaa mlechchabhilleai:. Dhanam bhujiyate maatule vai kutaara: svayam tapyate krodhayukto janeshu. Yadaa rahunaa ketunaa vaapi yuktaam vyayam vai naraanaam tadaa maanase kim. Bhavet soukhyam kinkaroyam vidhaati sughaati bhavenmaatule maanavridha: -

He will have diseases in the eye. This man's wealth will be stolen by foreigners or the tribals of the mountains. He loses his maternal uncle. He gets angry over others and tortures himself. He will not be happy at heart. His servants attack him. He will have great respect for his uncle. These resultant effects are for Rahu and Ketu.

हरिवंश - बुद्धिमन्दः कुशांगाभिभूतस्तथा यन्भुवैरे विरोधो शटो दुर्बलः ।

कुव्ययेनान्वितो मानवः सम्भवेत् भानुभावस्थितो भानुशत्रुर्भवेत् ॥

Harivansh - *buddhimanda: kushaangaabhibhutastathaa*

bandhurvairee virodhi shato durbala:. Kuvyayenaanvito maanava: sanbhavet bhaanubhaavasthito bhaabushatrurbhavet -

This person will be very dull in mind. He will be against his own people. He will be against issues, evil, weak and spends his money on bad things.

Gholap - he will take assistance of the good person to destroy his enemies. He will live in a very good place. He will have problems

with his legs and eyes. He will have long hands and will be a very affectionate person. When Ketu is in this position, this person will be respected all over the world; he will be famous, have lots of luxury, will be successful in textile business, just, spends like a king, and has no enemies. He will have pain in his eyes, legs, congestion problem and diseases in the rectum.

Some acyaryas have mentioned that Rahu in this position in the Mithuna, dhanur and Meena rashis brings about mukti or salvation for this birth.

Gopal Ratnakar - he is a miser, has very less children, has problems in the eyes and spends a lot of money.

नवावलखनऊ - रासः स्थितो यदा चैव खर्चखाने भवेत् तदा।
कस्तहप्रियो बेकारः कजमन्दश्च मुफ्तिसः॥

Nawab of Lucknow - *raasa stitho yadaa caivakharacakhaane bhavet tadaa. Kalahapriyo bekaara: karjamandasjca muphilasa: -*

This person fights a lot. he is useless, has several loans and is always unhappy.

Western Opinion - he will receive benefits from public institutions. This situation is favourable for obtaining adhyatma Gyana or the knowledge of the supermundane. This Rahu indicates birth of the person through an illicit relationship. I have observed the presence of this Rahu in the vyaya sthana in the horoscope of three boys. I am not aware of how these boys grew up later. A mother - had Rahu in the vyaya sthana of her horoscope and handed over her child to an orphanage. The boy was very good and the Fourth Position in his horoscope had Rahu in it. This mother again handed over another two of her children to the orphanage. If Ketu is present in this position, the person loses a lot due to his deep desire in philosophy.

वसिष्ठ - रूपत्वं द्वादशस्थः सुखमतिनितरं चक्षुरेगं प्रसूता ।

Vasishta - *rupatva dvadashastha: sukhamitinitaram cakshurogam prasutou -*

This person will be very happy. He will have problems with his eyes.

अज्ञात - अल्पपुत्रः । नेत्ररोगो । पापगतिः ।
धनव्ययं च कष्टं च राजपौडां रिपुक्षयम् ।
जायार्षाडा भवेन्नित्यं स्वर्भानुद्वादशे यदि ॥

Unknown - *alpaputra: netra rago paapagati: dhanavyayam ca kashtam ca raajapeeda ripukshayam. J aayapeedaa bhavennitya svarbhaanudvidishe yadi -*

He will have very less progeny. He will have white spots in the eyes and adopts sinful ways of life. He spends a lot of money, faces many difficulties, encounters the wrath of the authority, destroys his enemies and the wife or woman struggles in life are a few of the resultant effects of Rahu.

Chitre - He is always fighting, has diseases of the eyes, lives in the company of evil people, serves mediocre people, is away from his wife, lives abroad, poor, wears ugly clothes and has diseases on his feet. He may have a body that is slightly deformed. He will be very rich and help several people. When this Rahu is very strong or in his own Position, he brings about favourable resultant effects.

My Opinion - with Rahu in this position, most writers, excepting Vasishta and Gholap have specified unfavourable resultant effects, Vaidyanath has specified benefits of wealth and all others have said that the person will be very poor or poverty-stricken. Everyone has mentioned about problems in the eyes. This resultant effect has been specified here because money and

vyaya sthana are the focus of eyes in the horoscope and Rahu being a papa graha or graha of sin. The western though has spoken about birth through illicit affairs. This does not seem appropriate to me.

My Experience - if this Rahu is in the masculine rashis, the person may have diseases in the eyes. These people spend a lot to show their superiority. They have very less progeny. They have only one or two children. This person will have two marriages and will be dissatisfied in marriage. Hence, he looks to prostitution. His wife is always diseased or ill or otherwise she is in her parent's house. He does not have stability in his earlier years. When this Rahu is present in the feminine rashis, he brings about favourable resultant effects. The person has two marriages. These people are very organized in spending their money and they do not have problems with the eyes. They have a good vision until the last. These people are nature wise very calm and quite renounced also. This person will have to leave his family and travel north for his livelihood. He has great luck in the northeastern direction. This Rahu does not bring about good luck at the place of birth. Despite being educated and living abroad, this person has great respect for his culture and tradition in life. He is very courageous and valiant. The moment there is a rise in their popularity, their sexual life tends to become lesser and lesser. They believe in luxurious life, earn a lot and spend a lot. They are kind, help close and dear friends, do not have enemies, very ambitious, inspired by great objectives, generous, love literature and social in life. If they have a liking for Vedanta, they certainly can renounce the world and be an ascetic or a great man. With Rahu in this position, the person sees the death of the mother or father at the age of 12, begin to earn for their livelihood between 21 or 23, inherit ancestral wealth at the age of 16 and rise in luck at the age of 35. If they are married very early in life or in their childhood, they have another marriage at the age of 21 or they have a second marriage at the age of 32 or 36.

Chapter 10

The Twelve Resultant Attributes of Ketu

The Resultant Effects of the First Position - Ketu

अज्ञात - यदा केतनो लग्नो भग्नता च तदा रोगवृद्धिभवेद् घातपातः।

Unknown - *yadaa ketano lagnno bhgnataa ca tadaa rogavridddhirbhavet ghaatapaata: -*

The person will have a fracture, will have an increase in the existing diseases, or an accident are the kind of resultant effects of Ketu in the lagna sthana.

दुन्दिराज - यदा लग्नगे चेत् शिखी सूत्रकर्ता सरोगादिभोगं भयं व्यग्रता च।

कलत्रादिचिन्ता महोद्वेगता च शरीरे प्रयाथा व्यथा मारुतस्य ॥

Dhundhiraj - *yadaa lagnage cet shikhi sutrakartaa sarogaadibhogam bhayam vyagrataaca. Kalatraadicintaa mahodvegataa ca shareere prabaadhaa vyathaa maarutasya -*

The person will be unhealthy, a coward, extremely worried, worried about his wife, suffer with injury and pain in body, gastritis and extremely anxious all the time.

Chitre - this person sweats a lot in his hands. He is short, weak, unhappy, suspicious, greedy, miserly and always fighting with his own relatives or people. he has an impure heart. he has problems in his waist or has effects of poisoning. He does not have good friends, gets married but still remains poor -

विभानुः कुमित्रे विवादेऽतिहिनः ॥

vibhaanu kumitrevevaadetiheena:.

केतुर्धस्मिन् ऋक्षेऽस्त्युदितः तस्मिन् प्रसूयते सो हि ।
मासद्वयेन मरणं विनिर्दिशेत् तस्य जातस्य ॥

Saraavali - *keturrthasmi rikshesyudita: tasmin prasuyate so hi. Maasadvayena maranam vinirdishet tasy jaatasya -*

When Ketu rises in the janma lagna, (Ascendent and Ketu longitudes should be same) the child dies within two months of birth.

The Resultant Effects of Dhana Sthana

अज्ञात - धनस्थोऽत्र केतुर्मतिभ्रंशहेतुः स्त्रियः सांख्यहारी तथा विघ्नकारी ।
मनस्तापकारी नृपाद् भोतिकष्टं सदा दुःखभागी द्विषत्सन्निभाषी ॥

Unknown - *ghanasthotra ketumatibhranshahetu: striya: soukhyahaari tatha vighankaari. Manastaapakari nripad bheetikashtam sadaa dukhabhaagi dvishatsannibhaashi -*

This person has a severe suspicious mind. he is deprived of happiness from women and faces many hurdles in life. he has a lot of psychological problems. He fears the authority, he is always unhappy and talks like an enemy.

दुंदिराज - धने केतुना व्यग्रता किं नरेणात् धने धान्यनाशो मुखे रोगकुच्च ।
कुटुम्बाद् विरोधो वचः सत्कृतं वा ।

Dhundhiraj - *dhane ketunaa vyagrataa kim nareshaat dhane dhaanyanaasho mukhe roga kriccha. Kutumbaad virodhi vaca: satkrita: va -*

He fears the authority, loses all his wealth and grain, has diseases of the mouth and speaks a lot of lies.

Chitre - this person destroys religion. He is very sharp in his speech. If Ketu is in his own Position or swagriha or in association with favourable grahas, the person is extremely happy in life. when this Ketu is present in the Mesha, Mithuna or Kanya rashis, the person is goodlooking and extremely happy.

The Resultant Effects of the Third Position

अज्ञात - तृतीयस्थितो यस्य मर्त्यस्य केतुः सदा भीरुतां शत्रुनाशं करोति ।
धनस्यागमं योग्ययुक्तिं सदैव तथा दानशीलादिमध्ये विलासी ॥

Unknown - *triteeyasthito yasya martasya Ketu: sada dheerataam shatrunaasham karoti. Dhanasyaagamam veeryavrdhim sadaiva tathaa daanasheelaadinmadhye vilaasi -*

This person is very courageous, destroys his enemies, is very rich, powerful and lives with gentle people.

दुंदिराज - सुहृद्यर्गनाशं सदा बाहुपीडा भयोद्वेगचिन्ताकुलत्वं विधत्ते ।

Dhundhiraj - *suhridanaasham sada baahupeeda bhayodvegacintaakulaatvam vidhatte -*

This person destroys his friends. He will be extremely worried with fear and high emotions. He will constantly have pain in the arms.

Chitre - he is very popular, strong, has many relatives, and destroys enemies and is valiant in life. He gives a lot of problem to the younger brother. He will have pain in the shoulders and ears. His has a very important profession and he will always benefit from partnership. He will live abroad and Ketu affects this person's rise of luck and relationship with women. When this Ketu is present in the favorable rashis, or is in his own Position or is strong, the person is extremely happy and comfortable in life. If he is present in the debilitated rashis, he does not derive all this happiness and comforts. He travels a lot and spends a lot. If he is in Simha rashi or dhanu rashi, the person has heart problem, has deafness and a hurt on the shoulders. He is very interested in speech and communications and has great interest in studying the shastras. If this Ketu is present in the Meena rashi, he will be an expert in Adhyatma Vidya or metaphysics.

The Resultant Effects of the Fourth Position

अज्ञात - मातृदुःखी नरः शूरः सत्यवादी प्रियंवदः।

धन-धान्यसमृद्धिश्च यस्य केतुश्चतुर्थगः॥

Unknown - *maatridukhi nara: shura: satyavaadi priyamvada:.*
Dhanadhaanyasamriddhishca yasya ketushcaturthaga: -

This person loses his mother. He is brave, speaks sweetly and speaks the truth. He has the comfort of wealth and grain in his life.

धुन्दिज - चतुर्थे च मातुः सुखं नो कदाचित् सुहृद्वर्गतः पित्तो नाशमेति।

शिखी बन्धुभूतेनः सुखं स्वोच्छागेहे चरं नैति सर्वैः सदा व्यग्रता च॥

Dhundhiraj - *chaturthe ca maatu: sukham no kadaacit suhridavargata: pittato naashameti. Shikhee bandhuheena: sukham svocchahgehe ciram naiti sarvai: sada vyagrataa -*

The mother and friends of this person can never be happy. He will have problems with the bile or liver in the stomach. He will not have relatives. He will always be worried. When this Ketu is present in his own Position or is strong, the person is always happy and comfortable in life.

Chitre - when this Ketu is present in Vrishchika or Simha rashis, the person receives a lot of happiness and affection from parents and friends. If this is present in the debilitated rashis, the person incurs loss of money and has to travel abroad. This person's mother is always ill. He will have problems with his stepmother. If this Ketu is present in the exalted rashis, the person enjoys royal comforts and vehicles. He is very unstable at heart. if he is present in dhanur or Meena rashis, the person suddenly gets a lot of comfort and happiness. He will always be worried about immovable property. This person constantly criticizes others. Hence, people take him to adopt filthy professions. He will always have the fear of poisoning. He will be weak, have the problem with bile and argue a lot.

The Resultant Effect of the Fifth Position

अज्ञात - केतौ शठः सलिलभीरुस्तोव रोगी ।

Unknown - "ketou shata: sallibheeruti virogi"

He is an extremely evil person, very unhealthy and is constantly under the fear of water.

धुंधिराज - सुतस्य नाशो यदि पंचमस्थः शिखी सदा भूषभयं करोति ।

मानक्षयं धर्मकर्मप्रणाशं सदा शत्रुभिर्वादनन्दा नराणाम् ।।

Dhundhiraj - sutasya naasho yadi panchamastha: shikhi sadaa bhupayam karoti. Maanakshayam dharmakarmapranaasham sadaa shatrubhirvaadaninda naraanaam -

The progeny of this person will be destroyed. He will constantly have the fear of the authority. He loses his respect, religion and karma or duty. He will have arguments with enemies and tolerates a lot of insult.

Chitre - this person is a cheat, adopts evil ways, weak, coward and lacks courage in life. He will have very less sons and have many daughters. He will have diseases of the stomach. He will benefit from cheats. He will attack his brothers with mantras and tantras. When this Ketu exists in the Simha, dhanur, Meena or Vrishchika rashis, he receives a lot of happiness and luxury in life. his advice is known to be very effective or impressive. When Ketu is in his own house or the exalted rashis, the person is independent and powerful. He enjoys royal comforts and may be a head of the mutt or a religious institution. He will go on pilgrimage or live abroad.

The Resultant Effect of the Sixth Position

अज्ञात - पुरेशाधिकारी गृहे रम्यावासी गले पुष्पमाला केलु श्रीविशाला ।
मतिर्मर्दने विद्विषां तस्य मानं भवेद् यस्य पठे गृहे केतुनामा ॥

Unknown - *pureshaadhikaaree grihe ramyavaasi gale pushpamaalaa kule sreervishaalaa. Matirmardane vidvishaam tasya maanam bhavet yasya shashtha grahe ketunaamaa.*

He is the head of the town or the most important officer of the town. He lives in a palatial house and destroys his enemies. He will be a person born in a respectable and affluent family.

हुंदिशज - शिखी यस्य पठे स्थितो र्यरिनाशो भवेन्मातुलानां च नो मानभंगः ।
चतुष्पात्सुखं द्रव्यलाभो नितान्तं न रोगोऽस्य देहे सदा व्याधिनाशः ॥

Dhundhiraj - *shikhi yasya shashte sthito vairinaasho bhavenmaatulaanaam ca no maanbhanga:. Catupaat sukham dravyalaabho nitaantam na rogasya dehe sada vyadhi naasha: -*

He destroys his enemies and insults his uncles. He will have many four legged animals and earns a lot of money. he does not have diseases.

तमःपृष्ठभागे भवेन्मातुलान्मानभंगो रिपूणाम् ।
विनाशश्चतुष्पात्सुखं तुच्छवित्तं शरीरे सदाऽनामयं व्याधिनाशः ।

*Tama: prishtabhaage Bhavan matulyan maanbhango
Ripidanam vinasha sheutushpaat sukham tuchavitam
shareere sadaa naamayan vyadhinaasha: -*

He will insult his uncle and destroy enemies. He will have less wealth and be very healthy in life.

Chitre - this person conquers his enemies and is always victorious. He will be insulted by his uncle and have enmity with him. He will receive lot of benefits from four legged animals. This person will be deprived happiness from women and will always have difficult situations in life. He will consider people low and will be very carefree in life. He will consider himself everything in life. if this Ketu is strong or in his own Position, the person has all comforts and happiness in life. He will be a scholar and famous during his time. If this situation is present in the debilitated rashis, the person receives the unfavourable effects of Ketu. He will expend his money for right purposes and lives in the company of good people. He will be honoured by the authority. When he encounters difficulties in life, he renounces the world and lives abroad. He will join devotees of the Lord and uses his abilities to create miracles in life. He tends to become very angry during an argument. He will have great hunger. If this Ketu is exalted, the person is goodlooking, very happy and satisfied in life.

The Resultant Effects of the Seventh Position

अज्ञात - द्यूने च केतो सुखं नो रमण्या न मानलाभो वातातिरोगः ।
न मानं प्रभूणां कृपा विकृता च भयं वैरिवाद् भवेत् मानवानाम् ॥

Unknown - *dhyune ca ketou sukham no ramanyaa na maanalaabhou vaataartiroga:. Na maanam prabhunaam kripa vikrutaa ca bhayam vairivagaarda bhavet maanavaanaam -*

This person is deprived of women. He has gastritis. He faces insult, fears the wrath of the king, and fears enemies.

Chitre - this person lies deprived of women. He is a womanizer, inconsistent, stays abroad, always changing his place of stay, has bad habits and fears the authority. He has illicit relationship with widows and women belonging to lower castes. He indulges in excessively passionate activities and adopts immoral ways.

The Resultant Effect of the Eighth Position

अज्ञात - सहोदरकर्मा सहोदरशर्मा सदा भाति केतुर्यदा मृत्युभाये ।
सहोदरलीलाः सहोदरशीलाः सहोदरभूषणमनयानाम् ॥

Unknown - *sahodaarakarmaa sahosaarasharmaa sada bhaati keturyadaa mrityubhaave. Sahodaaraleela: sahodaarasheela: sahodaarabhusaamanirmaanavaanaam -*

His passionate emotions are as important as sports, good conduct and jewellery.

Chitre - his sinful activities are evident immediately. He has desire of other women, has diseases of the eye, has evil ways and lives long. When this Ketu is present in the Mesha, Vrishabha, Mithuna, Karka, Kanya or dhanur rashis, the person receives excellent benefits.

The Resultant Effects of the Ninth Position

अज्ञात - गृहे केतुनाम्नि स्थिते भर्मभागे श्रियो राजराजाभिपो देवमंत्रा ।

नरः कान्तिकोत्यादिबुद्ध्यादिदानैः कृपावान् नरो भर्मकर्मप्रवृद्धः ।।

Unknown - *grihe ketunaamni sthita dharmabhaage shriyo raajaadhipo devamantri. Nara: kanthikeertyaadibuddha-yaadidaana: kripaavaan nara dharmakarmapravridha: -*

He will be king or the minister. he is bright, famous, intelligent, kind, wealthy and religious in life.

Chitre - this person is unfaithful to the religion, adopts evil ways, speaks a lot of lies, takes to eccentric path of religion. This person is always angry, speaks well, insults others, fights with his brothers, valiant and courageous, powerful and arrogant in life.

The Resultant Effect of the Tenth Position

अज्ञात - नभस्यो भवेद् यस्य मर्त्यस्य केतुर्न तत्सोपमेयः प्रभावो भुवि स्यात् ।

गडुं डिंडिमाडंनरे शत्रवोऽपि रणप्रांगणे तस्य गायान्ति कीर्तिम् ।।

Unknown - *namasyobhaved yasya martyasya keturna tatsopameya: prabhaavo bhuvi syaat. Gunda dindimaandambare shatravopi ranapraangane tasya gaayanti keertim -*

This person is very impressive and casts an incomparable impression on others. Even the enemies of this person praise his values on the battlefield.

ढुंढिराज - पितुर्नो सुखं कर्मगो यस्य केतुः स्वयं दुर्भगः शत्रुनाशं करोति ।
रुजो वाहर्नैः वातपीडा च जन्तोर्यदा कन्यकास्थः सुखो कष्टभाक् च ॥

Dhundhiraj - piturno sukha karmago yasya Ketu: svayam durbhaga: shatrunaashanam karoti. Rujo vaahanai: vaatapeedaa ca jantoryadaa kanyaastha: sukhi kashtabhaak ca -

This person is deprived of happiness from the father. This person is unlucky, has problems with vehicles and is afflicted by gastritis. He destroys his enemies. If the person has daughters with Ketu in this position, the person enjoys happiness and difficult situations at the same time.

Chitre - when this Ketu is present in the Meena or dhanur rasis, he enjoys excellent popularity and luxury. He is intelligent, has knowledge of the shastras, stays abroad and is always victorious. If this situation exists in the jala (water) rasis like the Kumbha, Kanya, Mithuna and Vrishabha rasis, the resultant effects are a little soft and cool. He also brings about general resultant effects in the person's life. this is not very favourable for business. In the chara (mobile) rasis, the person enjoys life abroad and luck rises in his life.

The Resultant Effects of the Labhasthana or Position of Benefit

अज्ञात - यदैकादशे केतुरप्रतिष्ठां नरं सुन्दरं मन्दिरं भूरिभोगान् ।
सदोदारशृंगारशास्त्रप्रवीणः सुधुर्यो धनुर्धारिणां मानकीर्त्या ॥

Unknown - yadaikaadase keturatipratisthaam naram sundaram mandiram bhuribhogaan. Sadodaarashringaarashaa- strapraveena: sudhuryo dhanurdhaarinaam maanakeertyaa -

He is a very respectable person, goodlooking, has a beautiful house and good property, he is generous, excellent in decoration,

expert among those who use bows and arrows and is very famous in life.

Chitre - he speaks very sweetly. He is joyful, is a scholar, has the luxury in life, is brilliant, wears good clothes and jewellery and has benefits in life. He has diseases of the rectum. He is always troubled in mind. He is helpful, kind, popular, liking for shastras, satisfied in life and will be honoured by the authority. When this Ketu is present in the Mesha, Vrishabha, and Kanya or dhanur rashi or if the vision of Guru and Shukra fall on it, the person receives special resultant effects that bring benefits. If he has Budha in the present situation, he becomes popular in his business. He is a poet, a writer and has many animals. He will be able to fulfill another person's desire. he will expend his money for good causes. This brings him several benefits also. He is an active person and completes the job he takes up.

The Resultant Effects of the Vyayasthana or the Position of Expending

अज्ञात - यदा याति केतुर्व्यये मानवोऽसत्प्रयोगात् विभक्ते व्ययं द्रव्यराशेः ।
नृपाणां यरं संगरे कातरः स्यात् शुभाचारहीनोऽतिदीनो न दाता ॥

Unknown - yadā yaati ketavarye maanavo satprayogaat viddhatte vyaym dravyaraashe:. Nripaanaam varam sangare kaatara: syat shubhaacaaraheenotideeno na daataa -

This person spends his money for the wrong cause. He is a coward in a fight, is devoid of good actions, poor and miserly in his life.

Chitre - this person travels a lot. he is playful, kind, spends a lot and has many loans. If Ketu is in the presence of Budha, he is successful in business. He will be excellent in poetry, knowledge of the shastras and leads a royal life. if Ketu is strong or in his own Position or is present with Guru, the person has extraordinary abilities or becomes an ascetic in life. if Ketu is strong and in the presence of Shukra, the person is eligible for power. If Ketu is in presence of Shukra and Chandra, the person is a womanizer and a sinner.

The resultant effects of Ketu emphasize the fact that they are quite similar to the resultant effects of Rahu. This is exactly why we did not discuss the resultant effects of Ketu independently.

Chapter 11

The Twelve Resultant Attributive Movements of Rahu

Rahu moves in the anti-clockwise direction in the rashi chakra of a horoscope. - he moves from lagna-vyaya-labha-dashama as so on. While looking into the effects of movement of Rahu, the relationship of Rahu with Ravi and Chandra in the main horoscope are known to be favourable. If the main relationship are favourable, then one derives favourable resultant effects of the movements. If the original relationship of grahas is unfavourable, the effects of movement will also be bad.

Lagnasthana - in the Vrishabha, Karka, Simha, Vrishchika, Makara and Meena rashis, the movement of Rahu brings peace to the person. The person has a very serious profession in live and will plan a very big business which brings him fame. People will be very impressed about their good work. he will receive alliances of rich women. People help him out at various stages. The business too goes very well. People will benefit during marriage and upanayana samskaras (sacred thread ceremony for men). The effect of movement in the Mesha, Mithuna, Kanya, Tula, Dhanur, Kumbha rashi, brings about ill health in the wife and child. This person will be unsuccessful in business and even small jobs. The mind is disturbed and in turmoil. They will have a weak memory. He works even when he is at loss. He will not accept even if

people point out his mistakes. He is quite disturbed with the smallest of problems. His mind is weak and full of suspicion. He has pains in the stomach and has complaints of bile and liver.

Vyayasthana - when Rahu moves through these Positions in the Vrishabha, Karka, Simha, Vrishchika, Makara and Meena rashi, the person is rid of all loans. He travels a lot and benefits from new acquaintances. The wife of this person does not have much of health problems but just a few general ones. This person will be able to do good in this world. His business goes well; he makes progress in his career and he will be famous. In other signs, the business suffer heavily and if this person has two wives situation in his horoscope, the first wife dies. He will always take loans and people will make fun of him. People will not trust him anymore. A woman in this family will be afflicted by an evil spirit and he will fight a lot with her. He will go against his family and the difference of opinion grows. The expenditure will be very high. He will have to repay the loans to several people, but the remaining will not be recovered. Things like fountainpen, watch, pocket book, shoes, umbrella, clothes etc. will be stolen.

Labhasthana - when Rahu moves in the Vrishabha, Kanya, Karka, Simha, Vrishchika, Makara and Meena rashi, the business will do well and he makes a lot of profit. He will have daughters. he will receive help unexpectedly. He will win elections. These people tend to leave their work and help people. they will suddenly come across unclaimed amount of money. They will become famous after completion of their work. When this Rahu moves in other rashis, the person incurs loss in business. They incur loss because of differences of opinion in the exchange of things or wealth. The children will have to face lot of difficulties, they will lose in elections, suffer failure and hurdles in work.

Tenth Position - when Rahu moves in the Vrishabha, Karka, Simha, Kanya, Vrishchika, Makara and Meena rashi, resultant effects like winning elections by sympathy votes, success in

business, growth in profits, promotion in career, sudden promotion, help from others, extension of estate, success in bigger issues, fame, favour of officers and victory in court cases are evident. If the movement is in other rashis, the effects will be like incurring loss of employment, misappropriation of official money, defiance of officers, dissatisfaction among juniors, insult and disgrace, liquidation of business and loss of son.

Ninth Position - when Rahu moves in the Vrishabha, Karka, Simha, Kanya, Vrishchika, Makara and Meena rashi, resultant effects like going abroad, chances of marriage, foreign tours, pilgrimage, support of the wife, marriage of brothers and sisters and fame in studies will be evident in the person. When the same movement is found in other rashis, one can see effects like death of brother or sister or she being widowed, difficulties to the brother and sister, unemployed situation, insult due to affair with a low caste woman and division of property because of differences of opinion between brothers.

The Eighth Position - when Rahu moves in the Vrishabha, Karka, Simha, Kanya, Vrishchika, Makara and Meena rashi or there is a combination of a sudden benefit in the main horoscope, one can see benefits like sudden profits in race, gambling, lottery, shares and other such activities. They will have sons, but he will be short-lived. They will come across some unclaimed wealth. When this movement is seen in other rashis, the person will suffer from physical inability, financial hurdles, mental agony and disturbance, hurdles in worldly happiness and comfort and loss of wealth.

Seventh Position - when Rahu moves in the Vrishabha, Karka, Simha, Kanya, Vrishchika, Makara and Meena rashi, resultant effects like sudden growth of profits in business, help of others, help from brothers and the comfort of company of a woman will be evident. When the same happens in other rashis, one can see

effects like ill health of wife and son, closing of business, loans, distrust of people, court cases due to loans, division of property, loss in employment, transfer, disgrace because of a woman and hurdles in receiving profits can be seen.

Sixth Position - when Rahu moves in the Vrishabha, Karka, Simha, Kanya, Vrishchika, Makara and Meena rashi, the person will gain fame from court cases, destruction of enemies, relief from worries, enhancement of business, clearing of loans, happiness of a woman's company, benefit of old friends or a known lady and success in sports. If this exists in other rashis - defiance from his own people, betrayal, increase in secret enemies, loss in business, loans, sudden loss, physical disability of his wife, possibility of wife's death, a chance with age old money lenders, diseases like leprosy, failure in court cases and drawback in sports are a few resultant effects.

Fifth Position - when Rahu moves in the Vrishabha, Karka, Simha, Kanya, Vrishchika, Makara and Meena rashi, the person sees effects like having progeny, walking towards fame, completion of course and receiving of degree, possibility of marriage and beginning to earn for livelihood. If this is seen in other rashis, one can see effects like death of progeny, abortion, suspicion, insanity, physical problems to the wife and child, deprived of a woman, hurdles with the little rise in luck, differences of opinion between husband and wife, suspicious of the wife, disgrace, infamy, financial problems, disinterest in business and defiance of friends.

Fourth Position - the movement of Rahu from this position is unfavourable in all rashis. People see effects like objections, inconsistency, feeling of indifference, fights at home, physical problems, pain in the stomach, hurdles in employment, physical pain of mother and loss of immovable property.

Third Position - when Rahu moves in the Vrishabha, Karka, Simha, Kanya, Vrishchika, Makara and Meena rashi, the person sees effects like balance of mind, relief from hurdles and completion of work, self confidence, success in bigger issues, fulfillment of desires, respect in society and business, honour and enhancement of abilities. In the other rashis, we can see effects like fights among brothers, division of property, sisters widowhood, or physical problems of brothers or sisters, difficulties in travel, problems with neighbours and false blame of statement or witnesses.

Second Position - when Rahu moves in the Vrishabha, Karka, Simha, Kanya, Vrishchika, Makara and Meena rashi, the person sees effects like benefit of wealth, big business and redeeming immovable property from loans. In the case of other rashis - loss in court cases, delay in getting evidence, loan for business purposes, taking loan against immovable property and at the end selling of immovable property and defiance of wife and local villagers are a few effects.

The Resultant Effects of Combination of Other Grahas in the Movement

When there is a combination of the janmastha Rahu and the gochara Rahu, the person sees effects like sudden dangers, defiance of people for no reason, loss in business and employment, diseases of the stomach and teeth, ill health at home, going abroad and transfer. If Rahu moves over Ravi, the person faces the wrath of seniors, insult, disturbed mind, physical disability and problems in business. These resultant effects are quite high in the 2nd, 4th, 8th and 12th Houses and the effect of these will be evident three months before and three months later also. If Rahu moves from Chandra, the person experiences effects like dissatisfaction, taking to employment due to unaccountable loss, disgrace and insult. These effects are quite high in the 3rd, 6th, 10th and 12th Houses

and this is experienced for a period of five months before and after the period also. if Chandra moves over from Rahu, the person encounters irreparable financial loss and problems with loan repayment. But, the moment chandra moves on to the next rashi, the resultant effects are known to be quite good. When Rahu moves over Mangal, there is lot of expenditure, loss of estate due to bad habits, failure of court cases, interest in low work and pain in the back and waist. These are very high in the 2nd, 4th, 7th, 8th and 12th Houses. If Mangal moves on from Rahu and this movement is for a period of 45 days and 20 days of this movement is known to be extremely difficult for that person. when Rahu moves from Budha, the person experiences defects in mind, statements and witnesses proven fake and loss of memory. These are quite high and evident when Budha is in the masculine rashis in the 2nd, 3rd, 5th, 6th, 8th and 12th Houses. On the other hand, if Budha is all alone in the feminine rashis, this particular period is known to be very good for all writers, poets, novelists, dramatists, astrologers and students. When Rahu moves on over Guru, there is sudden possibility of marriage, good relationship with the woman, promotion in career, profit in business, fame, victory in elections, progeny if married, benefit from being acquainted to elders, success in examination, fame and respect for writers. When Rahu moves on over Shukra, there is ill health of wife and sons in the family, loss of wealth, harassment of women at home by evil spirits, physical pain and other sexually transmitted diseases. These effects are quite high in 2nd, 4th, 6th and 8th Houses. When Rahu moves on over Shani or Shani or Rahu are at the center or at a triangle, the person experiences closure of business, liquidation of business, loans, disgrace, loss in employment, the wrath of seniors, danger to women and death of sons. If this occurs in other Positions, the effect of unfavourable situations is less to an extent. If Shani or Rahu are in the center or at a triangle in the masculine rashis, the resultant effects are known to be very high.

Resultant Effects of Rahu in Association with the Bhavadhipati or Lord of the Position

When he is in association with Iagnesh in the 1st, 9th and 11th positions, the progeny does not survive, there are abortions, hurdles in education, insane nature, very shrewd and excellent memory power are the resultant effects seen. If Ravi, Chandra, Mangal or Guru are with Iagnesh, the resultant effects are favourable and if Shani, Budha or Shukra then, the resultant effects are unfavourable.

If the combination is with Dhanesh, then there is a possibility of adoption, the wife is always sick, ill health in the family and serious health problems of elders. The person has bad habits; there is destruction of ancestral property and sudden dangers in business. He faces long term problems in being famous, mental agony, severe problems in business and burden of loans are the kinds of effects evident in the person's life.

When the combination exists with the Lord of the Third Position, there are effects like progress after several efforts, death of parents before progress, adoption of brother, sudden death of brother or sister and rise of luck from the year of rise of the Lord of Third Position.

The combination with the Lord of Fourth Position will bring about effects like difficult situations for mother and sons, death of one brother, always unsuccessful and betrayal in partnership.

If there is an association with Lord of the Fifth Position, the son will not be alive, hurdles in education, very high mental disability, inconsistency, disappearing happiness, a beautiful but argumentative wife, two marriages, lot of difficulties and rise of luck for the child are a few evident resultant effects.

If the association is with the Lord of the Sixth Position, the person is constantly involved in court cases, life long difficulties, is afflicted by various diseases and other problems in worldly life.

If the association is with the Lord of Seventh Position one sees resultant effects like problems with the wife, fights, happiness and money from an illicit relationship with a woman, impediments in livelihood, bad habits, problems with court cases and excessive traveling.

When the association is with Lord of the Eighth Position, we can see effects like life long diseases and sudden death. When the Lord of the Eighth Position Guru is in association with Rahu in the 2nd, 4th and 8th Positions, the person has very less happiness in life. He faces death of sons, death of an elder brother, and sudden benefit of wealth. There is a possibility of becoming an adopted child and a well-known affluent person in the locality.

When the association is with the Lord of Ninth Position, there is loss of faith in religion and devotion. The person has thoughts of reformation, has remarriage in life. He travels excessively. Has very less education that finds no usefulness of this education in the person's employment.

When the association is with the Lord of Tenth Position, one can see effects like lack of progeny or a child being born very late in life. The person makes very slow progress in life. He is famous and has stability in career. He puts in many efforts but due to some reasons, the person relates to God and is unemployed. The person will have two marriages in life.

In the association with the Lord of Labhasthana, the person receives benefits repeatedly. There is a lot of misconception among people about him. He plays a very important role among people. The father and son do not get along and he sometimes has a mind that works in contrast with the context of the situation.

In the case of association with the Lord of Vyayasthana, one sees sudden expenditure, loss of bail, good relationship with the wife, loss because of an illicit relationship, going abroad seeking employment and death of brother, sister and a few sons and parents.

Chapter 12

Combination (Yoga) of Rahu with Other Grahas

While discussing the effect of grahan, we have mentioned the resultant effects of the combination of Ravi, Chandra and Rahu. Nevertheless, we understand that the Chandra-Rahu combination forms every month and the Ravi-Rahu combination forms every year. The resultant effect of these combinations is quite general. If any graha falls in the presence of Chandra kakshaa, it brings about favourable resultant effects.

Rahu and Ravi

If these two grahas are present in the favourable rashis in association with favourable combinations and are present in the 1st, 3rd, 5th, 10th, 12th Positions - the person always receives respect and honour. He will be in a powerful post or will be in power. He will have good health. He is married only once and lives happily with his wife. He will have very few children. He receives a lot of money, but will not have ancestral property and puts in efforts to earn his own money. He is intelligent, alert, disciplined, organized, calm and balanced in his profession. He completes all the jobs at hand. He will be quite popular with respect to political and social issues. He has a good understanding of justice and injustice and fights for truth in life. He does not accept defeat from anyone

other than the God. He is very kind, loving and goes according to his will in accordance with the ambitions in his life. He makes an impression on people, but lovingly and sweetly goes his way. When these combinations are present in the 2nd, 4th, 6th, 7th, 8th, 9th and 11th positions, the resultant effects are quite general. When this combination exists in the 2nd, 4th and 7th Positions, ancestral property is destroyed. He will have two marriages in life. there will lot of unstability in his career. He will have a big career. If this combination is present in the unfavourable rashis and in association with unfavourable grahas - the person is arrogant, takes pride in false prestige of the family, and is adamant, passionate, persistent, lazy, unemployed and selfish. He is of low character and argumentative in nature. He eats at the expense of others and has his own way in issues. He has an Impure and evil mind; he is careless, evil minded, gives problems to juniors, takes pleasure in spoiling other man's work and creates controversies and enmity among people for no reason. He cannot tolerate another man's progress. He is very sharp and cruel in his speech. He is an angry person, quite playful, has lot of bad habits, neutral with sin and good actions, desirous of other women and passionate in life.

Rahu and Chandra

When these two exist in favourable rashis in combination with favourable grahas, the person has very evolved thoughts and high thinking. These people will have to face several difficult situations in life, but will face them with courage and valour. These people walk away from worldly life and involve themselves in service to society. These people are extremely popular in life. They will not be successful in independent business as they are not very good in business. Hence, they will not be able to handle difficult situations in business. They do not like employment and adopt moral ways in life. These people are quite calm, balanced, and prefer a united environment. In the event of several hurdles towards

achieving these objectives, they struggle to strike a balance and bring them back to normal situations. They have great willpower and are assertive & disciplined in life. They try to fight against injustice using political, social and philosophical ways of life. The wife of this person will be very compatible. These people will have one or two sons. They will be very good and earn a good name for the father. If this combination exists in the 1st, 3rd, and 9th Positions, the resultant effects are unfavourable. The person will always be unsuccessful, poor and burdened with loans. This person will die a sudden death.

Rahu and Mangal

If their combination is present in the favourable rāshis with the presence of favourable grahas - in the 1st, 3rd, 6th, and 10th Positions - the person will be very valiant, performs exceedingly well, successful in issues with courts, courageous, does not care about insult and competent in handling affairs of the world. This shows possibility of him being taken as an adopted child. He will not have elder brothers. The brothers need to take care of the sisters. He will have chances of several marriages in life. If this combination exists in unfavourable situations, the woman married to him will be dissatisfied and a prostitute. These people will be very successful in court. Ancestral property is destroyed. If this combination is in the dhanasthana, the person earns money in the form of interest. He will be very generous in nature and so he incurs several expenses. Time will be conducive for him to purchase an immovable property. If these people want to buy a particular house or property, none would be able to buy it. Others will not be able to benefit from the wealth of this person. When this combination is present in the Fourth Position, the person loses ancestral property including his own hard-earned money. When Rahu is in the fourth position and Mangal in the tenth position, the place of stay will be full of dosha or aspersions. That particular

house will have evil spirits or will never have water, the residents will not be able to have any children, or the wife will have accidents. The combination will cause dosha of progeny in the Fifth Position as the wife will have problems with her menstrual cycle or the child will be born dead. This person will receive very less materialistic benefits or worldly happiness in life. The marriage is delayed in the Seventh Position. He will have to marry for the second time, as his relationship with the first wife will not be good enough. The person will not have stability in career or business. When this combination is present in the Eighth Position, the person will be unhealthy; they spend their money on magic and other chemicals. Their life span is until middle age. When this combination is present in the Ninth Position, the person will not have brothers and sisters and even if they have, he will have either an elder brother or an elder sister. They will not have anyone younger to them. The person will be deprived of happiness from women when in the vyayasthana, he will be afflicted with anemia, leprosy and there is possibility of poisoning. The Rahu is like a snake and Mangal is like a ferret, hence the effect of Mangal does not bring about the effect of poisoning. The person will be relieved of poison either with the help of doctor or by vomiting.

Rahu and Budha

When this combination is present in the favourable rashis with the association favourable grahas in the 1st, 3rd, 5th, 9th, 10th, and 11th Positions, the person will be very intelligent. They have the ability to understand issues very well, they are good editors, have profound thoughts, excellent grasping power and are good visionary in life. They will not be able to achieve first grade during the course of their education. When this combination is in

association with unfavourable situations, their education is incomplete. The mind is playful, behaviour is dry and inconsistent and they are egoistic in nature. They consider themselves to be intelligent and take others to be fools. Their anger is for a very short period. If this situation exists in other Positions, the person is calm and balanced. They are not educated and there is no stability in their business. They will have two marriages in life. These people do not give way to anger and have several friends. When this combination is present in these Positions with the association of unfavourable grahas, the person has defects of the brain - fits, suspicion, mentally demented, problems with sleep, problems of the mind in childhood, dryness, loss of memory, hysteria and other problems.

Rahu and Guru

When this combination exists in association with favourable grahas, then the person receives a lot of respect. He will receive power, despite the fact that he is disinterested in power. He will be popular and will be chosen as a member of the Vidhan Sabha. He will be intelligent, sharp and clever. If this combination exists in the 1st, 5th, 9th and 10th Positions, the resultant effects are extremely good. When the combination exists in the 2nd, 4th, 7th, and 11th Positions, the resultant effects are a little less effective. In the opinion of Parashar, when Rahu and Guru are in the Dhanur rashi or Meena rashi and the Guru is in association with the Lord of the Sixth Position or Lord of the Eighth Position, the person lives for a very short period. The commentator explains that when Rahu and Guru are in the lagna of Dhanur or Meena rashi, the resultant effects are bad -.

द्वयं गृहयुक्तगुरुरिति यस्य जन्मलग्न धनुर्मीनगुरुस्ति तत्र

रशिगते गुरौ रिष्टसम्भवो वाच्यः।

तत्त्रिकोणे वा अथवा यत्रकुत्र रशौ गृहयुक्तगुरुस्ति तत्र

रशिगते शनौ अरिष्टसम्भवो वाच्यः॥

*dvayam raahuyuktagururiti yasya janmalagna dhanu
meenaraahusti tatra rashigate gurou rishtasambhavo
vaacya:. Tattrikone vaa athavaa yatra kutra raashou
raahuyukto gurusti tatra raashigate shanou
arishtasambhavo vaaccya: -*

Either in the triangle or in other place, when Rahu is with Guru and Shani, both the resultant effect is known to be bad. When the combination exists in the Dhanu or Meena rashis, the Rahu Guru combination brings about a short life. Generally, Guru is known to be a Brahmin and Rahu a chandala or a low caste, hence the Guru-chandala combination is known to be unfavourable. However, in experience this combination has proved to be resulting in good effects. The resultant of this combination or their pratiyog proves to be bad for the next generation of a rich man. Nevertheless, this person will be famous; the progeny will not be able to be that famous despite their education. However, they will certainly make money after completing their education.

Rahu and Shukra

When this combination exists in the presence of favourable association of grahas, the person suddenly gets married. The woman will belong to a poor family and will have no relatives. This person enjoys a happy married life. the wife dies before the husband. This person will not like to be in the company of other women. When this combination is present in 3rd, 6th, 7th, 8th, 12th Positions, the resultant effects are bad. This person will not receive all happiness from one woman. He will have to face lot of hardships in life and will have financial problems after marriage.

Rahu and Shani

When this combination is present in the association of favourable grahas, the person is known to be very intelligent, matured, deep and immense. His behaviour is very much in accordance with time and situation. They will be very good in business and hence earn a lot of money. These people will be very rich and famous because they work in banks, factories, companies, share markets, and due to business abroad. These people are very kind, calm, and inherently receive importance in society. They will be known as scholars without having done any course or education in that field. They are very practical, understand law, and listen to people before taking their own decisions in life. They speak very less but with profoundness. He works a lot, helps others, self-confident, and shows good performance in work, against the existence of God, ambitious and impressive person. He has the ability to provide employment to hundreds of people. This person will be popular because of charity for social reasons and educational purposes. They aspire for revolution, love metaphysical aspects of life and establish several institutions. If this combination is present in medium favourable association, they are always away from others and are very engrossed in their own work. They do their work, service or some small business quietly calmly. These people are blessed with good wife and good progeny. They earn money through gambling, race, agent, engineering, water works and plumbing. If this combination were in an unfavourable association of grahas then the person always incurs a loss in business or career, is very poor, or drowned in loans, facing difficult situations one after the other and trying to harm others. These people harm their own homes. They are harassed by suspicion, take to evil ways, or go after evil spirits. Their speech is either rude or indecent. They pass remarks about others and hurt others. They consider themselves to be very intelligent and take others to be fools. They are always dependent on others and try to stop good things in society. They are experts in talking ill about others,

greedy, aspire for another person's wealth, passionate, angry, and cause harm to others for no reason, womanizer and cannot think at all. Someone in their family might be harassed by evil spirits.

राहुकेतुसमायुक्ते याध्वा पैशाचिकी स्मृता-सर्वार्थचिन्तामणि

*Rahuketusamaayukte baadhaa paishaaciki smrita
sarvaartha cintamani.*

If this combination exists in the Mesha, Simha, Dhanur, Karka, Vrishchika, or Meena rashi, the person lives long. The person loses the father or mother in his childhood. The childhood is very painful for them. They have many problems in finding a second income. Their luck rises only after their second marriage. They will have problems in having children. These people make lot of progress. This combination brings about unfavourable effects in the other rashis. When this combination is present in the dhanasthana in the favourable rashis in association with favourable grahas, the person has one marriage, many children and a progressing ancestral property. He prefers a career, to business and goes for employment in place of doing business. If this combination is in an unfavourable association with other grahas, the person will not receive ancestral property. This person spends his childhood in his maternal uncle's house or maternal aunt's house. The resultant effect of this combination brings about several wives in his life. He will make progress in his career with the blessings of a senior officer. He will have many children. His luck rises after his second marriage, takes retirement, and lives happily. He earns a lot of immovable property in the house.

In the Third Position and in association with favourable grahas, the person faces hardships until the age of 26. He loses his mother very early in childhood and immediately after a few days loses his father. If there is no division of property with the brother then progress begins to recede, there is rise in luck, and the property remains intact until the end. He is very calm by nature.

He has one marriage, and is stable either in business or in his career. With the association of favourable grahas in the Fourth Position, the person is benefitted with either a son or wealth. The father is short lived and the mother lives long. He receives profits in big business and becomes famous for doing charity. The person does not beget children by receiving wealth and doing charity. Hence, goes in for the second marriage. He might possibly have to adopt a son. They donate to several institutions. They are very kind, but do not help institutions or untrustworthy lazy persons. They are intelligent, skilled and expert in their work; they are opportunistic, famous and focused in life. They earn a lot of money through business involving mines, engineering, agriculture, building, iron-lime stone, soil, sand, foreign machines and in brokerage from immovable property. They know when they are going to die. When this combination exists in association with favourable grahas, there is delay in marriage, he will have two marriages, will have many children but only three of them will survive. They have a good worldly life, fame, insane nature and a lot of difference in word and action. In the beginning, they try to fulfill their selfish desires and then work towards their desire for paramartha or towards salvation. They are untrustworthy in nature and feel that the whole world is against them. They face defiance of wife and children in the later stages of life.

In the Sixth Position - they have to face a lot of aversion and the enemies are destroyed at the end. They are afflicted by strange diseases, cold and other kinds of gastritis. The wife dies at a very young age and he receives a lot of power, wealth and respect in life. They have a lot of physical pain during their old age and have a particular kind of genetic disease. In the Seventh Position - they would want to have two marriages in life. Their business does very well after the second marriage. If this person has one marriage and has progeny, he does not make much money. The big business does well, but he still incurs great losses. There will not be any difference of opinion between the husband and

wife, but the wife dominates in old age. He faces a lot of defiance from his sons. He enjoys a very comfortable life in the earlier stages of his life, but towards the end, he is broke and poor. This goes on until the 4th or 5th generation. This is due to the curse of a woman. When this combination is in the Eighth Position, the wife belongs to a very poor family. He has to work very hard to make progress in life. He earns a lot of money and lives a long life. He realizes his death much ahead in advance. The same combination in the Eighth Position in the Karka and Simha rashis brings about very general resultant effects.

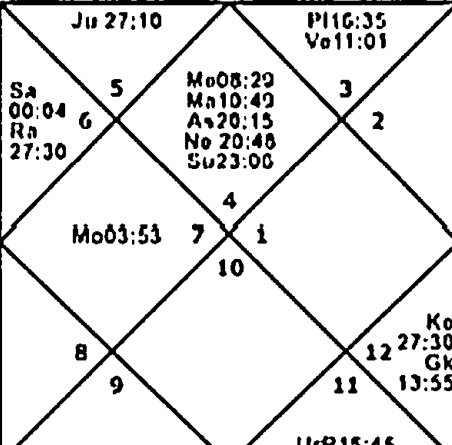
In the Ninth Position, this person will be the the eldest or the youngest son of his father. He completes his education. He is not satisfied with marriage, hence he falls in love with a woman of a different caste and older in age. When this combination exists in the Mesha, Simha, Dhanur, Karka, Vrishchika, Meena and Mithuna rashis, he goes abroad to study. His luck rises only from the age of 32 and makes progress until the age of 48. In the Tenth Position - he will have to face difficulties in the earlier stages of his life and after which he makes progress in life. His luck rises from the age of 36. He will have several marriages, but will have very few children. Sometimes he may not have any child at all. He will be very popular in his life. In the labhasthana - he earns a lot of money. He is greedy also. Has many problems in having a child. He is insulted by people. In the vyaya sthana - he will make great progress from the time of his birth. He tries to use immoral ways to gain power or make wealth. He does not even fear to commit murder or poison someone to achieve his selfish needs. After all this, he will try to give lot of donations to hide all his crime. He will have very few sons - may be just one or two. The wife is always fighting with him. One son dies even before the father. He will attain great success and fame in big business and lives abroad.

In the chapter, we have discussed all the resultant effects of combination of Rahu with other grahas. We have also seen the effects of Rahu in the center and in the pratiyoga. We must understand that the resultant effects of Rahu in the pratiyog in the Dhanasthana, Sixth, Eighth and Vyaya sthana and the center situation in the Third, Fifth, Sixth, Eighth, Ninth and Vyayasthana are very intense and effective.

Chapter 13

The Resultant Effects Drawn from Generations

The person's family has a great role to play in his favourable and unfavourable situations. These favourable and unfavourable effects must be analyzed with respect to the position of Rahu. The famous British Astrologer, E H Beli had once upon a time expressed himself in the above lines in the British Journal of Astrology (March 1935) at London. Let me give an example of this principle. A person x

Ko27:30 Gk13:55			Pl16:35 Vo11:01				
UrR 15:45							
			Mo08:20 Ma10:40 As20:15 Ne 20:48 Su23:06	Ju 27:10			
		Mo 03:53	Sa00:04 Ra27:30				

This person's grandfather lost his father when he was 12. There was great luxury when the father was alive. Immediately after this there was an incidence of daridra or the effect of poverty

and this remained for the next three generations. Every generation had some comfort in the former part of their lives, but at the time of death they would drown into severe poverty and they would be unsuccessful despite several efforts. Time passed by and there were children and once in his grandfather's time, the big business ran into loss and he had to look for employment. He incurred loss in this too and had to take loans. This was the most terrible financial loss a person could really incur. To clarify this, let us take the Rahu sthana in this person's horoscope to be the lagnasthana and begin analysis. Rahu in the significator of grand father, hence the location of Rahu is taken as lagna, to cast the tentative Chart of grand father Then horoscope will be as follows :

Ket			Ven Plu	Jup	Mon
Ura			Sun Mar Mer Nep	Asc Sat Rah	
			Jup		
		Mon	Asc Sat Rah		

During movements, the order of the rashis in the main horoscope will be anti-clockwise. Now we can discuss the details of the grandfather of the person from this horoscope. This person has Kanya rashi in the lagna, has lagnesh Budha, Ravi, Mangal, Neptune in the Third Position -

लग्नेशो तृतीये षष्ठे सिंहतुल्यपराक्रमी,
सर्व-सम्पदयुक्तो मानो, द्विभार्यो भतिमान् सुखी ॥

*lagneshe triteeya shashte sinhatulyaparakrami, sarva-
sampadayukto maani, dvibhaaryo matimaan sukhi -*

This person is valiant, rich, has self-respect, is intelligent, is happy and has two marriages. With experience, this situation shows that this person will have a complete 60 years of life. but afterwards, the person was totally poverty-stricken and others had to conduct the final rites. The lagna has Shani-Rahu combination; hence, this person was dark, tall, rough body, adamant in nature, impressive, very sharp intelligence, and far-sighted, simple behaviour, organized, generous and helpful in life. Kanya rashi in the lagna shows that this person had knowledge of business and worked accordingly. He was a person who understood the law and so worked as juror and assessor for several years. He lost his mother at the age of two and father at the age of 12. The Lord of Dhansthana Ravi and Mangal with Budha and Neptune in the Third Position and Guru in the 2nd House

धनस्थाने गुरुर्यस्य अतिकाटात् धनागमः

Dhanasthana - *ghanasthane guruyasya atikashtat dhanaagama: -*

The person will receive money or earn money with great efforts and hard work. his wealth status was quite good at the time of birth and this was slowly destroyed. He then worked extremely hard and earned money. Paternal uncle of the person usurped his property in his childhood and he was reduced to poverty in the later part of his life. He earned wealth due to the presence of Guru. He did not have any bad habits and stayed away from the wrong path in life. He could not contain the hard-earned money for himself in his old age. He helped others and this too did not help him to contain his wealth. Dhanesh is in the presence of Ravi and Mangal in the Third Position -

तृतीय में धनेश रवि मंगल से युक्त है -
 धनेश तृतीये तुर्ये विक्रमी गतिमान् गुणो ।
 परदाराभिगामी च निश्चलो देयभक्तियुत् ॥

dhaneshe triteeye turye vikrami matimaan guni.
Paradaaraabhgaamee ca nischalo devabhaktiyukta -

He was valiant, intelligent, had good character, was desirous of other women and was devoted to God. This person has received all the resultant effects of this situation in the horoscope. The Lord of the Third Position Chandra is in the

तृतीयेऽश चन्द्र व्यय मे है-
 तृतीयेऽशे व्यये भाग्ये स्त्रीभिर्भाग्योदयो भवेत् ।
 पिता तस्य महान्तोरो सुसेवी दुःखदा सती ।

Vyaysthana - triteeyeshe vyaye bhaagye streebhirbhaagyo-
dayo bhavet, pita tasya mahaacaarou, susevi, dukhadaa sati -

Rise of luck for the wife, the father was a thief and had tortured women - these resultant effects have also been totally received with the presence of Ravi, Mangal, Neptune and Budha. Hence, the person was an opportunist, active, had a stepmother, travel because of business, no brothers, widowhood of sister after the birth of a girl child, lost a limb and hence, the brother had to take care of him. With his abilities and courage, he made progress in life. The Lord of the Fourth Position Budha is in the Third Position-

सुखेश तृतीये लाभे नित्यरोगो भनो भवेत् ।
 उदारो गुणवान् दाता स्वभुजार्जित वित्तवान् ॥

sukheshe triteeye laabhe nityarogi dhanee bhavet.
Udaaro gunavaan daataa svabhujaarjita vittavaan -

This person was rich, generous, of good character and had the ability to earn money. This experience also proved right for him only that he had good health. The resultant of ill health does not match his life. The Mithuna rashi is present in the Fourth Position with Shukra - there was growth in business. Shukra is

dushita and hence this person did not receive the ancestral property. There are papagrahas in the Fourth from Chandra and dhanasthana, hence the harassment of the stepmother. He lacked immovable property, so he moved in the northeastern direction leaving his motherland and experienced rise in luck. Between the age of 36 and 56, rise in luck was gradual, then again it receded in old age and he incurred losses, was tortured by poverty, sorrow and insult which are known to be unfavourable resultant effects of the situation. He did not receive any help, progressed in life the hard way all by himself. The Lord of the Fifth Position Shukra is in the Fourth Position hence -

पंचमेश शुक चतुर्थ में है अतः- सचिवरचागुरुस्तथौ

sacicashcaagurustathou -

He was good in giving advice, a jury and an assessor in life. Lord of the Fifth Position is in the Twelfth from the Fifth Position - progeny of the person was extremely intelligent but unlucky in life. He had four sons, but only two of them survived. They learnt languages without education. This person never received happiness or affection from the sons. Lord of the Sixth Position Mangal is in the Third Position - hence he did not have brothers, fought for good issues in society, was successful in court, he did not involve others in court cases and people were impressed by him. Lord of the seventh Position Guru is present in the 2nd House

सप्तमेश गुरु भनस्थान में है- द्युनेशे नयमे यित्ते नानास्त्रीभिः समागमः ।
आरम्भी दीर्घसूत्री च स्त्रीषु नितं हि केवलम् ।

Dhanashtana - dyuneshe navame naanaastreebhi:
samaagama:. Aarambhi deerghasutri ca streeshu cintam hi kevalam

He had affairs with several women, was interested in several issues and has shown farsightedness. The experience of these resultant effects was found to be correct. Almost four generations

of this family have had two marriages in their lives. Harshal is also present in 8th House and hence, experienced unstability, failure in business, fame in partnership until the age of 36. This harshal makes the woman adamant, persistent, and mentally deranged and this has been mentioned by western astrologers. In this example, we find that his marriage was fixed with one girl, but there was a difference of opinion and the girl's side broke the alliance. Hence, he married another woman. This woman expired and he married the girl he was first engaged to. He traveled a lot for business purposes and hence was away from his wife almost ten months in a year. The opinion about a woman's nature in the western thought seemed to be wrong. His wife was kind, generous, calm, affectionate, of good character and chastity, was fond of truth and helpful. However, she received very less happiness in her life. Her first marriage was in her childhood and the second marriage when she was 20. The Lord of Eighth Position Shani is with Rahu in the Iagnasthana -

अष्टमेश शनि लग्न में राहु के साथ है-
 अष्टमेशे तनीं कामे भार्याद्वयं समाप्तिशेत् ।
 विष्णुद्रोहतो नित्यं व्रणे रोगः प्रजायते ।

ashtameshe taou kaame bhaaryaadvayam samaandishet.
Vishnu drohate nityam vrne roga: prajaayate -

The effect of two marriages in the person's life has proved to be right in this case. However, one does not see any incidence of hostility to God and boils disease in the person. Before death, the person had water collection in his body and his body was swollen. One day before his death, he realized that he was going to die. Guru is in the Dhanasthana and hence he dies before his wife. The wife died one year later. Both husband and wife died in dire poverty and need and both died with a clean heart free from all desires and needs. Lord of Ninth Position Shani is with Rahu in the Iagnashtana - hence the person is always traveling, is always

on the move, does not have immovable property, difference of opinion with the father, unstability until the age of 36 and death of a couple of children are the resultant effects. The person experienced the loss of two children in this situation. After marriage, this person tries to go abroad with his wife but he could not make it because there was lot of social binding in those days. He reaches Bengal and sees rise in his luck and he was very courageous. Lord of Tenth Position Guru is in the Dhanasthana -

दशमेश गुरु धनस्थान में हैं - मनस्वी गुणवान् वागमी सत्यधर्मसमन्वितः।

mansvi gunavaan vaagmi satyadharmasamanvita: -

This person is brilliant, of good character, clever in a conversation, speaks the truth and is very religious in nature. This resultant effect too has been found right in this case, where he has received success, popularity and respect in business. Lord of Benefit or Labhesh Mangal is in Third Position - the person puts in several effects and earns lot of money, but he could not contain the money, although he very much wanted to. Lord of Vyayasthana Shukra is in the Fourth Position and Chandra is in the Vyayasthana - the person has two marriages in life. He spends a lot of money in achieving happiness of a woman and spent lot of money helping people. You will observe that all the grahas are present in Positions from Vyayasthana to the Fourth Position until the Fifth Position. Hence, the person faces a lot of hardship in his earlier days, sees rise of luck in his middle age and dies a popper in his old age. He also experiences profits in big business and enjoys helping others during his lifetime. This horoscope has daridrya yoga or situations of poverty at four places and the details are as follows : (1) the combination of shani and Rahu in the Dhanasthana from Chandra; (2) Shani and Rahu in the Tenth from Shukra; (3) Guru in Third from Chandra and in the second from Lagna; (4) shani and Rahu in the Lagna - Rahu is swallowing Chandra and shani is behind the presence of Shukra, Ravi, Mangal, Budha, Guru, and Neptune. This horoscope has situations of poverty, but does not have

situations like harassing others for acquiring wealth. Despite the fact that the Shani and Rahu are present in the Lagnasthana, which are known to develop immoral ways of earning money; he does not receive the ancestral property from the father that was acquired in the wrong way. This clarifies the point that we need to take pitrasthana tenth house represents the father or Position of the father as Lagnasthana to construct the horoscope of the father. The horoscope of the father must have been as follows:

Ket			Ven Plu
Ura			Sun Mar Mer Nep
			Jup
Asc		Mon	Sat Rah

8	10
Mon 7	11 Ura
Sat Rah	9 6 12 Ket
Jup 5	Ven Plu
4 Sun Mar Mer Nep	1 2

The parents of this person expired in his childhood. He would have earned money through hard work and sustained efforts. Shukra is in the Seventh Position and hence business will be successful. Shani and Rahu are present in the fourth position from lagnasthana and second from Chandra. When papamula evil money Rahu is present in the fourth position in the Mithuna, Kanya, Dhanur and Kumbha rashis, it is the focus of dhana or wealth. In a calamity people left their villages while moving to safer places. So, most of them had left their valuables and immovable property like money, jewellery and other things. These people who did not return them to their owners and usurped around three to four lakhs of their money. Although, they did not receive the punishment in the same life, they passed on their sins in the form of daridrya or poverty to the next generations. Shani and Rahu are in the center of the shukrasthana; hence, the person is known to have had two

marriages. Kanya lagna is known to beget wealth and luxury, the presence of Shani, Shukra causes rise in aspersions, and hence the wealth and luxury earned does not stay. Shani and Rahu are present in the labhasthana of Ravi and Mangal; hence, the situation of the family had been such that the sons were never lucky during their father's time. So, the father did not benefit from the sons.

I had the opportunity to analyse the horoscope of one such person in a affected area of a calamity who had committed those grave sins. The moment this person passed away, the period of loss began and the family had to face poverty. For the next three generations there were resultant effects like members leaving the house, deprived of happiness from women, only one child despite three or four marriages, lack of character and unable to eat peacefully. This person was harassed by a stepmother in his childhood and she had usurped his money. Therefore this person inturn harassed the stepmother and kept her hungry for days. The three generations after him had to endure the curse of that harassed old lady. In this example, the horoscope of the grandmother of that person was as follows -

Gk 25:22 Ra05:37 NeR00:07	PIR14:43 An18:15 Ju 23:35	Ur 07:13	Va 19:23				
			Sa00:49 Mo08:16 Ma11:55				
			Su02:48 Mo 23:58				
			Ke 05:37				

The resultant effects of graha yoga with respect to dosha or aspersions that were carried over through generations are as follows - the resultant of Rahu in combination or in pratiyoga (in

opposition to) the following grahas in the dhana, Fourth, Fifth, Sixth, Seventh or Vyayasthana are very severe, though the resultant effects in other Positions are very less -

Ravi and Guru - one suffers from daridrya or severe poverty if he usurps the property of someone in the family, murders for the sake of property and usurping property and wealth of a widowed woman are evil actions, which invite curse on the family for about five generations in the family. Every generation has to endure severe poverty, mental disarray or mental disabilities or someone absconding in the family. if there has been murder, then the victim of murder harasses the family in the form of an evil spirit.

Chandra and Shukra - actions like harassing innocent women and labeling them prostitutes for no fault of theirs, taking away their property invite curse of those women on the family for about seven generations. Men being unmarried for several generations, some taking to sanyas or renouncing the world, sudden death of women, women of the family being possessed by evil spirits, loss in business and severe poverty are the resultant effects in the family.

Mangal - sins like murder or poisoning someone for greed of property or under suspicion of infidelity brings about severe effects for the next three generations. The effects include dangerous diseases, leprosy, tuberculosis, gout, dumbness, death due to lion or snake, deprived of women and death of women in the family.

Budha - the upanayan sanskar remaining incomplete and death of the child, murder of child due to harassment of the stepwoman result in effects like harassment from the spirit of that child. There incidences of separation in the family, death of adopted children, blindness, mental disabilities and disarray,

absence of clothes, severe poverty, home being extremely dirty, unable to cure the disease despite all efforts and money and other effects.

Shani - curses on the family due to the desperate condition of a person forcing him into suicide. Such actions bring about effects, which afflict the family for nearly seven generations. Though members of the next generations have good character, they still have to endure the challenges and difficult situations in their life. The earlier part of their lives passes off comfortably, but is afflicted with severe poverty in the latter part of their lives. He will have two marriages in life, but have very less progeny. Women in the family will be widowed at a very young age and there will be situations where they will be separated from their husbands.

We can also make a few predictions about the previous birth of the boy. If Rahu is in the lagna Position, the boy may be having the soul of the paternal or maternal grandfather or he may be the son of the younger brother. In such examples, we might come across a situation where the boy's janmalagna exactly matches that of the grandfathers. If Rahu is in the dhanasthana or Rahu is in association with Lord of Dhanashtana, the person may be a reincarnation of the mother's elder brother, father of the son in law, or other family members. If Rahu is present in the Third Position or in association with the Lord of the Third Position, he may be the brother, son of the elder brother or even the mother's uncle. In the case of Rahu being present in the Fourth Position or with the Lord of the Fourth Position, the person may be the mother, great grandfather, father in law or friends. When Rahu is in the Fifth Position or in association with the Lord of Fifth Position, then he may be the son, paternal uncle's elder brother. If Rahu is present in the Sixth Position or in association with the Sixth Position, the person may be the maternal uncle, mother's sister, paternal uncle of the grandfather or someone from the enemy's side. When Rahu is in the Seventh Position or in association with the Lord of Seventh

Position, the person may be the wife, members of the wife's family or paternal grandfather. When Rahu is in the Eighth Position or in association with the Lord of Eighth Position, the person may be the elder brother of the father or members of the in laws family. In the case of Rahu being in the Ninth Position or in association with the Lord of Ninth Position, he may be the younger brother, sisters, father's paternal uncle or the wife's brother. When in the Tenth Position or in association with the Lord of the Tenth House, the person may be the father, maternal uncle or mother's sister's children. If Rahu is in the Vyayasthana or in association with the Lord of Vyayasthana, the person may be the paternal uncle, father's sisters, or maternal uncles of the wife, children or brothers. It is observed that a person who had practiced goodwill and support towards the family in his previous birth, he will practice the same in this birth too. If the person belonged to the enemy's side in his previous birth, he would cause harm to the family in this birth too. This explains the concept of generations and issues that existed over generations in the family through the presence of Rahu in the living generations.

There are two main objections to astrological predictions. One that there is a lot of difference between the horoscopes of the father and his six sons; how do the resultant effects implicate the father and the sons in the same way. The answer to this is simple; a particular resultant effect is not caused only by one group of combination of grahas. It is also possible that one derives similar resultant effects from other group of graha combinations. Therefore, even if all the six sons have different graha combinations at the Pitrasthana, the resultant effects can be same. Hence, while analyzing such cases, we must also consider different graha combinations also. The second objection is that all favourable and unfavourable conditions of human beings are based on the actions of their previous births and one cannot make any change in the situation. Nevertheless, this opinion is totally in contrast with the Indian point of view Indian Astrology. The Gita highlights five

reasons for any action - basis, doer, reason, action and destiny - actions happen only on the basis of all these five reasons. -

अधिष्ठानं तथा कर्ता कारणं च पृथग्विधम् ।
विविधाश्च पृथक् चेष्ट्यः देवं चैवात्र पंचमम् ॥

*adhishtaan tathaa kartaa kaaran ca praithagvidham.
Vividhaashca praithak ceshtaa: daiva caivaatra
pancamam.*

Bhishma too says the same thing to Dharmaraja in the Mahabharatha -

If someone does not endure the punishment of his sins within this birth, it is carried over to the next generation, his sons and grandsons.

पापं कर्मकृतं किञ्चित् यदि तस्मिन् न दृश्यते ।
नृपते तस्य पुत्रेषु पौत्रेष्वपि च नप्नुषु ॥

*paapam karmakritam kincit yadi tasmin na drishyate.
Nripate tasya putreshu poutreshvapica naptrishu.*

Hence, while we analyze all the favourable and unfavourable conditions in a person's life, we must also consider the resultant of all other people concerned.

Chapter 14

Know About Planets and Dasas

Part One

One of the reasons Vedic Astrologers can size-up a chart and predict outcomes so quickly is because each planet rules certain houses depending on the Asc. So, for a Libra Asc, the best planet is Saturn, because of its lordship of houses 4 and 5, whereas Jupiter is not so good for a Libra, due to its rulership of houses 3 and 6. This is a very important principle to remember, as the first planet a Vedic Astrologer should look for is the best planet for a Lagan and then the not-so-good planets. I cannot stress enough how important this procedure is.

Vas (Vedic Astrologers) can also size things up quickly based on how a planet is placed - by sign, aspect, house placement/ rulership, and so on. Once you have been doing VA (Vedic Astrology) for awhile, it just comes to you in a flash; I know that's how it works for me. When I look at a chart, and I see Mars placed in the 5th house for a Sag Asc, and I see that the person is due for a Mars Dasa in a minute, it all comes together for me, and it takes about a minute or two. It's really that simple.

Dasas, in a major way, are better at evaluating the overall tenor and tone of a person's life than Western Astrology, especially if that Dasa's a long one. Say, for example, you have a person in a Saturn Dasa, and that Saturn is in Aries (very bad) in the 7th

house, for a Libra Asc. Now, keep in mind that Saturn's Dasa will last for about 19 years, and in this case, it started in the early 1990s. Right off the bat, you can expect there to be a lot of pain associated with relationships - loneliness, heavy burdens, frustration, a hard time getting into or keeping relationships going, will be a big theme. Things like this are very important.

The easiest way to evaluate Dasas are to just roll with what the natural significations of that planet are, along with the house that it sits in these are the areas in which you will be able to see clearly, how Dasas will operate for that person, and you will be able to see the effects right away, especially if that planet stands out somehow.

There are a lot of subtleties of Dasa interpretation and in due course, I will write more about this. But I will say right now, that your ability to correctly assess a Dasa is solely dependent upon the nature of the relationship you make and have with the Planets.

The closer you become at once with the meanings of the Planets, the better you will be able to feel their ebb and flow.

Part Two

Now, what we have to remember, In Vedic Astrology, is that there are two kinds of planets: benefic (good) and malefic (bad). On top of that, there are two kinds of planetary states:

1. Natural Benefics and Natural Malefics
2. Functional Benefics and Functional Malefics

The Natural Benefics are: Moon, Mercury, Venus and Jupiter.

The Natural Malefics are: Sun, Mars, Saturn, Rahu and Ketu.

Functional benefic and malefic status depends on the Asc, and is another reason why the Asc is so important. Really, it is the only reason why most Vedic Astrologers want this kind of info, so they can get a handle on what planets are good and which ones are not so good. For any Asc, planets ruling the 6, 8, or 12 houses are not good.

Any planet ruling the Asc is automatically good; planets ruling the trines (5 and 9) are also good. Planets ruling the Kendras (angular houses) are usually good as well. Planets ruling the 2 and 11 houses can be mixed, depending on other factors.

When Planets run their Dasas, what has to be kept in mind is whether the planet is inherently good or bad, and whether it rules a good or bad house. This is the first thing you should look for.

Dasa Sandhi

This is when a Planet either just begins its Dasa, or is nearing the end of its Dasa. Classical books say that a planet that runs both its major and minor periods at the same time is not good; for example, Rahu/Rahu. This is because that Dasa is just getting off the ground, and is like the dawn or the sunset - it's neither day or night, and there is an intermingling of energies going on, so it's not considered good. Same goes for the end of a Dasa, like Rahu/Mars, because the Dasa is losing strength.

How Planets Placed in Dasa Lord's Signs Impact the Quality of Said Dasa

Benefic planets that are placed in the Dasa Lord's signs can greatly improve the overall strength and significations of said Dasa. On the other hand, malefic planets occupying said Dasa Lord's

signs can greatly harm the Dasa, and the results it can give. Take for example, Venus Dasa running in a chart, with Mars in Taurus, and Rahu in Libra. On top of that, Venus is placed in the 12th house, and Mars is placed in the 6th. Now, Venus, here, is greatly damaged by both the occupancy of malefics in its signs, as well as naturally malefic Mars aspecting Venus. This means that, although there may be a great deal of sex going down here (12th house placement of Venus, the aspect of Mars, Mars is a sexual planet, Rahu is in Venus' signs, and Venus also rules sex), trying to get into a stable relationship is going to be very difficult, and if any of these planets has a tie-in to the 7th house from either the Asc or the Moon, then it could be disastrous for the native.

Take another example, Jupiter Dasa with Mercury in Sag and Venus in Pisces. Now, because there are two natural benefics placed in Jupiter's Signs, Jupiter's Dasa will be very good, especially along educational/intellectual and romantic lines. This is a simple rule that cannot be overlooked.

Dasa of Rahu and Ketu

Rahu and Ketu don't own any signs, and as such, can be difficult to interpret. One way I have found helpful is to see whether Rahu occupies signs of Mercury, and if Ketu occupies signs of Jupiter. They tend to do better in these signs, and, if other factors agree, can even bring very good and pleasant results. But even when the Nodes are excellently placed, they still have to give some trouble and confusion, because they are, after all, natural malefics.

If Rahu and Ketu are angular, their effects will really be felt during their Dasas; so a lot will depend on other factors in the horoscope, as well as the Node's dispositors.

Rahu can, under certain conditions, give Raja-Yoga results. If Rahu is placed in a Kendra (angular house) while at the same

time, it is aspected by the ruler of that Kendra, it will give Raja Yoga. Same will be true if a natural benefic aspects Rahu in the same position. Many famous people have such combinations.

The Importance of Planetary Distances in Dasa Interpretation

The way in which planets are placed from each other is vitally important; if they are 1/1, 1/7, 5/9/, or 4/10, chances are good that Dasas will flow into each other with little problem. However, if planets are 2/12 or 6/8 from each other, their Dasas will be very rough - one will end and another will start "off-key" so to speak. This accounts for why some people just seem to go off into something all together different in their lives, from one path to another. This is also why people can be doing very well in their lives and all of a sudden, things go haywire, even if that planet isn't all that badly placed in the horoscope. Planets being in good relationship to one another is very important in Dasa analysis.

House Placement of the Dasa Lord

The house a planet is placed in will really come to the forefront during its Dasa. Additionally, certain houses are better than others. Planets placed in the Konas (trines, 5 and 9) will tend to do better than planets placed in the Triks (6, 8, or 12). Planets placed in Kendras will really exert a lot of power during their Dasas, as the Kendras are the Power Zones of the Horoscope. Planets placed in the 2 and 11 houses will give results dependent on whether they are naturally benefic or malefic, and on other factors.

There are other factors, but the above should help you out in learning how to analyze the strength and overall trend of a Dasa.

Chapter 15

Dasha Interpretations *– Rahu Maha Dasa*

General Interpretations

General effects which are felt during the Maha Dasha of the Rahu are as follows :

- There may be unhappiness due to various reasons, physical hardships and a state of mindlessness may prevail.
- There may be fear from thieves, powerful persons, poison and weapons.
- Children may suffer and separation from children and dear ones may cause unhappiness.
- One may fear insult and defame from lowly people.
- Some ill deed may cause defame.
- There may be a change of job, and residence abroad is possible.
- Diseases may cause pain and one may be inclined towards quarreling.
- Rahu may give excellent results.

- During the excellent Maha Dasha of Rahu, one may attain wealth and there will be an advent of money and religious inclinations.
- Pious deeds are performed.
- The dasha of Rahu normally last for 18 years.
- The 6th and 8th years are the most painful ones.
- Rahu is exalted in Taurus, Gemini (according to a different viewpoint), and a Mool Trikona in Cancer, Aquarius and a friendly planet in Aries.

Specific Interpretations:

Under Rahu Maha Dasa - Specific interpretations

(a)

- i. When Rahu is favourable and strong- all round progress to get an exalted position in service, to attain spiritual knowledge, increase of power and authority etc. is expected in dasa of Rahu.
- ii. If Rahu is unfavourable- fear from snake, and four footed animal, weapon and fire, to be troubled by enemies, loss of money etc. is likely.

(b)

- i. In the birth Chart, when Rahu has relationship with lord of 1st, 4th, 7th, 10th, 5th, and 9th House and placed in these House give very positive results and gives Raja Yoga.
- ii. In 3rd, 9th, 10th and 11th Houses, Rahu in own House, exalted and friend's sign gives beneficial results.

(c)

- i. In the 5th house Rahu gives money by speculation.
- ii. Rahu in lagna is not considered good, it gives bad health and injury.
- iii. Rahu in 2nd house is bad for wealth.
- iv. Rahu in 4th house may cause dissatisfaction in service and in 7th house problems in married life.

(d)

- i. Lord of the house where Rahu is placed, if it is in 6th, 8th, and 12th Houses w.r.t. lagna, the Rahu Dasa gives negative results.
- ii. Rahu's dasa as 7th w.r.t. birth spells disaster.

Interpretations based on the condition of the planet and other influences in the birth chart and divisional charts are as follows :

- One may suffer due to weakness, venereal diseases, cough, asthma and urinary ailments.
- There may be fear due to the powerful, cheating by thieves and destruction of one's family.
- During this period one may have to earn a living by having a inferior job or business.
- Good food may not be available and one's spouse and son may behave wickedly.
- Fear of those in authority, upheavals in business and loss of job is possible.
- There may be fear of fire, thieves, ailments and harm to religion and work.

- There may be physical weakness, conflicts in the community, fear of those in high places, enemies and thieves.
- Ailments due to cough and urinary problems may arise.
- Mental agony, enmity with relatives and cheating by friends is possible.
- There may be disagreement with family members, one's spouse and children may be ailing.
- One's mother may suffer pain.
- Fear and anger of those in high places, problems due to immovable assets and anxiety related to house and land are possible.
- There may be loss of wealth and injury or fall from a vehicle.
- A high position may be attained and one may be honoured in parliament or in huge gatherings and become famous.
- One may be endowed with children, spouse and vehicles.
- There may be occasional hurdles and problems in progress.

Effects of Sub Periods (*Antardasha*):

Rahu- Rahu

Effects of Antar Dasha of Rahu in the Maha Dasha of Rahu

- The mind may be misled and mental tension increases.
- Family members like father and brothers may be harmed, wife may be ailing and conflicts are possible.
- Loss of wealth, sorrow, ailments, poison and fear of poisonous being prevails, wicked people may cause agony.
- Good fortune is possible, away from ones native place and one may have to travel far.

- Effects like acquisition of a status (attainment of a high position in government), enthusiasm, and cordial relations with the government, happiness from wife and children, and increase in property.
- There will be danger from thieves, distress from wounds, antagonism with government officials, destruction of kinsmen, distress to wife and children.
- There will be distress and diseases.
- To obtain relief from the above evil effects Rahu should be worshipped (by recitation of his mantras) and by giving in charity things connected with or ruled by Rahu.

Rahu- Jupiter

Effects of Antar Dasha of Jupiter in the Maha Dasha of Rahu

- Interest in worshipping God and in superior shastras arise.
- One may undertake religious pilgrimages, seek the company of sages and perform pious, religious deeds.
- Fame may be attained in knowledge, friendship with officials, bliss of children and sufficient wealth may be attained.
- Ailments and enemies may be overcome, good health and enthusiasm prevails.
- Effects like gain of position, patience, destruction of foes, enjoyment, cordial relations with the government, regular increase in wealth and property like the growth of Moon of the bright half of the month (Shukla Paksh), gain of conveyance and cows.
- Audience with the high government officials by performing journey to the West or South East, success in the desired ventures, return to one's homeland, doing good for Brahmins, visit to holy places.

- Gain of a village, devotion to deities and Brahmins, happiness from wife, children, and grand children, availability of sweetish preparations daily.
- Loss of wealth, obstacles in work defamation, distress to wife and children, heart disease, entrustment of governmental authority, etc.
- There will be gains of land, good food, gains of cattle, etc., inclinations towards charitable and religious work.
- Loss of wealth, and distress to body.
- There will be danger of premature death.
- The person will get relief from the above evil effects and enjoy good health by the beneficence of the lord Shiva if he worships his idol made of gold.

Rahu-Saturn

Effects of Antar Dasha of Saturn In the Maha Dasha of Rahu

- Imprudent acts may cause losses. There is a possibility of loss of position and incurring the anger of the state.
- Quarrels with dear ones, unhappiness for friends and residing in far off lands is possible.
- One may suffer injury on some part of the body and there may be ailments due to gastric and blood infection.
- Effects like pleasure of the authority for devotion in his service, auspicious functions like celebration of marriage, etc at home, construction of a garden, reservoir, etc., gain of wealth and cattle from well to do persons belonging to the labour class, loss of wealth caused by the government officials during journey to the West, reduction in income due to lethargy, return to homeland.

- Danger from menials, the authority, and enemies, distress to wife and children, distress to kinsmen, disputes with the coparceners, disputes in dealings with others, but sudden gain of ornaments.
- There will be heart disease, defamation, quarrels, danger from enemies, foreign journeys, affliction with Gulma (enlargement of the skin), unpalatable food, and sorrows, etc.

Rahu-Mercury

Effects of Antar Dasha of Mercury in the Maha Dasha of Rahu

- Good health, intelligence and prudence increases.
- Love for brothers and friends increases and help is attained from friends.
- Worldly comforts are increased, wealth and progress in business is attained.
- Auspicious effects like Raja Yoga, well being in the family, profits and gain of wealth in business, comforts of conveyances, marriage and other auspicious functions, increase in the number of cattle, gain of perfumes, comforts of bed, women.
- Good results like Raja Yoga, beneficence of the authority, and gain of wealth and reputation, will be realized particularly on Wednesday in the month of Mercury.
- Sound health, Isht Siddhi, attending discourse on Puranas and ancient history, marriage, offering of oblations, charities, religious inclination, and sympathetic attitude towards others.

- There will be opprobrium (Ninda) of deities and Brahmins by the native, loss of fortune, speaking lies, unwise actions, fear from snakes, thieves, and the government, quarrels, distress to wife and children.

Rahu-Ketu

Effects of Antar Dasha of Ketu in the Maha Dasha of Rahu

- There is a possibility of state displeasure and loss of wealth and fame.
- Wife and son may suffer hardships, animals may die and one may be faced by many problems.
- There may be pain due to ailments caused by fever etc., fear of thieves, fire, weapons and poison and by conflicts.
- One may have to wander, incur state displeasure, suffer from ailments caused by gastric and fever and there may be loss of animals.
- There will be distress to the body and mental tension.
- Enjoyment, gain wealth, recognition by the government, acquisition gold etc.
- There will be Isht Siddhi.
- There will definitely be gain of wealth.
- Effects like danger from thieves and snakes, distress from wounds, separation from parents, antagonistic relations with kinsmen, mental agony, etc.
- There will be distress to the body.

Rahu-Venus

Effects of Antar Dasha of Venus in the Maha Dasha of Rahu

- Very little money may be earned in work and business inspite of immense struggle.
- Bliss of wife and gain of wealth through her is possible.
- Friends may cause agony and fear of opposition with the family prevails.
- One may go abroad and prosper there.
- Ailments related to urinary organs may occur.
- Effects like gains of wealth through Brahmins, increase in the number of cattle, celebrations for the birth of a son, well being, recognition from government, acquisition of a kingdom, attainment of a high position in government, great enjoyment and comforts, etc.
- Construction of a new house, availability of sweet preparations, happiness from wife and children, association with friends, giving of grains etc., In charity, beneficence of the government, gain of conveyances and clothes extraordinary profits in business, celebration of Upasayan ceremony of wearing the sacred thread ('Janou')
- There will be diseases, quarrels, separation from one's son or father, distress to kinsmen, disputes with coparceners, danger of death to oneself or to one's employer, unhappiness due to wife and children, pain in the stomach, etc.
- Enjoyments from perfumes, bed, music, etc., gain of a desired object, fulfillment of desires will be the results.
- Effects like danger from the wrath of Brahmins, snakes, and the government possibility of a affliction with diseases like

stoppage of urine, diabetes, pollution of blood, anemia, availability of only coarse food, nervous disorder, imprisonment, loss of wealth as a result of penalties or fines imposed by government.

- There will be distress to wife and children.

Rahu-Sun

Effects of Antar Dasha of Sun in the Maha Dasha of Rahu

- Many upheavals may be quieted down.
- Wealth and prosperity and interest in charity and religion increase.
- Enemies may cause agony and fear of king, poison, fire and weapons prevails.
- There is a possibility of pain due to eye, heart and infections disease.
- Effect like cordial relations with the government, increase in wealth and grains, some popularity /respect, some possibility of becoming head of a village, etc.
- There will be good reputation and encouragement and assistance by government, journeys to foreign countries, acquisition of the sovereignty of the country, gains of elephants, horse, clothes, ornaments, fulfillment of ambitions, happiness to children.
- Fevers, dysentery, other diseases, quarrels, antagonism with the government, travels, danger from foes, thieves, fire.
- Well being in every way and recognition from high dignitaries in foreign countries.
- There will be danger of critical illness.

Rahu-Moon

Effects of Antar Dasha of Moon in the Maha Dasha of Rahu

- Circumstances causing anxiety may arise.
- There may be a conflict with the dear ones, opposition with friends and increase in the number of enemies.
- Money may come in with difficulty and food may be attained.
- Daughter in law may expire, fear of water prevails and conflicts cause unhappiness.
- Effects like acquisition of a attainment of high position in government, respect from the high officials of government.
- Gains of wealth, sound health, gains of garments and ornaments, happiness from children, comforts of conveyances, increase in house and landed property.
- Beneficence of the Goddess Lakshmi, all round success, increases in wealth and grains, good reputation, and worship of deities.
- There will be the creation of disturbances at home and in the agricultural activities by evil spirits, leopards, and other wild animals, danger from thieves during journeys, and stomach disorders.

Rahu-Mars

Effects of Antar Dasha of Mars in the Maha Dasha of Rahu

- Many upheavals and movements may arise.
- Physical pain, lack of enthusiasm and loss of memory are possible.
- Position may be lost and fear of officials, thieves, fire and weapons prevail.

- Public opinion, residing in one's native land, wife and son may be disturbed or harmed.
- Effects like the recovery of a lost status (reinstatement in a high position in government) and recovery of lost wealth, property at home, and increase in agricultural production, gain of wealth, blessings by the household deity (Isht Dev), happiness from children, enjoyment of good food, etc.
- There will be acquisition of red coloured garments, journeys, audience with the meeting with high governmental officials, well being of children and employer, attainment of the position of a commander of the army, enthusiasm, and gain of wealth through kinsmen.
- Distress of wife, children, and co-borns, loss of position, antagonistic relations with children, wife, and other close relations, danger from thieves, wounds and pain in the body.

Chapter 16

Dasha Interpretation *- Ketu Maha Dasha*

General Interpretations

General effects which are felt during the Maha Dasha of the Ketu are as follows :

- During the Maha Dasha of Ketu, there is a lack of happiness.
- Physical hardships may increase and ailments are possible.
- There may be an interest in sinful deeds arising out of conflicts, lack of prudence and mental restlessness.
- There may be hardships caused by those in positions of authority, and fear of theft, poison, water, fire, weapons and friends.
- Life is painful and unhappy and there may be lack of bliss from spouse and children.
- There may be obstacles in the acquisition of education and wealth, accident or fall from a vehicle, migration abroad and losses in agriculture are foreseen.

Specific Interpretations:

- (a) Ketu when placed with a benefic who is in his own house, give the best results for that house significations.
- (b) Ketu invariably give good results in Sagittarius, Pisces, Aries, Scorpio, Taurus, Virgo and Cancer signs.
- (c) Ketu with malefic planets give malefic effects more often.
- (d) Ketu with combust planet or in 8th, 12th, house or in debilitated state gives loss of wealth, trouble in family, health problems etc.
- (e) In Ketu Dasa, it is observed that he gives good results and by the end of his Dasa takes it also, keeping the balance same as at the start of dasa, in most houses. However in 10th and 11th houses it does give good results with benefic influences.
- (f) Ketu in 2nd, 8th, and 12th house under malefic influence is considered bad for status, progress in life and mental health.

Interpretations based on the condition of the planet and other influences in the birth chart and divisional charts are as follows :

- During the Maha Dasha of Ketu, happiness will prevail and a lot of wealth will be attained.
- During the Maha Dasha of Ketu, there may be failure, loss of wealth, children and spouse, harm and trouble caused by the state.
- There may be loss of happiness, fear of vehicles, fire and public criticism.

- Children and the spouse may be fearful, there may be conflicts with family members and mother, and subsequent unhappiness.
- Food, land and house may be attained.
- During the Maha Dasha of Ketu happiness and gain of wealth is moderate.

Effects of Sub Periods (*Antardasha*):

Ketu-Ketu

Effect of the Antar Dasha of Ketu in the Maha Dasha of Ketu

- Prudence and intelligence may be disturbed and public criticism is possible.
- There may be conflicts with wicked women, harm to son and wife or fear of death.
- Wealth and happiness are destroyed and there may be pain due to fire and enemies.
- Happiness from wife and children, recognition from the government, but mental agony, gain of land, village.
- Heart disease, defamation, destruction of wealth and cattle, distress to wife and children, instability of mind, etc.
- There will be danger from disease, great distress and separation from kinsmen.

Ketu-Venus

Effect of the Antar Dasha of Venus in the Maha Dasha of Ketu

- Moderate amount of wealth may be attained.

- Wife and children may be ailing, there may be conflicts with them, bliss of wife may be disturbed and there is a possibility of separation.
- Friends and dear ones may be harmed and there may be disagreements with them. There may be fear of demotion.
- Ailments caused by heat and fever may cause pain.
- Beneficence from the officials, good fortune, gain of clothes etc., recovery of lost status (reinstatement in a high position in government), comforts of conveyances, etc., visits to sacred shrines, and gain of lands and villages by the beneficence of the government.
- There will be dawn of fortune.
- Sound health, well being in the family, and gains of good food and conveyances, etc.
- There will be quarrels without any cause, loss of wealth, distress of cattle.
- There will be quarrels with kinsmen, headaches, eye troubles, heart disease, defamation, loss of wealth and distress to cattle and wife.
- Physical distress and mental agony will be caused.

Ketu-Sun

Effect of the Antar Dasha of Sun in the Maha Dasha of Ketu

- There may be pain due to states displeasure because of enmity with some officials.
- There may be obstacles in work and business, migration and happiness may be disturbed.
- Father or some elderly person may suffer harm, there maybe opposition with dear ones and sudden problems may arise.

- Physical pain and ailments caused by cough and fever may strike.
- The effects like gains of wealth, beneficence of the officials, performance of pious deeds, and fulfillment of all ambitions.
- Danger from the government, separation from parents, journeys to foreign lands, distress from thieves, snakes, and poison, punishment by government, antagonism with the friends, sorrows, danger from fever, etc.
- There will be physical fitness, gain of wealth or the birth of a son, success in performance of pious deeds, headship of a small village, etc.
- Obstacles in availability of food, fears, and loss of wealth and cattle.
- There will be distress at the commencement of the Antar Dasha with some mitigation at its end.

Ketu-Moon

Effect of the Antar Dasha of Moon in the Maha Dasha of Ketu

- In spite of great efforts the gains may be limited.
- Happiness and unhappiness may be attained, wealth may be acquired and both auspicious and inauspicious events may occur.
- Wife, children and servants may be overcome by laziness and lethargy, one's son may be harmed and the mind may be disturbed.
- Effects like recognition from the government, enthusiasm, well being, enjoyments acquisition of a house, land, etc.

- Abnormal gains of food, clothes, conveyances, cattle, etc., success in business construction of reservoirs, etc., and happiness to wife and children.
- The beneficial results will be realized fully if Moon is waxing.
- Unhappiness and mental agony, obstacles in ventures, separation from parents, losses in the business, destruction of cattle, etc.
- There will be the acquisition of a row of cows, land, agricultural lands, meeting kinsmen and the achievement of success through them, increase in cows milk and curd.
- Cordial relations with the government in the middle portion of the Antar Dasha
- Danger from the government foreign journey or journeys to distant places in the end of Antar Dasha.
- Loss of wealth, anxiety, enmity with kinsmen and distress to brother.

Ketu-Mars

Effect of the Antar Dasha of Mars In the Maha Dasha of Ketu

- One may attain defame in work involving courage and there is a possibility of quarrels with neighbours.
- Work and business may suffer losses and the company of wicked persons may cause pain.
- There may be enmity towards wife, son, younger brother and family members.
- There may be physical pain due to ailments, poison and burning sensation.

- The officials may cause pain and friends may be destroyed.
- Effects like acquisition of land, village, etc., increase in wealth and cattle, laying out of a new garden, gain of wealth by the beneficence of the government.
- There will be gain of land and enjoyment.
- There will be recognition from the king, great popularity and reputation and happiness from children and friends.
- There will be fear of death or disaster during a foreign journey, diabetes, unnecessary troubles and danger from thieves and the authority and quarrels.
- High fever, danger from poison, distress to wife, mental agony.
- There will be enjoyment and gain of property.

Ketu-Rahu

Effect of the Antar Dasha of Rahu in the Maha Dasha of Ketu

- There is a possibility of physical ailments and accidents.
- Mental agony and disturbance of happiness may occur.
- Fear of officials and thieves prevail, enmity with wicked people and obstacle in all work may occur.
- Increase of wealth and gain of wealth, grains, cattle, lands and village from a Yavan officials (high dignitary of a foreign country.)
- There will be some trouble at the commencement of the Dasha but all will be well later.
- Frequent urination, weakness in the body, cold fever, danger from thieves, intermittent fever, opprobrium, quarrels, diabetes, pain in stomach.

Ketu-Jupiter

Effect of the Antar Dasha of Jupiter in the Maha Dasha of Ketu

- Faith in God and elders prevail.
- The king will be favourable, there will be contacts with recognized people and financial condition remain good.
- Sympathy, philanthropy and a cool mentality cause happiness.
- Good health prevails, fame, land and bliss of son are attained
- Increase in wealth and grains, beneficence of the authority, enthusiasm, gain of conveyances, etc., celebration like birth of a son at home, performance of pious deeds, Yagyas, conquest of the enemy and enjoyments.
- Danger from thieves, snakes, and wounds, destruction of wealth, separation from wife and children, physical distress, etc.
- Some good effects may be felt at the commencement of the Antar Dasha, there will be only adverse results later.
- There will be gains of many varieties of garments, ornaments by the beneficence of the authority, foreign journeys, taking care of kinsmen, availability of decent food.

Ketu-Saturn

Effect of the Antar Dasha of Saturn in the Maha Dasha of Ketu

- Lack of ethical behaviour and mental restlessness prevails.
- The mind is agonized and fearful, there are conflicts with friends and one may have to leave one's native place.

- Loss of wealth and position and anxiety about money is possible.
- Effects like distress to oneself and one's kinsmen, agony, increase in cattle wealth.
- Loss of wealth as a result of imposition of fines by government, resignation from the existing post, journeys to foreign lands, and danger of thieves during travelling.
- There will be loss of wealth and lethargy.
- Success in all ventures, happiness from the employer, comforts during journeys, increase in happiness and property in ones own village, audience with the visits to high dignitaries.
- There will be physical distress, agony, obstacles in ventures, lethargy, defamation, death of parents.

Ketu-Mercury

Effect of the Antar Dasha of Mercury In the Maha Dasha of Ketu

- Prudence and Intelligence prevails and education brings happiness
- Job and business brings moderate gains and the financial condition improves.
- There may be contacts and assistance from friends.
- At the end of the dasha there may be obstacles in work, wasteful expenditure and mental agony.
- Effects like acquisition of a status (attainment of a high position in government), enjoyment, charities, gain of wealth and land, birth of a son, celebration of religious functions and functions like marriage suddenly, well- being in the family, gain of clothes, ornaments.

- There will be association with men of learning, dawn of fortune, and listening to religious discourses.
- Antagonism with government officials, residing in other people's houses, destruction of wealth, clothes conveyances, and cattle.
- There will be some beneficial effects at the commencement of the Dasha, still better results in the middle but inauspicious at the end.
- There will be good health, happiness from one's son, opulence and glory, availability of good food and clothes, and abnormal profits in business.
- Distress, unhappiness and troubles to wife and children, and danger from the government may be expected at the commencement of the Antar Dasha.
- There will, however, be visits to sacred places in the middle of the Dasha.

Chapter 17

Dasa Periods and the Cycles of Unfolding Karma

The dasa shows how our karma unfolds in Astrology. There are many dasa systems in Vedic Astrology that allow us to see karma unfolding here on Earth. The most prominent is the Vimshottari dasa system. It is a system that uses a 120 year cycle where each planet rules a certain number of years, which is also broken down into sub periods from there. The sub periods (called bhuktis) are in the same order and divided relative to the dasa length below. For instance Ketu dasa starts with Ketu / Ketu, then Ketu / Venus, then Ketu / Sun, etc. Very accurate results are possible using this dasa system to predict what karmas will unfold at what time.

The planetary dasas in the Vimshottari dasa system unfold in this order.

1.	Ketu	7 years
2.	Venus	20 years
3.	Sun	6 years
4.	Moon	10 years
5.	Mars	7 years
6.	Rahu	18 years
7.	Jupiter	16 years

8. Saturn	19 years
9. Mercury	17 years

There is much speculation about why they are in this order. I have heard many theories and I like them all. There is a strange harmony to this dasa order that seems to work. It is relevant to view the dasa system as a microcosm of the human life.

The dasa system starts with Ketu, as it is the planet where we are closest to God, where the soul is not yet rooted in the body as we often observe in very young children. Ketu is the dasa where we become aware of all that we do not need. Just as the infant only needs breath and minimal sustenance, beyond that he is more essence than substance.

Relative human age 0-1 years

Venus dasa is when this baby is nurtured and cared for by Venus, the nurturer. Venus is the dasa that feeds the fat baby. Her is the longest dasa as on Earth as we come here to learn to care for each other, in a body first. So this body needs care and courtesy while it is learning. This is the most important time in our lives, when our mind and perceptions about the world are forming.

Relative human age 1-3 years

Sun dasa shows the emergence of our individual identity, ready to shine from his light, no longer feeling the need to be supported by others. This necessary ego-centricity allows a healthy sense of self to emerge, a healthy ego is one where we feel positively empowered, not allowing others to run over our boundaries or us to over run theirs.

Relative human age 4-12 years

Moon dasa is the need to connect this individual experience with others in a meaningful way. It is no longer enough to just

feel ourselves shine; we must learn to see ourselves as a reflection through the eyes and experiences of others and reflected back to us in society. We become sensitive like the awkward teenager in the Moon dasa.

Relative human age 13-19 years

Mars dasa is when we learn to compete with others in the world and learn to make allies instead of enemies out of our competitors; through courage and disciplined action we test our principles in a world of consequence through the gregarious and raucous energy of Mars.

Relative human age 20-27 years

Rahu shows our worldly life and our material existence. With the exuberance of youth behind us we are in the world, enmeshed in Maya and accumulation. Marriage, Children, career, and all the trappings of adult worldly life and its ability to veil our higher intelligence is the soul in Rahu dasa.

Relative human age 28-40

Jupiter dasa is where we can reclaim our inherent wisdom after Rahu runs us crazy! It is a time when we feel our load has been lightened or at least we feel back in control of our mind. Jupiter comes to provide insight, maturity and life lessons, as he is also Guru, teacher, so we can share some of our wisdom with others.

Relative human age 40-55

Saturn dasa is when we will become aware of our limitations and learn to be practical about them. After the enthusiasm of Jupiter, Saturn will bring us back to Earth and make us face reality. Reality is not the optimism of Jupiter it is the cold hard facts of Saturn. Those facts are the death of our body and the temporal

nature of all material life. Saturn will give us the time to work through our karma in isolation.

Relative human age 55- 65

Mercury dasa is when we can become like a child again, playful and non-judgmental, but through knowledge and clear thinking, not through ignorance. After the practical heaviness of Saturn our mind is clear and open and capable of discrimination, jnana yoga.

Relative human age 65 - ?

Transition Periods Between Dasas

When these dasas change, major shifts in energy occur. This is why people seem to change overnight, the dasa are what change. To prepare us for these radical shifts the preceding bhukti period is always a preparatory time, whose energy is similar to the next dasa period. Observe:

The last Bhukti of Ketu dasa is Ketu / Mercury. Mercury Bhukti prepares the worldly mind for the approaching Venus dasa, as Mercury is the builder and the planet that wants to tangibly manifest a worldly life, he helps to bridge the otherworldly Ketu to worldly Venus.

The last Bhukti of Venus dasa is Venus / Ketu. Ketu Bhukti prepares the mind for the purgative nature of the Sun dasa. After 20 years of accumulation in Venus dasa the last 14 months Ketu starts to take the things away we no longer need.

The last Bhukti of Sun dasa is Sun / Venus. Venus Bhukti prepares the mind for the Moon Maha dasa, as the Moon is where we will seek worldly connection and happiness through family and the public and the Sun dasa is where we may have been reclusive or interested in more soul (and sole) pursuits.

The Last Bhukti of Moon dasa is Moon / Sun. Sun Bhukti helps to prepare the mind for the upcoming Mars dasa, as the independent nature of the Sun is similar to that of Mars. Mars is the time when we will find our worldly strength and courage; the Sun Bhukti begins that fiery transformation in the mind. The Last Bhukti of Mars dasa is Mars / Moon. Moon Bhukti prepares the material mind for the approaching Rahu dasa and his attachment to the world. The Moon is the archetype of the Soul's descent into form, Rahu is the subconscious attachment to materiality and its ability to eclipse the mind, (the Moon) thus the Moon is helpful here.

The last Bhukti of Rahu dasa is Rahu / Mars. Mars Bhukti prepares the inspired and gracious mind for Jupiter with his courage and discipline. The end of Rahu illusions is spent with the general of God's army clearing a path through courage, clarity and mental innocence so Jupiter will have the room to teach us his higher lessons.

The last Bhukti of Jupiter dasa is Jupiter / Rahu. Rahu Bhukti prepares the practical and realistic mind for Saturn by reattaching itself to stress and worldly concerns. Jupiterian optimism must give way to Saturn realism. Rahu represents our worldly attachments and bring the stress of Saturn in a subconscious way.

The last Bhukti of Saturn dasa is Saturn / Jupiter. Jupiter Bhukti prepares the mind for the Mercury dasa through increased optimism and hope. This renewed optimism clears a path for Mercury through which he can use to develop our skills, experiment and play. Mercurial play is how we learn about the world.

The last Bhukti of Mercury dasa is Mercury / Saturn. Saturn Bhukti prepares for the approaching Ketu dasa by focusing and constricting the energy of Mercury. Much has been built and discovered in the 17 years of Mercury dasa, we must learn to focus in Ketu, Saturn teaches us to concentrate.

Then it starts over again.

The Moon in the Dasa Scheme.

The start of the first planetary dasa cycle is reckoned from placement of the Moon at birth. The Lord of the Nakshatra (corresponding star in the Moon sign) will determine the 1st dasa period. The percentage of the amount of distance traversed by the Moon through that Nakshatra is deducted from the balance of the mean dasa length to determine the first dasa length. Example - if the Moon had traveled $\frac{1}{4}$ through the Nakshatra of Bharani, ruled by Venus, then $\frac{1}{4}$ of the length of Venus dasa would be deducted from it's mean length of 20 years. Thus the first dasa would be Venus for 16 years.

The Vimshottari dasa is shown from the Moon because it is from the Moon that everything grows, first in our consciousness then later in the world. The Moon is the consciousness; it is the mind that has been with us for time immemorial. It is where our deep mental impressions (called samsaras) reside. When a planetary dasa runs, first we get the samsaras from that planet, based on our past karma with it, and then we act upon those samsaras, creating new karma. If we have misused that planet's energy in past lives or this one, we get those difficult samsaras when the dasa runs, thus attracting the experiences we must in order to experience our mistakes and learn from them. If we have used that planet well, we get those samsaras also.

It is important to note that assessing dasa periods in a general way can be dicey. There are as many possibilities with dasas as there are charts. Venus for instance is a first rate benefic, yet as a dusthana lord or debilitated, her periods can seem like hell. This is because of what is mentioned above. A debilitated planet will show the difficult karma associated with it. In that case the themes stated below will be the areas of loss and suffering experienced.

As an example if Venus is harmed we will especially feel pain in relationships, wealth, happiness, etc, when her dasa runs, because those are the things she rules. The planets have an innate quality and energy and when their period runs we will feel that energy for good or ill. When referring to these dasa periods we are also referring to their sub periods.

Ketu - 7 years. First and foremost the Ketu's job is help us complete the karmas we are finishing in this life. His job is to give us only what we need and take everything we do not need in order for our soul to develop. Worldly success is just as possible in Ketu dasa as any other, but much of the time they are things that only last through his dasa and no further. Again, this is because he gives it so we can finish with it, then he takes it when his dasa is finished. Of course losing things in life usually does not feel very good, so many times on either end of Ketu dasa, people are suffering, as something is about to end. But Ketu only hurts us if we are too attached to things that are unnecessary. Ketu supports esoteric and healing careers like Astrology, Yoga or other sacred healing practices. Mostly though, his dasa is hot and fast and can make life seem out of control. People should always avoid making long-term commitments at the end of Ketu dasa, as life is about to change drastically. If we are too attached to a meaningless life of materiality, Ketu can hurt us deeply. His dasa follows Mercury who is a very worldly planet and a builder, so often times the worldly gains of Mercury are parsed by the South node and his need for a Spartan existence. Ketu is a malefic planet and a cruel one so his energy will feel harsh, even when he is giving good things.

Ketu Dasa - 7 years

Ketu Bukthi - 4 months 27 days

Mental worry due to son or wife, loss of money, poison, fear, a general set back and check in life.

Venus Bukthi - 1 years 2 months

Success in undertaking, birth of child, ill health to children, fever or dysentery.

Sun Bukthi - 4 months 6 days

Check in business, expansion of knowlege, uneasiness, travel, health of wife giving anxiety and worry.

Moon Bukthi - 7 months

Financial improvements, loss or mental uneasiness, disease through water or cold, troubles from children.

Mars Bukthi - 4 months 27 days

A general anxiety about children, quarrels in family, increase of enemies, punishments, death, operation in the body.

Rahu Bukthi - 1 year 18 days

Royal or government punishments, blood poison, loss of wealth or property, loss in business, visiting prostitute homes for pleasure.

Jupiter Bukthi - 11 months 6 days

Contact with persons of high status, happiness through wife, marriage, increase in holdings, profits in business.

Saturn Bukthi - 1 year 1 month 9 days

Prison life conditions, loss of money in many ways, strained feelings with relations, exile to far off places, change of house.

Mercury Bukthi - 11 months 27 days

Money from mental pursuits, children giving worry and anxiety, failure of ideas or plans, fear from relations, etc.

Medical indications: Ketu can give Mars type of accidents and diseases as well as mysterious illnesses, muscular or nervous system disorders. Psychologically he gives self-doubt as well as a hyper criticism of all he is associating with.

Venus - 20 years. Venus is a time when we will mainly seek worldly happiness and a loving partnership. Coming after Ketu dasa, Marriage is often a theme in Venus dasas or a marriage that has more loving qualities of Venus. Wealth is also an important theme as are Women, children and other people in general. Venus as a benefic will want to give things to us and we must be careful not to fall into the worldly quality of her charms and sensual pleasures. Although Venus is Mother Lakshmi, the Goddess of beauty and wealth, Venus is also the great caretaker and her dasa will make us take better care of people or ourselves or make us aware that we are not doing a good job in that area of life or that we are not being treated with the courtesy and respect that we deserve. She is a Brahmin, a teacher, and she would like to teach us in a gentle way, but unfortunately, we do not learn life's deep lessons when we are happy in the world, as Venus would like us to be. We generally only learn when we are suffering. In being a caretaker she would like us to be of service and that also means service to God, as Venus is also the main planet of devotion and a higher path of surrender. This great benefic would like to give us the kingdom of God on a silver platter (with a good meal!) Even when we suffer during her dasa there are lessons to learn and it is as gentle as possible.

Medical indications: As a kapha planet she can give illnesses related to internal organs, mainly of the reproductive system, STD's, as well as the kidneys, diabetes.

Sun - 6 years. The Sun dasa shows the time when the Souls energy burns deeply into the life. We would like to purify and hone our expression down to only that which serves to take us to the heights we have imagined. It is the time when we are finding our true selves. We may experience a crisis of confidence, which spurs the need to seek inner truth. Education, spirituality, politics, business, affecting the world in a big way, can also be themes of the Sun dasa. If the Sun is weak, we will feel hurt by the inability to project the confidence we need to blaze a path to truth and light that we have envisioned. The Sun is the planet of confidence and charisma, and also the planet with the most inherent strength as he lights up the entire chart. His strength and forbearance will likely have us sacrifice something, especially after the excess and hedonism of Venus dasa. The nature of the Sun as a cruel Graha is that he will separate us from those things extraneous and in the way. Power is the theme of the Sun dasa, the power to shine as truth and to express our unique Soul nature. But we may also suffer, as the Sun will burn the impurities we have gathered along the way and separate us from those who do not support or comprehend our new and unique path.

Medical Indications: The Sun rules the basic vitality and energy in the body, so if he is weak in the chart his dasa period may show an overall decline in vitality. Also he rules the heart and can give heart attacks in his dasa period.

Moon - 10 years. The Moon dasa is a time when we seek connection. Marriage, family and Motherhood (especially for women) will be themes. But also activities involving us with the public and other people will be themes. Starting a business, buying a home, staking a claim in the tangible world will be important. A strong or well-supported Moon can make its dasa the best time of

our lives. A weak Moon can make us feel that everyone else has that "normal life" that we don't. If the connections to family and children and home are absent, there could be much suffering in Moon dasa. It is also a time when memories of our own childhood can become major themes as the Moon rules our memories. We will likely revisit our own childhood through the evolution of our growing family or lack of. How we were nurtured and how we nurture others will be played out and this possible loss experienced. If indicated we may experience some deep mental crises at this time as the Moon is the main planet of mental illness and insanity. The Moon is a gentle Graha, so even if we are suffering there is no cruelty to her energy. Yet she is fickle and lovesick, needy and totally impressionable. Just as the Moon itself is the most sensitive part of who we are, so too the Moon dasa can be the most vulnerable part of our life.

Medical Indications: The Moon shows the overall constitution and water in the body, the water that maintains our tissues. If the Moon is weak we will have excess vata, which makes for nervousness and anxiety in her dasa period. The Moon also rules the breasts and can show breast cancer or tumours when harmed.

Mars - 7 years The Mars dasa is another hot and fast dasa. It is a time when we will be involved in pursuing our goals with energy and passion. There will most likely be a sense of excitement and energy during this time as well as a daring course through the 7 years of Mars dasa. Sports, competition and other interests will be important at this time. Mars is the planet that makes us want to improve our life through disciplined action. His dasa will either bring us closer to that improvement, or when Mars is compromised, we will suffer, noticing our lack of strength, courage and inability to improve. This will either bring complacency, or

bring us into conflict with others through arguments, fighting and power struggles. It is the nature of Mars to fight for what is right, but we will be overtaken by our enemies, suffering due to our perceived powerlessness, if he is weak. Associates, allies and those that we do battle with will also be themes in Mars dasa, as well as siblings and business relationships and entanglements of all sorts with them. Mars also rules landed property so buying a home may be important. Mars is a malefic planet so even when he gives things, there is a harsh quality to it.

Medical Indications: He brings stress, hypertension and overexertion, so health problems like heart attacks and other stress related ailments might appear during his dasa. Also problems with the blood, like leukemia are possible as Mars rules the bone marrow.

Rahu - 18 years. Rahu dasa is a time when our material life can spin out of control. Rahu is the planet of our material attachment. Rahu is associated by sign, house and planetary conjunction and aspect with the qualities we are most in need for developing in this lifetime. As his energy eclipses our mind on a subconscious level, his dasa period can feel like things we do not understand are compelling us. Mysterious scenarios will unfold and put us in places we would have never imagined. Then unexpectedly, everything changes and we are doing something totally different. His energy is similar to Ketu, (the other half of the Node) but with Rahu it is our subconscious obsessions that are controlling us, compelling us to develop those parts of ourselves that are in need of developing. Yet Rahu can bring enormous success during his dasa period as he will be focused and determined to explode the worldly quality of whatever he is associating with. There is also psychic events and kundalini experiences possible with Rahu. But in general, during his dasa periods, we are likely to feel out of control as we accumulate or experience without wisdom or maturity.

Rahu Bukthi - 2 years 8 months 12 days

Mental anxiety, ill health to wife or other members of family, transfer in the place of work, bad name, poisonous bites, court troubles, leaving home and wandering.

Jupiter Bukthi - 2 years 4 months 24 days

Promotion in job, child birth or marriage, favourable atmosphere in office, good health, pilgrimage to holy places, litigations or court troubles are also likely.

Saturn Bukthi - 2 year 10 months 6 days

Generally a very unfavourable period, extreme difference of opinion between husband and wife if 7th bava or Venus is also bad, and even divorce, or seperation, diseases due to pains in joints or excess wind, leaving to remote place.

Mercury Bukthi - 2 years 6 months 18 days

Marriage, promotion in the job or expansion of business, new circle of friends etc. In the second part, birth of child, vehicles, enjoyments in life, evil ways in enjoyments and illegal methods of earning.

Kethu Bukthi - 1 year 18 days

This is again a period of strain with disease, ill health due to some poison, wife will become enemy, displeasure with superiors in office, loss of wealth, blame, etc.

Venus Bukthi - 3 years

This will be a better period than others. Purchase of vehicles, wife would be a source of happiness, marriage if unmarried, or child birth, benefits like promotion, or other favour in the office, gain in agricultural holdings and general happiness. Some troubles from enemies and ill health are also likely.

Sun Bukthi - 10 months 24days

Transfer in job or transfer in place of working, disease due to excess heat, changing the place of living, educational achievements and charity, mental worry and uneasiness will also prevail.

Moon Bukthi - 1 year 6 months

Condition of health changing, some kind of loss through wife, enjoyments in life, travels, sea travel also likely, financial improvements, gain in lands, death of relatives.

Mars Bukthi - 1 year 18 days

This is a period of test, Indicates displeasure with officers, failure in court cases, loss through brothers or cousins, bad habits, severe mental agony and decrease of mental power.

Medical Indications: Rahu creates mysterious illnesses, often time of the nervous system like weird allergies, toxic poisonings and environmental diseases. Physical ailments that occur during Rahu periods are especially hard to cure because of the obscuring nature of this node. Many times a person will not become cured until Jupiter dasa, when suddenly something changes and they are better.

Jupiter - 16 years. After 18 years of Rahu we get the dasa of the great benefic Jupiter. As guru, Jupiter will always teach us something and give us something. His dasa periods bring children, marriage, wealth as well as titles and honours. Jupiter is the planet of hope, faith and optimism that allows us to keep going because we believe our best days are yet to come. He can make us religious, put us in touch with our Guru, and give the right moral conduct and the awareness to do the good rather than the bad. When Jupiter is weak his dasa may make us unrealistic, overly optimistic or have a sense of self-entitlement or a haughty view. He may

bring bad teachers or problems with them. Also when weak, Jupiter will deprive health, wealth, children and many other things, forcing the native to find a deeper fulfillment without them. However, Jupiter is a gentle Graha and though we may suffer, he will give usually knowledge and right understanding of the problem. He has a way of putting us into situations that increase our understanding of life and our problems. Suddenly we will meet a person who introduces us to our Guru, or some random event will change our lives for the better. Jupiter is God's grace, that ineffable force, of good karma that is always leading us to higher goals.

Medical indications: As a planet of expansion and a kapha planet, Jupiter can create obesity. Also he has to do with allergies and excess phlegm. As ruling tissue he can be the excess mass that is shown by the body producing cancer cells.

Saturn - 19 years. The expansive nature of Jupiter gives way to the practical persevering quality of Saturn dasa. Saturn dasa is a time when we will face our limitations. The inescapable truth is that our limited body and mind will perish one day. Saturn makes us aware of this through the aches and pains in our body; the death of our loved ones, chronic illness and the resulting fear of these things getting worse. The more attached we are to worldly gain and pleasures; the more Saturn dasa may hurt us. However great success is also possible, as Saturn is a planet of practical efforts and perseverance leading us toward our goals. He gives a very responsible nature and high levels of ambition. However, much of this external focus is an avoidance of the inner work that must be done in order for the mind and heart to settle. In such cases, Saturn may bury us beneath a mountain of responsibility until we relent or break down physically and emotionally. His dasa can place us in hospitals; make us deal with old people, death, legacies and inheritance. Insurance, wills, banks, things attached to legacies and family history are relevant. Saturn is the planet of pressure, internal and external. He is the great karmic taskmaster who rules

with an iron grip, bringing suffering commensurate to our avoidance of truth. As such, a Saturn dasa is also a time when enormous spiritual growth and progress is possible through perseverance and facing the truth alone, is the only possibility. He teaches us to thrive in isolation rather than crave worldly distractions. He teaches us to get by with less and simplify our lives. And, he teaches us humility and sensitivity to others. Because when we suffer we develop compassion for others who suffer.

Medical: Saturn is the indicator of chronic illness. He is a vata planet that brings pain to the joints and drying to the body. Arthritis, paralysis, constipation, cancer as well as problems with the knees, teeth and bones are possible in Saturn dasa. Psychologically, he brings depression, anxiety, fear, cynicism, bitterness and depression.

Mercury - 17 years. The limitations and restrictions that define Saturn dasa give way to the playful and curious energy of Mercury dasa. Mercury dasa is a time of learning, experimentation, curiosity, mental stimulation and pursuing our interests. But it can also be a time of excessive stimulation and unfocused action. The neutral quality of Mercury is always a potential problem. He does not judge he builds. It is his job to find the right details necessary to succeed and build our life. Saying the right things, making the right decisions, talking to the right people, are what allow us to succeed, or not succeed as well as show how we will go about it. Whatever is influencing Mercury will show how we go about things and how they will manifest in the world. Thus Mercury dasa is a time when our career and worldly life could skyrocket or plummet. We can either ascend to the heights by devising an effective plan or become overwhelmed by the many tasks and details of life, which can spiral into mental escapism, lethargy and fantasy. He is the lightning fast quality of the mind. That speed is necessary for the equanimity that he brings. The capacity to see all possibilities at once and prioritize and assess them accurately is what makes

Chapter 18

Concept of Rahu Mahadasha

The major period of Rahu remains in a person's life for about 18 years. If the person is born in the Aardra Awathi and Shatataraka nakshatra, the Maha Dasha exists for a period of 18 years from his birth. In the case of people born in Mriga, Chitra, Dhanishta nakshatras, the Rahu dasa exists between the eighth year to his 26th year of age. When the person is born in the Rohini, Hasta and Shravana Nakshatra, the Maha Dasha exists between the age of 18 and 36. in the case of Krithika, Uttarashada, Uttara nakshatra, the person has the Maha Dasha from the age of 23 to 41 and in the case of Bharani, Purva and Purvashada, the Maha Dasha exists from the age of 43 and 61.

While identifying the resultant effects of mahadasha or major period in a person's life, we fundamentally need to look at the Rahu and other grahas in the main horoscope. When Rahu has favourable combination with other grahas and has unfavourable combination with Chandra alone, the resultant effect of the situation is unfavourable. When Rahu is in a favourable combination with other grahas in the Tenth Position with Karka or Simha rashi, the situation is effectively towards excellent progress in life. Nevertheless, when he is in association with Chandra, the favourable resultant effects are destroyed. Writers of these various books or granthakars are of the opinion that when janmastha Rahu is strong, the resultant effects of the mahadasha include happiness and comfort, company of good friends, royal comfort,

abundance of wealth and grain. When Rahu is present in the debilitated rasis, the persons are thieves, deal with fire, they are under the law court punishment, arrested, death by hanging, poisoning and fear. Nevertheless, in my experience, resultant effects are bad when Rahu is strong and when debilitated, the resultant effects are good. Now let us assess the position of Rahu according to the details of resultant effects.

Lagnasthana - when Rahu is present in the Vrishabha, Karka, Simha, Vrishchika, Makara or Meena rashi, the person has good health when he is young. He has good education. If this situation exists in young age, the person aspires to have a big business. They are successful in court cases; they are married and have a son as the first progeny. They complete their education and receive their degree. They receive promotions very fast in their career and they benefit from people of status. In the Mesha, Mithuna, Tula, Dhanur and Kumbha rasis, the person is very happy in his young age, he is afflicted by evil vision, has small pox, teething problems, delay in speech, hurdles in education, failing to complete matric or degree. When this exists in the person's youth, he has two marriages, the first daughter being born dead, going against your own people, defiance from the wife, and difference of opinion between brothers, loss in career or business, bad habits, insult, indulging in finding out other people's secrets and revealing them are a few resultant effects.

Dhanasthana - when Rahu is present in the Vrishabha, Karka, Simha, Vrishchika, Makara or Meena rashi, the person has a big business, discontinues his career and runs his own independent business. He achieves success in his work, works hard and earns money in the absence of ancestral property. He is farsighted and is successful in court cases, makes good use of education, has good food and receives unidentified wealth. When this Rahu is present in other rasis - the person encounters liquidation, drowned in loans, insulted, defiance of his own people and wife,

differences of opinion with brothers, unsuccessful court cases, wrong perspective in work, progeny during old age and very less family comfort and happiness are a few resultant effects that will influence the life of the person.

Third Position - when Rahu is present in the Vrishabha, Karka, Simha, Vrishchika, Makara or Meena rashi in a favourable association with other grahas, the person works very hard to make progress in life. There will be several hurdles in his education. However, he does acquire good education and makes money in business. If he has a career, his officers will be very happy with him and he has several promotions. He has opportunities to visit far off places and goes abroad. He will have a good wife and has sons. This situation is not conducive for the collective progress of the brothers. Hence, the division of property will be fair. When this Rahu is present in other rashis in unfavourable association with other grahas, the person makes money using tantras or rituals conducted with lefthand. He encounters disgrace and insult among people and this person will be unkind and cruel. He will have a combination of grahas, which will afflict the brothers. We must look at his family horoscopes too. His daughters will be widowed. He will be unstable in his business or career. He will not be able to go abroad despite all efforts. He will be separated from his wife, children and have very few friends.

चतुर्थरशिस्थितराहुदाये मातुर्विनाश त्वथवा तदीयम् ।
क्षेत्रार्थनाशं नृपतेः प्रकोपं भार्यादिपातित्यमनेकदुःखम् ॥

Fourth Position - *caturtharashisthitaraahudaaye maaturvinaasham tvathava tadeeyam. Kshetraartha naasham nripate prakopam bhaaryaadipaatityamenakadukham* -

If Rahu is in the Fourth Position, the person will encounter the death of his mother, loss of money and lands, will incur the wrath of the government and wife will take to wrong ways in life.

चौराग्नियन्धार्तिमनोविकारं दारुत्पजानामपि रोगपीडाम् ।

चतुर्थरशिस्थितरहुदाये प्रभग्नसंसारकलत्रपुत्रम् ॥

*couraagnibandhaartimanovikaaram daaraatmajaanaamapi
rogapeedanam. Caturtharashisthiraahudaaye prabhagna -
samsaarakalatraputram -*

The person is thief will encounter danger with fire and be arrested for crime. He will have psychological problems and his wife and children will be unhealthy or diseased. His relationship with his wife and children will be destroyed.

In my experience, I have found that when Rahu is present in the Vrishabha, Karka, Simha, Vrishchika, Makara or Meena rashi in a favourable association with other grahas, the person's mother has a lot of physical problems in life. His wife will be diseased. He incurs loss in business and has a reasonably good career in life. He loses one of his brothers in his lifetime. He does not make much money in cooking or catering business. In the case of Mithuna, Kanya, Dhanur and Kumbha rashis, the existing Rahu brings about enhancement of ancestral property. if he is adopted he receives a lot of wealth or acquires some unclaimed wealth. He will have two marriages in life. He will have children, but will never receive any happiness or comfort from them. Parents lose their comfort and happiness. In other rashis, the person encounters financial loss and mental agony. He will have lot of problems in business and career. Death takes place in a rented house in the worst condition.

बुद्धिभ्रमं भोजनसौख्यनारां विद्याविवादं कलहं च दुःखम् ।

कोपं नरेन्द्रस्य सुतस्य नारां राहोः सुतस्थस्य दशाविपाके ॥

Fifth Position - *budhhibrama bhojanasoukhyanaasham
vidhyaavivaada kalahe ca dukham. Kopam narendrasya sutasya
naasham raho: sutasthasya dashaavipaake -*

The Rahu in this situation destroys intelligence, causes suspicion and destroys the person's food. The person encounters many arguments, fights, misery, and wrath of the government and destruction of progeny. These resultant effects have been proved by experience. When Rahu is present in the Vrishabha, Karka, Simha, Vrishchika, Makara or Meena rashi in a favourable association with other grahas, the person has good intellect and enjoys popularity in school. He acquires expertise in some field. He also enjoys popularity in college. If he works hard, he can also be a doctor. He receives popularity in cinema and earns a lot of money. He has an early marriage and has sons. His popularity exists during his lifetime and people forget him after his death. If Rahu is present in other rashis in an unfavourable association with other grahas, the person sees enhancement or progress in life. However, he does not make lot of money despite several efforts. Hence, he will be known as a fool and a confused person. He loses happiness and comfort. He will not have wife and children. They work very hard to modify, change or amend things - people laugh at them all their lives and insult them. They have to face many difficult situations and have to live in severe poverty. However, they enjoy a lot of popularity after death. Persons have acquaintance with big people, have miraculous incidences, dreams, have the opportunity to meet good people and are inclined towards achieving salvation from this world. He will never be able to have good food and will always have to eat old and rotten food. He will come across stones even in that old and rotten food. He will have enmity with people for no reason and will be insulted at several places. This experience is obvious in the Mesha, Simha and Dhanur rashis. He will never have good relationship with his wife and have two marriages in life. The wife deserts him and stays separately or is always diseased or unhealthy. The person faces lot of insult and disgrace due to this situation. There will be loss of money and there will be several situations of confusion. He will be in the company of womanizers and evil people and will have to face the consequences of this all his life.

Sixth Position - When Rahu is present in the Vrishabha, Karka, Simha, Vrishchika, Makara or Meena rashi in a favourable association with other grahas, he brings about fights between people for no reason. Nevertheless, he brings about popularity after Herculean efforts. They will enjoy good health all their life and achieve big things. Their progress is only due to their hardwork. They will have the ability to dominate their officers and go up the ladder fast. In the case of other rashis where he is present in favourable association other grahas; the person faces lot of defiance from family members. He loses to his enemies. He has to endure insult and disgrace. They have very eccentric and strange diseases. This person has the grahas in a combination and position, which will not be very conducive or good for the brother or maternal uncle or the aunt. This person is sick of the world, renounces the world and treads the path of salvation.

Seventh Position - in the case of Rahu being in Vrishabha, Karka, Simha, Vrishchika, Makara or Meena rashi in a favourable association with other grahas, the person completes his education, but his education will not be useful for his profession. If he is married to just one person and has children, then his profession is eternally changing. If he has two marriages in life, he sees a lot of stability in his business and profession. The husband and wife will be peaceful and loving. The wife will be constantly ill and they are always fighting. There is stability in career and he makes lot of progress in life. He will have many children. If this Rahu is present in other rashis with unfavourable combinations, the wife dies early in life. He will have a late marriage. The wife is not to his liking and so there are many differences of opinion. They might even be separated. He also faces difficult situations like liquidation of business, wandering abroad, often changing business, loss of wealth in womanizing, illhealth, death of children, abortion, humiliation, burden of loans, fear of being jailed, lack of education, constantly failing in examinations and consequences of bad company.

Eighth Position - Rahu in the Vrishabha, Karka, Simha, Vrishchika, Makara or Meena rashi in a favourable association with other grahas, brings about incidences like earning money through immoral ways. People will be scared of his unusual and eccentric behaviour. He has good health and lives a long life. He makes progress in life at the end of the Rahu dasa and have many children. If this Rahu is present in other rashis in unfavourable combinations, the person is afflicted with perennial diseases. He will be jailed for military reasons. He will always be engrossed in race, lottery and gambling. He will also benefit from them. They will work very hard in life and earn lot of money, but lose all the money at the end. He will face a lot of defiance from his own people. He will have a daughter and she will die.

Ninth Position - When Rahu is present in the Vrishabha, Karka, Simha, Vrishchika, Makara or Meena rashi in a favourable association with other grahas, the person receives good education but there will be no effect of it in his life. Nevertheless, he will make progress in his career or business. He receives honours from the government, travels a lot, enjoys luxury and comfort in life and has daughters as progeny. He might have to take responsibility of a sister. He will have great faith in Lord Hanuman and will worship him. When this Rahu is present in other rashis in unfavourable combinations, the person has affairs with low caste women. He loses his brothers and has lot of hurdles in education. Nevertheless, he will have a good education abroad and he can do his doctorate abroad. He will be known as a scholar. He will not have children or even if he has, they will not survive. He also does not have parents.

Tenth Position - in the case of Vrishabha, Karka, Simha, Vrishchika, Makara or Meena rashi with the favourable combination of grahas, Rahu brings about gradual enhancement of property. He achieves big things in life and officers are impressed with him. He will have success in all court matters and earn social and political

fame in life. This person will be either a big officer or a sanyasi (an ascetic) in life. He will lose his parents and a few children. When this Rahu is present in other rashis in unfavourable combinations, ancestral property of the person is destroyed. He faces difficult situations in life, loss in business, too many changes, defiance of sons, and problems with own son.

Labhasthana - when this Rahu is present in favourable combinations in the feminine rashis, these people may be members of the Vidhan Sabha and are selected students in the universities. They receive sudden benefits, gain lost wealth or money, issues that bring popularity and delayed progeny in life. When this Rahu is present other signs in this position in combination with unfavourable grahas, the person encounters situations like death of sons, loss of wealth, loss of wealth in races, gambling and lottery, hurdles in receiving benefits, unworthy friends and wife's illness are a few of the resultant effects in his life.

Vyayasthana - in the case of Vrishabha, Karka, Simha, Vrishchika, Makara or Meena rashi with the favourable combination of grahas, Rahu brings about situations where the person has to travel a lot for business and will enjoy great popularity in business. He will have very less children. He will have to help many people around him. He will have the opportunity to enjoy luxury and comfort in life. If he is present in other rashis in unfavourable combinations, the person will be unsuccessful in everything. He will be away from his wife and children because of his depressed mental state. There will be several unnecessary expenditures. There will be lot of disgraceful talk about him and he will indulge in a little bit of womanizing. He works at several places and will not have stability in life.

Some General Aspects of Resultant Effects of Rahu Dasha - Parashar has divided the 18 year period of Rahu mahadasha into three parts and has given the details of the resultant effects -

दशादी दुःखमाप्नोति दशामध्ये सुखं यशः।
 दशान्ते स्थाननारां च गुरुपुत्रादिनारानम् ॥
 विनश्येद् दासपुत्राणां कुत्सितान्नं च भोजनम्।
 दशादीं देहपीडां च धनभान्यविनाशकृत्।
 दशान्ते काटमाप्नोति स्थानभ्रंशो मनोव्यथा ॥

*dashaadou dukhamaapnoti dahsaamadhye sukham
 yasha:. Dashante sthaananaasham ca
 guruputraadinaasham. Vinashyed daaraputraanaam
 kutsitaannam ca bhojanam. Dashaadou deshapeda ca
 dhanadhaanyavinaashakrit. Dashaante kashtamaapnoti
 shtaanabhransho manovyathaa -*

In the beginning stages of this mahadasha, a person suffers a lot of misery, a little bit of comfort and happiness, a little popularity and destruction of place of stay and death of elders or sons in their life. In the first part of the mahadasha one sees incidences like death of wife or son, deprived of good food, physical pain and loss of wealth and grain. In the middle or in the second part of mahadasha, the person receives good comforts and earns money in his own place or premises. In the last part or the third part of mahadasha, he faces many difficult situations, away from his home and other kinds of mental agony in life. My experiences in this situation can be divided into two parts - in some cases there has been comfort and happiness in the beginning and destruction at the end. If Rahu is in an unfavourable situation in the horoscope, but does not have a Rahu mahadasha in his life; the question arises as to when he faces the resultant effects of his karma. - There can be two answers to this - one that the person receives all these resultant effects of Rahu antardasha (interim situations) in the mahadasha of other grahas. Otherwise, he faces the paaka kala of Rahu from the age of 42 or 56. Now let us look at the resultant effects of Rahu dasha in the Rahu Chandra combination in the following example and the horoscope is as follows :

	Asc		Sun Mer
Mar			Ket
Rah			Jup Ven
	Sat		Mon

Sun Mer	2	12	11 Mar
Ket	4	10	Rah
Jup Ven	5	6	8
Mon	6	8	Sat

In this horoscope, from Chandra, the Rahu is in the Fifth House and has Rahu is in the same degree as Chandra. In the beginning of Rahu dasha, the person encounters total failure and closing of business. He also suffers death of his father, severe poverty and death of three sons within a year. His wife is extremely sick and he has to work in several places due to unstability in career. In this grave situation also, he enjoys friendship of big people involving big issues and later benefits from them. As I understand, the Ninth_Fifth combination Rahu with Chandra is an unfavourable combination and hence the person faces such grave resultant effects of the situation in his life.

Resultant effects of Rahu dasha according to Gowri jatak -

सौख्यादिवित्स्थितिनारानं च कलपुत्रादिवियोगदुःखम् ।

अतोवरेणं पददेशावासं विवादबुद्धिं कुरुते फणोशः ॥

दीनो नरो भवति बुद्धियिहीनगिन्तासर्वांगरोगभयदुःखमुदुःखिता च ।

पापानि च भयहृकष्टदस्त्रियुक्ताणोदंशा जनकालदशा भवन्ति ॥

soukhyadivittisthitinaashanca

kalatraputradiviyogadukham. Ateevarogam

paradeshavaasa vivaadabuddhi kurute faneesha: deena

naro bhavati buddhiviheenacintaasarvaangarogabhaya-

*dukhasudukhita ca. paapaani
bandhahrikashtadaridrayukta-raahordasha
jananakaaladasha bhavanti -*

The person suffers loss of comfort and happiness, wealth and loss of wife and children. He has many diseases and has to wander abroad. He is argumentative, faces humility, loss of intellect, worries, fear, difficult situations and poverty in life.

The Resultant Effects of Antar Dasha

1. Antardasha of Rahu in Rahu Mahadasha -

रहोर्दशायां भार्याया वियोगो बन्धनक्षयः ।
अर्थनाशोऽन्यदेशेषु गमनं गौरवाल्पता ॥

rahodarshaayaam bhaaryaayaa viyago bandhana kshaya:.
Arthanaashonyadesheshu gamanam gouravaalpata -

Separation from wife, loss of wealth, separation from relatives, wandering abroad and disgrace in life are the effects of Rahu in this situation.

2. Antardasha of Guru in Rahu mahadasha -

व्याभिशत्रुविनाशं च राजप्रीतिभनागमम् ।
पुत्रलाभं महोत्साहं गुरो रहुदशान्तरे ॥

vyaadhishatruvinaasham ca raajapreetidhanaagamanam.
Putralaabham mahotsaaham gourou rahudashantrare -

The person sees destruction of enemies and diseases in his life. He earns the benevolence of the authority and earns a lot of wealth. He has sons and is very enthusiastic in life.

3. Antardasha of Shani in Rahu Mahadasha -

वातपित्तकृता पीडा कस्तहोऽन्यजनं :सह ।
देशभृत्यमतिभ्रंशः शनौ गृहदशागते ॥

vaatapittakrita peeda kalahonyajanai: saha.
Deshabrityamatibransha: shanou raahudashaagate -

This person will have diseases of the gout and bile or liver diseases. He will have several arguments with many people and suffer mental disarray. He has to go abroad.

4. Antardasha of Budha in Rahu mahadasha -

अकस्मात् कस्तदृश्चैव गुरुपुत्रादिनाशनम् ।
अर्थव्ययो राजकोपो दारपुत्रारिपीडनम् ॥

aksmaat kalahshcaiva guruputraadinaasham.
Arthavyayo raajakopo daaraputraapeedanam -

The person suffers sudden arguments, death of a teacher (mother or father) or a son, excessive expenditure, wrath of the authority and difficult situations for wife and children.

5. Antarsdasha of Ketu in Rahu Mahadasha -

चौर्यं स्वमानहानिं च पुत्रनाशं पशुक्षयम् ।
सर्वोपद्रवमाप्नोति केतौ गृहदशान्तरे ॥

courya svamaanahaanim ca putranaasham
pakshukshayam. Sarvopadravamaapnoti ketou
raahudashaantare -

He will suffer from theft, disgrace, death of sons, destruction of animals and other kinds of problems in life.

6. Antarsdasha of Shukra in Rahu Mahadasha -

विदेशाद्भनप्राप्तिः छत्रचामरसम्पदः।
रोगाखिन्भुभोतिः स्यात् शुक्रेरहुदशान्तरे ॥

vedeshaabddhanapraapti: chatracaamarasampada:.
Rogaaribandhabheeti: syaat shukre Rahu dashaantare -

He will enjoy comfort of vehicles abroad, wealth and royal comfort in life. He will have diseases, enemies and fear of his own people in life.

7. Antardasha of Ravi in Rahu Mahadasha -

मनोऽभोष्टप्रदानं च पुत्रकल्याणसम्भवम्।
भनभान्यसमृद्धिरच अल्पसौख्यं सुखावहम् ॥

manobheeshtapradadaanamca putrakalyaanasangbhavam
dhanadhaanyasamriddhishca alpasoukhyam
sukhaavaham-

He will be able to fulfill his desires, he enjoys the welfare of his sons and has abundance of wealth and grain. He enjoys happiness and comfort.

8. Antardasha of Chandra in Rahu Mahadasha -

भोगसम्पद् भवेन्नित्यं सस्यवृद्धिर्भनागमः।
स्वग्रन्थुजनविवादश्च चन्द्रे रहुदशान्तरे ॥

bhogasampada bhavennityam sasyabuddhirdhanaagama:.
Svabandhujanavivaadashcachandre raahudashantare -

He enjoys lot of wealth, grain and consumption. He gets into a lot of arguments with his people.

9. Antardasha of Mangal in Rahu Dasha -

नष्टराज्यधनप्राप्तिर्गुहक्षेत्रादिवृद्धिक्त् ।
इष्टदेवप्रसादेन सन्तानसुखभोजनम् ॥

*nashtaraajyadhanapraaptignihakshetraadivaddhikrit.
Ishtadevaprasaadena santaanasukhabhojanam -*

He regains his lost wealth, property or status. He receives a house and land for agriculture and has a child with the blessings of his favourite God. He enjoys good food in life.

The Resultant Effects of Antardasha in Ketu Mahadasha

1. Antardasha of Ketu in Ketu Mahadasha -

क्तोर्दशायां हानिः स्यात् व्रणनाशोऽरिविग्रहः ।
भयं राजकुलोद्भूतं मित्रैः सह कलिर्भवेत् ॥

*ketordashaayaam haani: syat vrananaashorivigraha:.
Bhayam raajakulodbhutam mitrai: saha kalirbhavet -*

He incurs loss, the boils or eruptions on his body disappear, fights with his enemies, fear of the authority and arguments with friends in his life.

2. Antardasha of Shukra in Ketu Mahadasha -

अग्निदाहो ज्वरस्तोत्रः कलहो ब्राह्मणैः सह ।
स्त्रीत्यागः कन्यकाजन्म शुके केतुदशाश्रिते ॥

*agnidaaho jvarastreeva: kalaho brahmanai: saha.
Streetyaga: kanyakajanna shukre ketudashaashrite -*

Wounds due to fire, high fever, arguments with brahmins, deserting the wife and birth of daughters are the resultant effects of this situation.

3. Antardasha of Ravi in Ketu Mahadasha -

भवेत् व्याधिर्ग्राह घोरा नृपस्त्रीभिरन विग्रहः ।
बन्धुनाशोऽर्थनाशश्च सूर्ये केतुदशाश्रिते ॥

bhavet vyaadhirgraha ghoraa nripastreebhishca vigraha:.
Bandhunaashordhanaashaca surye ketudashaashrite -

The person suffers illhealth, incurs the wrath of severe grahas, arguments with the queen and destruction of relatives and wealth.

4. Antardasha of Chandra in Ketu Mahadasha -

सुखदुःखे स्त्रिया लाभो धनलाभो धनक्षयः ।
स्यातां पुनः पुनः पुंसाम् इन्दी केतुदशागते ॥

sukhadukkhe striyaa laabho dhanalaabho dhanakshaya:.
Syaatam puna: puna: punsaam punsaam indou
ketudashagate -

A person alternatively enjoys happiness and suffers misery in life, they are married and have a wife.

5. Antardasha of Mangal in Ketu Mahadasha -

चौराग्निभ्यां महाभीतिः विग्रहं गोत्राभि सह ।
देहपीडां च माहेयः कुर्यात् केतुदशाश्रितः ॥

couraagnimyaam mahaabheeti: vighram gotrabhi: saha.
Dehapedaa ca maahaeya: kuryaat ketudashaashrita: -

He will have the fear of thieves and fire. There will be lots of arguments and fights with family members and he will have lot of physical pain.

6. Antardasha of Rahu in Ketu Mahadasha -

सुवृत्तैः शत्रुभिर्धोरैः विग्रहो विग्रहो यथा ।
तदा स्याद् देहिनां पीडा पातः केतुदशाश्रितः ॥

*suvrittai: shatrubhidhourrai: vighraho vighraho yathaa. Tadaa
syaad dehinaam peedaa paata: ketudashaashrita:.*

He will have lot of problems with enemies all round him.

7. Antardasha of Guru in Ketu Mahadasha - -

द्विजेन्द्रैः राजपुत्रस्य संयोगः सुतसम्भवः ।
सुलाभं कुरुते पुंसां गुरुः केतुदशागतः ॥

dvijendrai: raajaputrasya sanyoga: sutasambhava:.
Sulaabham kurute punsaam Guru: ketudashaagata: -

He will find good friends in Brahmins and royal princes. He will have children and enjoy good benefits.

8. Antardasha of Budha in Ketu mahadasha -

सुहृद्वन्धुसमायोगो भूमितन्तुकलिर्भवेत् ।
ज्वरोऽस्य देहपीडा च बुधे केतुदशागते ॥

suhridbandhusamaayogo bhoomitantukalirbhavet.
Javarosya dehapeedaca budhe ketudashaagata: -

He will always be in the company of friends and relatives. There will be fights because of lands. The person will have physical pain due to fever.

9. Antardasha of Shani in Ketu Mahadasha -

वातपित्तोदभवा पीडा अभ्रमे सह विग्रहः।
विदेशमगनं कुर्यादार्किः केतुदशाश्रितः॥

vaatapittodbhavaa pindaa adhami:saha vighraha:
videshagamanam kuryaardika: ketudashaasrita: -

This person will be afflicted by gastritis, gout and diseases of the liver. He will get into arguments with low caste people and he will live abroad.

Chapter 19

Examples of a Few Combinations of Rahu

Lagna - (1) the native was a king with vast empire, he has Rahu and Chandra in the Kumbha Lagna - he did not have children despite several marriages. He had a good physique; he was goodlooking, arrogant by nature and generally a much-disciplined person. (2) A doctor he has Rahu and Shukra in the lagnasthana. He was dark, short, used to speak very slowly and big eyes. He had worked very hard to make progress.

Ke06:29 Mo27:23		PIR 26:25	NeR 11:16	
Ma11:26 Ju29:28	Horoscope Srl. 3			
Su10:46 Sa18:13				
Ve00:38 Ur05:25 MoR25:47			Ra06:29 As08:43 Gk17:53	

(3) Rahu in Kanya Lagna - Round face, wheatish, very humorous by nature, good natured person, very fair and just, medium height, got a very powerful post early in life and lived happily.

SaR 01:15			PI02:14 As04:53 Ne22:05 Ra28:43	
Mo 18:48	Horoscope Srl. 4		Gk03:20 Ju13:53	
Ur16:10 Ma25:25 Ke28:43			Su04:02 Ve05:34 Mo15:01	

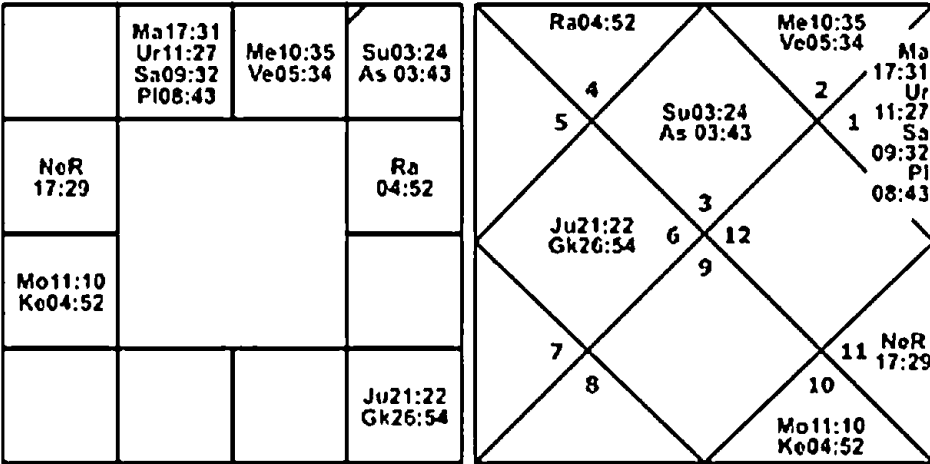
(4) The native is M A LLB Neptune and Rahu in the lagna, dark in colour, round face, social person, open minded, marks of small pox on the face, appealing eyes, height medium, organized, good earnings, and was happy in life. (5) A Homeopathic Doctor and Astrologer-

Asc Rah		Jup Nop		
Mon	Von	Sun Mor Har	Sat Mar	

Dark in colour, rough body, long face, weak eyes, good height, god natured but very deep at heart, very less talking, never interfered into other's affairs and engrossed in his own work.

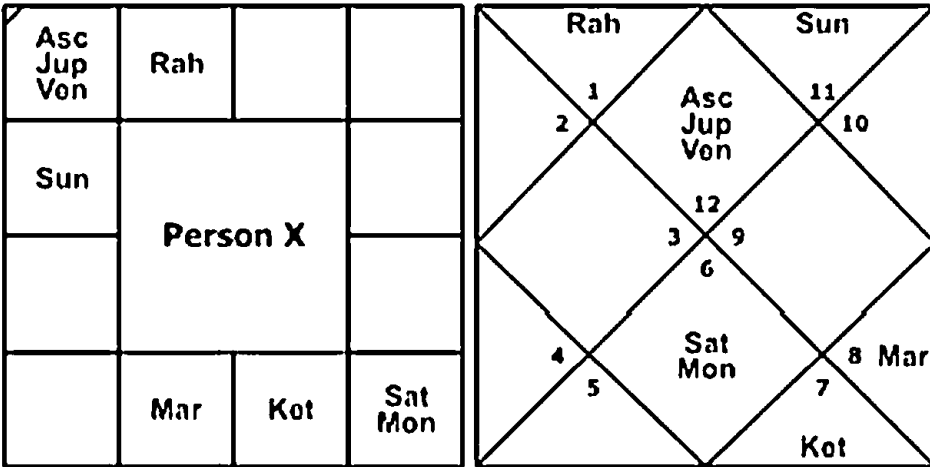
Dhanasthana - Rahu in 2nd house has been observed in the charts of (1) A very famous Vedanta Scholar, (2) A very famous revolutionist and political leader (3) A very famous yogi and revolutionary leader, (4) Founder of a cotton mill.

He was born in an average family, he successful in a business,



which was bigger than his capacity, established a high school, obtained good estate, done a lot of charity, had three marriages but had only one son. This Rahu was present in the feminine rashis.

One person X -



This Rahu is in the masculine rashi. He earned a lot of money in business in initial years but later he had a lot of problems running the business and was reduced to a situation where he had lost all his property. He had an independent profession and was well organized in his life.

Ve07:07 Ne07:33 Su16:02	PI 16:23	Ma05:41 Ur16:54	Ke 26:59	
Mo 25:43	Singer		JuR 25:21	
			SaR 11:45	
Gk07:39 Ra26:59	As09:53 Mo15:29			

A Singer of repute

He was a a great singer and would lose his normalcy during singing. He made a lot of money and was unmarried all his life.

(7) Late Sri Krishnajipant Khadilkar

Gk 24:17	NeR01:51 As19:51 PIR27:30	Ra 11:23		
	Late Sri KK		UrR 13:42	
			Ju 08:39	
Sa26:05 Ve15:02 Me02:40	Su11:27 Ko11:23		Mo06:09 Ma08:02	

The situation in earlier days were not stable. subsequently, there was better stability in his life. He had no ancestral property. He worked hard to make progress in life. He received a lot of money and bought an estate. This person was a famous dramatist and a political leader.

Third House - (1) An Engineer. He has a brother; he has to take care of a sister, and works hard to make progress in his life. (2) A great actor (3) famous emperor died in prison (4) A famous writer bhakti or devotion.

	Ko 27:49 SaR27:48 NeR24:08	Mo12:38 PIR06:30	JuR 03:32				
	Person X		As 06:36				
Ma05:19 Su08:29 Me11:33	VeR 15:04	Gk 02:00 Ra27:49	Ur 01:06				

Fourth House - one person X. These people have a lot of ancestral property, but remain unemployed and unmarried for long. Someone or the other in this family has always been unmarried and these incidences have recurred over the generations.

SaR 16:40	MaR21:02 NeR17:30	PIR 03:50	Ke 23:37				
Ju 13:35	Horoscope Srl. 2						
			Ur 16:49				
Ra 23:37	Gk04:32 MoR25:20 Su20:18	Ve09:39 Mo19:54	As 29:02				

(2) He received a lot of wealth because he was adopted. He established many Institutions, gave lot of money in charity and received lot of popularity in his business.

(3) A Person X

Ma11:48 SaR24:01		Ra 14:50	PIR03:34 NeR26:18	Ma11:48 SaR24:01 12 1		Ve05:07 10	Ur 26:19 Gk 25:02 9
As 12:19	Person X			As12:19 11			
Ve 05:07				Ra14:50 2		Su 17:52 Me17:52 Ko14:50 8	
Ur 26:19 Gk25:02	Su 17:52 Me17:52 Ko14:50		Ju 17:12	PIR 03:34 NeR 26:18 3	Mo02:29 Me 23:58 5		7
				4	Mo02:29 Me 23:58		6
						Ju17:12	

This family has been seeing suicide incidences for the past four generations, some members of the family left the house, some remained unmarried and the members had other kinds of difficult situations.

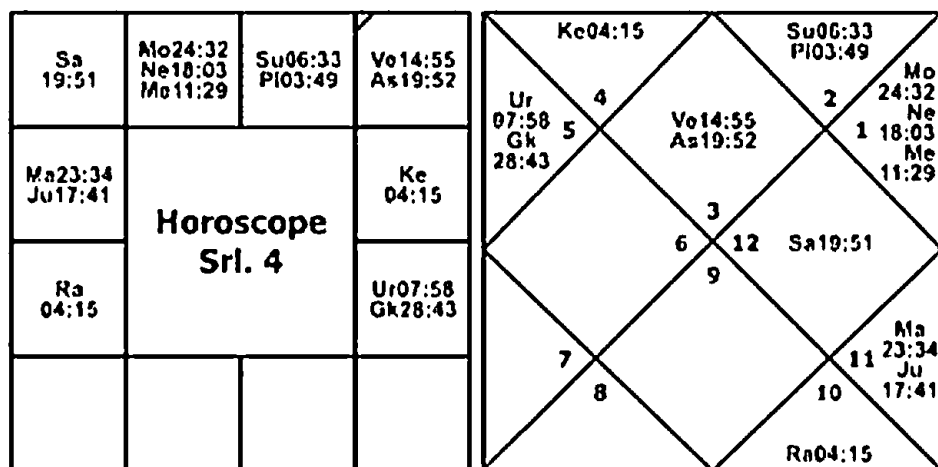
Fifth House - (1) A famous scientist and Nobel Prize winner (2) Famous Story writer (3) A famous political leader, (4) Astrologer, Panchang Writer (5) A famous Pandit and social reformer and scholar writer (6) famous speaker and Political leader (7) Former Judge and Political Leader.

Rahu in Sixth House there are many who have been successful in life (1) A Political Leader and famous Judge of Mumbai in Maharashtra (2) leader and zamindar of Vidarbha (3) Poet and political leader (4) Founder of the Hindu University and the famous Congress Leader. These people were very famous and successful in their latter part of their life.

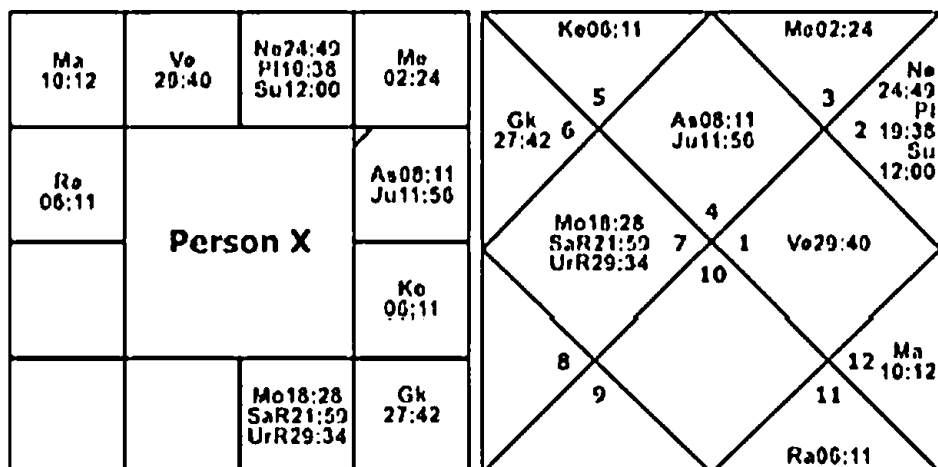
Seventh House - (1) President Theosophical Society (2) Revolutionary Maharani (3) Head of a state, (4) A famous Astrologer (5) Head of the famous Acting Organisation, he was married twice in his life.

Eighth House - (1) A famous Dramatist and Historian (2) Political leader, Editor of Magazine and writer (3) Head of the Gandharva Natak Mandali (4) Editor of a reputed Magazine,

He received the Shankaracharya's post only at the age of 36.



(5) One Person x -



This person worked in the Railways. He never received any special promotion and benefits during his service.

Ninth House - (1) famous historian (2) Scholar in Mathematics and editor (3) Social Reformer, Scholar Leader and Editor of a Magazine, (4) Aeronautic Scholar (5) Hindu Leader (6) Professor of Mathematics

Sa 21:34	As07:30 Gk10:21 Ne17:29	PI03:19 Ma13:55	Ke 22:00
Ju29:11 Me26:26 Su15:48	Professor		
Ve 10:59			UrR14:43 Mo29:57
Ra 22:00			

PI03:19 Ma13:55	2	As07:30 Gk10:21 Ne17:29	12	Sa21:34
Ke 22:00	3		11	Ju 29:11 Me 26:26 Su 15:48
		1	10	Ve10:59
	4		7	
UrR 14:43 Mo 29:57	5		9	Ra 22:00
	6		8	

Horoscope - Neptune in Mesha lagna, Mangal in the Dhanashtana, Ketu in the Third Position, Harshal Chandra in the Fifth Position, Rahu in the bhagyasthana, Shukra in the Tenth Position, Ravi, Budha and Guru in the Labhashtana and Shani in the Vyayasthana.

(6) Solicitor and Political leader

	NeR 14:25	PIR 02:58	As 20:01
SaR22:25 Ma16:47 Ra08:08	Leader		Gk 07:34
			Ur06.07 Ko08:08
Ju05:53 Mo23:49	Ve 08:38		Me10:25 Su28:21

Gk02:34	4	As20:01	2	PIR02:58
Ur 06:07 Ko 08:08	5		1	NeR 14:25
		3	12	
	6		9	
Me10:25 Su28:21	7	Ju05:53 Mo23:49	11	SaR 22:25 Ma 16:47 Ra 08:08
	8		10	
Ve08:38				

These people were born in average circumstances. She suddenly acquired wealth only after she was married to the king. They had one daughter. Her husband died. She then took over charge of the entire responsibility of the state and ruled for about 30 years.

Conclusion

Some astrologers are of the opinion that Rahu and Ketu do not enhance wealth or property in a man's life. These are just two points from Chandra's kaksha or point. Hence, one must not look at the favourable and unfavourable conditions based on their position and combinations. I have never considered Rahu and Ketu to be grahas that enhance wealth and property or are in anyway connected with them. However, while looking at resultant effects in a person's life, one must have a look at Rahu and Ketu. The astrologers and acharyas of the past have described their resultant effects and experience has proved the importance of the resultant effects of their positions. Acharya Varahamihir had mentioned about all this in one of his chapters Rahuchar in his compilation and this clearly states the importance of the presence of Rahu in a man's life. Some astrologers consider Rahu and Ketu to be creating resultant effects only in combination with other grahas -

यथा यद्यद्भावागतौ चापि यद्यद्भावेशसंयुतौ ।

तत्तत्तत्फलानि प्रयत्नौ प्रदिशेतां तमोग्रहौ ॥

यदि केन्द्रे त्रिकोणे वा नियसेतां तमोग्रहौ ।

नाथस्यान्यतरस्यैव सम्बन्धाद् योगकारकौ ॥

तमोग्रहौ शुभारूढौ असम्बन्धाच्च केनचित् ।

अन्तर्दशानुरूपेण भवेतां योगकारकौ ॥

yatha yadyad bhaavagatou vaapi

yadyadbhaaveshasanyutou. Tattatphalaani prabalou

pradishetaam tamograhau. Yadi kendre trikone vaa

nivesataa tamograhau. Naathasayaanyatarasyaiva

sambandhad yogakaarakou. Tamograhau shubharudhou

asambadhaacca kenacit. Antardashanurupena bhavetaa

yogakarou

- meaning - the resultant effects are according to the attributes (or bhava) of the powerful Rahu and Ketu or association with the Lord of combination in which they are present with. That is if they are in a favourable situation and are not in association with other grahas, the resultant effects are according to the effects of the antardasha of their combination situations. If they are present in the triangular form or at the center and are associated with the Lord of the combination, then the person receives favourable effects of the entire combination situation. However, it is not appropriate to link the resultant effects of Rahu-Ketu with the position or combination of other grahas. It is observed that the presence of visionless weak Ketu in the Fifth Position is known to create hurdles in his education and begetting progeny. This statement also reiterates the fact that the Rahu and Ketu bring about independent resultant effects in a person's life.

Firstly, we have looked at the resultant effect that passes on dosha or aspersions for generations in a family. To do away with the aspersions or dosha in a person's life, it is necessary to have a parihara (bring down the effect or eliminate) for your major evil or sinful actions. If the person acquires unclaimed wealth and that wealth has dosha, the wealth must be used as charity for social welfare. If the person's family is destroyed or members separated from each other, they must put in efforts to set up a family for a poor person or an orphan. If the person has dosha or aspersions like having committed a murder or harassed a person, the person must conduct a naga bali or a narayan bali to bring down the effect of aspersions or dosha. They must worship Surya or read the dharmagranthas (the religious texts). Therefore, if one adopts religious means to bring down the dosha or aspersions in their life, the dosha is eliminated and the life of coming generations will be better.

Chapter 20

Rahu-Ketu : The Shadow Planets

Rahu/ Ketu

Rahu Ketu are considered great enemies of the Sun and the Moon because they told Lord Vishnu about them. They symbolically swallow the two luminaries during the eclipses. Their capacity to darken the Sun and the Moon make Rahu Ketu the most powerful influences in the Zodiac. The Sun around whom the other planets and the solar system revolves, the Moon which controls life on earth, are obscured by Rahu Ketu during eclipses. Rahu Ketu represent Cosmic Law which everyone including the Sun and the Moon have to obey.

This allegory has to be understood as life. The Gods without the help of Vasuki (Rahu Ketu) could not find the secret of immortality. In the same way we as humans cannot find our higher selves without understanding the lessons of Rahu and Ketu. They represent the darker side of our nature which we need to overcome. Our inner emotions are like the ocean being churned. Within this ocean lie a number of treasures as well as poisons and nasty things. We have to learn to recognise the precious from the dross and finally find Amrita- the secret of immortality or true happiness. The conflict between our attachment to materialistic achievements (this gives us momentary happiness which is a fantasy as it has no real basis, the domain of Rahu) and liberation of the soul, finding bliss and tranquillity which is eternal and everlasting (Ketu

is the Moksha karaka signifier for spiritual realisation). The gods needed the help of Vasuki in the Amrita manthan and in the same way we need the knowledge provided by the wise nodes to give direction.

Rahu and Ketu have actually little to do with the other planets normal systems as they are outcasts, rakshashas. They are one, but two parts on one being, an anti-godly power being, a power demon originally.

The presence of Rahu and his other half Ketu in the heavens comes only because an eventful moment in Rahu's life wherein just as he was getting what he sought, he was slain, and henceforth having gotten a taste of the eternalizing (within this realm) Soma Drink, is now living on like a God, but is not a God. Ketu is the dead half of his body. Rahu is the ever living head. One alive, one dead. One angry at the tattle tale of Sun and Moon Gods, the other one dead but in the ecstasy by the touch of the deadly but liberating Sudarshan Chakra of Vishnu. So Ketu is more purified- as he has no choice- is more ultimate- Rahu is still toiling. The Rahu side of this axis represents toil, and the Ketu side detachment. Gain and Loss, in one sense, but Rahu's gain is not always material or external.

Rahu and Ketu come to us in the way that they were added to the heavens. Their presence in the heavens is ever antagonistic to the normal flow there, hence they are not welcome, nor wanted, especially by the luminaries. There is some connection with Venus due to the later being the Guru of Rahu, hence I buy the theory that Rahu is exalted in Taurus if anywhere as that is the safest house for him as it's Earth and Venus ruled, so the other Gods have less say there. Venus is at least compassionate for Rahu, and he's on the Earth there, not in the Sky chasing the luminaries.

If a soul takes to Jyotish during Rahu Maha Dasha, then most certainly they lived previously in a land or home where the

authorities are anti-Veda, because then they are learning Veda during the anti Sun and Moon dasha. See? Someone said this. It's probably as I say. For them, that period was a tour away from their norm, and so their norm must have been non-Vedic. This is common these days in New Agers in the West. They will become hippy outcaste vegetarian love Jyotishi TM'er types and the like during Maha dasha of Rahu if placed just so in the chart, so as to oppose modern Western materialism. So Rahu these days in the West can often liberate a person, when properly placed, because "LIKE A DEMON AGAINST THE SUN" they pursue their cherished desire for Soma Rasa and often get it. Isn't that what we're after here? I am Ketu conjunct Moon myself. I am a nodal child born under a Rahu ruled Star and Ketu ruled lagna star, in Rahu mahadasha.

The effects of Rahu and Ketu depend most on what surrounds them in all respects like other planets. They are more reactive than anything though- they react and attack rather than build, unless what they are building is foreign to the place and times, new, different, a growth, a revolution, an alteration for either creative better, taking on new and better foreign ideas say, or for the worse, spraypaint and poison, revolution and killing. The house, sign and conjunctions are the greatest and main things to watch. Nodal conjunctions are important. The houses they reside in is the most key, then the sign, then the conjunctions, perhaps in that or other order. This is my understanding.

For example, Rahu in the sixth connects him with the persons and things the sixth rules. Ketu in the 10th connects Ketu with 10th house significations. The sign colours the behaviour and conjuncted planets become affected. This is like other planets.

The primary mode of Rahu is to expand. He is a voracious grabber of good things in life, like Venus, but is expansive like Jupiter, and can generate sudden events like Mars, and powerful

forces like Saturn. Rahu is very karmic. You will find politicians rising into power during Rahu Maha Dasha say placed in the 10th- we find it enhances the career overall, but the way of that expansion may be good or bombastic in many respects?

Rahu in the first generates lots of worry in the head. Rahu in the first makes the person a wanderer, a foreigner, standing out, appearing a little aggressive at times. Rahu means "the unexpected, uninvited guest from another land, hear to steal something, not wanted". This can never be all good.

It can however turn into: "Your Rahu is giving you the power to go into an established order or place or industry or endeavour, and somehow or another usurp a position there, and reap the richest rewards". Yes, Rahu sometimes gets turned positive and aggressive, allowing the native to capture something spectacular. Rahu often creates spectacular and stellar "grabbing" achievements in the house it tenets. The results of that house may really stand out after being discovered, just as Rahu was discovered. But the reaction may be also rejection by the common, but love and acceptance from an opulent minority, such as us here. We are an opulent minority in the world (Rich in knowledge) seen often as DEMONS in our countries, depending on the place. So these days in the West Rahu rules over astrology very much so. The fact that I have Rahu in the 5th and the 5th lord in the second directly connects foreign ideas and creativity that is unusual in my head (Rahu in the 5th) with my mouth (the 2nd) and hence it is supportive of preaching Hinduism in America and Astrology etc.

The house where Rahu tenets becomes foreign and suffers the stigma of being unwelcome in it's environment very often. So Rahu in the first is hard on the person themselves, making them seem odd, outcaste, a little too unique, etc. However, they can therefore be the source of something new and original. They are often leaders of innovation in some way.

Look to where the Lord of the house of Rahu has gone to understand how he is reacting to Rahu, or where the lords personal interests lie, and it might give a clue as to why Rahu has attacked that particular house.

Ketu is a killer, and strips the house where it tenets of life in a way, but can promote it in another way. The way it does both is through it's strong empty feeling. By promoting an emptiness in that house, the person often struggles to refill it. This can result in accumulation and abundance for that house, hence Ketu in the 11th increases riches, by creating a feeling of constant poverty or drainage of the 11th.

Ketu in the 7th causes a feeling of loss of connections with others, a natural result of Rahu in the first, which makes one often rejected and abandoned for being outcaste. This happens subtly throughout life for those bearing the mark of Rahu in the first.

Rahu always causes Ketu straight across. Thus, the nodes affect an axis always. On one side there is concern and expansion (Rahu) and on the other side there is detachment and loss (Ketu). They are head and tail of karmic reality- too much abundance and involvement for the mouth of Rahu caused him to lose his body but he became eternal in a sense.

So, you will over endeavour and toil where Rahu is, because you are driven too by past karmic material attachments like Rahu. You will achieve much there, because of demonlike endeavours. You will get rewards, but you will suffer for your sins of theft, and all along you will ignore the other side in some senses, and your detachment for the Ketu side will grow, or your feeling of loss there, depending on Ketu's particular colour in the chart, and thus this is one way that various imbalances and karmic reactions will manifest- the Rahu Ketu axis is always key in discovering where

some of our main problems in life will be- losses, deaths, diseases, weird and dangerous events. These two certainly carry these things.

On the other hand, they carry such drive and passion that they drive much of what goes on here. Without our Rahu and Ketu sides, we would not be struggling so as we do. We would not be learning as much. So, they are where the lesson stick will fall in this life, as well as SOMETIMES where serious fruits will be handed back to you from successful past lessons.

They are never considered really benefic in the sense of “all good”, as they must always carry some of the heavy karma their birth is associated with, but they can be truly honourable in the right chart. They can be the source of things such as valour, endeavour, bravery, in ways, and certainly things like fleeing a hostile environment, being revolutionary, fighting bad governments, being the underdog, being a yogi or spiritualist of many good types, focusing on things such as mysticism, death, the afterlife, God’s valour, God’s ultimate law (Ketu especially is aware of this as he’s dead because of it!).

Ketu is the highest planet in Jyotish spiritually, because he rules the ultimate truth for us here. Jupiter can teach us all about Dharma, but Ketu really drives it home. Ketu and Saturn help us to realize the teachings of Jupiter and they alone teach us that we must be humble. Jupiter is too soft as is Venus. The malefics teach the hard side of our lessons and hence in a way, are more brave, more caring, in a way, than the benefics, who would spoil us rotten if left alone to do that.

Rahu Ketu is the name given to the Nodes of the Moon. Rahu is the North Node and Ketu is the South Node. They are points on the ecliptic where the Moon is in alignment with the Sun and the Earth. They indicate the precise point of the harmony with the three most important influences in our life- the Sun, the

Earth and the Moon. This relationship plays an important part in the enfolding of individual consciousness.

Their role as Karmic indicators of our life is connected with their power to cause eclipses. The eclipses occur in the vicinity of Rahu Ketu during the Full Moon and the New Moon. (During New Moon when it is +/- 18 degrees from Rahu Ketu, the Solar eclipse takes place. At the full Moon +/- 11 degrees 15' from the nodal position, the Lunar eclipse takes place.) As they symbolically eclipse the Sun (consciousness) and the Moon (the Mind), they have a great part to play in darkening our perspective in order to bring in new light. They deal with the concept of death and re-birth, transformation and regeneration. During the eclipses the light from the Luminaries is darkened. The energies created are powerfully psychic, pregnant with new information and occult power. The period after the eclipse is considered a rebirth of the Sun and the Moon. The role of Rahu Ketu in this powerful alignment of the Sun Moon and the Earth gives them the role of the ultimate controllers of the destiny.

The prime importance given to Rahu Ketu in Vedic Astrology is one of it's key features. They have been given the status of Planets to emphasise their significance and the importance placed on eclipses. They are known as Chayya Grahas (shadow planets). They have no substance and are physically non-existent. Yet their influence is full of potency and spiritual significance. They work in unison 180 degrees apart, two opposite points in the zodiac with a mission to churn our lives in order to externalise hidden potential and wisdom. In keeping with their shadowy nature, they work on a psychological level. It is always difficult to gauge their effect because their main concern is with our emotional makeup. They effect us internally. We are unaware of what exactly is happening to us at the time.

In Vedic Astrology, the concept of the Soul's journey through different lifetimes is central to it. The final goal of the soul is to break this cycle of life and death. Like the beads on a necklace, various lifetimes are joined together to form a necklace, each life being different but interconnected by an invisible thread. The invisible thread is Rahu and Ketu. The purpose of the soul in this life is according to his given Karma, destroy the illusions of the materialistic life and move towards the pursuit of self realisation. To live on the astral planes where pleasure and pain do not have the capacity to hurt, the mind is still and at peace. The soul's journey in a particular life time and it's connection with eternal life is indicated by the position of Rahu and Ketu. Ketu deals with the past Karma and Rahu with the future.

The five instincts that keep us attached to the materialistic purpose of life are Kaam (Desire, passions) Krodh (Anger) Madh (intoxicants- drugs, alcohol etc) Moh (Attachment) Lobh (Greed) and Matsaya (Jealousy). We need to control our instincts rather than allowing ourselves to be controlled by them. Both Rahu and Ketu have the ability to keep our mind focused on these instincts- Rahu by exaggerating and Ketu by obscuring or blocking. We are tied down to the cycle of unhappiness and dissatisfaction as we cannot break away from our lower selves. We are born again and again to experience the pleasures and pains of the earthly life until we recognise them to be the illusions that they are. On a subconscious level we are afraid that if we give up these desires, we will lose out. Once we start understanding the principle of letting go, enjoying what life has to offer but not getting attached, then we are able to grow spiritually. Rahu Ketu deals with the inner fight within us, the moral and the social choices we have to constantly make the inner dilemmas.

Rahu and Ketu Karma

Rahu and Ketu are the forces of karma and freewill that pull us into a body so that we may experience our karma and evolve toward that state where desires cease and perfection is realized. Freewill today is our karma tomorrow. Rahu is the main subconscious force of desire that we are struggling with in this life and Ketu the lessons we are trying to finish from previous lives. They are always opposite to each other in the chart. They will reside in a house and sign and may also join other planets.

Rahu will obsess over all it is associating with as a way to bind us to those areas of life so we will learn those lessons. Ketu will withdrawal from the things he is associated with as those are recently learned lessons or areas of life where we are developing detachment. Where Ketu is, can be a sense of feeling used up in that area of life. The Houses of Nodal location show the areas of life affected, the signs show the mental quality of this affectation.

Having just learned these things in previous lives, Ketu will not put much effort into them, yet he will have much skill and understanding with them and an expectation of fulfillment in that area, in spite of the neglect. Still, Ketu's shows where we must finish a cycle of karma, so there is still work left to be done with where he is.

Rahu and Ketu Aspects

It has been my experience that the Nodes exert more influence when conjoined a planet than when affecting it by aspect. This is a controversial subject and others may differ with this opinion. Parashara does not address the topic directly, but I think it can be inferred that what I have stated is true.

There are certain avasthas that state a planet is harmed when conjoined a Node, (or Saturn or Mars) which seem to back this claim. Also, these same group of avasthas do not even assign Rahu and Ketu an aspectual value in virupas as they are shadow planets, not planets with a form. (Avasthas are ways to measure planetary strength)

In the classics Rahu and Ketu are mainly ignored in this way. Planets affect THEM by (planetary) aspect but not the other way around.

The Nodes are shadows, a shadow casting an aspect itself is hard to fathom. However a node in a certain sector of Sky (a rashi or sign) will affect that sign and that SIGN will cast an aspect. (called a rashi aspect) I feel that the nodes will project their influence through rashi aspect in a secondary way to the sign they are occupying and planets in those aspected rashis will be affected. But I do not think this influence is as strong as what the node affects through House / Sign and Planetary conjunction.

Chapter 21

Rahu & Ketu - the Wanderer & the Bitter Truth

The Lunar nodes (known as Rahu / Ketu in Vedic Astrology) show the times when the solar and lunar forces obstruct each other. Thus these are very sensitive points that cause repercussions in the firmament of planetary forces. While Rahu causes an ascending influence that results in externalizing a force and is largely negative, Ketu is descending, contracting and internalizing. Rahu makes one wander in the world aimlessly, while Ketu creates the collapse of worldly desires. The influence of Rahu can cause us to get carried away by mass trends and collective influences. Hence between both of these the game of life is played, which causes confusions and disappointments. These can take away the light of luminaries Sun and Moon by way of eclipses. At such times collective karma shadows the individual's life, and in this regard they can represent collective catastrophes. These planets have a strong influence of the planets they are placed with and can magnify their qualities.

Rahu is the main planetary factor behind insanity, neurosis, neurological disorders, possession by negative entities and other such abnormal sensitivities of the mind and nervous system. The key to most nervous, psychological and emotional disturbances, susceptibility to drugs and psychic influences, mysterious diseases

like cancer or neuromuscular disorders, as well as inexplicable general mental unhappiness and malaise, can usually be traced to the influence of these nodes especially Rahu. Ketu creates doubt, disturbance and a critical narrow vision in life that could lead to conflict and arguments. While Rahu shows an individual carried away by mass trends, Ketu shows the individual caught in his own contracted energies, isolated, alienated and obstinately separate.

Rahu can grossly impact the Moon and cause illusions, hallucinations, trance, psychosis, paranoia and other such negative mental states. Similarly Ketu can completely obstruct the Sun by exposing self doubt and lack of self worth which can lead to self aggrandizement or megalomania.

On the positive side Rahu makes one go out of the known and wander into unknown and hence create experiences which can enrich our lives, though at a heavy cost. It can also induce strong desires in those affected by it and create an immense drive which can lead to popularity, prestige, fame and power. It imparts the capacity to sway the masses and influence them by one's own agenda.

Ketu in the positive sense, imparts great powers of concentration and powerful perception, with psychic and spiritual powers. It can provide one with deep insights, which can lead to unraveling of new truths and hence development of new strategies. It teaches the lesson to let go of what has been rendered useless and begin afresh. Ketu can lead one to the peak of the trend, if one is not adamant of following his own way and is ready to surrender to the divine bliss. Ketu can create the circumstances, which can break the worldly attachments and can lead to liberation.

A strong Rahu gives worldly powers and success, the fulfillment of outer desires, but not inner fulfillment, however successful the individual may be. Ketu gives sudden and unexpected results for good or ill. Well placed, it makes an individual strong

but not necessarily sensitive to others. In the spiritual realm Rahu gives psychic powers, but also danger from drugs, possession and black magic. Ketu gives wisdom and psychic sensitivity but can be narrow or self righteous in its effects. Mastering the nodes is the key to succeed in this world as well as in the spiritual world.

The positive influence of the nodes is less common than then the negative, and both nodes tend to have a debasing effect. Both represent forces that are difficult to handle and their positive side may only come out through overcoming great obstacles in life.

Nodes do well in Upachaya houses, the 3rd, 6th and 11th. Rahu can be highly malefic in trines, the 1st, 5th and 9th as well as in 8th and 12th. Ketu's placement in 12th house can cause the liberation of soul. The transit of Nodes may lead to highly significant event as both move exactly opposite to each other. These are quite slow in transit and take almost 19 months to transit through a sign. Nodes cause eclipses, when they come in contact with luminaries, the Sun and the Moon, which adversely impact the house in which it takes place. Any planets placed with these will get adversely impacted by their energy, especially the luminaries. Their placement with hard planets such as Saturn and Mars can create a tough sequence of events. Rahu gives its best results in Taurus (its sign of exaltation), and it worst in Scorpio (it's sign of debilitation), as its urges can get scuttled by the deep inner mysteries. On the contrary, Ketu gives best result in Scorpio (its sign of exaltation), as its energy can be directed towards exploring the mysteries, and its worst in Taurus (it's sign of debilitation) as it gets lost in the sensuous and luxurious environment.

Chapter 22

The Moon's Nodes

In astrology, the Moon's Nodes the Dragon's Head (Rahu) and Dragon's Tail (Ketu) are not planets in the strict astronomical sense, but rather sensitive points on the ecliptic, where the pathway of the Moon crosses the course of the Sun. The ecliptic is the path of the Sun through the heavens as seen from the Earth and projected onto the Celestial Sphere. The pathway of the Moon around the Earth is not the same as the ecliptic, so the body of the "energy dragon" is the fourth-dimensional path of the Moon by declination, as she weaves her web around the earth.

The nodes are also known as the Rahu/Dragon's Head (North Node), and Ketu/Dragon's Tail (South Node), although in Indian Astrology they are called *Rahu* and *Ketu*. In mythology, this Dragon sought to devour the Sun and Moon, so causing the eclipses. The North Node, the Dragon's Head, is called the ascending node, because it marks the point where the Moon crosses the ecliptic from southern to northern celestial latitudes, and the South Node is called the descending node, marking the descent from northern to southern latitudes. The North and South Nodes are an axis, always in perfect opposition to each other, so the signs are affected in pairs (Aries/Libra; Pisces/Virgo; Aquarius/Leo etc). All the planets have nodes except the Sun and the Earth, but the Moon's Nodes are by far the most significant, in terms of human destiny.

Shadow Planets

In Western Astrology, the Dragon's Head, a "shadow planet" exalted in Gemini, is considered generally benefic (good), whilst the Dragon's Tail, exalted in Sagittarius, is considered malefic (evil) in influence. Indian (Vedic) Astrology considers both nodes to be markedly unfortunate, due to their karmic, instinctive and unconscious nature, with Rahu being the worse. After all, in the pursuit of *moksha* (liberation), "good" karma is just as binding as "bad" karma-and more seductive.

The motion of the Moon's Mean Node is retrograde through the zodiac at the rate of roughly one degree every 19 days (compare the 19 year cycle of lunation). I should clarify here that the Moon's *Mean Node* is always retrograde, but the *True Node* oscillates according to the Moon's "wobble". This is caused by the gravitational effects of the Earth/Moon interaction, so the True Node sometimes has periods of direct motion. These periods of direct motion are considered unfortunate, as they go against the "natural motion" of the nodes. The Mean Node averages this "wobble" out, so giving a clearer picture.

The placement of the Nodes illustrates a relationship between the Moon, the Earth and the Sun. The Moon's Nodes mark the points where the path of the Moon's orbit around the Earth crosses the path of the ecliptic (the apparent path of the Sun and planets around the Earth) as viewed from the surface of the Earth. An eclipse takes place when either a New Moon (producing a Solar Eclipse) or a Full Moon (producing a Lunar Eclipse) occurs close to either of the Nodes.

The significance of the Nodes has been widely underestimated in Western Astrology over the past fifty years or so, due to some extent to the rise of "psychological" or "humanistic" interpretative paradigms that have devalued many traditional

features of the astrologer's toolkit. However, traditional Western astrology along with Vedic, or Indian astrology, places the Nodes on the same critical level of importance as the Sun, Moon and other visible planets. There is no doubt that this elevation of the Nodes to planetary status is justified, for experience shows that the movement of the Nodes has a very significant effect on human life and on the destinies of all beings who dwell on the surface of the Earth.

Rahu/ Dragon's Head (North Node):

The Dragon's Head represents your karmic objectives in this lifetime. It points the way towards soul growth and evolution. The sign holding your Dragon's Head reveals the flavour of your karma in this lifetime, while its house placement shows the area of life in which you need to develop, or become conscious of this karma. Aspects to the North Node concern or affect relationships to prevailing trends, attitudes and opportunities. Some modern astrologers hold that we should try to "actualise" the North Node at the expense of the South Node (!), but in reality the two nodes are like two sides of the same coin, just like the yin and yang of the Tao. The Dragon's Head does mark sets of circumstances that are in some way new or unfamiliar, an exploratory course that leads to the realisation of the desires and past-life commitments expressed by the placement of the Dragon's Tail.

Positive aspects to the Dragon's Head are generally favourable from the benefics (Venus and Jupiter), Sun, Moon and Mercury, whilst sextile or trine from Mars, Uranus, Saturn, Neptune and Pluto also have beneficial effects. Square and opposition from the benefics and conjunction, square and opposition from the malefics (Mars and Saturn; Uranus) are unfortunate, according to the matters signified by the house and planet concerned.

Ketu/ The Dragon's Tail (South Node):

Past life hangovers are represented by the position and aspects of the Dragon's Tail. This in a sense is a "comfort zone" but the growth patterns expressed through the Dragon's Head find their origins in a longing, or an urge for fulfilment in areas marked by the South Node's position in the chart. This is a very important position and often provides great insight into the urges that drive our lives.

Aspects to the Dragon's Tail display the results of innate unconscious tendencies and karmic patterns as they emerge in life. They tend to be separative and destructive. Any aspect to the South Node from any planet is unfortunate for matters to do with the house and planet activated thereby.

The position of the Dragon's Tail is generally indicative of past life connections or commitments in a relationship analysis. Relationships that seem somehow fated or inevitable usually have a strong South Node connection. Aspects thereto are also most interesting (especially if a pre-natal eclipse falls there), whether natively or in conjunction with a progression or major transit.

Progressions and transits to the natal Nodes invariably signify major releases of energy, related to the planet in question and the house activated thereby. The transiting nodes also have a remarkably powerful effect whenever they pass over a natal planet or other chart factor, such as the Part of Fortune (material wellbeing), the ascendant/descendant cusps (self vs other) or the MC/IC (public/career vs private/domestic). The Dragon's Tail in particular seems to mark relationships with a genuinely karmic quality, often signifying the emergence (and sometimes finalising) of commitments from the deep past. The Dragon's Head is more concerned with activating or energising personal ambitions, aims and developing purposes.

The Nodal Degree

The degree in which the North Node is placed in the natal chart is a highly significant one. For example, if your Dragon's Head is placed in the 22nd degree of Aries, the 22nd degree of each of the other zodiacal signs is called the *nodal degree*. The South Node of course is placed in the opposing degree, but this nodal degree is also considered a very sensitive point in each of the signs, so whenever the nodal degree is activated by progression or transit, significant karmic events may be expected. Moreover, should any natal planet be placed in a nodal degree, it's influence is also strengthened for good or ill, depending on its character and condition.

The Nodal Return

The Moon's nodes regress to their birth position once every 18.6 years or so, when the transiting nodes form a conjunction with the natal nodes. This means that in our 19th year, we have what astrologers call a Nodal Return. In our 38th year we have another one; in our 56th, another and so on. Significant moments of destiny are marked by these returns, which if we look at these years of our lives, we can clearly see.

It is also notable that, because the nodes are an axis, halving this period gives the Nodal Opposition, the Counter-Nodal Return, when the transiting North Node is in conjunction with the natal South Node and vice versa. So in our 10th year, 28th year, 47th year, 66th year and so on a collision occurs in which the growth patterns indicated by the North Node clash with the established regimes of the South Node, often generating intense insecurities that lead to major transformations of the life-path. This is particularly so in the 28th year, during which the powerful energies of the progressed Lunar Return and the first Saturn Return mark

the stressful transition from the *Phase of Youth* to the *Phase of Maturity*.

The best way to understand the astrological nature of the Nodes might be to envisage them as bubbling pools of karmic energy. These have a massive potency, which is associated with powerful events and feelings whenever they are activated by progressions or transits. Because the nodes are pools of karma associated primarily with the house in which they are located, the related effects are deep and often seem almost inevitable. It is not for nothing that they are called the Dragon's Head and Tail.

The Rahu and Ketu of the Moon

What are they?

The Sun and planets do not circle willy-nilly around the Earth. Instead, their apparent path around us inscribes a circle in the skies. This disk-shaped band of the sky is called the ecliptic.

Astrology is geocentric, meaning that even though we realize the Sun does not orbit the Earth, the Earth is at the center of the astrological chart. Thus, Earth is our frame of reference.

The Moon's orbit around the Earth is not the same as the ecliptic. You could visualize them as two giant hula hoops, one inside the other, held at an angle. The Moon's orbit crosses the Ecliptic in two places— these are called the Moon's Nodes.

The Rahu is where the Moon crosses the ecliptic going toward the Rahuern hemisphere, and the Ketu is where she crosses the ecliptic headed Ketu. The Rahu and the Ketu are always directly opposite one another in the sky.

The Moon's Nodes nearly always move in retrograde, meaning they travel backwards through the Zodiac. They make a complete circle through the 12 signs every 18 years.

When the New Moons and Full Moons happen near the Moon's Nodes, eclipses happen. That is because the Earth, Sun, and Moon are lined up so precisely that a shadow is cast.

What do they mean?

In a karmic sense, the Moon's Nodes represent lessons to be learned in this Earthly incarnation. These lessons almost always have to do with the way we connect with others. That's why the Nodes are associated with patterns of relating, and the wisdom to be found within them is often the key to recognizing and healing patterns of relating which stand in the way of our happiness.

The Nodes are a pair. The Rahu is always directly opposite the Ketu. If you want to really understand them, it's wise to study the 12 signs as pairs of opposites-Aries/Libra, Taurus/Scorpio, and so on. Like the yin/yang symbol, each sign contains the shadow of its opposite. For example, every Aries has a secret wish to be loved and accepted, and every Libra has a "gotta be me" side (or an angry side) that comes out no matter how nice she tries to be.

The Ketu represents habit patterns from childhood or from past lives. These are comfortable patterns, but they often get in the way of you having the kinds of connections you want with other people. These are especially powerful if you have a planet conjunct the Ketu in your chart.

The sign and house placement of the Ketu tells where you have a tendency to totally overdo things. There is a longing there, a craving that is very strong. The nature of this longing is shown by the sign of the Ketu. For example, in Taurus, the craving is for material security. In Leo, for recognition. In Gemini, for information.

The sign and house of the Rahu represent circumstances and activities that usually feel unfamiliar. It's the "secret shadow" of the Ketu sign, and it's the key to getting that craving met.

That's why the Rahu reveals an area of massive growth potential in your life. It's the key to getting energy flowing.

Sometimes in the astrological literature, you will see interpretations that colour the Rahu as all positive, and the Ketu as all negative. Sometimes they suggest that you should strive to move "toward" the Rahu and shun the qualities represented by the sign of the Ketu. (As if that were possible.) I do not think this is a constructive way to look at it. Your Ketu indicates an area of longing, but also of massive talent and gifts. The trick is channeling those gifts properly.

Think of the Rahu as the head, and the Ketu as the stomach. The stomach has the hunger, but the head has the mouth. So you fulfill the desires of the Ketu through the energy of the Rahu.

Rahu in Aries, Ketu in Libra:

Rahu in Aries represents a karmic drive to embrace your identity, to make your own decisions and live your own life. The Ketu in Libra represents a longing for relationship. The longing is so strong and intense, that you often will try to make the connection by doing the Libra thing, trying to be the person you think your partner wants. This never works. You will find fulfilling relationships only when you embrace your own desires and wants (Aries), take the risk of being your own person, following your impulses. Only then can the right relationship appear.

Rahu in Taurus, Ketu in Scorpio:

Rahu in Taurus represents a need to get in touch with your own self-worth, your values & awareness of comfort zones, what feels good, what doesn't, relying on your own talents and resourcefulness (Taurus). The Ketu in Scorpio represents a longing for close bonding and mutual empowerment with another person.

The old pattern is to attempt to do this by buying into another person's system of values and priorities (Scorpio). Your longing for a fulfilling intimate relationship will only be satisfied when you focus on your own strength, your own values, your own priorities. When you do so, the right people will appear to support your goals.

Rahu in Gemini, Ketu in Sagittarius

If your Rahu is in Gemini, you are like a butterfly, here to sample many flowers and connect with people and things. The Ketu in Sagittarius represents a longing to have all the answers, sharing truth and wisdom, "being right." If you don't do the Gemini part and listen to what others are saying, your Sagittarian optimism can get out of hand, and you assume they know what you know. It's true that you have great wisdom, but you mess up when you act without thinking things through, and dismiss other people's ideas without hearing them out. You are able to share your wisdom and connect deeply with others when you truly listen to them, helping them through the "nitty gritty" aspects of life, and allowing them to help you.

Rahu in Cancer, Ketu in Capricorn

The Ketu in Capricorn represents a strong drive to succeed. You mess up when you measure success by the "outward" symbols of success or achievement of a position in society (i.e. clothing, material status, titles, awards, the "right" friends, etc.). To gain these things, you may try to "cut off" or ignore the feeling side of things, yours and others'. Your Rahu in Cancer shows that the true measure of your success is emotional fulfillment - if you aren't feeling safe and content on the inside, you haven't "made it." This does not deny you success in your career, but it does mean that you find satisfaction in life only when you use your strong work

ethic and management skill in a way that is emotionally suited to you, and responsive to others.

Rahu in Leo, Ketu in Aquarius

The Ketu in Aquarius represents a strong urge to belong in a group. Your old pattern is to make your way by "fitting in," letting go of your ego to promote a cause, and letting the energy of a group carry you. You try and find this sense of belonging by remaining a spectator in life rather than a participant. This doesn't work, because Leo is an extremely creative sign, and to try to "blend in" cuts off a very real part of you that longs for expression. You find your true sense of belonging when you let your light shine, take the risk of standing out. Then you magnetically attract the right group of friends to you.

Rahu in Virgo, Ketu in Pisces

The Ketu in Pisces represents an urge for immersion in spiritual oneness. You may try to do this by escaping from the world through addiction or other means, withdrawal from involvement with others, giving up, or choosing not to deal with the daily grind. You have a strong psychic and spiritual power. However, this power only works for you when you embrace the lesson of Virgo, serving yourself and others through active involvement with others, attending to the nitty-gritty details of life. "Spirit helps those who help themselves" is a good mantra for you. i.e., you have to clean up your own messes in life, nobody's going to do it for you.

Rahu in Libra, Ketu in Aries

The Ketu in Aries represents a competitive urge - you want to win. You may try to do this by being defensive, combative, and

competitive with others. However, you only win big when you cooperate in mutually beneficial partnerships, openly share your feelings and intentions, listen to and accept the help of others. You have good relationship karma - involve others in your decisions, and give of yourself, share your talents and abilities with others. You only really benefit from win/win cooperative situations, not win/lose battles.

Rahu in Scorpio, Ketu in Taurus

The Ketu in Taurus suggests a tendency to try to do everything yourself, your way. It can be hard to let go of possessions, for fear that you might need it someday. Following the Scorpio Rahu path, sharing resources and responsibilities with other people, really opens up your world. It involves letting go and taking the risk of trusting and depending on another. Ironically, you only find the stability you want through letting others help you in their own way. The rewards are well worth the price.

Rahu in Sagittarius, Ketu in Gemini

The Ketu in Gemini indicates that you can really “overthink” decisions, constantly second-guessing yourself. You got so good at seeing other people’s points of view, that you lost touch with your own. Your Sagittarius Rahu indicates that the greatest rewards for you are in trusting your intuition, and being open and honest about yourself and what you want. Overthinking is problematic for you because you can never have enough information to satisfy your mind. You second-guess yourself and become confused, making it very difficult to make decisions you truly trust. Visualizing the outcome, rather than relying on factual, logical information, works much better for you. You have the gift of manifestation—your beliefs create your reality. Indulging in gossip drains your energy— don’t do it.

Rahu in Capricorn, Ketu in Cancer

The Ketu in Cancer indicates an intense desire to care for people. However, overconcern with other people's emotional well-being may be a sign of your fear of taking charge of your own destiny. This overconcern shows itself as dwelling on the past, being afraid to come out of your shell, making other people's feelings your problem. You are here to rediscover the thrill of achieving your goals. You need to let other people work out their own problems, and develop and cultivate your own ambition. When you do this, eventually others will come in to support you! You are a natural born leader and manager. Because you have the gift of empathy, people trust you, and you find fulfillment when you set up structures that support everyone's well-being. Focusing on your vision for the future will help you let go of the past.

Rahu in Aquarius, Ketu in Leo

With Ketu in Leo, ego drives are very powerful, as the soul craves recognition and respect. Thus, at times you can be dominating, demanding, and willful. The Rahu in Aquarius indicates that you find the respect and approval you want only when you work from a sense of equality with all creatures, inspiring rather than dominating. Because you, more than anyone, understand the value of appreciation, you are a natural born appreciator of others and can motivate others to achieve their best, especially when you work together for a common cause. Being involved in groups and humanitarian causes is very good for you.

Rahu in Pisces, Ketu in Virgo

The Ketu in Virgo suggests an innate practicality and sense of order, but also a sense of panic and anxiety when things do not go as planned. Therefore, you may burden yourself and others

with rigid expectations of proper behavior or “perfect” situations. The Rahu in Pisces represents this lifetime’s mission: let go of worry and work on developing a sense of the connectedness of everyone and everything. Your longing for order and perfection is satisfied only through the realization that everything is in divine order, even if our limited human minds perceive only chaos.

Chapter 23

Rahu Planet in Horoscope

ॐ श्रर्षकार्य महावीर्य चन्द्रादित्यविमर्दनम् ।

सिंहिकायर्भसम्भूत तं राहु प्रणमाम्यहम् ॥

*Ardha-kayam maha-viryam chandraditya-vimardanam
Simhika-garbha-sambhutam tam rahum prenamamy
aham*

Rahu is not an actual planet. In reality, it is an intelligent concept unique to Indian astrology. The two nodes where Earth's trajectory around the Sun, and Moon's trajectory around the earth intersects are named as Rahu and Ketu. Consideration of these two Lunar nodes/imaginary planets lends more precision to analysis in astrology.

According to Hindu mythology, Rahu is the head of the demon, and is responsible for solar eclipse when Sun, Moon and Earth aligns in common zodiacal longitude.

Rahu is considered to be a Shudra graham, which rules illiteracy and uncultured people. In horoscopes it is considered to be a malefic planet, which signifies thieves, witches, magicians, venom, snake, jails, cemeteries, spies, criminals, terrorists etc. People dealing in occult, especially dark magic are deeply influenced by this planet. Rahu is similar to Saturn in its effects. Hence Rahu can also subject one with unexpected losses, frustration, failures etc. If not placed in the advantageous position.

At the same time, if in favour of the person, Rahu grants success, unexpected gains, strengthen one's powers and turns foes in friends.

Rahu is instinctual and animalistic in nature. It craves for pleasures, and is never satisfied with the gains. Fame, success in politics, money and physical attractions are all granted by the planet. And yet the ambition never seems to be fulfilled.

Rahu rules no zodiac sign as it is not a real planet. It is said to be exalted in Taurus, giving auspicious results in Libra as well. Virgo can be considered to be Rahu's own house, as Rahu is similar to Saturn, and Mercury is the friend of Saturn. Rahu likes its friends Mercury, Saturn and Venus. The enemies are Sun, Moon and Mars. This planet relates to the mind, and can give brooding habits, fights and trifles to an ignorant man.

Rahu's favorite colour	Blue, Black.
Rahu's favorite day	Saturday
Rahu's favorite gemstone	Hessonite.
Rahu's favorite God/Diety	Lord Hanuman

Rahu as a provider of Success and strength makes the mankind realize its best and worst aspects of human potential.

Rahu in all Rashis:

Rahu's placement in a zodiac, considerably diminish/change the powers of the Rashi in our natal chart. To counteract it, one should give extra to the qualities of that particular sign.

Rahu in Aries

Rahu is the zodiac establishes all the friendly aspects of the zodiac minus the aggressiveness and drive. The person needs to increase the Inherent traits of individuality and drive in him.

Negatively, the person may be non-individual always leaning on other's opinion. If positively changed, the person can be an achiever when in the right fields of leadership.

Rahu in Taurus

Rahu can diminish the natural benefits of this sign, so beware of loosing out on patience and stability which happens to be the greatest assets of this sign. The intense emotions have to be controlled to get the real things in life. Negatively, a person can be demanding without working out in life. A person achieves great success when he/she overcomes the negative characteristics by working hard.

Rahu in Gemini

Rahu in Gemini doesn't necessary lessen the quick thinking and intellect, but can greatly effect communication skills. One needs to improve on this aspect of life to gain basic success in life.

Rahu in Cancer

Rahu in Cancer forces the person to get serious early in life, probably due to certain mishaps of childhood. The feelings have to be let out to be comfortable with oneself, and one's family. A strenuous effort to make 'stable' life is must.

Rahu in Leo

Rahu in Leo forces the person to hide his/her feelings of being openly creative or being the centre of applause. A person with genuine talent should not let this combination ruin their share of joy. They should come out and bask in creativity with fearless pride.

Rahu in Virgo

Rahu in Virgo fuels imagination and love for finer things and beauty. But it can diminish the sense of practical viewpoint that's so necessary. A friendly and romantic ambience encompasses such people. But a down to earth attitude will make them brilliant achievers as this combination favours success.

Rahu in Libra

Rahu in Libra attacks the very sweetness of this sign, forcing the people to be more pushy and aggressive. This influence also affects their relationships with people, let alone romance. Gentleness, diplomacy and charm should be practiced to acquire more fulfilling life. Beauty and arts should be the integral part of life to increase the happiness.

Rahu in Scorpio

This combination produces people with simplistic approach in life with high sense of contention from whatever they have. Sexual ecstasy and deep insights is alien to them. They should practice to broaden their horizons, go deep within themselves and their sexuality.

Rahu in Sagittarius

The combination produces intelligent and clever thinking, though long term visions and ideals may just be lacking. The person should make use of education and experience to lay a solid and ambitious foundation for his success in life.

Rahu in Capricorn

This alliance make one a sentimental, family oriented person. You are a natural disciplinarian. Once you acquire practical viewpoint, one will achieve success irrespective of odds.

Rahu in Aquarius

Rahu Aquarian combination brings out the natural good side of the zodiac to be person of masses. The drawback being, the person usually attaches his/her ego with the same, and start treating others as slaves than actual friends. They have to let go of this habit to be truly generous and friendly and to reap the rewards Rahu brings.

Rahu in Pisces

Working hard and living practically is all-consummate for life of people with this amalgamation. The person has to consciously see the romantic, creative and spiritual side in their life to be truly enriching.

Chapter 24

Ketu Planet in Horoscope

ॐ पलाशपुष्पसंकाशं तारकाग्रहमस्तकम् ।

रींद्रं रौद्रात्मकं घोरं तं केतुं प्रणमाम्यहम् ॥

*Palasa-puspa-sankasam taraka-graha-mastakam
Reudram raudratmakam ghoram tam ketum pranamamy
aham*

Ketu, like Rahu, is a shadow planet. It is not a physical or celestial entity, but the south node of the two nodes formed when earth's trajectory around Sun intersects Moon's trajectory around earth. It is a malefic planet, and is always 180 degrees apart from that of Rahu. Ketu and Rahu both are retrograde in motion. Ketu also causes lunar eclipse when Moon, earth and Sun aligns in the same longitude along with the node.

Ketu is somewhat similar to Mars in nature. Ketu is known as "*Moksha-Karaka*" or the planet influence spirituality. The person influenced by the planet is usually endowed with psychic powers, healing abilities, excellence in herbology, tantric, and ghost related ailments. Ketu, to a major extent influences pharmaceutical industry, medicine and astrology.

Ketu, if favourable, brings a lot of luxury, wisdom and intuition to the person. If unfavourable, it causes weak eyesight, poor concentration, boundless worries and anxiety.

Like Rahu, Ketu also doesn't rule any zodiac, as it is not a real planet. But it identifies Pisces as its own house (inspite of the lordship of Jupiter - "The guru of Gods"). Ketu is exalted in Scorpio, and debilitated in Taurus. It is strong in Jupiter's sign (Sagittarius and Pisces), and that of Mercury (Virgo and Gemini). Ketu goes along beautifully with Mercury, Venus, Saturn and Rahu. Ketu is neutral to Jupiter, while Mars, Sun and Moon are its arch enemies.

Ketu's favourite colour	Smoke coloured.
Ketu's favourite day	Saturday
Ketu's favourite gemstone	Cat's eye.
Ketu's favourite God/Deity	Lord Bhairav.

As oppose to Rahu's tendency to inflict the mind, Ketu inflicts the body. It can cause many types of ailments right from leprosy and cancer to paralysis. Poor blood circulation, Anemia, pains in joints and nerves are other attributes to this planet.

Under common misconception, Ketu is a dreaded planet, bringing with itself disease, sufferings, and dark worlds. But Ketu endows one with supreme form of spiritual enlightenment, which in itself is the greatest boon for human existence.

Ketu in all Rashis:

Ketu talks about progeny and indicates areas where we can improve to get spiritual enlightenment and happiness in life.

Ketu in Aries

The karmic reward from this particular combination is harvested only when the person learns to work in harmony with others, putting the ferocity of his individuality aside. Selfishness should be forsaken to achieve fulfillment with others.

Ketu in Taurus

This combination produces the karmic pattern of going deep in oneself, and transforming with inner resources. Spiritual insight and controlled passion is required to attain fulfillment in life.

Ketu in Gemini

The person with this blend needs to seek spiritual and moral depth to avoid getting stuck in mushy web of words. Straightforwardness while approaching to oneself as well as others is required.

Ketu in Cancer

This alliance calls for a highly individualistic approach in life. One should be inconsiderate of all obstacles to achieve spectacular success in career. Relationships and other's opinion should be considered with detachment in thinking.

Ketu in Leo

Each and every potential in the person should be directed to the plan decided by oneself after thorough analysis. A friendly approach to the world is required while maintaining one's individuality. Ego centerism or vulnerability should be forsaken for the sake of progress.

Ketu in Virgo

One has to overlook the chaos and disordered world to appreciate beauty and peace. Criticism must replace compassion by looking deep inside and accepting "imperfections".

Ketu in Libra

The person born in this combination needs to break away from interdependencies in relationships, and assert one's own

individuality. Its high time one should gather courage to lift one's existence.

Ketu in Scorpio

This karmic pattern calls for relieving oneself from the distorted viewpoint regarding spirituality and sexuality. One should use the inner power to attain peace within.

Ketu in Sagittarius

Ketu in Sagittarius leads one to seek truth through gathering information and getting exposed to wide range of experience with fearlessness. This is how anyone will get in touch with truth within.

Ketu in Capricorn

Ketu in this zodiac asks the person to forsake his emotional coolness and rigid attitude, to develop respect and compassion towards others. In other words, all the negative aspects of Capricorn are to be avoided to gain completeness in life.

Ketu in Aquarius

Ketu in Aquarius suggests a person to build positive ego image for himself, along with developing a playful attitude towards life. This is to avoid loneliness and fanaticism on the extreme.

Ketu in Pisces

The placement of Ketu in the zodiac advises the person to have an assertive attitude for himself and his capabilities, so that he can practically develop his potential to the very best. No escapism and fruitless dreams are meant to come in between the person and real achievement.

Chapter 25

Understanding Rahu & Ketu in Natal Charts

To understand the influence of Rahu Ketu in our chart we must learn about their shadow nature. This is the most important factor when dealing with the influence of the nodes. They are only points in the Zodiac therefore they are unable to enact their effect on their own. The nodes take on the characteristics of their dispositor as they have no substance themselves. It is very important to study the sign, position and placement of the depositor. Here it is important to understand that although the nodes are influenced by their depositor, the depositor itself carries forward the influence of the nodes. The basic results of Rahu- Ketu are modified by their location in your chart. The signs/ houses they are placed in. The aspects they receive and the aspects they throw out. Also if they are in conjunction with another planet (note in Vedic Astrology a planet in the same house is considered conjunct. The closer the conjunction the stronger the influence.) they will throw out it's influence. For example if Rahu is in conjunction with Mars it will throw the aspect of Mars along with that of it's depositor.

Rahu Ketu are the personal eclipse points. Therefore they are areas where you need to work out your Karma, past as well as future. They are our Karmic responsibilities. We have to learn to look beyond the momentary darkness that Rahu Ketu represent.

They highlight the negative side of our nature which we need to overcome to move towards the spiritual growth. They work psychologically, therefore it is hard to pin-point their effect. They are the axis of life which indicates the path of spiritual growth from past life (Ketu) to the Future (Rahu). Knowledge of both the past and present are needed for true understanding of life. The past shapes the personality we are now, the negative and the positive Karma we are going to experience. It shades our psyche to how we are going to tackle the present. The future is always uncertain therefore can seem like darkness and carry fear and uncertainty within it. We have to really come to terms with our past to be able to not get afraid of the future. Rahu is showing this direction, Ketu is sometime blocking due to our actions of the past.

Rahu Ketu have twin purpose, one in the mundane life and another in the spiritual life but it is intertwined, like their shadowy nature. Their actions in the material realm are meant so that we change our thoughts and ideas about what we want and desire. What is darkness to a person enmeshed in materialistic ambitions can be powerful spiritual energy for those on the path of Moksha and spiritual enlightenment.

The nodes always serves opposing purposes- good and bad, lots and nothing, give and take. Rahu gives, Ketu takes back. There are no straight rules about them. They operate in so many different colours which can lead you to the highest spiritual pinnacle to the greatest financial achievements or vice versa. They can give contrary results. You can never give predictions dealing with surety.

They can create fear of the unknown. They can create sudden and unexpected results.

The saying is that Rahu Ketu always take away what they give because they have a special reason for granting you your wishes. To realise that what they give is not necessarily what you

want once you have achieved it. They highlight dissatisfaction within ourselves.

Rahu

Vedic Hymn to Rahu

'Rahu is snake shaped, born of a lioness and a devourer of the Sun and the Moon'

Rahu is the head part of the celestial snake. This hymn refers to Rahu being snake shaped. The snakes are given great importance in Vedic mythology. Lord Shiva has a snake around his neck, Lord Vishnu's throne was Shesh Naga - the Eternal Serpent. Shesh Naga represents the cycles of time and space which the seed of cosmic creation. The Nagas are shaped like snakes but stand tall. The Nagas are highly evolved beings. They are wise, but their wisdom can be used for both good and bad. The Naga sheds his skin, this symbolises transformation, re-birth. The snakes in Vedic literature remind people of their mortality.

The 'devouring of the Sun and Moon' are when Rahu eclipses the luminaries. This shows the important part Rahu has to play in changing the course of our life. The Sun and Moon are Royal planets under whose dictates the universe and life on earth revolves. But Rahu can darken this light, therefore it controls the process of life. The Sun is the Soul and Moon the Mind, when they are eclipsed, they go through regeneration, transformation and death.

Rahu takes people off their Dharmic path to tempt them on the road of self destruction. But Rahu has a very definite purpose in doing so. It wants you to learn, taste and feel everything so that from the full satisfaction of your senses you turn a new leaf on the path of self realisation and find their true enlightenment. Rahu on a physical plane gives you insatiable desire to achieve, to

conquer. Once you have reached the pinnacle of achievement, you realise this success you have achieved has not brought with it happiness because you were in fact chasing an illusion. There are many cults in India which preach satiation of all your mundane and carnal desires so that we can learn the important lesson of fulfilment of all your desires do not give you the true happiness.

Rahu signifies foreigners in all fields- people, countries, tastes.

Rahu behaves like Saturn. It deals with drugs, poisons, over ambition, power play, hidden knowledge,

Rahu's element is air. It deals with all aspects of air related activities air travel, Air accidents, Aviation, Pilots etc. Other significations of Rahu include students of Astrology, metaphysical knowledge, witchcraft, skin diseases, small pox, deception, politics, political manoeuvre, inventions, scientists, execution, diseases, disenchantment etc.

Rahu and the Nakshatras

Rahu Ketu rule 3 Nakshtras (fixed stars) each. Rahu rules Ardra (6 degree 40' to 20 degrees 00' Gemini), Swati (6 degrees 40' to 20 degrees 00' Libra) and Shatabishak (6 degrees 40' to 20 degrees 00' Aquarius), all in the Air triplicity. Mercury, Venus and Saturn represent intellectualism, pleasure and righteous behaviour. Rahu has the capacity to bestow in all these areas.

As the ruler of the fixed star Ardra (6 degree 40' to 20 degrees 00' Gemini), Rahu represents the highest thinking. Ardra is the Nakshatra where we begin our learning about the nature's law. Ardra is in 6 degree 40' to 20 degrees Gemini a sign ruled by Mercury. At the cosmic stage of Ardra, there is conflict on the outer level where we are dissatisfied with our present surrounding, so we start looking for answers. This can be through knowledge, occult and communication. The duality of Gemini as well as the

celestial powers of Mercury are present. Ardra's symbol is of a head or a single jewel, both symbolising ideas, mind and thinking. Rahu is always about matchless ambition and in Ardra it combines it with the capacity for knowledge. Planets in Ardra get motivated towards greater occult learning. Rudra, the God of Destruction is Ardra's presiding Deity. Rudra is a form of Shiva. Rudra's mission is to destroy ignorance, therefore he directs the consciousness towards knowledge and finding the answers for ourselves about this manifestation. At Ardra we start to study or learn about the Law of Nature. The first time we become dissatisfied with the materialistic nature of our lives and start towards expanding the horizons of our spiritual selves.

The Second Nakshatra ruled by Rahu is Swati (6 degrees 40' to 20 degrees 00' Libra) Planets in Swati indicate the depth of the soul's involvement in Materialism. The indicator of the soul in our chart, the Sun, is debilitated here and Saturn the worker of the Zodiac is exalted here. Under Swati, the impulse is all about material gain. Venus rules the earthly needs in an individual. Combining it with Rahu it adds further to the desire for success, wealth and finance. Many millionaires are born with their Moon's or Saturn in Swati. The presiding deity is Vayu (air). The Symbol is Coral. The location of this Nakshatra in Libra indicates that the experience of full involvement into earthy, materialistic pleasures will bring with it dissatisfaction because the scales will be heavy to one side. Once success is achieved we feel empty, alone and dissatisfied with our achievement, many try for more success but the correct thing would be to look towards your higher self at this time. Libra is a stage of life when we start thinking about the spiritual meaning of life but only once the other urges have been fulfilled.

Shatabishak (6 degrees 40' to 20 degrees 00' Aquarius) is the final Nakshatra ruled by Rahu. Aquarius is ruled by Saturn and Rahu's rulership of the Nakshatra makes a very difficult combination where life has to have a purpose and the total direction is about

learning lessons. Rahu gives results like Saturn but on a psychological level. This double Saturnine influence on planets placed here is difficult to handle unless our activities are directed towards service to humanity. Here both Rahu and Saturn are concerned about changing our purpose of life, giving us the final answers. Rahu on the internal level and Saturn on an external level offers restrictions, obstacles and transformation. The need to understand the final lessons of life as well as duty to others are two of the important aspects of Shatabishak. Its symbol is the thousand petalled flower, Shatabishak is where the Kundalini flowers and we reach towards the full awareness of our consciousness. This is the stage in life where we activate the Sahasara (Crown) Chakra. Rahu brings forth its full power as the teacher of cosmic law. When the Moon is in Shatabishak, its materialistic tendencies are shed completely and we move towards the true purpose of life. We are ready to transcend to the next phase of spiritual development.

All the quarters of Rahu's Nakshatra are ruled by Jupiter and Saturn, the signifiers of spirituality and occult initiation. They are Sagittarius, Capricorn, Aquarius and Pisces. Each pada (quarter) represents the ninth harmonic of the natal chart. Together these four signs represent the final stages of spiritual development. As the Rahu Nakshatras represent a point in cycle of life where we are starting to change, these padas further indicate that life on an internal level remains the same again. Sagittarius is the level when man learns to control the base emotions, changes from animal to human, at Capricorn we learn about the duties and responsibilities to others, Aquarius represents the stage of development where we are now privy to full knowledge. At Pisces we are able to make the final change, sow the seeds for future growth. So although the stages of the soul's journey are different in Ardra (Gemini) Swati (Libra) and Shatabishak (Aquarius) the underlying urge, represented by the quarters, is still the same- to evolve. The ending of one way of life and the beginning of another.

Ketu

Vedic Hymn to Ketu

‘ Decked with silk, flowers, garlands, sandal paste and an umbrella, of variegated colour, born of Jaimini’s family under Abhijit Nakshatra...’

Ketu is the lower part of the celestial snake.

This hymn shows the main difference between Rahu and Ketu, Rahu is dark in colour but Ketu has a variegated colour. Therefore it has the capacity to shine a light on you suddenly, bring about enlightenment.

Ketu is born to the Jaimini family who followed the Mimamsa school of philosophy. Their main concern was the correct interpretations of the vedic rituals and settling any controversies about the Vedic texts. Ketu himself is guiding towards meditation of the nature of creation, intuitiveness, the true understanding of universe and the guidance of the soul towards it’s final salvation or Moksha.

Ketu causes great impediments in your paths. It sets up roadblocks, traffic jams, boulders in your journey of life. It causes pain. It wants to change your psyche. You learn to leave your excess baggage of past Karma behind. Travel lightly into your this existence so that you can understand there are areas of your life which need to address and some left behind. Those unable to harness the power of Ketu or understand its karmic path can be lead to a sorrowful existence. Sometimes it is difficult for any one to stand in the way of Ketu power. We need to accept and understand the divine plan which is part of our destiny and Ketu is doing its work to produce in you the enlightenment which would lead to true enlightenment and honour. The effect of the Ketu problems are like the going through the ritual of fire from which

one comes out stronger more powerful to be able to take on the problems thrown at us

Ketu will act like Mars and so will it's dispositor. Fiery in nature, it signifies accidents or injury specially due to fire.

Ketu rules 7 years in the planetary life cycle. Ketu always has a sting in it's tale. So the ending of Ketu Maha Dasha one has to be vary of unexpected happening

Ketu is considered the keeper of the book of our life- past and present Karmas.

Ketu is known as Dhvajah- flag. It's association with in dignity with a planet has the capacity to boost it's capabilities- good or bad beyond recognition for lotteries and windfall. Ketu in conjunction with a benefic can give beyond your wildest expectations.

Some of the signification of Ketu are Ascetics, assassinations, trouble through cats, calirvoyance, contemplation, desire for knowledge, deep thinking, imprisonment, poison, intrigues, magical powers, poverty, mysticism etc.

Ketu and the Nakshatras

The Nakshatra's Ketu rules are Ashwini (Aries), Magha (Leo) and Mula (Sagittarius), the fire triplicity. These are the beginning stages in the cycles of life. Mars, Sun and Jupiter the rulers of Aries, Leo and Sagittarius are friends with each other. Together they represent strength, the soul and wisdom, Ketu has the capacity to give in these areas. A proper blending of these three planets in our natal charts direct us towards seeking Moksha- the final liberation from the cycle of life and death.

Aries deals with birth, a new life, freshness of approach and start of the cycle of Life.

0 degrees to 13 degrees 20 is Ashwini, the first Nakshatra ruled by Ketu. Ashwini indicates the beginning of the soul's journey into the earthly life. Ketu's rulership of this part of the Zodiac is full of occult significations. Ketu is the significator for Moksha. The beginning part of life indicated by Aries ruled by Ketu Nakshatra shows that the true reason of our manifestation on earth is to find the Moksha- the final salvation from the cycles of life and death. This is the stage where mind is pure and we have not yet entangled ourselves into knots which represent the attachment to life. Sun, the signifier of the soul, our inner consciousness is exalted in Ashwini. Ashwini is in Aries ruled by Mars. Ketu acts like Mars but on a psychological level so the purity of Martian action, courage and protection of humanity is powerfully indicated by the planets located here. The past life connection is very strong as Ketu, specially if the Moon is located here.

Magha is the second Nakshatra ruled by Ketu. Magha is in the sign of Leo (0 degrees to 13 degrees 20' Leo) ruled by the Sun. Magha is the beginning of the second cycle in the soul's Journey. The signs Leo to Scorpio indicate the soul's full involvement into the pleasures and pains of the earthly life. Ketu, the significator of spiritual realisation ruling the commencing point of the materialistic journey shows the importance of the experience of the realities of life in fulfilling the divine mission of the Soul. Magha's ruling deity is Pitris, who are the fathers of humanity whose mission is to guide their children to the right course of life. The father's only interfere if you are going off the right path. Ketu and Pitris both guide the soul towards it's special mission in life. Planets in Magha are idealistic even if their mission is to fulfil their materialistic needs. This does create misunderstandings at times. Others suspect their honour and sincerity. Magha gives a lot materially, but the person ruled by Magha knows intuitively that the material happiness is only an experience, he still needs to follow the inner purpose of life and move towards Moksha.

Mula is the third Nakshatra ruled by Ketu. Mula is 0 degrees to 13 degrees 20' Sagittarius. This is the start of the final part of the Soul's mission towards finding the answers that will lead to his breaking away from the cycles of life and death. This is one of the most difficult Nakshatra for planets to be situated in specially for the Moon. The deity that rules Mula is Nitriti, the goddess of death and destruction. This personifies the destruction of the material sheaths and the foundation on which the spiritual enfoldment can be undertaken. The pain experienced by the influence of Mula changes the personality. Attachment to the lower nature and material tendencies have to be severed so that a new spiritual beginning can happen. This is the Nakshatra of initiation towards spiritual realisation. Ketu fulfills it's role as Moksha karaka by arousing the soul towards it's ultimate destination. Mula means root and it also is Muladhara chakra (Base Chakra) where the Kundalini power lies dormant and has to be activated. Ketu rules this and Rahu with it's rulership of Shatabishak- the Crown Chakra indicate the real spiritual insight provided by the nodes. At times they create powerful negativity to focus your mind towards the absolute knowledge.

The quarters of Ketu's Nakshatras are ruled by Mars, Venus, Mercury and the Moon. Mars is courage, Venus- the guide to material fulfilment, Mercury the pure intellect and Moon, the emotional Mind. The signs these planets rule are Aries, Taurus, Gemini and Cancer- the four sign that lead the soul towards experiencing the life on earth. Each pada (quarter) represents the ninth harmonic of the natal chart. Together these four signs represent the beginning stages of spiritual development. As the Ketu Nakshatras represent a point in cycle of life where we have to move towards the divine mission of the soul. They always indicate a beginning and an ending at two different levels. Aries is about discovery of new ideas and the courage to explore them. Taurus is where we nurture the creative potential of our new beginnings. Gemini develops the mind and the recognition of time, space, the

working of the universal law. Cancer makes time and space possible. It is ruled by the Moon and Water which also leads us towards purification of mind and harmonising the spiritual and the material. The stages of the soul's journey are different in Ashwini (Mars) Magha (Leo) and Mula (Sagittarius) the underlying urge, represented by the quarters, is still the same - to evolve. The ending of one way of life and the beginning of another.

Chapter 26

Rahu : Effects and Remedies

Unlike other planets of the solar system Rahu and Ketu are not observable, substantial heavenly bodies, with shape or mass content. Rightly termed as shadowy planets, their movement is interrelated and as parts of one body they are at all times just opposite to each other. Greater significance has been attached to the role of Rahu in influencing human affairs in various dimensions, especially in Kaliyug.

The author of Lal Kitab describes Saturn as a serpent and Rahu and Ketu as its head and tail respectively. As a node of Moon, Rahu shall not provide adverse results so long as 4th house or Moon is not afflicted. He gives good results when Mars occupies houses 3 and 12, or when Sun and Mercury are in house 3, or when he himself is posited in 4th house. Rahu further provides good results if placed together with Mercury or aspected by him.

Rahu offers highly beneficial effects if placed in houses earlier than Saturn. But if it is otherwise, Saturn becomes stronger and Rahu acts as his agent. Sun provides very good results when Rahu is aspected by Saturn, but Rahu gives the effects of a debilitated planet when Saturn is aspected by Rahu.

Rahu gets exalted in houses 3 and 6, whereas he gets debilitated in houses 8, 9 and 11. 12th house is his 'Pakka Ghar' and he proves highly auspicious in houses 3, 4 and 6. Saturn,

Mercury and Ketu are his friends, whereas Sun, Mars and Venus are his enemies. Jupiter and Moon are neutral to him.

If Sun and Venus are placed together in a horoscope, Rahu will generally provide adverse results. Similarly, Rahu will provide bad results if Saturn and Sun are also combined in a horoscope. Here Mars will also become Mars negative. If Ketu is placed in houses earlier than Rahu, Rahu will provide adverse results, whereas Ketu's effect would be zeroed.

Rahu in 1st House

1st house is influenced by Mars and Sun, which is like a throne. The planet in 1st house is considered to be the king of all planets.

The native will achieve a position higher than indicated by his qualification and will obtain good results from government. Rahu in this house would give the result of exalted Sun, but it will spoil the fruits of the house in which Sun is placed. If Mars, Saturn and Ketu are weak only then Rahu would give bad results, otherwise it will give good results in 1st house. If Rahu is malefic the native should never take any electric equipments or blue/black clothes from his in-laws, else his son could be affected adversely. its malefic result too could last till the age of 42 years.

Remedies

- (1) Offer 400 gm lead in running water.
- (2) Wear silver in the neck.
- (3) Mix barley in milk in ratio of 1:4 and offer in running water.
- (4) Offer coconut in running water.

Rahu in 2nd House

If Rahu is in benefic form in 2nd house one gets money, prestige and lives like a king. He will have a long life. 2nd house is influenced by Jupiter and Venus. If Jupiter is benefic then the native will live the early years of his life in wealth and comfort. If Rahu is malefic the native will be poor and have a bad family life, suffer from intestinal disorders. The native is killed by a weapon and is unable to save money. In the 10th, 21st to 42nd years of his life, he loses wealth by theft etc.

Remedies

- (1) Keep a solid silver ball in the pocket.
- (2) Wear things associated with Jupiter, like gold, yellow cloth, saffron etc.
- (3) Keep cordial relations with ones mother.
- (4) After marriage do not take any electric equipment from in-laws.

Rahu in 3rd House

It is the 'Pukka Ghar' of Rahu. 3rd house belongs to Mercury and is influenced by Mars. When Rahu is benefic the native will enjoy great wealth and a long life. He will be fearless and a loyal friend. He would be a clairvoyant for seeing future in his dreams. He will never be issueless. He will be victorious over his enemies; can never be a debtor. He would leave behind property. 22nd year of his life would be of progress. However if Rahu is malefic in 3rd house then his brothers and relatives would waste his money. His money once borrowed would never be returned. He would have

defective speech and would be an atheist. If Sun and Mercury are also there (in 3rd house) with Rahu then his sister would become a widow in 22nd or 32nd year of his life.

Remedies

- (1) Never keep ivory or things of ivory in the house.

Rahu in 4th House

This house belongs to Moon, which is an enemy of Rahu. When Rahu is benefic in this house the native would be intelligent, wealthy and will spend money on good things. Going on pilgrimage would be beneficial for him. If Venus is also benefic then after marriage the native's in-laws could also become rich and the native would also benefit from them.

When Moon is exalted the native would become very rich and would benefit from the works of relatives associated with Mercury. If Rahu is malefic and the Moon is also weak then the native will suffer from poverty and native's mother would also suffer. Collecting char coal, altering toilet, installing oven in the ground and alteration of the roof in the house would be indicative of malefic.

Remedies

- (1) Wear silver.
- (2) Offer 400 gm coriander or almonds, or both in flowing water.

Rahu in 5th House

5th house belongs to Sun, which signifies male offspring. If Rahu is benefic native will be rich, wise, enjoy good health. He would enjoy good income and good progress. The native would be a devout or philosopher. If Rahu is malefic it leads to abortions.

After the birth of a son, wife's health will suffer for twelve years. If Jupiter is also in 5th house father of native will be in trouble.

Remedies

- (1) Keep an elephant made of silver.
- (2) Abstain from wine, non-vegetarianism and adultery.
- (3) Remarry your wife.

Rahu in 6th House (Exalted)

This house is influenced by Mercury or Ketu. Here Rahu is exalted and gives very good results. The native will be free of all botherations or troubles. The native will spend money on clothes. The native will be intelligent and victorious. When Rahu is malefic he will harm his brothers or friends. When Mercury or Mars is in 12th house Rahu gives bad result. The native suffers from various ailments or loss of wealth. Sneezing while going to work would give bad results.

Remedies

- (1) Keep a black dog.
- (2) Keep a lead nail in your pocket.
- (3) Never harm ones brothers/sisters.

Rahu in 7th House

Native will be rich, but wife would suffer. He would be victorious over his enemies. If the marriage takes place before twenty one years, it would be inauspicious. He would have good relations with the government. But if he engages in business connected with Rahu, like electrical equipments, then he will have losses. Native would suffer from head ache and if Mercury, Venus

or Ketu is in 11th house, then sister, wife or son would destroy the native.

Remedies

- (1) Never marry before 21st year of age.
- (2) Offer six coconuts in river.

Rahu in 8th House

8th house is concerned with Saturn and Mars. So Rahu in this house gives malefic effect. The native would spend money uselessly on court cases. Family life would be adversely affected. If Mars is benefic and is placed in 1st or 8th house or Saturn (benefic) is placed in 8th house, the native will be very rich.

Remedies

- (1) Keep a square piece of silver.
- (2) While sleeping Saunf should be kept under the pillow.
- (3) Do not work in electricity or power department.

Rahu in 9th House

9th house is influenced by Jupiter. If the native has good relation with one's brothers and sisters it is fruitful; else it would adversely affect the native. If the native is not religious minded then his progeny would be useless for him. Professions influenced by Saturn would be profitable.

If Jupiter is in 5th or 11th house then it is useless. If Rahu is inauspicious in 9th house then chances of begetting a son are less, specially if native files court cases against one's blood relation. Rahu is in 9th and 1st house is empty then health could be adversely affected and one gets insulted and mental problems, specially from elders.

Remedies

- (1) Use Tilak of saffron daily.
- (2) Wear gold.
- (3) Always keep a dog (it saves ones progeny).
- (4) Have good relations with your in-laws.

Rahu in 10th House

Keeping ones head uncovered gives the effect of a debilitated Rahu in 10th house. The good or bad result of Rahu would depend upon Saturn's position. If Saturn is auspicious then native would be brave, long lived and rich and get respect from all quarters. If Rahu in 10th house is with Moon it gives Raja Yoga. The native is lucky for ones father. If Rahu in 10th house is malefic then it would adversely affect ones mother or native's health would also be bad. If Moon is alone in 4th house then native's eyes are adversely affected. He suffers from headaches and there is loss of wealth, because of a dark complexioned person.

Remedies

- (1) Use blue or black cap.
- (2) Cover ones head.
- (3) Offer 4kg. or 400 gms of 'khand' in a temple, or in flowing water.
- (4) Feed blind people.

Rahu in 11th House

11th house is influenced by both Saturn and Jupiter. Native could be rich as long as his father is alive. Alternatively, establishing things of Jupiter would help. Native has wicked friends. He gets money from mean people. After the death of ones father he should

wear gold in the neck. If Mars is malefic for a native with Rahu in 11th at time of his birth, there is every thing in his house, but every thing gets destroyed later. If Rahu in 11th house is malefic then the native has bad relations with his father or he may even kill him. Planet in 2nd house would act as enemy. If Jupiter/Saturn are in 3rd or 11th house then wear iron on the body and drink water in a silver glass. If Ketu is in 5th house then Ketu gives bad results. There may be diseases of ear, spine, urinary problems etc. There may be losses associated with business concerned with Ketu.

Remedies

- (1) Wear iron. Use silver glass for drinking water.
- (2) Never take any electric equipment as a gift.
- (3) Do not keep blue sapphire, ivory or toys in the shape of an elephant.

Rahu in 12th House

12th house belongs to Jupiter. It signifies bedroom. Rahu here gives mental troubles, insomnia. It also leads to excessive expenditure on sisters and daughters. If Rahu is with its enemies then it becomes next to impossible to make ends meet, despite hard labour. It also leads to false allegations. One may even go to the extreme of contemplating suicide. One has mental worries.

Telling lies, deceiving others etc. may make Rahu even more malefic. If some body sneezes at the start of any new work it gives malefic effect. There may be theft, diseases or false allegations. If mars is with Rahu here, then it gives good results.

Remedies

- (1) Take your meals in the kitchen itself.
- (2) Keep Saunf and khand under the pillow for good night's sleep.

Chapter 27

Ketu : Effects and Remedies

Ketu, according to the author of Lal Kitab, represents son, grandson, ear, spine etc. 6th house is considered to be its 'Pucca Ghar.' It gives its exalted effect when in 5th, 9th or 12th house and its debilitated effect in 6th and 8th house. Dawn is its time and it represents Sunday.

Ketu represents the opposite node of Rahu, is the tail of the serpent. Its colours are black and white. Venus and Rahu are its friends, whereas Moon and Mars are its enemies. Forty two years is the age of Ketu. Ketu is also considered to be the bed. So the bed given by in-laws after marriage is considered to be auspicious for the birth of a son and as long as that bed is in the house, the effect of Ketu can never be inauspicious.

Ketu in 1st House

If Ketu is auspicious or benefic in this house, the native will be laborious, rich and happy, but will always be concerned and troubled because of his progeny. He may fear frequent transfers or travels, but ultimately it would always be postponed.

Whenever Ketu comes in 1st house in Varsha Kundli there may be birth of a son or nephew. there may also be a long journey. The native with Ketu in 1st house will always be beneficial for his father and/or guru and causes exaltation of Sun.

If Ketu in 1st house is malefic, the native would suffer from headache. His wife would have health problems and would have worries concerning kids. If 2nd and 7th houses are empty then Mercury and Venus would also give bad results. There would be travels, transfers with no gain. If Saturn is malefic it would destroy father and guru.

If Sun is in 7th or 8th house then after the birth of a grandson the health would suffer. No alms should be given in morning and evening.

Remedies

- (1) Feed jaggery (gur) to monkeys.
- (2) Apply saffron as Tilak.
- (3) If offspring is troubled then donate a black and white blanket to temple.

Ketu in 2nd House

2nd house is affected by Moon, which is an enemy of Ketu. If Ketu in 2nd house is benefic then one gets paternal property. One has to travel a lot and his travels are fruitful. Venus gives good results, irrespective of its position. Moon would give bad results. If Sun is in 12th house then one starts earning his livelihood after twenty four years and is happy. If Jupiter is exalted along with Ketu in 2nd house, then income would be in lacs of rupees. If Ketu in 2nd house is malefic, then one has to travel to dry areas. One cannot rest at one place and would be wandering from place to place. Income may be good, but so would be the expenditure. Thus net gain would be negligible. If there is Moon or Mars in 8th house then native's life would be short and he would have serious problem at the age of sixteen or twenty years. If 8th house is empty then Ketu would give malefic results.

Remedies

- (1) Apply turmeric or saffron as tilak.
- (2) One should not be of loose character.
- (3) If one religiously visits temples and bows his head there then Ketu in 2nd house would give good results.

Ketu in 3rd House

3rd house is affected by Mercury and Mars, both enemies of Ketu. Number 3 would have an important role in the life of the native. If Ketu in 3rd house is benefic then his children would be good. The native would be god fearing and a gentleman. If Ketu is in 3rd house and Mars is in 12th then the native has a son before 24th year of age. The son would be good for wealth and longevity of the native. The native with Ketu in 3rd house usually gets a job, which entails long travels.

If Ketu in 3rd house is malefic then native loses money in litigation. He gets separated from his wife/sisters-in-law. If such a native lives in a house with its main gate facing south, he will have serious problems regarding children. Such a native cannot say no to any thing and so will always have worries. He will have troubles from his brothers and will have to travel uselessly.

Remedies

- (1) Use saffron as tilak.
- (2) Wear gold.
- (3) Offer jaggery, rice in flowing water.

Ketu in 4th House

4th house belongs to Moon, which is an enemy of Ketu. If Ketu is benefic in 4th house then the native is god fearing and lucky for his father and guru. Son is born to such a native only after getting the blessings of one's guru. The son born lives long. Such a native leaves all his decisions to God. If Moon is in 3rd or 4th house the result is benefic. Such a native is a good adviser and will never have shortage of money. If Ketu is malefic in this house then the native is unhealthy, his mother is troubled, there is loss of happiness. One may suffer from diabetes. A son is born after thirty six years of age. Such a native has more daughters than sons.

Remedies

- (1) Keep a dog.
- (2) Wear silver for peace of mind.
- (3) Offer yellow things in flowing water.

Ketu in 5th House

5th house belongs to Sun. It is also affected by Jupiter. If Jupiter, Sun or Moon is in 4th, 6th or 12th house then one's financial condition will be excellent and the native will have five sons. Ketu becomes benefic by itself after twenty four years of age. If Ketu in 5th house is malefic then the native suffers from asthma. Ketu gives malefic results till five years of age. Sons will not survive. Livelihood starts after twenty four years of age. The native is unlucky for his sons.

Remedies

- (1) Donate milk and sugar.
- (2) The remedies of Jupiter would be useful.

Ketu in 6th House

6th house belongs to Mercury. Ketu in 6th house is considered debilitated. This is 'Pucca' house of Ketu. Here again the effect of Ketu depends upon the nature of Jupiter. It gives good result regarding son. The native is a good adviser.

If Jupiter is benefic then the native has a long life and his mother is happy and the life is peaceful. If any two of the male planets viz Sun, Jupiter, Mars are in good position then Ketu is benefic.

If Ketu is malefic in 6th house then maternal uncle suffers. The native has to suffer due to useless travels. People turn into enemies without any reason. The native suffers from skin diseases. If Moon is in 2nd house then mother suffers and even the native's old age is troubled.

Remedies

- (1) Wear golden ring in the finger of left hand.
- (2) Drink milk with saffron and wear gold in the ear.
- (3) Heat up a rod of gold and then dip it in milk. Then drink it. It would restore mental peace, increase longevity and is good for sons.
- (4) Keep a dog.

Ketu in 7th House

7th house belongs to Mercury and Venus. If Ketu in 7th house is benefic then the native gets the wealth of forty years in twenty four years of age. The wealth increases in proportion to the children one has. The native's enemies are frightened of the native. If one has the help of Mercury, Jupiter or Venus then the native is never disappointed.

If Ketu in 7th house is malefic then the native is usually ill, makes false promises and is troubled by enemies till thirty four years of age. If there are more than one planet in Lagna then ones children are destroyed. If one abuses then the native is destroyed. If Ketu is with Mercury then after thirty four years of age the native's enemies are destroyed by themselves.

Remedies

- (1) Never make a false promise, be proud, or abusive.
- (2) Use saffron as Tilak.
- (3) In case of serious trouble use the remedies of Jupiter.

Ketu in 8th House

8th house belongs to Mars, which is an enemy of Ketu. If Ketu in 8th house is benefic then the native begets a son at thirty four years of age, or after the marriage of ones sister or daughter. If Jupiter or Mars are not in 6th and 12th house then Ketu does not give malefic results. similar effect is there when Moon is in 2nd house. If Ketu in 8th house is malefic then the native's wife has ill health, son will not be born, or may die. The native may suffer from diabetes or urinary problem. If Saturn or Mars are in 7th then the native is unlucky. In case of malefic Ketu in 8th house the native's character determines the health of his wife. After twenty six years of age the family life suffers.

Remedies

- (1) Keep a dog.
- (2) Donate a black and white blanket in any temple.
- (3) Worship lord Ganesha.
- (4) Wear gold in the ear.
- (5) Use saffron as tilak.

Ketu in 9th House

9th house belongs to Jupiter, which favours Ketu. Ketu in 9th house is considered to be exalted. Such a native is obedient and lucky. It increases ones wealth. If Ketu is benefic then one earns wealth through ones own labour. There will be progress but no transfer. If one keeps gold brick in his house then wealth comes. The son of such a native is able to guess the future. One spends a big part of his life in foreign land. One has at least three sons and if 2nd house is auspicious then Ketu gives excellent results. If Moon is auspicious then the native helps his mother's family. If Ketu in 9th house is malefic then the native suffers from urinary problems, pain in back, problem in legs. The native's sons keep on dying.

Remedies

- (1) Keep a dog.
- (2) Establish a rectangular piece of gold anywhere in the house.
- (3) Wear gold in the ear.
- (4) Respect elders, specially father-in-law.

Ketu in 10th House

10th house belongs to Saturn. The effect of Ketu here depends upon the nature of Saturn. If Ketu is benefic here then the native is lucky, concerned about himself and opportunist. His father dies early. If Saturn is in 6th then one is a famous player. If one keeps on forgiving his brothers for their misdeeds the native will go on progressing. If the character of native is good then he earns a lot of wealth. If Ketu in 10th house is malefic then one suffers from urinary and ear problems. The native has pain in bones. The domestic life is full of worries and troubled if Saturn is in 4th house. Three sons would die.

Remedies

- (1) Keep silver pot full of honey in the house.
- (2) Keep a dog, specially after forty eight years of age.
- (3) Avoid adultery.
- (4) Use the remedies of Moon and Jupiter.

Ketu in 11th House

Here Ketu is considered very good. It gives wealth. This house is affected by Jupiter and Saturn. If Ketu is benefic here and Saturn is in 3rd house, it gives enormous wealth. The wealth earned by the native is more than his paternal wealth, but one tends to worry about his future. If Mercury is in 3rd it leads to Raja Yoga. If Ketu is malefic here then the native has problem in his abdomen. The more he worries about future, more troubled he is. grandmother or mother of the native suffers, if Saturn is also malefic. Then there would be no benefit from son or house.

Remedies

- (1) Keep black dog.
- (2) Wear an onyx or emerald.

Ketu in 12th House

Here Ketu is considered to be exalted. The native is wealthy, achieves a big position and spends on good works. If Rahu is in 6th house, along with Mercury, then the effect is even better. One has all the benefits and luxuries of life. If Ketu in 12th house is malefic then one buys land from an issueless person and the native becomes issueless himself. If one kills dogs Ketu gives malefic results. If 2nd house has Moon, Venus or Mars, Ketu gives malefic results.

Remedies

- (1) Worship Lord Ganesha.
- (2) Do not have a loose character.
- (3) Keep a dog.
- (4) Saunf and khand under the pillow for good night's sleep.

Chapter 28

Know About Kal Sarpa Yoga

When all the planets are hemmed between Rahu and Ketu (i.e., the Moon's north node and the Moon's south node), Kal Sarpa Yoga is formed. Complete Kal Sarpa Yoga is formed only when half of the chart is unoccupied by planets. Even if one planet is outside the Rahu-Ketu Axis, there is no Kal Sarpa Yoga.

Kal Sarpa Yoga is formed when Rahu Ketu hem in the planets in the natal chart i.e. if Rahu is 10 degrees Leo and Ketu 10 degrees Aquarius and all the planets are within these degrees, either from Leo to Aquarius or Aquarius to Leo (Vedic Astrology does not use the outer planets Uranus, Neptune and Pluto). For this yoga to be complete, no planet should conjunct Rahu or Ketu. It restricts completely any indications of the charts. However capable the person, his life is impeded due to past Karma. Important lessons have to be faced in this life, where no amount of effort is rewarded, obstacles are encountered at every junction for inexplicable reasons.

The Yoga does not suggest either success or failure, but a person caught up in Karmic forces so great that they restrict his/her destiny. It acts mysteriously, without other indications in the birth Chart. A heavy price is paid for past Karma in this life. Understanding and counter-acting the effects of Kal Sarpa Yoga needs a person to move towards his higher self. As Rahu and Ketu act on the inner self, the need to understand the psychic

implications and the inner blocks created by this combination is important.

Before you do any remedies for the Kal Sarpa Yoga, make sure that all planets are between Rahu and Ketu. Even if there is one planet outside the Rahu-Ketu axis the Kal Sarpa Yoga does not exist. Do not confuse Kal Sarpa Yoga with Nag/Naga Dosha or Karaka Dosha.

Mystic Powers of Kal Sarpa Yoga

Rahu and Ketu are two nodes of Moon and they are regarded as full-fledged planets in Astrology. They are considered as most dreaded planets. Rahu is the Dragon's head and Ketu as Dragon's tail. Both of them form a malefic yoga, known as Kal-Sarp Yoga. In Astrology, this Yoga is supposed to have direct impact on the following events :

- It causes deterioration of health and reduces longevity.
- It causes imprisonment or serious accident.
- It causes separation, divorce and marital discord.
- It causes poverty and destruction of wealth.
- It causes destruction of business and loss of job.
- It causes destruction of kingdoms and rulers.
- It causes downfall of most powerful persons in politics.

Formation of Kal Sarpa Yoga :

- All the planets should be within the orbit of Rahu and Ketu.
- Rahu should be at the upper end and Ketu at the lower end.
- There is no planet outside the arch.

- That there is no planet conjuncting with Rahu or Ketu.
- That all the seven planets should face Rahu, which is always retrograde.

Impact of Kal Sarpa Yoga :

- Rahu in first house and Ketu in 7th house: Downfall, loss of position and reputation, mishappening, marital discord, loss of wife and children.
- Rahu in second house and Ketu in 8th house: Reduction in wealth and health causes poverty, worries defects in body and lot of travelling.
- Rahu in 3rd house and Ketu in 9th house: Involved in criminal activities, unpopular, waste energy and wealth, selfish, accident prone and paralysis is possible.
- Rahu in 4th house and Ketu in 10th house: Loss of property, disappointment, loss of job and business, unhappiness, sarpdosha unhappy and unsettled life.
- Rahu in 5th and Ketu in 11th house: Heavy losses in litigation, failure in love affair, loss of children and betrayal by friends.
- Rahu in 6th house and Ketu in 12th house: imprisonment, secret enemies, bad health and serious sickness and set backs in married life.

Note : The impact is more severe if Rahu has support of Sun and Saturn.

Duration of Kal Sarpa Yoga :

- Rahu in 1st house: upto 27 years of age.
- Rahu in 2nd house: upto 33 years of age.
- Rahu in 3rd house: upto 36 years of age.

- Rahu in 4th house: upto 42 years of age.
- Rahu in 5th house: upto 48 years of age.
- Rahu in 6th house: upto 54 years of age.

Notes :

- It causes malefic impact on houses occupied by Rahu and Ketu.
- It causes malefic impact on houses aspected by Rahu and Ketu.
- It spoils the benefic planets joining with Rahu and Ketu.
- It causes severe hardship when related with Sun and Saturn or the lords of the houses occupied by Sun, Saturn, Rahu and Ketu.
- Its impact will be clearly noticed during periods and interperiods of Rahu and Ketu.
- Its impact is more severe when Rahu/Ketu are in 1, 5 or 9th position in the Natal chart or from Sun, Mars and Saturn.
- Sometimes it pushes a man to great heights.
- Sometimes it gives benefic results, when Rahu/Ketu are aspected by benefic planets, specially Jupiter or Venus.
- Ketu is always 180 degrees from the longitude of Rahu
- In case Uranus, Neptune or Pluto are outside the arch of Rahu and Ketu, no Kal-Sarp Yoga is formed.
- Ketu's aspect is less malefic than Rahu
- Raja Yogas in the chart are more effective than Kal-Sarp Yoga
- This Yoga causes great harm to the family, society and nation through the person who has Kal-Sarp Yoga

- This Yoga plays important role in Mundane Astrology
- Rahu joining ninth Mars in any chart create criminals or suicide or serious accident or murder
- Rahu and Saturn joining in any house destroy the 7th house, the house opposite them
- Rahu in transit creating relations with Jupiter or Venus gives benefic results
- Ketu moving over any planet is evil for the significations of the concerned house
- Rahu and Ketu generally behaves like lord of the sign occupied by them or the planet conjuncting with them.
- If Ascendant is outside the arch of Kal-Sarp Yoga, the malefic impact is reduced.
- The dispositors of Rahu and Ketu also play important role in determining the benefic or malefic impact.
- Rahu in 3rd or 6th house in Aries, Taurus or Cancer sign does not give malefic results. It is benefic and gives benefic results.
- Rahu in 10th house or aspecting 10th house and its lord along with Sun and Saturn destroy the native's career. In case of 7th house separation and divorce is possible
- Rahu and Mars in 3rd house causes accident and damages to life.
- Rahu + Mars + Sat in ascendant: Dangerous personality.

Type of Kal Sarpa Yoga

Anant Kal Sarpa Yoga:

When Rahu is In the first House and Ketu In the seventh house and the rest of the planets are to the left of this axis the

Yoga which arises is the Anant Kalsarp Yoga. This is also called as Vipareeta Kal Sarpa Yoga opposite Kal Sarpa Yoga. Though this yoga has the power to give windfall gains to the native, it is bad for marital life. Generally natives with this yoga get married late in life.

Shankachood Kal Sarpa Yoga

When Rahu occupies the ninth house and Ketu is in the 3rd house this yoga operates. Natives who have this yoga in the chart have many ups and down in life. They have a habit of speaking lies. They are also short tempered.

Ghatak Kal Sarpa Yoga

This yoga arises when Rahu is in tenth house and Ketu in the fourth house. Litigation problems are common in this case. Punishment by law or the Government also possible. However if this yoga operates in a beneficial manner then it has the power to confer the highest form of political power, especially in Virgo and Leo ascendant.

Kulik Kal Sarpa Yoga

When Rahu occupies the second house and Ketu the eighth house Kulik Kal Sarpa Yoga arises. This combination is bad for health. The probability of losses and accidents is high with natives of this combination. This is bad for financial prosperity too. The native is worried on account of an insecure financial standing.

Vasuki Kal Sarpa Yoga

When Rahu occupies the third house and Ketu the ninth house and the rest of the planets are located to the left of the Rahu Ketu axis, this yoga is born. The native is burdened with problems relating to job and business.

Shankpal Kal Sarpa Yoga

When Rahu occupies the 4th house and Ketu the 10th this yoga is formed. The native gets trouble relating to work sphere and has to go through stress and anxiety. Sometimes the native has an illegitimate child, or can be an illegitimate child. However this yoga also has the power of conferring high political success and windfall gains.

Padam Kal Sarpa Yoga

When Rahu occupies the fifth house and Ketu the eleventh house this Yoga is formed. The native is worried on account of children. There is difficulty in getting a progeny. If the Moon is also afflicted then there is the possibility of being troubled by spirits. In this case if a native falls ill the recovery time is slow. There are also chances of being let down by friends in this case.

Mahapadam Kal Sarpa Yoga

This yoga is formed when Rahu is in the 6th house and Ketu is in the twelfth house. The native has many enemies and has problems on account of diseases. However, if this yoga acts beneficially, it has the power to confer power and political success.

Takshak Kal Sarpa Yoga

When Rahu is in the seventh house and Ketu in the first house this yoga is formed. The native has speculative tendencies and can lose wealth by way of wine, women and gambling. There is marital discord in the life of the native.

Karkotak Kal Sarpa Yoga

When Rahu occupies the eighth house and Ketu the second house this yoga is formed. The native is short tempered and has many enemies. Such a native has friendship with anti-social elements. The native does not get paternal wealth.

Vishdhar Kal Sarpa Yoga

When Rahu occupies the eleventh house and Ketu the fifth house the yoga which arises is the Vishdhar Kal Sarpa Yoga. The native travels frequently and is never fixed at one place. Problems also arise from children. However these natives get some peace in the latter half of their life.

Sheshnag Kal Sarpa Yoga

When Rahu occupies the twelfth house and Ketu the 6th house this yoga arises. The native has problems relating to litigation. There are many enemies and health problems.

The Kal Sarpa Yoga is not always bad. It has the power to confer gains too.

All planets must be hemmed between Rahu and Ketu.

Even if one planet is outside the Rahu Ketu axis there is no Kal Sarpa Yoga.

Rahu is the Moon's north node. Ketu is the Moon's south node.

When all planets are to one side of Rahu and Ketu Kalasarpa Dosh is supposed to be caused. This is considered a very bad yoga which gives rise to misfortunes and is supposed to be a major obstruction to one's progress. This dosha is said to be severe when all planets are within the arc from Rahu to Ketu in their natural motion direction.

There are supposed to be **12 types of Kalasarpa Doshas**, based on the placement of Rahu from the lagna to the 12th house. These 12 have been named after 12 fearful sounding snakes.

The basic parameters of this are undefined, so anyone may have it!! A lot of unscrupulous astrologers are scaring people about

this dosha and extracting money for the so called remedies.

The remedy of course depends and varies according to the financial status of the innocent man! From practical point of view this is not found to be a hindrance to progress. I have the horoscopes of a lot of people who have this so called dosha and are doing quite well in life. One of the most notable exceptions is the horoscope of Jawaharlal Nehru, the late prime minister of India. If someone can rise to that level with kalasarpa yoga, then its not a bad one really!!

About Kal Sarpa Pooja.

This happens when there are all planets coming between Rahu and Ketu, this results in failure and dejection because all the karyas don't happen accordingly to the efforts put in, often leading to negativity, and inferiority complex. This vidhi done by Tantrik procedure is very effective although very simple. There is a special pooja to be done which can be done at our place or you can get this pooja done at your place, we are open for help regarding the pooja.

Why should you go for this Anushtaan?

1. When all your work comes to a standstill and fruitless struggles indicated.
2. When you are failing in business.
3. When enemies are the prime reason for your loss in business, and obstacles in life.
4. When you are not getting the worth of efforts put in.
5. When you have allergy problems, itching, white /black dots on skin problems.

Then you should go for this process of rectification, via specially trained Vedic pundits for this pooja/anushtaan.

Transits

To judge the transits of Rahu Ketu we have to look at the planets they conjunct during their transit. The Sun and Moon being the most important planets. In 1998 when Rahu Ketu are transiting through the Leo Aquarius Axis, people with Leo Sun, Moon, Ascendant and Aquarius Sun, Moon, Ascendant are feeling the transforming effect of Rahu Ketu. The transit of Rahu Ketu gives clues to their unpredictability. They normally travel in a retrograde motion, the opposite to other planets. They will suddenly go direct and backwards again, representing the churning process. They can churn up your life, your inner emotion, force you to transform yourself, create unpredictability in your life. To know exactly how powerful their influence will be, you will have to study the eclipses. If the eclipses are taking place within 1 to 2 degrees of your natal planets then they will be indicating a time for change. Here it is important to remember that the eclipses work on a psychological level, some of these influence may not be immediately obvious but will reveal themselves in time.

The transit of Rahu also needs to be seen through their Dashas- planetary cycles. They are each assigned a Mahadasha. Rahu has an 18 year period and Ketu a 7 years period. They also have sub- periods in planetary cycles of other planets through which they exercise their power and influence. Whenever the life cycles come into our life they have the overall control over factors which dictate what we are going to be doing.

If all the planets are between Rahu & Ketu. Does it form Kal Sarpa yoga?

Rahu is with Mercury in 3rd house in the same sign but outside the Rahu and Ketu axis by some degrees. Rest of the planets are within the Rahu & Ketu. Does it form Bad yoga.

Strictly speaking there is no reference made or no word described on the importance of Kaal Sarpa Yoga in any ancient astrological Texts, hence it is still wondering how this particular Yoga gained such importance among astrologers of later ages. Dr. B V Raaman- a world famous astrologer, thus wrote, " Kaal Sarpa Yoga does not find a place in classical astrological literature still how this Yoga gained currency and gathered a sinister meaning is not clear".

Nevertheless, according to some modern definitions and clarifications, the Kaal Sarpa Yoga is formed when all the planets are hemmed in between the orbit of Rahu and Ketu hence many astrologers take it granted that Kaal Sarpa Yoga to be a malefic and evil Yoga and it has the capacity to curtail and cancel all the other benefic Yogas present in the horoscope and turn a native to face set-backs and disappointments in his life. It is also feared that a powerful Kaal Sarpa Yoga present in the horoscope has the unique capacity to nullify the most powerful Yoga called Dhana Yoga or Raaja Yoga present in the horoscope and turn the native to become poor from rich.

There is no doubt that Rahu and Ketu, although being shadowy planets, play a very important role in Vedic astrology. In some old Tamil Classic Texts, Rahu's quality has been described as beast and beauty. In some Texts Rahu has been described to be "clone" of Shani; hence there is a saying in Sanskrit- Shani Vat Rahu-which is widely accepted by all. Shani tests a person thoroughly before conferring him with the best results- so is Rahu. It is generally believed that once Rahu starts conferring its best results on a person, then no power on the earth could ever stop Rahu from producing best results. The fame and name of the person would spread to all the directions and lasts for many years. Surprisingly, it is Rahu that produces the Maha Yoga called Ashta Lakshmi Yoga-one of the best and brilliant Yoga among all other

Yogas. Reasonably well-placed Rahu produces Ashata Lakshmi Yoga when it is aspected by Guru in a horoscope.

Therefore, presence of Kaal Sarpa Yoga alone in a Birth Chart is not a powerful malefic Yoga as feared by many. However, the position and the placement of Rahu in the Birth Chart count heavily. Rahu placed in Kumbh Raashi (house of Shani) produces excellent results. As on today the transit Rahu is placed in Kumbh Raashi till end of April 2008. Rahu produces extreme harmful results while staying in Mesh Rashi and Simha Rashi.

Great souls in spite of having Kaal Sarpa Yoga have risen to very high position. This Yoga has the capacity to turn a person born in humble circumstance to an industrious and ultimately reaching the top. A classical example is that of senior Ambhani who was born under Kaal Sarpa Yoga with Rahu in Kumbha Rashi. The well-placed Rahu turned him to become one of the richest men in India during its Maha Dasha. Rahu under Kaal Sarpa Yoga will not necessarily cause harm alone; however its placement is heavily counted.

According to some unique, old, and classical Texts, Sarpa Shanthi Pooja will yield good results provided if Rahu and Ketu are not afflicted in the Birth Chart. According to those Texts, the procedure of Sarpa Shanthi is as follows: Two silver 'prathimas' of Rahu and Ketu must be placed separately on a banana leaf and the Rahu-Ketu Bheejā Mantra must be recited while doing Pooja with violet coloured flower. After the Pooja, the 'prathima' should be given to any Brahmin as Dhaan because Rahu is considered as Brahmin in the Vedas. This must be done under the supervision of any experienced pundits.

Chapter 29

Misconceptions Regarding Kalsarpa Yoga

Kalsarpa Yoga has become a very popular astrological concept today with a number of controversies surrounding its authenticity and true nature. Many astrologers claim that there is no mention of Kalsarpa Yoga in any of the classical astrological texts.

We also support the view that there is no mention of the combination by the name of Kalsarpa Yoga but our research has shown there is mention of the combination in some Pauranic texts under another name which is a subject of debate. This combination is also found to be effective in practice.

Kalsarpa Yoga creates numerous difficulties in every area of life of the person who has this combination in his horoscope. It is observed that usually such individuals do not get the deserved level of success irrespective of the intensity of their efforts as compared to other people.

Popularly Kalsarpa Yoga is believed to manifest in various forms and some astrologers have even named 12 such combinations under the names of legendary serpents like Vasuki Kalsarp Yoga etc.

Our research has shown that these legendary titles have no significance and there can be two broad variations of the combination based on its complete and partial manifestation. In the case of individuals with complete Kalsarp Yoga in their horoscope, lack of success is usual, irrespective of the good background or other factors in their favour which gives a tendency to depression. Individuals with partial Kalsarpa Yoga face enormous difficulties in their lives still they can become successful with some good streak of fortune.

How Kalsarpa Yoga is Formed in a Horoscope: -

There is wide dispute among astrologers on how Kalsarpa Yoga is formed in a horoscope which includes following views: -

1. Is Kalsarpa Yoga given rise to when all the planets are placed between Rahu and Ketu?
2. Is Kalsarpa Yoga given rise to when all the planets are placed between Ketu and Rahu?

Nowadays astrologers consider Kalsarpa Yoga in both of the abovementioned conditions whereas it is well known that complete Kalsarpa Yoga is present in the horoscope of Indian independence. This horoscope is calculated for the midnight of 15/16th August 1947 with all the planets placed between Rahu and Ketu.

		Asc Rah	Mar
			Sun Mer Ven Sat Mon
	Ket	Jup	

Mar

Sun
Mer
Ven
Sat
Mon

3
4

1
12

Asc
Rah

2
11
8

6
7

9
10

Jup

Among Rahu and Ketu, Rahu is considered to be the head and Ketu as the tail and they always move in retrograde motion whereas all the other planets move in direct motion most of the time. Rahu is considered to eclipse entering its mouth till they do not cross the tail represented by Ketu and all the planets placed between Rahu and Ketu give rise to complete Kalsarpa Yoga. If one or two planets are placed outside Rahu and Ketu it does not give rise to Kalsarpa Yoga.

Nowadays, astrologers baffle people with legendary serpent's names falsely associated with the Kalsarpa Yoga as they have no significance in the context of Kalsarpa Yoga. Four such popular fake solutions undertaken nowadays under the name of pacifying Kalsarpa Yoga are described below.

1. A pair of cobras (Naga) is sculpted in silver and worshipped.
2. Mahamrityunjaya Japa Anushtana is recommended.

3. Sahasrabdi Kalsarpa Yoga Anushthana is recommended.
4. It is being popularized that worshipping in certain specific temples can help pacify Kalsarpa Yoga.

In our research, it has been found that as Rahu and Ketu are shadowy planets and "Sarpa" which literally means serpent is used to indicate the irregular serpent-like movement of Rahu and Ketu and has no other such significance. Thus logically there is no meaning in associating the names of legendary serpents with Kalsarpa Yoga and worshipping cobras (Naga) in Sahasrabdi Yagyas or certain temples or worshipping Lord Shiva, which would also be ineffective in pacifying the evil influences of Kalsarpa Yoga. In practice also, these solutions are found to be ineffective for Kalsarpa Yoga.

What is the Authentic Solution of Kalsarpa Yoga:

It has been found in our research that Kalsarpa Yoga is mentioned in Pauranic texts although its name is at variance from the present one which is a subject matter of debate.

It has also been found in our research that Rahu is the symbolic head and Ketu is the tail and head cannot be bound up due to the retrograde motion of these two planets. This helps Rahu eclipse planets entering its mouth so if the symbolic tail is chopped off or in other words if we undertake solution for Ketu, all the planets which usually move in direct motion can move out of the eclipsing influence of Rahu and reduce the negative influence of Kalsarpa Yoga.

Chapter - 30

Transit Effects of Rahu & Ketu

Malefics like Saturn, Rahu or Ketu in the 12th house of Moon in the natal chart as well as in the Navamsa chart produces powerful yoga for achievements. Jawaharlal Nehru had Rahu in the 12th house of his natal Moon. Results of Rahu and Ketu will be bad when they pass through the houses which they aspect in the natal chart and produce the same bad results when they pass through the signs occupied by them in the natal chart.

Whenever transit Rahu casts its 5/7/9/12th house aspect on the Lagna/Sun/Moon, it forebodes hazardous results with far reaching consequences. Death often occurs when transits Ketu is placed 8th from Lagna/Moon. Rahu produces good results when it comes to 3/6/10/11th from Moon, Sun or Ascendant.

Rahu molests a luminary particularly Moon (but not the Sun, when posited alone in the birth chart). When it attacks a luminary in transit in a horoscope, its owner may be anticipated to face all sorts of conceivable trouble depending upon the karakwata and lordship of the luminary so attacked. Such adverse effects will be more pronounced if the basic chart is already riddled with Rahu - Sun or Rahu - Moon conjunction. So when Rahu attacks the Moon in transit especially when it conjoint Moon, the mental equilibrium of the native gets disturbed. His domestic life may be anything but peaceful. While Rahu passes over Rahu - Sun conjunction in

the birth chart - his father may fall sick. He may be transferred to an undesirable place.

Rahu either in the 3rd, 6th or 10th house in a horoscope generally gives good results with regard to service, profession and general success in life provided such Rahu is strongly placed and preferably friendly to the Ascendant lord (Taurus, Gemini, Virgo, Libra, Capricorn and Aquarius). The entire 1.5 year of transit Rahu on its natal position as stated above prove quite rewarding to the native.

Rahu in transit is considered very bad when it crosses over the Moon sign or comes 2nd, 4th, 5th, 7th, 8th and 12th houses from the Rasl. Rahu in transit brings financial losses when it passes over retrograde 8th lord.

Rahu's transit in general on the natal Sun cause worries for the father and on the Moon about mother.

Impediments to be expected or desired events are lifted when a malefic like Mars, Saturn, Rahu or Ketu withdraws its affliction from the particular house (or more correctly, the cusp) governing the particular affair or event. For example if Rahu or Ketu in transit crosses the 4th cusp in a nativity, lingering problems relating to landed property, tend to be solved. In the zodiac the planets Sun, Mercury and Venus are posited very near to each other.

The angular distance between the Sun and Mercury may vary upto 28 degrees and that between Sun and Venus may vary upto 48 degrees. The maximum distance between Mercury and Venus will be 76°. When Rahu transits the arc of Sun-Mercury-Venus, highly beneficial results in matters of profession and earning, promotion in service, rise in political life etc are possible. While transit of Ketu through the same arc after about 9 years 3 months

will give major setbacks in professional field and to earnings there from, troubles in service and reversals in political life.

In Astrology verbatim application of astrological aphorisms cannot be applied. According to the Author when Rahu or Ketu will be friend of Lagnesh Lord, better will be the results. Whenever Rahu or or Ketu are placed in the constellations of anti-planets of the Lagnesh Lord - evil results will be lessened.

Transits of Rahu

The transits of Rahu age-wise in the rashis is as follows; for a native, who had Rahu in Libra sign at the time of Birth.

	I Cycle Age	II Cycle Age	II Cycle Age
Libra	0 to 1 ½	18 to 19 ½	36 to 37 ½
Virgo	1 ½ to 3	19 ½ to 21	37 ½ to 39
Leo	3 to 4 ½	21 to 22 ½	39 to 40 ½
Cancer	4 ½ to 6	22 ½ to 24	40 ½ to 42
Gemini	6 to 7 ½	24 to 25 ½	42 to 43 ½
Taurus	7 ½ to 9	25 ½ to 27	43 ½ to 45
Aries	9 to 10 ½	27 to 28 ½	45 to 46 ½
Pisces	10 ½ to 12	28 ½ to 30	46 ½ to 48
Aquarius	12 to 13 ½	30 to 31 ½	48 to 49 ½
Capricorn	13 ½ to 15	31 ½ to 33	49 ½ to 51
Sagittarius	15 to 17 ½	33 to 34 ½	51 to 52 ½
Scorpio	17 ½ to 19	34 ½ to 36	52 ½ to 54

The other age-wise cycles of Rahu are not given to save space and the readers can easily find them in similar sequence.

The Ketu transits will be in the opposite rashis to Rahu transits for the same ages.

Chapter - 31

Rahu and Ketu Transits

Know More About Rahu & Ketu

What is Rahu and Ketu

The North Node of the Moon is called RAHU in Vedic astrology and the South Node is called KETU. They are called dark or shadow planets, because of the Nodes' association with the phenomena of eclipses.

They have no sign ruler ships, although they are said to favour Mercury and Jupiter's signs according to some authorities, while others claim that Rahu favours the sign of Aquarius and Ketu the sign of Scorpio. Rahu, the North Node of the Moon means to conceal, engulf or hide in Sanskrit.

This Graha is associated with the world of material manifestation and worldly desire. Rahu is associated with the spiritual process of involution, or the engrossing of spirit in materialization. Rahu is a karaka, or indicator, of worldly desire, fame, greed, high intelligence, manipulation, obsessive behaviour, foreigners, mass disease, dementia (Schizophrenia) and inertia. The nature of this Graha is Vata, or Airy.

The gemstone associated with Rahu is a honey coloured hessonite. Rahu reaches full maturity at age 42. The Puranas

describe Rahu as half-bodied, born of a lioness, snakelike, having a huge body and being extraordinarily powerful.

The Skanda Purana says that Rahu is instrumental in strengthening ones power and converting even an enemy into a friend. The effect of snakebite is removed by his grace. The lunar and solar eclipses are attributed to Rahu and Ketu. Rahu and Ketu stay 1 1/2 years in each rashi.

Saturn's most powerful place in the chart is in the 7th House and the Kendra's, or Angles. He is a particularly beneficial planet for Taurus and Libra Ascendants. Saturn's nature is Vata, or Airy. His gem is Blue Sapphire and all black stones and his metal is Lead. Saturn's direction is west and his day is Saturday. He reaches full maturity at age 36. In Vedic myth Saturn is the son of the Sun, born to his shadow wife, Chaya. Saturn is lame because one of the Sun's first wife Sanjana's children became angered with him and struck him in the foot. Thus Saturn walks with a limp, which accounts why he is the slowest of the Grahas.

The graha SANISCHARA (Saturn), also known as Manda, is generally known to affect one adversely on occasions when he occupies certain positions in one's horoscope like Saade Sati (7 1/2 years) Ashtama Shani (Saturn in 8th house - 2 1/2 years) etc. He is the Lord of Makaram and Kumbham. He is the slowest moving planet taking 2 1/2 years in each Rasi, completing one cycle every 30 years. A prayer to this Devata, especially on Saturdays, is said to mitigate the hardships one will have to face during these periods. Sanischara bestows all benefits to the devotees who pray sincerely to him. The legend that depict the influence of the worship of SHANI goes as follows, and is narrated whenever a worship or offering is made to the deity.

The legend pertains to a king. The king invited merchants from far and wide and proclaimed that the king himself would

purchase all unsold goods. The merchants were happy. Once a blacksmith brought an iron image of Saturn for sale, which ultimately was purchased by the king, who installed that in his palace with reverence. Other gods became unhappy on this action of the king. At night, the king saw a brilliant woman going out of the house. On king's enquiry, he learnt that, it was Lakshmi. She said that she could not stay in the place where Saturn is present. After sometime a male image went out and was told to be Vhaivabh (Prosperity). Similarly all other gods Dharma (Religion), Dheriye (Patience), Kshama (Pardon) and all others went out. When the last Satya (Truth) was going out, the king protested and said that because of faith in Satya, he did not object to the others from going out. Feeling the sentiments of the king, Satya stopped. All other deities were waiting outside for Satya, but when he did not come out Dharma (religion) said that he could not remain without Satya; so he returned in. Similarly all others followed suite and all gods and attributes came back inside the palace. They told the king that only because of his devotion to the Satya (truth); they all had to return and that such a king could never be unhappy. Due to the devotion to Satya, (truth), Lakshmi (wealth) and Shani (Saturn) came to live together, to the benefit of the devotees.

Rahu & Ketu : Transits

Caution: First, we would like to caution you that this is a general prediction relating the Rahu-Ketu period lasting next 18 months. It is applicable to billions of people across the globe. But one must remember that these are general in nature. If you want a specific report about the specific effects on you personally, you will have to consult experts.

Rahu & Ketu, the two Nodes of the Moon, take about 19 months to transit through a sign. Rahu entered Pisces & Ketu in Virgo on 25Th March 2005. They're unique in the sense that they were always transiting retrograde, indicating Karma from

previous lives. Rahu & Ketu are the mysterious unseen points in space causing the eclipses. They're not technically planets but their influence is so significant that they're given the status of planets.

These two are next in importance to the other two planets - Jupiter and Saturn. These four are the slowest moving planets and require maximum attention when they are in transit.

No planet is 100% malefic (bad). The transit effects depend on how we respond to the favourable & unfavourable situations. Rahu has a positive side, offering great boons in communications, new inventions, technology etc.

Rahu is extroverted, affirming, and ambitious, while Ketu is introverted, negating and detached. Rahu's transits show where someone is likely to expand, driven, try new things and disperse their energy into materialistic pursuits. Ketu's transits show where someone is likely to experience restriction, detachment, completion or focus and deepen their spiritual pursuits. If both the running period & transit effects are bad, the overall effect ought to be bad.

Therefore, you can reduce the malefic effects by performing remedies. Here goes the list of indications of Rahu/Ketu's transit based on your rising 12 sign or ascendant.

Rahu entered Aquarius on 9th November 2006, where it remained up to 6th of May 2008. During this time Ketu remained in Leo. The movement of Rahu and Ketu in the Zodiac had been keenly watched by those who want to be forewarned. It takes place after every year and a half. The placement of Rahu in our natal chart shows the areas in our life that will require special attention in this lifetime. And the Ketu placement indicates what we are carrying over from our previous lifetime. The two are always moving in retrograde direction and change their signs every eighteen months.

The following is a general prediction based on this transit of the nodes. This is based on your natal Moon sign (Rashi) placement. In any case, the specific results are heavily dependent on the basic strength of the natal chart and also the running mahadasha of the individual. A strong natal chart is a blessing from the heavens and minimizes all negativity. Also, as there are seven other planets in Vedic astrology, their placements and transits have to be taken into account for an accurate prediction.

Rahu is a planet of materialism and gives material gains in a particular area. It gives extremely good results in Kendras & Trikonas. If well placed it gives happiness. If well aspected it gives happiness, acquisition of wealth & a powerful position. But it also gives mental anxieties; it creates conditions wherein you really cannot enjoy material gains. If not well placed & not well aspected it can give loss of position, legal hassles & misfortune. Also it urges one to turn to the higher powers to seek mental peace. Ketu, on the other hand, will deprive a person of the benefits of the house it is transiting and force a person to think on a higher plane. It can result in turning the mind inwards to seek the ultimate truth.

Prediction about your Rahu and Ketu

Aries

For Aries ascendant Rahu would be in the eleventh house while Ketu would be in the fifth house. The next eighteen months will be just average for the Arians. Rahu's transit over the eleventh house will result in an increase in income, positive changes in profession and fulfillment of long cherished desires. They will have anxiety and lot of initiative through out the period. An increase in social activities is very much on the cards. Control your socializing and be cautious while driving. Outflow of funds will be high. There will be inclination towards Study of spiritual & religious. However,

children might cause some tension. Ketu in the fifth house shows mental worries and tension due to children of Leo sign. Pregnant women must be extremely cautious. Not a good period for speculation. Students must be very thorough in their studies otherwise results can be disastrous. Friends and unfavourable atmosphere might cause some disturbance in education. During these brief spells health and relationships will have to be taken care of. An injury cannot be ruled out.

Taurus

For Taurus ascendant Ketu remains in the fourth house while Rahu remains in the tenth house. The next eighteen months will be moderately good. Rahu in 10th house will give new job opportunity. Those seeking job, promotions foreign postings will get positive results. New avenues for investment & profitable ventures will open up. Help from father or higher authorities will help you in achieving your goals. Chances for romance are likely. There will be new relationships, which will add colour to your life. There will be an elevation in your living standard with luxury items added in your life. Ketu in 5th house is not good will try to disturb the mental peace and cause some health concerns. Phlegmatic, infection & lungs problems may be there. It may also disrupt the education but Rahu will somehow or the other try to keep the things in order. Family relationships will strengthen & misunderstandings & conflict will get resolved. Matters of heart & marriage proposals will get a boost.

Gemini

Rahu in the ninth house gives extra energy, enthusiasm and ambition to the natives born in Gemini. The next eighteen months will be a stabilization period in general. Overseas travel to the west for higher education/profession is a possibility. A change at the work might cause some discomfort. After initial setbacks, fortune will favor you. New business deals will work out and you

will diversify your business activity. New investments opportunities and profitable ventures are there. New contacts will be added in your business sphere. There will be good flow of cash. But be cautions in investing money. Good time for sportsmen and artists. There will be a change in the living standard & life style. More luxuries will be added in your life. New friendship and intimacy will blossom.

The influence of Ketu would cause worries on account of health of spouse, behaviour of business partners and friends. You may find some obstructions in your work but things will work to a large extent. Better health condition is foreseen for you. Throat and shoulder related problems might cause some concern. Visits to some religious or a place of spiritual significance will take place

Cancer

Current Transit: Rahu is in the 8th house and Ketu in the 2nd house. Not a very favourable position for career. The influence of Rahu will be unfavourable giving obstructions and setbacks. Avoid changes in job. There is a possibility of getting an unexpected inheritance & sudden gains. Some Professionals will receive overseas postings & MNC projects. During this period even if you work hard you will not get due reward and you will have to struggle. With your tact and prudence, you will find the solutions to the problems you face. If in service your seniors might cause some tensions and create some unnecessary problems for you. Some journeys may prove fruitful. Your friends will be helpful though Rahu may cause some occasional bitterness. Do not go in for fresh investments in business because money almost reaching you may be held up. You may achieve your ambition or aims while acting with positive approach. You may win some legal cases.

You may also take interest in yoga and spiritualism. Ketu may cause malefic impact on the health. If you are suffering from

any chronic disease, extreme care must be taken. There will be some dissatisfaction related to your family. Emotional tension might affect you. For students there might be impediments in regular education but they will be able to overcome these and come out successful in competitive examinations.

Leo

Current Transit: Rahu is in the 7th house and Ketu in the 1st house.

7th placement of Rahu can invite some allegations & wrong decisions, so be cautious. Caution & suitable remedial measures can reduce the effect of adverse planets. Caution should be the watchword in emotional matters. Be careful while dealing with opposite sex. If unmarried choose your partner carefully. This period can also create problems in married life. Troubles with spouse can be there. Be careful in partnership. Professionally, carefully chosen partners can help in realizing goals. Your future plans may become nonstarter. A regulated life will help you achieve your targets. Your social activities will develop at fast pace. You can receive unexpected gains as well. Do not opt for a change of job as new placement might make you uncomfortable with rivalry in profession.

Economic budget will topsy-turvy if you do not keep a check on your expenses. Else you may have to incur loan. Restrict your craving for luxury and pleasures and you will be able to scrape through the next 18 months. Ketu's placement may cause health problems.

General health deterioration is likely. There may be rheumatic complaints & head injury is also possible. Be careful in your food habits & consult Doctor when required. Chronic patients require regular check. The health of spouse and relationship needs extra care. Success for students in competitive examination is there.

Virgo

Current Transit: Rahu is in the 6th house and Ketu in the 12th house. Position of Rahu in 6th house is good. It gives you courage & mental strength. You will gain confidence & your social circle will expand. Rahu in 6th house provides excellent opportunities but it also gives uncertainties. There may be delays in your transfer or promotions so put restraint. Victory over enemies is assured. If you are in service you will now attempt to project yourself well in the eyes of others. It may even motivate you to take up a new type or line of work, something you had earlier thought of and abandoned. On the personal front problems in marital life will be reduced. Differences of opinion within family members will be reduced. Good proposals can be expected for those unmarried. On the health front some incidence of intestinal/nerve disorder can be there. Chronic patients can expect some relief. Physical problems will respond to appropriate treatment. Success through occultism and spiritual pursuits may take place. Students will be successful if they follow a disciplined routine. Admission to courses of their choice is assured.

Libra

Current Transit: Rahu is now in the 5th house and Ketu in the 11th.

Next eighteen months will give you the courage and stamina, which you were lacking. People in creative fields will excel. Your sharp intellect and practical nature will be put to good use. This will be a good period for professionals. Those opting for foreign postings and MNC'S jobs will get for sure. Those in business will get their problems reduced and will have more opportunities. You may get co-operation with some of those who actually help you in furthering your business prospects. You will have success in court

cases also. Those in service will get their favourable transfer and promotion. You are happy and relaxed as there is balance and harmony at home and synergy in the work area.

However, austere measures will be adopted and help from a spiritual guru may be sought. Pregnant women must exercise a lot of caution. Students will face some impediments in their routine. Health will be moderate. Adequate steps should be taken to improve health.

Scorpio

Current Transit: Rahu is in the 4th house and Ketu in the 10th house. Next eighteen months will give you average effect of these transits. There will be lack of mental peace, obstacles & strains, which could make you tense. Cold attitude from the near & dear could make you a little unhappy. Mother will need attention. There might be an increase in landed property and vehicles, but be extra cautious before finalizing any deal. Ketu in 10th house might create some problems at work. Rewards will not be commensurate with the hard work put in. There might be delay in promotion & unfavourable transfers are also possible. You might as well change your job also. Those in business may realise moderate benefits. Your projects may get obstructed and you may also receive some untoward news. You must remain alert and vigilant. If you can cut down your expenses on luxury items, you will be able to manage in your budget. Be careful in your investments as well. You might be benefited from a new friendship. Heart related problems might crop up. There might be some allergic problem also. Control your food habits & enjoy walking. Some people might have to leave home for a completely new environment. Students in scientific streams will do extremely well.

Sagittarius

Current Transit: Rahu is in the 3rd house and Ketu in the 9th house. This period will be moderately good. Rahu in your 3rd house will give you material comforts & Ketu in 9th house will make you more spiritual & religious. There might be an increase in interest in the occult and religious activities. New friends & social circles might emerge and you will enjoy the new developments. Your confidence & importance will increase. Restrict your company with the opposite sex. Success in achieving goals is assured. Some difficult responsibilities might be assigned, which will be successfully completed through effective communication. Business will run smoothly, but keep away from capital-intensive new projects. There will be remarkable improvement in your financial position despite some losses on account of impulsive approach & behind the scene activities. Sound health is foreseen, however, your father's health could suffer. Sometimes, you might feel that the Almighty is not being kind enough. Students should do very well by dint of sheer determination. Success in competitive examination is indicated.

Capricorn

Current Transit: Rahu is now in the 2nd house and Ketu in the 8th house. There might be tensions at home but if you control your temper, it will be bliss at home. Ketu in 8th house gives health problems. Rheumatic complaints & joint pains are likely. Exhaustion, restlessness might set in. Children may cause some problem and you may face opposition in family. There might be initial delays and obstacles, but life will go on well. Your responsibilities will much increase and you will give good account of your performance. Those trying for job overseas have the right time to try. Fruitful long journeys are also expected which would give you additional money. Profit can be expected in new business adventures. Caution is required for all money dealings. Be wary of new partners & business diversifications are also indicated. Increased income &

unexpected gains are also expected. Those unmarried have fair chance of getting married. Excessive speech may harm you. Accidents cannot be ruled out. Younger students will fare well. Those desirous of study abroad will have good opportunities.

Aquarius

Current Transit: Rahu is in the 1st and Ketu in the 7th house. Rahu gives lot of indulgence in the materialist affairs while Ketu gives serious malefic impact. You will have to increase your self-confidence in dealing with a large number of situations that will be challenging. Lovers would meet their beloved and love affairs would gain impetus. There would be warmth infused in relations. Do not let your ego emerge as hurdle in doing the jobs to assure personal gain. On the personal front life would be more colourful. For business and profession this would be an average period. However, economically it would be satisfying period as you shall manage to earn required money and other sources to meet your requirement. Good financial position would add to your drive. You will spend money on luxuries & comforts. Rahu in 1st house can give you general weakness, which might reduce your dynamism. Control in your food habits & proper medication can solve that problem. Spouse may go through a rough time. New ventures and partnerships must be avoided. Students must not lose sight of their goals. Lack of concentration might be of some concern.

Pisces

Current Transit: Rahu is in the 12th and Ketu in the 6th house. This period of 1½ year will give you better returns. You will experience domestic happiness, peace and prosperity. Your family members will be in harmony with each others. A change of residence is possible. The tensions and physical problems will reduce. You may also undertake a long journey that may also be classified as a journey abroad. You shall get over your problems

with your intelligence & abilities. Enemies will constantly bother you but you will succeed after a few difficulties. 6th house Ketu will give you score victory over enemies. You may also get a legal victory. Past debts will be reduced. New offers for a better job will arrive to those who are unemployed. As the 12th house rules the sub conscious, developments may take place to activate the same. Rahu in 12th house will make you spend more. Excessive expenditure may also take place. Health problems that you had in the past would subside & this feeling of good health will help you to achieve your targets easily. Obstacles in business will recede & economically you would be better off. Students will get rewards for the efforts put in. higher education in the field you desire is indicated.

Ketu - The Planet of Progeny

Rahu and Ketu do not have any physical or celestial bodies like the other planets. Of the two places where the Moon crosses the ecliptic (the path of the Sun), the north point is called Rahu and the corresponding South point which is exactly 180 degrees away from the former is called Ketu. These are very sensitive and effective points and they cause powerful influence on the human affairs. Rahu and Ketu have a retrograde movement in the Zodiac at the rate of 19 degrees, 20 minutes per year. When the transit of the Sun and the Moon are close to Rahu and Ketu, the Moon can intercept the light of the Sun from reaching the Earth, and this causes a Solar Eclipse. When a full Moon is formed while the Moon is crossing the points of Rahu and Ketu, the shadow of the Earth falls on the Moon and a lunar eclipse is caused.

Ketu whose other names are Dhwaja and Sikhi acts like Mars. It generally reflects the traits of the sign it occupies provided it is not aspected by any other planet. If it is aspected or conjoined by any other planet it inhibits its qualities. For example, if it conjoins a benefic planet it will produce good effects of that planet and if it

aspects or conjoins a malefic planet it will produce malefic influence in its period or sub-period. But the benefic planets with which it is conjoined or which it aspects will give adverse results. It casts its aspects on the 5th, 7th and the 9th houses besides influencing the house it is occupying. Generally it is favourable in the 3rd, 6th, 9th, 10th and 11th and unfavourable in the 2nd, 4th, 7th and 8th. It gives mixed results in the 1st, 5th, and 12th houses. It is Karka for salvation, enlightenment of soul, occult sciences, mysticism, etc. In the planetary periods Rahu is more powerful than Ketu.

Rahu:

In the Ascendant - Obliging, sympathetic, abortion, courageous, sickly wife or husband.

Second house - Poor and more than one wife if afflicted, dark complexion, diseased face, peevish, luxurious dinners.

Third house - Few children, wealthy, bold, adventurous, courageous, good gymnastic, many relations.

Fourth house - Liaison with women of easy virtue, subordinate, proficient in European languages.

Fifth house - Childless, flatulent, tyrannical, polite, narrow-minded and hard-hearted.

Sixth house - Enjoyment, venereal complaints, no enemies, many cousins.

Seventh house - Wife suffering from menstrual disorders, widow or divorcee connection, diabetes, luxurious food, unhappy.

Eighth house - Vicious, degraded, quarrelsome, narrow-minded, immoral, adulterous.

Ninth house - A puppet in the hands of the wife, impolite, uncharitable, emaciated waist, loose morals.

Tenth house - Intimacy with widows, taste in poetry and literature, good artist, traveler, learned.

Eleventh house - Wealthy, influential among lower castes, many children, good agriculturist.

Twelfth house - Deformed, few children, defective sight, very many losses, saintly.

Ketu:

In the first house - Emaciated figure, weak constitution, much perspiration, weak-hearted, slender, piles, sexual indulgence, diplomatic.

Second house - Bad speaker, quiet, quick in perception, peevish, hard-hearted, thrifty and economical.

Third house - Adventurous, strong, artistic, wealthy, popular.

Fourth house - Quarrelsome, licentious, weak, fear of poisons.

Fifth house - Liberal, loss of children, sinful, immoral if afflicted.

Sixth house - Fond of adultery, good conversationalist, licentious, venereal complaints, learned.

Seventh house - Passionate, sinful, connections with widows, sickly wife.

Eighth house - Senseless, obscure, dull, sanguine complexion, piles and similar troubles.

Ninth house - Short-sighted, sinful, untruthful, thrifty, many children, good wife.

Tenth house - Fertile brain, happy, religious, pilgrimage to sacred rivers and places, fond of scriptures.

Eleventh house - Humorous, witty, licentious, intelligent, wealthy.

Twelfth house - Capricious, unsettled mind, foreign residence, attracted to servile classes, much traveling, licentious, spiritual knowledge.

Ketu's transit to Moon will eliminate any emotional "dead wood" of already satisfied passions which may be blocking or distracting the native's advance toward spiritual merger with the divine.

One has the odd feeling when Ketu transits Chandra's rashi, of having "arrived" — but the fruits of success seem bittersweet. Shri Ketu **Ganapati** gives tremendous awareness of *gana*, gain. But ironically, it is not possible to recognize total & complete achievement of one's goals until the fuel of desire for achievement is fully spent.

When Ketu crosses Chandra's rashi, possessions & entitlements which once promised to provide security & protection - such as university diplomas, children, bank accounts, or political power - have indeed been accomplished. However once accomplished, the goal loses its attraction. Without strong desires the mind becomes detached & confused about its purpose. Unless the native has well-developed intuitive or meditative abilities, Ketu's transit to Chandra can be a bitter and disorienting time.

However if Rahu had induced emotional changes and stimulated desires which remain spiritually useful, then Ketu will

allow those desires to keep operating until Rahu returns again to Chandra's rashi.

When Rahu returns to Chandra's rashi **9 years after Ketu's visit**, Rahu will initiate a new cycle of emotional hope & need for social & emotional security which releases another batch of repressed desires from the subconscious.

And so it goes on the 18-year cycle of gochara Rahu-Ketu. Attractions are released from the subconscious by Rahu, fulfilled on the material plane, and then converted to repulsions by "been there, done that" Ketu. The level of desire "fulfillment" is conditioned by the psycho-emotional entitlement levels seen in Chandra's radix and navamsha positions.

The native's experience of a Rahu or Ketu transit to Chandra will vary according to the radix house Chandra rules, the radix character of the lord of Chandra's navamsha, and the native's current Vimshottari bhukti.

If a Chandra bhukti, Rahu bhukti, or Ketu bhukti is in effect simultaneous with Rahu-Ketu's 18-month crossing through the rashi of the Moon, Rahu-Ketu's mandate to induce psycho-emotional identity change may become very intense.

Chandra is always the natural lord of bandhu bhava. Chandra is always the karaka of personal **emotional security**, home, mother, shelter & caring for basic physical needs; public **social security** through entitlements of formal education, professional status, & land ownership; patriotism; and psycho-emotional, intuitive processes of all kinds.

Chandra also rules a particular house for each radix lagna. To predict the impact of Rahu-Ketu transits to the Moon, consider:

- Chandra is always the karaka for emotional identity, security, and stability.
- Chandra acquires a specific set of characteristics through house rulership from each lagna.
- Chandra is either empowered or disempowered by drishti from other graha.
- Gochara Shani can contribute negative effects especially during **Sade-Saati**. (If Shani & Rahu are simultaneously affecting Chandra by any combination of transit and bhukti, catastrophic emotional changes involving painful separations and desire for new unions may occur.)
- Current dasha/bhukti always provides the major theme for the native's experience; Rahu-Ketu's transit to Chandra will never override the bhukti effects but may complement or expand a bhukti that promises changes to the emotional identity

Effects of Gochara Rahu-Ketu for 12 houses of Chandra

Final results depend on:

1. house, rashi & drishti to radix Chandra
2. radix graha that rules navamsha Moon
3. condition of radix bhava ruled by Chandra

Chandra's rashi determines the material consequences of the emotional upheaval, because **Rahu's transit to Moon triggers effects of Soma's lord**.

Radix Lagna	Chandra's house	Chandra expects to achieve lasting security by achieving these things, inflated by Rahu transit to Chandra:	Ketu's transit to Chandra causes these things to lose their attractiveness: Ketu will eliminate any outdated, completed habitual desires.
Mesha Aries	4	<p>I ncreased desire for emotional security plus increased desire for matters of house-4:</p> <p><i>Education, all varieties of security & protection, property ownership, patriotism, loyalty to parents & tribe</i></p>	<p>Feeling of emotional saturation followed by detachment from matters of house-4:</p> <p><i>land ownership and parenting occur, but the results are less fulfilling than anticipated</i></p>
Vrisha- bha Taurus	3	<p>Increased desire for emotional security plus increased desire for matters of house-3:</p>	<p>Feeling of emotional saturation followed by detachment from matters of house-3:</p>

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		<i>sibling communication, belonging to small groups, mental stimulation, short-term travel, earning self-made wealth</i>	<i>much conversation & many short travels, but these experiences are less beneficial than projected</i>
Mith-una Gemini	2	Increased desire for emotional security plus increased desire for matters of house-2: <i>maintaining family lore, traditional values, accumulating wealth, sensual pleasure of tasty foods & wine</i>	Feeling of emotional saturation followed by detachment from by detachment from matters of house-2: <i>wealth, pleasure & tradition are enjoyed, yet less satisfying than one expected</i>
Karka Cancer	1	Increased desire for emotional security plus increased desire for matters of house-1:	Feeling of emotional saturation followed by detachment from matters of house-1:

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		physical appearance, caste identity, personality, individuality, five senses, head/face	<i>physical body is improved or a beautiful face admired, but results are less important than expected</i>
Simha Leo	12	Increased desire for emotional security plus increased desire for matters of house-12: <i>sanctuary, meditation, private affairs</i> "behind closed doors", dreams, lengthy travels in foreign lands or in one's own Imagination	Feeling of emotional saturation followed by detachment from matters of house-12: <i>pilgrimage, privacy, & foreign sojourn occurs, but results are less satisfying than anticipated</i>
Kanya Virgo	11	Increased desire for emotional security plus increased desire for matters of house-11:	Feeling of emotional saturation followed by detachment from matters of house-11:

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		gain of wealth & friendships, goal achievement, all variety of networks & associations	<i>profits and support networks are well-established, yet less beneficial than expected</i>
Tula Libra	10	Increased desire for emotional security plus increased desire for matters of house-10: <i>achieving prestige, public respect & position, earning leadership roles, parenting, responsibilities</i>	Feeling of emotional saturation followed by detachment from matters of house-10: <i>admirable social status is accomplished but less fulfillment than projected</i>
Vris- chika Scorpio	9	Increased desire for emotional security plus increased desire for matters of house-9:	Feeling of emotional saturation followed by detachment from matters of house-9:

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		<i>wealth, university education, ritual priesthood, children & grandchildren, religious & collegial fellowship; enlightened knowledge & world travel.</i>	religious initiation and offspring are manifested, yet less satisfaction in these blessings than anticipated
Dhanus Sagittarius	8	Increased desire for emotional security plus increased desire for matters of house-8: <i>secret knowledge, tantra, healing, psychotherapy, surgery, psychic intuition, astral communication</i>	Feeling of emotional saturation followed by detachment from matters of house-8: <i>mystical teachings received but less transformative power than advertised</i>
Makara Capricorn	7	Increased desire for emotional security plus increased desire for matters of house-7:	Feeling of emotional saturation followed by detachment from matters of house-7:

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		peer relationships, advising, marriage, contracts, deals & negotiations, balance	advice & companionship received, but less benefit than projected
Kum-bha Aqua-rius	6	Increased desire for emotional security plus increased desire for matters of house-6: <i>loss of balance, service & servitude, conflict, contact with police & legal consequences, loans, debts, & illnesses, medicine</i>	Feeling of emotional saturation followed by detachment from matters of house-6: <i>medicines obtained, service provided & loans granted, but fewer benefits than expected</i>
Meena Plsces	5	Increased desire for emotional security plus increased desire for matters of house-5:	Feeling of emotional saturation followed by detachment from matters of house-5

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		<i>children, personal expression, creativity & fertility, good fortune, speculation & gambling, theatre, self-improvement, celebrity & fame, politics</i>	<i>creative goals & winnings achieved, but reality is less glorious than projected</i>
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Rahu creates a great hunger for emotional satisfaction. The native must find some way to satisfy his cravings for love, shelter, & mother - some way of feeling protected & all-needs-satisfied as in the womb.

Chapter 32

Good Results by Rahu & Ketu

Rahu and Ketu are considered shadow planets (*chhaya graha*). They are mathematical entities whose manifestation is physically evident only during solar and lunar eclipses.

References to Rahu and Ketu can be found in a lot of Hindu scriptures including Rigveda, Atharva-veda and Mahabharata. Per *Vishnu Purana*, Rahu was a demon (*asura*, *rakshasa*) who tasted *amrit*, the divine nectar of immortality, by deceit, which was being served only to Gods by Vishnu, under the guise of Mohini. Even though Vishnu tried to kill him, he did not die because by then he had already consumed *amrit*. The upper and lower body parts of that demon were named as Rahu and Ketu.

In the group of planets referred to in Indian astrology, Rahu and Ketu can be considered the only two demons. Every other planet is worshipped as a god in Indian mythology. They do not own any signs, but they do own *nakshatras*, and are hence assigned appropriate dasha periods in the *Vimshottari* dasha system. Rahu owns *Ardra*, *Sivati* and *Shatabisha* and has 18 years of *Vimshottari* dasha. Ketu owns *Ashvini*, *Magha* and *Moola nakshatras* and has 7 years out of 120 years of *Vimshottari* dasha period.

In any of the journals of Indian astrology, no positive words have been used while describing either Rahu or Ketu. First and foremost, they come from a demonic background. Secondly, they

are considered to be wile, deceitful and dishonest. After all, Rahu did succeed in tricking Vishnu in serving him *amrit*. Rahu is described as a liar, a patient of leprosy, foul mouth and full of criticism about others. Ketu is a scoundrel and one with low character. Ketu also has weak lungs because he smokes a lot. Both these planets cause smallpox, leprosy, worms in stomach and other diseases. Rahu especially is responsible for psychiatric disorders and other diseases of mind, especially when conjunct with Moon.

Given such negative characteristics, it would seem surprising that most of us survive the wrath of these planets because they are bound to affect one house or other in our horoscopes.

If placed well in a chart, these planets work to check the very bad qualities they represent. Rahu gives courage, prestige and fame, Ketu works towards providing knowledge and *moksha*, the final liberation from the cycle of birth and death. Rahu represents ghosts (*pret* and *pishacha*). Placed well in a chart, it can bring out extraordinary qualities in terms of supernatural in an individual.

The question is - what does good placement in a chart mean for Rahu and Ketu? Rahu and Ketu do well if they come under the influence of Jupiter and Venus, who are the gurus of Gods and demons respectively. As explained in *Brihat Parashara Hora Shashtra* (BPHS), Rahu is exalted in Taurus and its *moolatrikona* sign is Cancer. Ketu is exalted in Scorpio and its *moolatrikona* signs (there are two of them) are Gemini and Sagittarius. Rahu's negative tendencies can be kept in check by strengthening Mercury. Quite logical, given that Mercury represents intellect and Rahu works towards destroying it.

Rahu's placement in ascendant gives money to an individual from unexpected sources. However, it is not considered good in house number two, which is the actual house of wealth. Rahu in

sixth house gives a lot of power to conquer enemies in a battlefield. Ketu does well in third house, where it gives a lot of money to an individual. Although, this combination cannot be considered good for younger brothers. Ketu in sixth house is a good placement - it makes an individual generous and famous. Ketu's placement in eleventh and twelfth house is considered extremely auspicious, where it gives results to make a person's worth equivalent to that of kings.

Raja Yoga by Rahu & Ketu

(Excerpts from *Brihat Parashara Hora Shastra*, ch. 36).

If the shadowy planets Rahu and Ketu are situated in an angle or a trine, are in a conjunction with or are aspected by the trine lord or the angular lord, respectively then they are also raja yoga karakas (indicators of raja yoga). (verse17)

The following example chart shows how Ketu becomes a raja yoga karaka by being located in a trinal house and aspected by two angular lords, the Moon and Saturn, rulers of the 10th and 4th houses respectively.

	Mar	Ven	Mer Sun	
Mon Ket				
			Rah	
Jup Sat		Asc		

Jup Sat	8	Asc	6	5 Rah
9		7	10	4
		1		
Mon Ket	11	Mar	3	2 Mor Sun
12			Ven	

Chapter 33

A Brief Outlook on Rahu Planet

Rahu and Ketu are referred to in the sacred literature as the demons who consumed nectar and became immortal. In almost all books of astrology of India they are referred to but have rarely been praised. It may be because of their mystic nature and a lot of mysterious stories associated with both these planets.

In fact it is the greatness of our Vedic sages that they have been able to invent exact points or nodes of Moon cutting the earth's orbit of Sun. The point where the Moon's north node cuts the earth's axis in the zodiac and thus makes a shadow on the zodiac is called Rahu and the South node of the Moon is called Ketu. Ironically Rahu, the North Node which is looking towards earth signifies Materialism and Ketu which is in to the Darkness, as it is reversely pointed looks like tail Or symbolically an inward look in to the subconsciousness Or signifies Spirituality as Opposed to Rahu and both nodes are always 180° apart in the 360° 12-House divided Zodiac.

According to some advanced techniques of modern predictions, a lot of research has been conducted on the Positive effects of Rahu and many eminent astrologers such as K.N. Rao, Dr. David Frawley and many astro research councils have come out with lots of interesting aspects and significance of Rahu and Ketu in one's horoscope. Rahu as such depending on its placement and strength etc. factors can some times give a tremendous and

sudden mystical developments and great Raja Yoga karaka facilitator.

Rahu and Ketu play a significant role in giving interests Tantric and Mantra sadhanas and some times to the hight of extreme rebellious ritualistics. According to south Indian Dravidians, Rahu is nothing but Lord Shiva himself. Rahu is pleased when Ma Durga is worshipped.

Also there is another esoteric serpent symbolism associated with Rahu and Ketu to Kundalini Shakthi (Energy). The Head being Rahu (Signifying the different cosmic head petals of the Cosmic Snake Sahsrara Chakra or Awakening) and the tail being Ketu (Muladhara Chakra - Ganesha - or the beginning).

No one can ever master astrology but our finer techniques of astrological predictions cannot improve unless we discussed with open mind through presentation our predictions as case studies and more over, the effects and significance of mystery planets like Rahu and Ketu still offer a lot of scope in research, further study and application of principles of predictions.

A brief account of what is given about Rahu and Ketu in the sacred literature of India is being outlined here. It is useful to know it because the sacred literature of India contains not merely the account of planets and myths associated with them, but also gives us valuable clues which sharpen our astrological perceptions. The best researches in astrology can be done if we took seriously the stories about these planets, unravelled the mysteries, looked deeper into the stories, found richer astrological content than what is apparent and applied the principles so gleaned to horoscopes before us.

Nectar or amrita was churned out of the ocean (the story of Samudra Manthan). Poison too had come out with the nectar. That lethal poison could have destroyed the entire life on the

earth. Lord Shiva quaffed it off. He stored it in his neck as a result of which it became blue which is why one of the names of Lord Shiva is Lord Neelakantha.

It was decided to distribute the nectar to Gods and strengthen them against their fight with rakshas (demons). Without anyone noticing it at once, Rahu, and Ketu who were demons, joined the gods and partook of that nectar. When Lord Vishnu came to know of it further serving of nectar was not given to Rahu and Ketu. But they had enough consumed enough nectar to become immortal like gods. The Sun and the Moon had noticed this deceitful act of Rahu and Ketu and complained to Lord Vishnu. Lord Vishnu pierced the abdomen of Rahu and chopped off the head of Ketu. But they did not die as they had become immortal.

The Sun and the Moon had reported against Rahu and Ketu to Lord Vishnu. But they had become immortal now. They prayed to the almighty to include them in the galaxy of planets. Their wish was granted. But they harboured ill will towards the Sun and the Moon who had reported against them.

Note: From this story the relation between the luminaries, Sun and Moon and Rahu and Ketu gives us rich material to work on for our research.

Another Version

The Skanda Purana story of Rahu is a repetition of the same with one difference. Gods and Demons had decided to churn the ocean to extract nectar. The emphasis is that demons were as much a part of the effort to churn the ocean as gods. When nectar was got, Lord Vishnu decided to give nectar only to gods, not to demons. Rahu came to know of this decision. He assumed the shape of a god and entered the group of gods to drink nectar. Lord Vishnu cut off the head of Rahu.

Prayer to Rahu

Some Oriental scholars both of India and of the west hardly know that the stotras or Sanskrit hymns, poems, stanzas or poetical compositions give valuable clues, mostly predictive astrological clues about the planets. Here is a very fine, celebrated poem on Rahu with approximate English transliteration and the meaning given below it:

*Rahurdnava Mantri Cha Simhikachittanandah!
Ardhakayah Sada Krodhi Chandraditya Vimardanah!! (1)*

O! Giver of happiness to Simhika (his mother), minister of demons, half-bodied, Rahu is the tormentor of the Sun and the Moon.

*Roudro Rudrapriyo Daityah Swarbhanurbhanur Bheetidah!
Graharajah Sudhapayi Rakatikshyabhilashuka!! (2)*

Terrible looking, devotee of Lord Shiva, king among planets, immortal because he has drunk nectar, Rahu who frightens the Sun feels happy when he is worshipped at night.

*Kaaldrishti Kaalroopa Shri Kantha Hridayaasrayah!
Vidhuntudah Saimhikayo Ghorarupo Mahabalah!! (3)*

His sight is death-inflicting: his looks are Death-like: he resides in the heart of Lord Neelakantha (Lord Shiva): has made the Moon lustreless. The son of Simhika is all powerful.

*Grahapedakaro Dranshtri Rakta netro Mahodarah!
Panchavimsati Namaani Smritava Rahum Sadanarah!! (4)*

He who torments planets, has big whiskers, has blood red eyes, big bellied (hard to satisfy) these are the twenty five names of Rahu.

*Yeh Pathet Mahati Peeda Tasya Nashyati Kevalam!
Arogyam Putramtulam Shriyam Dhanyam Pashumtatha!!
(5)*

He, who recites these names, overcomes his troubles by a mere recitation of these names, gets sons, good health, prosperity, agricultural and cattle, wealth.

*DadatiRahustasmai Yah Pathet Stotram Uttamam!
Satatam Pathet Yastu Jeevat Varsham Shatam Narah!! (6)*

He who recites this stotras constantly gets his wishes fulfilled and lives up to the age of one hundred years (long age). That is the fruit of reciting this hymn.

Note: Please note that it is very difficult to write Sanskrit (The Language of Gods) words in English script. Hence please consult good Devanagari Script books to pronounce/practice to get exact phonetics chantings and mantra sound vibrations."

Chapter 34

How Rahu Ketu Transit Will Effect You?

**Libra (Thula): Rahu in 6th House and
Ketu in 12th House**

Chitra (3, 4), Swati, Visakha (1, 2, 3)

Personal: This transit will confer victory over your enemies. Besides, you will be successful in competitions, debates, sports etc., especially if the dates of the above fall during the transit of Mercury in Virgo. However, the transit of Mercury in Pisces will not be favourable. Mercury rules speech, and when posited in the 6th, it will create problems though your speech, arguments, clashes etc. particularly when Rahu also combines it.

Ketu posited in the 12th will confer success through spiritual pursuits and occultism. It is the right time to start practising meditation. You will sleep peacefully, with occasional dreams, which may be meaningful and prophetic. When Venus moves to Virgo, you will incur heavy expenditure. Transiting Venus joining Rahu in Pisces will make you indulge in immoral activities. Be cautious and take recourse to Goddess Lakshmi, for protection.

Health: Rahu might trigger health problems, which will not last long. Transit Mercury conjuncting Rahu may cause problems related to skin, nerves and speech. Eat well and take sufficient rest. Venus moving to Virgo may cause sleep disturbances. Mercury conjoining Rahu can cause skin ailments. It is advisable to consult a doctor. Transit Venus getting exalted in Pisces will make you exhausted.

Profession and Finance: The unemployed will get job. However, circumstances may not be much favourable. This transit is not good for businessmen. They should avoid taking risk and trusting partners blindly. Investing in stocks is not advisable. Expenditure will overtake income. Medical bills might drain your purse.

Education: Hard work will fetch you laurels. You may be inclined to lack in discipline. Concentrate on studies, without getting distracted.

Vedic Remedies:

- Pray to Goddess Lakshmi and perform poojas.
- Worship Lord Ganesh.
- Chant "Om Gurave Namah" daily, as many times as possible.

Lalkitab Remedies:

- Feed a street dog daily.
- Wear the gem Cat's eye.
- Donate Saffron to your family priest.
- Maintain good relations with in-laws.

Scorpio (Vrischika): Rahu in the 5th and Ketu in the 11th

Visakha (4), Anuradha, Jyeshtha

Personal: This transit will gear up the creative talent. You will have a new outlook towards life, which will be good for self-development. However, you may suffer from depression and face problems from friends or colleagues, particularly belonging to the opposite sex. Be cautious when dealing with elders in the family. Expectant mothers should take utmost caution and pray regularly to Goddess Durga and Lord Jupiter. Consult a doctor, if necessary. Health or studies of children may be a cause of worry. Guide them in a proper way and take extra care.

Health: Minor stomach ailments may trouble you. Be regular in food habits. Natives with weak nervous system should be cautious, particularly if the running dasa-bhukti period is adverse. Do not be awake till late night.

Profession and Finance: Businessmen will face mixed trends. Employed natives will have good time. Be cautious about conspiracy, which may cause setback in your career. However, Ketu in the 11th will fetch you good income than you expect.

Those engaged in creative fields will excel. Natives in scientific line may make innovations. Those in the field of communication, or electronic media will do well. Unexpected expenses will create tension. However, money flow from unexpected sources will give you some relief.

Education: Time is highly favourable for students, to lay a strong foundation. You may be inclined to waste time through travel and enjoyment. However success is assured in examinations.

Vedic Remedies:

- Worship Goddess Durga and Chant "Om Shri Durgayai Namah".
- Worship Lord Jupiter and chant "Om Brihaspathaye Namah".

Lalkitab Remedies:

- Get Surya homa performed at your house.
- Wear Emerald in Silver in the Little finger of the Right hand.
- Donate a handful of yellow Mustard in any temple, once a month.
- Strictly follow vegetarianism.

Sagittarius (Dhanus): Rahu in the 4th and Ketu in the 10th

Moola, Poorvashada, Uttarashada (1)

Personal: This is not a very favourable transit in general. Rahu will cause lack of harmony in family matters. Misunderstandings and quarrels among family members is not ruled out. Some natives may be even forced to leave the home, since Rahu is a planet of unlimited boundary. Ketu, who is introvert and favours detachment, cannot do much good to life and worldly actions.

Health: The 4th house rules the heart. Rahu may trigger heart problems, especially for those natives with Rahu in the 4th or if the 4th lord is weak. It is advisable to consult a doctor and have regular check-ups.

Profession and Finance: Ketu, who is against material pursuits, will create hurdles in your career. Astrologers, Spiritual Gurus, Yoga Masters and healers will get the favour of Ketu.

Employed natives will experience frustration, due to delay in promotion and friction with bosses. Ketu also denotes humiliation and insults. You may be mistakenly accused for acts not done by you. Businessmen might find the time tough to get success from new ventures. Financially you will be well-off. Acquisition of assets is also likely.

Education: Rahu will try to spoil your discipline, thereby hampering your studies. Students trying to get scholarships may not succeed. Ketu will cause laziness, which again will dampen your spirits.

Vedic Remedies:

- Worship Lord Ganesh; chant "Om Shri Ganeshaya Namah" as many times as possible daily.
- Also worship Goddess Lakshmi.
- Chant "Om Ketave Namah" as many times as possible daily.

Lalkitab Remedies:

- Drop 400 gm Coriander in a flowing river.
- Take a dip in a holy river.
- Keep a small Silver pot full of honey in the house.
- Donate 2kg Rice in any temple.

Capricorn (Makara): Rahu in the 3rd and Ketu in the 9th

Uttarashada (2, 3, 4), Sravana, Dhanishta (1, 2)

Personal: Rahu will bring success in material aspects. 3rd house denotes initiative, will-power, courage and energy. Hence

things will progress favourably in old and new ventures. Your valour will strengthen and you will have grip over the position and people around you. This will indirectly result in defeating enemies. You will get favourable results on legal issues, competitions etc. Your rivals will not be able to fight back with equal strength. Exercise caution, while dealing with servants.

Health: Health will not be a matter of concern. You need to take enough rest. However, take extra care of your arms, shoulders etc., as Rahu exerts pressure on muscles by over-work and restlessness.

Profession and Finance: Businessmen will get new contracts. Travels relating to new ventures will be successful. The period is highly favourable for those in Information Technology and Communication Sectors. Projects based on communication will materialise with ease. For employed natives, promotion might be delayed, due to the presence of Ketu in the house of luck. However it will not be denied. Be careful in dealing with superiors. There may be a lot of expenditure for auspicious purposes. Keep away from risky ventures to avoid loss of money.

Education: This transit will be beneficial for students, except for those who are trying to go abroad. Ketu in the 9th generally will pose hurdles. However, with a little extra effort, it can be overcome. Those lagging in studies will be able to gear up pending assignments. Respect your teachers to get maximum help and co-operation from them.

Vedic Remedies:

- Worship Lord Vishnu.
- Feed dogs.
- Do service to teachers and elderly people.

Lalkitab Remedies:

- Do not keep Ivory items in your house.
- Keep a rectangular piece of Gold in the house.
- Wear Golden studs or bracelet.
- Respect elders, especially the father-in-law.

Aquarius (Kumbha): Rahu in the 2nd and Ketu in the 8th**Dhanishta (3, 4), Satabisha, Poorvabhadra (1, 2, 3)**

Personal: This transit is generally not very favourable. Misunderstandings may arise through speech. Control emotions and be careful in speech. Ketu in the 8th will cause loneliness, humiliation, lack of socialization etc. Some bad news may disturb your peace of mind. However, time is good for spiritual pursuits, meditation, and occult practices. Face any problem with utmost patience.

Health: Rahu will try to weaken your eyesight. Rahu, being the enemy of Jupiter (Jeeva karaka), may force you to eat low quality food, thereby causing stomach disorders. So be careful in food habits, by eating healthy, well-cooked food. Ketu may cause diseases in reproductive organs. Do not hesitate to consult a doctor, since the 8th house is the house of hidden things.

Profession and Finance: You will experience moderate prospects on the professional front. Ketu in the 8th may pose minor hurdles. Avoid risky ventures. Businessmen should avoid new contracts, partnership etc. However, projects dealing electrical items will thrive. Natives employed in banks and Chartered Accountants should be cautious. 2nd house is the house of banks and savings.

So Rahu will affect your financial position. Avoid investing in stocks. Be careful while buying gemstones, jewellery etc., (especially for remedial purposes), as you are liable to get cheated.

Education: Students will fare well. Those in the field of Science, Electronics and Research will get full support from Rahu. Those wishing to take up Jyotish, Occult sciences, Tantra and Yoga practices will be favoured by Ketu. However, prospects for going abroad are not promising.

Vedic Remedies:

- Worship Goddess Durga during Rahu Kalam on Tuesdays and Sundays.
- Recite "Om Gam Ganapathaye Namaha" as many times as possible daily.

Lalkitab Remedies:

- Wear a Silver chain around the neck.
- Wear yellow cloth on the body or keep a yellow handkerchief in your purse/ pocket.
- Maintain cordial relations with mother.
- If you are married, do not accept any electric equipment as a gift from in-laws.

Pisces (Meena): Rahu in the 1st and Ketu in the 7th

Poorvabhadra (4), Uttarabhadra, Revati.

Personal: This transit will not be very promising, as the 1st and 7th houses control your personal front. However, Rahu in the 1st house will give you sufficient energy, courage and self-esteem. Risky ventures may land you in trouble. Minor accidents may add

to your woes. Ketu in the 7th will cause disharmony in marital life. You will lose your temper easily and make rash decisions; this will be more pronounced if dasa-bhukti period is also unfavourable. Avoid controversies especially when transit Venus becomes debilitated in Virgo in the 7th, and transit Mercury gets debilitated in Pisces.

Health: If you do not adhere to discipline, health will pose problems. Take enough rest. Sun, the enemy of Rahu, rules the heart. So avoid being emotional and try to remain calm. Be careful while driving vehicles and dealing with electrical items.

Profession and Finance: Employed natives will find the going good. However, they should be sincere and disciplined, to get the favour of the superiors. Businessmen will have a tough time. Ketu in the 7th will try to spoil partnerships. Think well before starting new ventures. Do not trust others blindly. If dasa-bhukti period is favourable, then creativity will fetch good results for those involved in showbiz. There will be absolutely no problem in the financial front. Additional source of income may also open up.

Education: Students will suffer due to lethargy and indiscipline. They must concentrate more on studies and should not get involved in other activities. Extra effort is needed to achieve the desired results. Science students will get the advantage of Rahu, if they utilise the chance properly.

Vedic Remedies:

- Worship Lord Ganesh, chant "Om Sri Ganeshaya Namah" for better prospects and marital happiness.
- Chant "Mahamrutyunjaya mantra" as many times as possible.
- Worship Goddess Lakshmi for happiness and wealth.

Lalkitab Remedies:

- Never make a false promise; never be proud or abusive.
- Do not wear blue and black clothes.
- Donate 1 kg. Wheat in any temple, every Sunday.
- Mix Barley in unboiled milk in the ratio of 1:4 and pour in a river.

Chapter 35

How to Get Relief During Ketu Dasa and its Antardasas ?

Rahu and Ketu give results of varied kinds. As natural malefics, they give inauspicious results. Rahu is akin to Saturn and Ketu behaves similar to Mars. Rahu and Ketu give also the results of their dispositors and bhavas occupied by them. They also partake the attributes of the planets conjoining them. They hit hard the luminaries the Sun and the Moon and also Mercury.

Dispositions of Ketu bestowing malefic results

- If Ketu rules over evil 3rd, 5th or 7th star.
- If Ketu occupies the 2nd, 7th, 8th, or 12th bhava from Janma lagna.
- Association of malefics by conjunction or aspect
- Affliction of dispositor of Ketu
- If Ketu is combined with or aspected by the 2nd or 7th lord.

Remedial measures for Ketu antardasa in Ketu Mahadasa

- *Recite Durga sapthasathi and also perform Maha Mrityunjaya Japa on commencement of Ketu antardasa.*

- *Worship Lord Ganesha and Goddess Durga, Recite 'Om Ganapathaye Namah' and 'Om Namachandikaye Namah'.*
- Natives born in the stars of Aswini, Makha or Moola may wear Cat's eye.
- Natives born in Aries, Cancer, Leo, Scorpio, Sagittarius and Pisces Signs may wear Red-Coral.

Natives born in Taurus, Libra, Gemini, Virgo, Capricorn and Aquarius Signs may wear Green jade in the small finger and Turquoise in the middle finger.

Venus

Venus as the 2nd, 6th, 7th or 12th lord, or Venus occupying the 6th, 8th or 12th from the lagna or natal Ketu, Venus associates with functional malefics, Venus in debilitation or combustion or Venus ruling over 3rd, 5th or 7th star (from janma nakshatra) or the 22nd drekkana needs appeasement as follows :-

- Worship Lord Ganesha and Goddess Lakshmi for material prosperity.
- Worship Lord Ganesha and Goddess Durga for fighting evils.
- Fast on Fridays. Wear a bead of white Spatika.
- Natives born in Taurus, Gemini, Virgo, Libra, Capricorn and Aquarius Signs and also those born in Aswini, Bharani, Makha, P. Phalguni, Moola and P. Shada may wear Opel or Zircon.

Sun

Sun posited in the 6th, 8th or 12th from the lagna or the natal Ketu, Sun as the 2nd or 7th lord, Sun combined with functional malefics, a weak Sun or Sun as the lord of the 3rd, 5th, or 7th star (from Janma Nakshatra) or the 22nd drekkana needs appeasement as follows:

- Worship Lord Sun and recite Aditya Hridaya Stothra whenever possible.
- Also worship Lord Ganesha and Lord Shiva
- Natives born in Aries, Taurus, Cancer, Leo, Scorpio and Sagittarius lagans may wear Ruby, Spinal, Garnet or Red coral. Others may wear simply a ring of gold or copper in the third finger.
- Natives born in Kritika, Rohini, U.Phalguni, Hasta, U.Shada and Sravana and may wear Ruby, Spinal or red Garnet.

Moon

Debilitated Moon or Moon posited in the 6th, 8th or 12th from the lagna or the natal Ketu, or Moon as the 2nd or 7th lord, or Moon associated with functional malefics or Moon as the lord of the 3rd, 5th or 7th star or the 22nd Drekkana needs appeasement as follows: -

- Worship Lord Ganesha, Lord Shiva and Lord Parvathi.
- Recite 'Om Ganapathaye Namah', 'Om Namahshivaya', 'Om Namah Shivayai'.
- Natives born in Rohini, Mrigasira, Hasta, Chitra, Sravana and Dhanishta Nakshatras and those born in Pisces, Scorpio, Cancer and Aries lagans may wear White Pearl, White Coral or Moonstone in a Silver ring.

Mars

Mars posited in the 6th, 8th, or 12th house from the lagna or natal Ketu, Mars conjoined with functional malefics, Mars remaining combust, debilitated, retrograde or stationary, or Mars as the lord of 3rd, 5th or 7th star (from the birth star) or the 22nd drekkana needs propitiation.

- Worship Lord Hanuman, Goddess Durga, and Lord Ganesha.
- Donate a Cow, Bull, red clothes, Copper or land to a priest.
- Natives born in the stars of Rohini, Mrigasira, Hasta, Chitra, Sravana and Dhanishta and those born in Aries, Cancer, Leo, Scorpio, Sagittarius and Pisces Signs may wear Red Coral. Natives born in other six Signs may wear Rudraksha.

Rahu

Rahu posited in the 2nd, 7th, 8th or 12th from the janma lagna devoid of any beneficial influence, Rahu conjoined with the lords of 6, 8 or 12. Rahu combined with or aspected by natural or functional malefics or Rahu as the lord of 3rd, 5th or 7th star or the 22nd Drekkana from the Janma nakshatra must be appeased.

- Recite Durga Saptasati. Worship Lord Ganesha and Goddess Durga.
- Natives born in the stars of Aswini, Arudra, Makha, Swati, Moola and Satabisha may wear Lapis Lazuli in a silver ring in the middle finger. Others may wear black Agate.

Jupiter

Debilitated Jupiter, Jupiter retrograde in its exalted sign or Jupiter in combustion or in accelerated motion, Jupiter posited in the 6th, 8th, or 12th from Rasi, lagna or natal Ketu, Jupiter conjoined or aspected by functional malefics or Jupiter as the lord of 3rd, 5th and 7th star (from Janma nakshatra) or the 22nd drekkana needs propitiation.

- Worship Lord Ganesha, Lord Shiva and Lord Vishnu. Recite the mantras 'Om Ganapathaye Namah, Om Namashivaye, and Om Narayanaya Namah'.
- Observe fasting on Thursdays.

- Feed cows and help the poor Brahmins, teachers and students.
- Natives born in Scorpio, Pisces, Aries, Sagittarius, Leo and Cancer Signs and those born in the stars of Punarvasu, Pushya, Visakha, Anuradha, P.Bhadra and U.Bhadra may wear Yellow Sapphire or Topaz, in a golden ring. Natives born in other Signs may wear white Sapphire or Zircon.

Saturn

Saturn posited in the 6th, 8th or 12th from the major dasa lord Ketu or the Janma lagna, or Saturn being combust, retrograde, weak, debilitated or afflicted by malefics, Saturn as the 2nd or 7th lord, Saturn as the lord of the 3rd, 5th or 7th star (from Janma Nakshatra) or the 22nd Drekkana needs to be propitiated. Also, when Saturn is not a yogakaraka or the ascendant lord, propitiation is needed.

- Perform Tila Homa
- Donate a Bull, a black Cow and Til seeds.
- Worship Lord Ganesha, Lord Vishnu, Maha Kali, Maha Kaleshwar Rudra, Kal Bhairava and Lord Hunuman.
- Natives born in Taurus, Libra, Capricorn, Aquarius, Gemini and Virgo Signs may wear Lapis Lazuli, Black Agate or a ring or Iron in the middle finger. Natives born in other six Signs may wear Red Coral.

Mercury

Debilitated or combust Mercury, Mercury posited in the 6th, 8th or 12th from lagna or natal Ketu, Mercury as the 2nd or 7th lord, Mercury ruling over the 3rd, 5th or 7th star (from Janma Nakshatra) or 22nd drekkana or Mercury associated with functional malefics needs appeasement as follows :

- Recite Vishnu Sahasranama on commencement of the Mercury antardasa.
- Visit the temples of Lord Vishnu and Goddess Durga
- Recite "Om Namo Narayanaya", "Om Namachandikayai Namah" and "Om Govindaya Namah" as many times as possible daily.
- Worship Lord Ganesha and recite "Om Ganeshayai Namah".
- Natives born in Aries, Scorpio, Cancer and Leo lagans may wear Red Coral as a counteracting gem for Mercury.
- Natives born in Sagittarius and Pisces Signs may wear Yellow Sapphire or Topaz.
- Natives born in Taurus, Gemini, Virgo, Libra, Capricorn and Aquarius Signs and those born in the stars of Aslesha, Jyeshtha, Revati, Ashwini, Makha and Moola may wear Green Emerald or Green Jade.

Chapter 36

Remedies (Upaye) for Rahu & Ketu Dosha

Hinduism and astrology are still intimately connected. In the past it was common that astrology and religion were related, even within Christianity, but over time astrology became separated and even rejected from many religious cultures, including Judaism and Christianity. In the case of Hinduism, however, this never happened, and to this day astrology has remained a vibrant part of the religion. Even now, most educated Hindus will seek astrological advice at some point in their lives. One of the key components of astrology are the *Nava Grahas*. Most Hindus think of the *Nava Grahas* as the nine planets. The word *nava* does mean nine, but *graha* does not mean planet. Instead, *graha*, comes from the Sanskrit root *grih* which means "to seize" or "to take hold of." Literally, they are nine "seizers," but the easiest way to understand the word *graha* is as "influence." If we are seized or taken hold of, we can be influenced. The *Nava Grahas* are, therefore, the nine influences over our lives.

In the early days of Hinduism, the traditions speak of the enlightened seers, *rishis*, who looked out across physical reality and saw that life was "influenced" by different forces, and of all the forces that influenced life, nine were the most influential, and so they were called the *Nava Grahas*, "the nine influences." These nine influences are: the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu. This is the Hindu order and it

follows the days of the week in most Indian and even many European languages. Sunday, for example, is governed by the Sun, hence the name Sunday. Monday is governed by the Moon, (add an extra "o" and you get moon-day); Tuesday by Mars (Martes in Spanish); Wednesday by Mercury (Miércoles); Thursday by Jupiter (Jueves, Jovian for Jupiter); Friday by Venus, (Viernes), and Saturday, of course, is governed by Saturn. In addition, to these seven points of influence, there are two others called Rahu and Ketu that are a little more difficult to understand.

Rahu and Ketu

It is a common mistake to think that the nine planets (now eight) that we used to hear about in Western astronomy are the same as the *Nava Grahas* of Hinduism. There is no Uranus, Neptune or Pluto in ancient Hinduism. (They were added later.) In spite of this, even in Hindu temples, one sees the two Hindu *grahas*, Rahu and Ketu often misunderstood as Pluto or Neptune. In Hindu mythology, Rahu and Ketu are described as two parts of a great demon who swallow up the Sun and Moon. These *grahas* are described as invisible or shadowy planets because they cannot be observed like the other *grahas*, but in fact, they are mathematical points of calculation. Imagine the path of the Sun across the sky as a great wheel in the heavens. This path is called the solar ecliptic. Now imagine a similar path of the Moon as it makes its monthly journey across the sky. Where the Moon's path crosses the Sun's path at the top of the circle is called the point of Rahu, and 180 degrees to the south, where these two lines again intersect is called Ketu. In modern astronomy these points are called the north and south lunar nodes. Hindu astrology considers these points to exert influence over life and so they are considered two important points of influence. They are, consequently, part of the *Nava Grahas*. Neither the Sun, the Moon, Rahu or Ketu are planets, nor does the word *graha* mean planet in the same sense that we

understand the world planet today, and so this is why it is incorrect to call the *Nava Grahas* nine “planets.” In Hindu mythology Rahu and Ketu chase the Sun and the Moon across the heavens, and from time to time, swallow them up and cause a solar or a lunar eclipse. In fact, Rahu and Ketu do play a role in eclipses because it is only when the Sun and the Moon align at the points of Rahu and Ketu, the north and south lunar nodes, that an eclipse can take place.

It is common to see the *Nava Grahas* installed as *murtis* in Hindu temples and people will perform *pujas* to these *grahas* in order to propitiate these influences. It is often the case that a Hindu will consult an astrologer and be told that one of the *grahas* is exerting a negative influence over his life and that he should perform a *puja* in order to diminish the negative influence. Occasionally, even the reverse is true, someone may be told that a particular *graha* is exerting a positive influence and so the person may perform a *puja* to increase the positive influence. There is a popular *puja* called “*Graha Shanti*” to make peace with the *grahas* (*shanti* means peace) that is often performed before weddings and other important times. You can think of a *Nava Graha puja* as paying the cosmic “utility bill.” Indeed, the *Nava Grahas* still play an important role in Hinduism.

Rahu Puja (Anushtana)

Rahu and Ketu are considered to be shadowy planets but these are so powerful that the Sun, which combusts other planets due to its luminescence, is eclipsed by coming within 14 degrees from Rahu or Ketu and a solar or lunar eclipse results.

Among Rahu and Ketu, Rahu is considered to be the mouth and the planets, which are taken in from this mouth or Rahu, if they are placed before Ketu (tail), then Kalsarp yoga results and then concerned planet is unable to give its assigned results properly.

Today, when there are a lot of misconceptions regarding Kalsarp yoga, we have explained in our astrological research article, "Misconceptions Regarding Kalsarp Yoga" the nature and effects of this combination.

Astronomically, Rahu is the northern node of the Moon, which means the mathematical point in the north where the orbits of earth and Moon intersect and which moves back in a retrograde fashion and completes one circle of the zodiac in 18 years.

In astrology, Rahu represents travel, death, snakes, night, lost articles, hidden wealth and gambling. On the same hand, black magic is also possible during the periods of Rahu and Ketu. In medical astrology, Rahu rules gas related problems.

The Rahu and Ketu are shadowy planets and hence do not rule any particular signs and instead are thought to give results in accordance with the ruler of the sign in which they are placed in a horoscope. Although, some texts say, that Rahu rules over Gemini and Virgo and Ketu rules Sagittarius and Pisces. Rahu is thought to be exalted in Gemini and debilitated in Sagittarius and conversely Ketu gets exalted in Sagittarius and debilitated in Gemini. Some scholars also believe that Rahu gets exalted in Taurus and debilitated in Scorpio and conversely Ketu gets exalted in Scorpio and debilitated in Taurus.

As based on the horoscope the malefic or benefic effect of Rahu is determined astrologically and not merely on the basis of exaltation or debilitation because under certain conditions even a debilitated Rahu can give beneficial effects where as based on its position and degrees in the horoscope even an exalted Rahu can sometimes give malefic effects.

"What is Mantra" Mantras can be classified under two broad categories:

1. Tantrik Mantras (Beeja Mantras)
2. Vedic Mantras

Therefore, chanting of Tantrik or Vedic Mantra of the concerned planet 1, 25, 000 times or its half, 62, 500 times reduces the malefic effects of that planet. In Panchangas, this number of times for the chanting of mantra for the Dragon's Head is given as 7, 000 when by chanting only 7, 000 times the Mantra of the Dragon's Head nothing substantial can be achieved and it is 1, 25, 000 times chanting alone which can give proper results.

The Tantrik Mantra for planet Rahu: -

"Om Bhraang Bhreeng Bhroung Sah Rahuve Namah "

The Vedic Mantra for planet Rahu: -

*Om Kayanashchitraa Aabhuvduti Sadavridhah Sakha
Kayashchishthayaavrita Rahuve Namah*

Ketu Puja (Anushthana)

Therefore, chanting of Tantrik or Vedic Mantra of the concerned planet 1, 25, 000 times or its half, 62, 500 times reduces the malefic effects of that planet. In Panchangas, this number of times for the chanting of mantra for the Dragon's Tail is given as 7, 000 when by chanting only 7, 000 times the Mantra of the Dragon's Tail nothing substantial can be achieved and it is 1, 25, 000 times chanting alone which can give proper results.

The Tantrik Mantra for planet Ketu: -

"Om Bhraang Bhreeng Bhroung Sah Ketuve Namah "

The Vedic Mantra for planet Ketu: -

*Om Kayanashchitraa Aabhuvduti Sadavridhah Sakha
Kayashchishthayaavrita Ketuve Namah*

Yantras

Yantra to appease the planet Rahu.

Rahu Yantra is to appease the planet Rahu. When Rahu is malefic, the use of Rahu yantra is very benefic and favourable. Rahu yantra is embossed on Copper plate and indicates success in business, Victory over enemies, and all round success.

"Om Bhraang bhreeg Bhrang Sa Rahve Namah"

Yantra to appease the planet Ketu.

Ketu Yantra is to appease the planet Ketu. When Ketu is malefic, the use of Ketu yantra is very benefic and favourable. Ketu yantra is embossed on Copper plate and indicates success in business, Victory over enemies, and all round success.

Yantra Guidelines:-

A Yantra is an instrument, or a talisman or a mystical diagram usually in copper. It is a technique or path, considered the simplest and shortest, through which one can attain one's desires, and fulfill one's wishes. It is said that the 'Deities' reside in the Yantras and by performing 'Puja' or worship of Yantras, one can appease them, remove the malefic effects of planets, and increase the flow of positive influences. Procedures to be followed by you to place this energized Yantra.

1. First purify your body and start with a clear and positive mind frame
2. Find a place on the floor facing east, where you will be undisturbed.
3. Light the incense or diya. (It does not matter how many you light).
4. Lay a fresh flower and a fresh fruit on the altar.

5. Open the Yantra and place it along with the image of the deity of yantra and your isht God.
6. Take the water with any leaf from any tree and sprinkle the water on yourself followed by sprinkling the water on the Yantra.
7. Close your eyes and concentrate on the deity to bless you with wishes. Now with all sincerity, ask God to grant you the desire of your life that you wanted to be fulfilled in your own language.

Vedic Yantras are Energised (Pran pratishta) by learned purohits, by reciting the vedic mantra of the particular Devi or Deva.

Chapter 37

Rahu and Ketu – Analysed Through Brighu Nadi System

Rahu in the Brighu Nadi system: Rahu is considered to be a shadowy planet. It represents internal times and gives a kind of secrecy or veil on the planet to which it is conjunct. It also represents the grandfather, hallucination, things begin vast and is maya. As stated above, this is a shadowy planet.

Ketu: This represents obstacles, legal complications not interested in any fixed karma. It also represents monk, final emancipation and the promoter of monk or nun.

Rahu: As a planet It thinks big, is deceptive, knows how to handle things which can not be understood and therefore in the present day it is an important planet for a person to rise high in life. Rahu when well expected by Jupiter and in a good relation with Saturn will today make a person having a mental attitude by which he would be able to achieve great heights. Understanding what is behind an issue in business and profession is the key to success today. Well-expected Rahu is an assured sign of success as per the Brighu Nadi system. Saturn as per the nadi system represents profession. Conjunction of Saturn with Rahu and aspected beneficially makes a person to do well. In this book where all aspects of Brighu Nadi cannot be told, I will try to explain

certain combinations of (Saturn) which represents profession as a karak in the Bhrigu system with Rahu.

Ketu: This planet as explained which is not interested in any fixed karma. Saturn on the other hand is a planet, which acts like an Ambassador and the resultant effect of good; bad and evil are as per strict karmic formula, which the planet bestows without any deceit. Ketu therefore is opposite of Saturn who is dedicated in doing duty and important karmakarak. It creates difficulties as per our deeds. Therefore Saturn and Ketu are opposite and Ketu is envious of Saturn. The combination of Saturn and Ketu or during the round of Saturn when Ketu is in conjunction or aspect it gives result, which will be restrictive, ad-hoc and sudden. This will depend on the sign in which the planets are in motion.

Rahu: Transits in a sign for one and a half years and with respect to Brighu Nadi principle it has to be seen with respect to the natal Jupiter and the rotated Jupiter. I will explain and give below some of the results of Rahu and Ketu when placed in various signs:

Rahu and Ketu in Signs as per Brighu Nadi System

Rahu in Aries	He will be born in the Eastern part of the town. He should be careful with respect to problems in the head.
Rahu in Taurus	He will be born in the Southern part of the town. He should be careful with respect to problems in the throat and neck.
Rahu in Gemini	He will be born in the Western part of the town. He should be careful with respect to problems in the arms and shoulders.

Rahu in Cancer	He will be born in the Northern part of the town. He should be careful with respect to problems in the heart and breast.
Rahu in Leo	He will be born in the Eastern part of the town. He should be careful with respect to problems in the stomach and spine.
Rahu in Virgo	He will be born in the Southern part of the town. He should be careful with respect to problems in the lumber section.
Rahu in Libra	The will be born in the Eastern part of the town. He should be careful with respect to problems in the groins.
Rahu in Scorpio	He will be born in the Northern part of the town. He should be careful with respect to problems in the secret organs.
Rahu in Sagittarius	He will be born in the Eastern part of the town. He should be careful with respect to problems in the thighs and hips.
Rahu in Capricorn	He will be born in the Southern part of the town. He should be careful with respect to problems in the knees.
Rahu in Aquarius	He will be born in the Western part of the town. He should be careful with respect to problems in the legs.
Rahu in Pisces	He will be born in the Northern part of the town. He should be careful with respect to problems in the feet.

KETU

Ketu In Aries	He should be careful with respect to electricity and poisoning.
Ketu In Taurus	He should be careful with respect to skin allergies and throat problem.
Ketu In Gemini	He should be careful with respect to falling from height and diseases pertaining to mind.
Ketu In Cancer	He should be careful with respect to drowning
Ketu In Leo	He should be careful with respect to stomach and spinal problems/fire.
Ketu In Virgo	He should be careful with respect to intestinal problems
Ketu In Libra	He should be careful with respect to electricity and medicines.
Ketu In Scorpio	He should be careful with respect to electricity, poisoning, vehicles and fire.
Ketu In Sagittarius	He should be careful with respect to falling from heights.
Ketu In Capricorn	He should be careful with respect to drowning
Ketu In Aquarius	He should be careful with respect to drowning
Ketu In Pisces	He should be careful with respect to falling from heights.

Rahu

For the planet Rahu, Mars and Moon are inimical planets. Rahu is demon-concept (Rakshasa Amsha) and mind is Moon and a native with Rahu with Moon conjunction native possess qualities of Demon - Mindedness, which is not considered auspicious either for intellectual prosperity or worldly progress.

Ketu

For Ketu Saturn is inimical. And some times Sun and Moon also, are inimical. Ketu is the causative planet of preventing/obstruction aspects besides having the qualities of hide/hiding. The conjunction between Venus and Ketu, indicates hidden things/secret things, secret affairs with opposite sexes.

The following **RULES TO BE USED FOR ANALYSIS OF CHARTS** in the given combinations.

1. Venus is Jeevakarka for female native and to be used for female character analysis.
2. Jupiter is Jeevakarka for Male native and to be used for self, (a male) character analysis.
3. Wife is represented by Venus.
4. Husband is represented by Mars.
5. Father is represented by Sun.
6. Mother and Elder sister is represented by Moon.
7. Paternal side elders are represented by Rahu.
8. Maternal side elders are represented by Ketu.
9. The Planetary combination are taken considering the karakatwa of planets and their mutual friendship and enemies.

10. The planets are said to be in combination when:
 - i. They are in the same sign, the sequence is as per increasing degree of planets.
 - ii. The planets in 1, 5, 9 Houses w.r.t. a significator are in the same direction and considered in combinations.
 - iii. The planets in opposition ie 7th house and next House ie 2nd House are also associated in the Combination.
 - iv. When there is a planetary exchange between the lords of two house, the first part of life is assessed by the original positions of planets and later part of life to be analysed by the exchanged positions of planets.
 - v. The combust planets may not give the full results in the combination.
11. A planet in association with Rahu in the same sign will be partly ineffective even it in exalted sign.
12. The prediction based on these planetary combination will hold good even if the birth time is not correctly known or there is a Rasi Sandhi in the Ascendant or only the approximate knowledge of the birth time. The sequence of planetary combination or set up is the most important factor.
13. The Rahu also aspects the 12th House being retrograde.
14. The aspect of Hindu astrology may also modify the results as per their nature of benefic or malefic

Planet Combination For Female

Venus with Sun and Rahu

With in 3-4 years of her birth time, Father will have to overcome sufferings besides endangering situations. Also he has

to suffer (father) due to inimical aspects. She enjoys more benefits at her marital home rather than in her birthplace. Difficulties regarding male issue, 5th sign from the position of Venus must be good and there must be good planets. Otherwise no male issues.

Venus with Sun and Ketu

Average fortune, can store little jewels/wealth etc. Her father (3-4 year of her birth time) will have property litigations. Fate and fortune just average.

Venus with Moon and Rahu

The female will be fair looking, interested in munching food (oily savories). Her husband mistakes her sometimes because of her innocence creates unhappy situations. Her husband rebuffs her severely, the result of which she would loose balance of her mental faculties (will have to undergo treatment in neurosis or mental health institutions). Such female natives should not loiter or wander in late evenings near lonely trees or lonely places or wander near water bound seas because they are prone to catch evil spirits. Anyhow, her husband cannot have fair happiness in marriage life and he will have outside affairs and he will have to conclude that he married her just because he had to discharge his karma through such a problematic wife.

Venus with Moon and Ketu

Her fortunes are good in her birthplace. She will have intuitional powers, inclination of mind towards the path of liberation. Sometimes she feels like renunciation the whole world. Suffers due to sort of pride, adamant, believes in holy waster, over cleanliness, river dipping, sacred baths. For enjoying prosperity, she will be doubtful in her own work (suppose she wants to go out, she locks the house, comes again re-check the same. But still doubtful whether she had locked properly or not such qualities).

Such female native when once they write, they overwrite on the same due to doubtful nature.

Venus with Mars and Rahu

Generally good native, fair looking. Sometimes harsh in nature, suffers due to lack of discretion. After marriage her husband must be careful while using vehicles. Her husband suffers obstructions in career and she suffers from rheumatism.

Venus with Mars and Ketu

She will be short tempered, an angry type, but fair looking. She will make a mess, if her husband irritates her.

Venus with Mercury and Rahu

Quite intelligent, sometimes suffers due to a sort of fearfulness. Her husband enjoys prosperity through her fortune. She can enjoy a luxury life, although her husband may suffer due to inimical aspects, but because of his wife's (the native) fortune, he can escape such problems.

Venus with Mercury and Ketu

She will have inclination towards the path of liberation, suffers nervous debility and have some more intuitional power. Husband enjoys prosperity because of her fortune (benefit through clothe are indicated). She will have a devotee of Lord Krishna, her name pertains to goddess Saraswathi, her husband enjoys fortune and prosperity, pertaining to green lands, agricultural lands etc.

Venus with Jupiter and Rahu

Her husband enjoys prosperity after marriage (because of her fortune). He enjoys (husband) vehicular gains. She will have inclination towards divine aspects but she will have domination over her husband in family affairs.

Venus with Jupiter and Ketu

She will be orthodox type, but having good nature. Also having charitable nature, helping nature, a good, fortune aspected native in general. But sometimes becomes adamant and angry.

Venus with Saturn and Rahu

Her husband enjoys enormous wealth, house property benefits, vehicular gains. Enjoys a luxurious life, enjoys wealth with no extra strain (because of her fortune). She will be a fair looking girl, but there will be sufferings pertaining to cardiac regions.

Venus with Saturn and Ketu

Generally a fortunate native, there will be some litigation (within 4-5 years) after marriage. Her husband suffers dejection in career and her husband accuses her criticizing her fortune (not knowing that he is surviving only with her fortune).

Venus with Rahu and Moon

Generally a fortunate native, her mother before her marriage had to encounter with endangering situation. The native is intelligent, brings fortune to her husband and whatever her mother-in-law may try to trouble her, she is capable of overcoming the same. In spite of that some of the accusations may become inevitable. This native (native of this kind) must avoid loitering and wandering near well, water bound places or lonely places, in night times, because such natives will prompt to catch up with evil spirits and sometimes may lead to loose the balance of mental faculties also. She suffers from cold, cough, bronchoital, respiratory organ problems, and little rheumatism also. She may at one stage of life become so desperate and incline towards a suicidal pact.

Venus with Rahu and Mars

Her fortune will be average. Her husband enjoys vehicular gains. Many a times arguments, ruptures, quarrels in her family seems inevitable (anyhow the relationship between husband and wife, not satisfactory).

Venus with Rahu and Mercury

Generally she will be fortunate. Although husband and wife can live happy, because of husband's peculiar behaviour and nature, she will have to find out some other source for her pleasure and happiness, but her husband also tries to have enjoyments in two ways through external contacts.

Venus with Rahu and Jupiter

Although her fortune is average in the beginning (during marriage period), later no prosperity improves after 2-3 years and later on fair prosperity and development.

Venus with Rahu and Saturn

After her marriage, because of her fortune, her husband can also enjoy great prosperity, wealth etc.

Venus with Rahu and Ketu

Venus is in a sign, second to Venus is Rahu, from 2nd to 7th there are no planets except Ketu. She in general is fortune aspected lady, but with in 4-5 years of marriage some major problems are indicated, but after that period again enjoys prosperity.

Venus with Ketu and Sun

After marriage, because of her fortune her husband enjoys name, fame, prosperity etc. besides benefits through governmental

sides. She will have inclination towards liberation, she respects elders.

Venus with Ketu and Moon

After marriage, she enjoys great fortune, visits holy places, develops artistic knowledge, will have knowledge in tailoring, stitching, embroidery (artful works) etc. and she will be a good housewife.

Venus with Ketu and Mars

She will have obstructions in educational aspects. No harmonious relationship between husband and wife.

Venus with Ketu and Mercury

After marriage, her husband suffers disappointment and after such disappointing periods, later on there will be land gains etc. He will have extra marital affairs and will have to overcome some disputable aspects regarding a property, but later on reaches her hands.

Venus with Ketu and Jupiter

She will have inclination towards divine contemplation, inclination towards liberation. Fortune just average, her hands are fortune aspected (she can be a blessing factor). Can work as a teacher and in medical fields.

Venus with Ketu and Saturn

After marriage some critical situations are to be overcome, later on situations improves.

Venus with Ketu and Rahu

She cannot enjoy much happiness in family life, after marriage (with 8-9 years). She will suffer due to extreme nervous debility, major ill-health problems, so in general not very favourable for happiness in life.

Judging Husband's Nature from the Female Chart

Mars and Rahu

Husband will be generally a good person, sometimes emotional; he takes into mind trifle things and worries and suffers due to greediness, no discretional power.

Mars and Ketu

Husband will be a relinquishing type (not much interested in mundane worldly activities), difficult to assess whether he can be a saint or attached to material world, inclination toward renunciation, towards the line of liberation.

Mars with Sun and Rahu

He will be adamant by nature, boasting (self pride) are his nature, will be a fair looking man, when he is angry, his wife must be calm otherwise, family relations may suffer because such a native in angry mood would not hesitate to do anything, he will be a problem to his father/brothers aspect.

Mars with Sun and Ketu

He will have inclination towards the line of liberation, Government career, and a sort of renunciation type (not much interested in mundane world life), his wife will have to adjust with him (with her temperament), otherwise, family life will be spoiled.

Mars with Moon and Rahu

Will be fair looking native, artistic nature, will have to overcome endangering (accidental situations) in water bound areas while traveling etc. His lack of discretion and poor intelligence that he may lead him to such an extent thinking of even abounding his wife by listening to bad advice of others (a brass eared type) and if anybody interferes in his family affairs, both husband and wife will spoil their family life.

Such natives also suffer due to late marriage, slow prosperity and at one stage his wife would become so much bored, she may try to find some other source for her happiness, neglecting her husband. He will be interested in liquors (drinking).

Mars with Moon and Ketu

The wife of this native suffers due to late marriage and even after marriage (with difficulty), happiness in the family will be a rare commodity, suffers dejection etc., and happiness in family life will be certainly poor.

If any women who in her chart has combination of (Mars with Moons and Rahu)/(Mars with Moon and Ketu), her life will be so miserable that she will have to regret for it, and later on she may think "better I had not married at all".

Mars with Mercury and Rahu

Husband quite intelligent, but sometimes behaves like a mad cap, regarding marriage he will come across a bad situation and later on marries a girl and life get settled.

Mars with Mercury and Ketu

Here, regarding both male and female aspects, before their marriage, they will encounter with a affair with opposite sex, which may not materialize and only later on marriage takes place.

Mars with Jupiter and Rahu

Husband will be generally a good man, but little greedy, will have bad association, will have some bruises in body, will have to face surgical treatment, advisable to perform Mrutunjaya Japa (otherwise survival will be tough).

Mars with Jupiter and Ketu

Generally a good person, inclination for charitability, inclination towards the path or liberation, his helping hand for needy persons, enjoys good status in career.

Mars with Saturn and Rahu

Although she will be a good wife, still he cannot enjoy significant prosperity, some times he will be lazy, sometimes, in spite of hard work, no adequate returns, advisable to perform everyday medication of Lord Shiva.

Mars with Saturn and Ketu

Husband will be a fair looking one, generally good man by nature. But does not care for advice, cannot enjoy any specific career will have knowledge in tailoring, weaving, but wherever he

goes for work, he returns after quarreling there, hence not guaranteed career to her husband.

Mars with Rahu and Moon

Her husband will not be a good person, will have bad habits, will have traveling aspects, he humiliates his wife and she regrets for the marriage, also husband will have to live separately from his wife to have fair family life Chandra Rahu (Navgraha Shanthi), will be essential. Sometimes he loss his balance of mind, behaves erratically, harmonious relationships between wife and husband does not exist. After her marriage, her mother will have some sufferings.

Mars with Rahu and Mercury

Her husband quite an intelligent native, but husband and wife would not trust each other and after some time she may have to find extra marital relationship for her pleasures.

Mars with Rahu and Jupiter

Her husband will have activities in a big concern he will be adamant by nature, ruptures in family affairs prevails.

Mars with Rahu and Venus

Husband will be a fortunate one, enjoys luck and luxury, enjoys vehicular (car) gains, but rupture between husband and wife in family affairs prevails and Kuja Rahu Shanthi is a must for enjoying a fair, happy family life, Maha Lakshmi Pooja is essential.

Mars with Rahu and Saturn

Husband will have career pertaining to photography, computers, machinery sides etc., a fortunate native in general.

Mars with Rahu and Ketu

Mars in a particular sign with Rahu and no planets in any successive signs up to Ketu, after marriage, for a period of 9 years her relationship with husband not fair.

Mars with Ketu and Sun

Husband will have inclination toward spiritual liberation, enjoys prosperity in governmental lines.

Mars with Ketu and Moon

Her husband will have spiritual liberation mind, will have renunciation in life, capricious by nature and he may keep himself away from family.

Mars with Ketu and Mercury

Her husband will be intelligent, will have literary knowledge, her nature will be such that Moon rays must be falling on her house only.

Mars with Ketu and Jupiter

Her husband comes from a good family, will have inclination towards divinity, helping nature, orthodox type. He will have delicate mind and will have secret knowledge, stingy, can store money.

Mars with Ketu and Saturn

Her husband cannot enjoy any significant or specific career.

Mars with Ketu and Rahu

Husband will have inclination toward the path of liberation and salvation.

Sun with Venus and Rahu

She hails from a good family, husband cannot exercise his pride before her, and if he rebuffs her, he may not be able to have any pleasure, happiness from her.

Sun with Venus and Ketu

She will be a miser, but she will have fair discretional power, many a times feels renunciation not much interested in sex.

Moon with Venus and Rahu

She will have secret activities; her husband cannot impose anything on her. She demands freedom for her fancies, which otherwise, she may even become insane (under pressure), a candidate for lunatic asylum.

Moon with Venus and Ketu

She has to come up through hardships, commits mistakes due to fickle mindedness, a renouncing type, suffers nervous weakness, she must visit holy places for gaining prosperity, will have taste for art, literature etc. and her mind will be so delicate, if anybody teases/mocks, she may become a candidate for lunatic asylum, she will be requiring constant guidance in her life in a soft manner.

Saturn with Venus and Rahu

Aspect of marriage itself is quite difficult, but even marries, husband cannot have fair pleasure/happiness in family affairs, she can impose problems on husband (here anti-clockwise Rahu initially meets Venus and then the Saturn. Saturn and Rahu are friends to Venus), they are kith-and kin with Venus and when the causative

planet of wife (Venus) is in between dead enemies of Mars (because Mars is the husband of Venus), Mars cannot enjoy happiness, hence husband cannot enjoy happiness (he can enjoy some fortune through her, but conjugal bliss will be a rare commodity).

Saturn with Venus and Ketu

Generally she is an intelligent native, fair looking one, her behaviours toward husband will not be fair, she suffers due to uterus problems, (herbal medicines are advisable for ailment), and anyhow, husband suffers.

Saturn with Venus and Rahu

(for both female and male charts), for them marriage itself is difficult. Mars is in between Saturn and Rahu, Venus and Rahu are friends. Mars is the vigour (power) and when his power lies between two major enemies there are sufferings. But Saturn and Rahu are close friends, and if Venus is interested to see her husband, Saturn and Rahu work as impedimental aspects (i.e. by the time husband and wife may join for pleasures, she is already knocked by others). She can be a cause of pleasure to others rather than to her husband.

Moon with Mars and Rahu

She can be a good wife, but unfortunately, her husband will not have qualities to avail her goodness, he cannot maintain her properly, but involves in vices (liquors etc.), besides, he will be cunning and suspicious on her and make family life a hell.

Rahu with Venus and Sun

Generally she is a good native, prior to marriage, will have sufferings in parental home, anyhow her husband will be a coward (afraid of his wife).

Rahu with Venus and Moon

Before marriage she will have evil experiences needing psychological treatments, her getting married itself will be problematic and after marriage (during delivery time) possibilities of troubles due to evil aspects are indicative, she often needs guidance, her husband should not tease her, mock her, instead he must take extreme care and handle delicately, otherwise he will have to face enormous problems.

Rahu with Venus and Mars

Sometimes she if fearing type, conjugal bliss not satisfactory (marriage itself will be a difficult task), because of defects in seventh house (Saptama Dosha), for some time such situations may arise that husband may have to keep himself away from her.

Rahu with Venus and Mercury

She can be a good wife, after marriage husband can enjoy prosperity, but he must not either constrain or impose on her any burden (for both male / female natives indications of love marriage is a possibility).

For combinations

1. Rahu with Venus and Moon,
2. Rahu with Venus and Mercury,
3. Moon with Venus and Sun,
4. Moon with Venus and Mars,
5. Moon with Venus and Mercury - Love marriage is indicated.

Such natives before marriage love in great hurry, but after marriage they regret (while thinking, wish I had not married).

Sun with Venus and Rahu

She can be a good wife, but problems regarding issues prevail, her father suffers after her marriage.

Moon with Venus and Rahu

She will have to overcome endangering (accidental situations) pertaining to water, happiness in family life not satisfactory.

Mercury with Venus and Rahu

She will not have affection on her husband; her mind will be working on external interests.

Jupiter with Venus and Rahu

She is generally a good native; husband will be obedient to her.

Method of Judging Husband's Career Through the Combination of Planet

Mars and Rahu

Career connecting to Chaya (photo/shade), wheel, connecting machineries, suffers due to poor discretional powers.

Mars and Ketu

He will have relinquishing desperation moments, not amicable, not freely moving in society, a sort of aloofness, general fate and fortune normal.

Mars with Sun and Rahu

He is generally good, but sometimes behaves like a 'don't care for anybody master'. A fearless native enjoys gains in electronic/electrical career.

Mars with Sun and Ketu

He hails from a divine oriented family, enjoys profitability in governmental career, and enjoys social and political name and fame.

Mars with Moon and Rahu

His career connecting Chaya (Shade/Photo), artistic lines are beneficial, will have traveling aspects, will have (connecting) career in machinery, technical based career, wishes to 'burn the mid night lamp' (a late night worker). Sometimes behaving very foolishly.

If the 3 planets are in 1, 5, 9 to each with in a sign, the above results. If it is 2nd to Mars, the above results. Will have drinking habits, no power of discretion, lives depending on sheer circumstances (a floater), will not have much affection on wife, generally follows mother's advise, (his mother-in-law) will be of a type trying to induce something to his son-in-law. Anyhow he enjoys benefits from outside sources.

Mars with Moon and Ketu

He will be a 'brass eared' type, indiscretionally listening to others advice, not a steady minded one, but still will have some qualities of righteousness (Dharma-Karma), enjoys pilgrimages, he cannot enjoy sufficient conjugal bliss through wife, in fact, his marriage itself will be a difficult task, and the result of marriage will be quarrelling on and often (no peace of mind, suffers due to

restlessness), sometimes becomes a prey for opposite attractions, sufferings pertaining to beneficial aspects.

Mars with Mercury and Rahu

Generally an intelligent one, but a bit fearful, afraid of opposite sex relations (he would not be prepared to bear accusations due to such affairs), but sometimes darely enjoys opposite sex relations, but there will be disappointments in life.

Gupt Kreedha Stada Kaale - 'Loka Lajjancha Kaaranaam Piva' i.e., to say although he will be interested to have opposite sex affairs, he will be afraid of the society, his career pertaining to business will have secret affairs too.

Mars with Mercury and Ketu

He will have career as a Draughtsman, will have knowledge/ career aspects in law, intelligent, opportunities to become high level administrating officer/IAS When planets are strong.

Mars with Jupiter and Rahu

He will be generally an emotional type, enjoys good career in a commanding position.

Mars with Jupiter and Ketu

He will be a short-tempered one, believe in the spirit of righteousness, generally a good person.

Mars with Venus and Rahu

The native's husband will have attractive personality and sometimes emotional. Regarding career gains through computers, electronics, interior design works, he will enjoys valuable vehicular gains, besides luxurlous good, possessing luxurious mansions.

Mars with Venus and Ketu

Husband will be attractive, possessing secret treasure of knowledge and quarrels between husband and wife would be inevitable, but such quarrels can well be warded off through spirituality.

Mars with Saturn and Rahu

Husband's family condition shall not be good during the first part of life and later on there will be considerable degree of success and improvements and fortune. Success will be in the life of transport/vehicles, also indicates *bruhat* (Giant) *chaya* (shade), gas photography or lines pertaining to such career.

Mars with Saturn and Ketu

Husband will have to encounter tragedy quite often in his career, where gains will be less compared to efforts, thus he suffers desperation. Anyhow after marriage, worries may minimize.

Mars with Rahu and Sun

Husband will be a fair looking one, besides being attractive, with good personality, but anyhow he will have to encounter endangering situations (accidents) during the early part of life. Later on he would be able to enjoy gains through governmental lines and by help of influences through prominent persons.

Mars with Rahu and Moon

Husband by nature will be emotional and will not have adequate power of discretion. Anyhow after some time, gets opportunities for enjoying abroad travels and such travels offers benefit. He will be quite a knowledgeable one.

Mars with Rahu and Mercury

Husband during the initial stages suffers due to extreme hardship, later on by intelligent shines well in the field of commerce etc.

Mars with Rahu and Jupiter

Husband has to come up in life through hardships. In the beginning career will be average, later on enjoys a good position as an officer, by nature hasty, besides stubborn nature.

Effects: Husband will be little emotional and during first part of life no considerable success but after marriage enjoys fortune, besides luxurious life.

Mars with Rahu and Ketu

Husband will be a hard worker, enjoys benefits through technical lines. Earlier hardships, in future enjoy lordship (in later part).

Note: Such combination indicates the native's husband will not have judging capacity and has to overcome accidents and disappointments once in 18 years. To prevent this kind of unwarrantable situation, it is advisable to throne the Mruthyunjaya Maha Mantra.

Mars with Ketu and Sun

Husband will have good reputation in government or political status. Gains spiritual power during the second half of life. In versions of Sanskrit "Dhwaja Keerthi, Na Sandeho".

Mars with Ketu and Moon

Husband will be an intellectual one, will have intuitional powers and artistic qualities. During first part of life, there will be frequent changes in career. After passing 30 (30-37) years enjoys good career either in foreign countries or distant place. The nature of work would be connecting medical lines, psychoanalysis or pertaining to drawing and writing. He will have attractive voice and fast person. A person under dilemma.

Mars with Ketu and Mercury

Husband will be a good-hearted one, polite in nature, enjoys social status. Although talented will have a calm nature attracted by his wife, besides having opposite sex involvements. Career in accounts, writing will be beneficial. In early part of life will have involvement with opposite sex, but suffers disappointment.

Mars with Ketu and Jupiter

A saint life will be better than becoming servant of wife (i.e. what this combination indicates). Husband will not be suitable for marriage life.

Mars with Ketu and Venus

For this female native, it will be great a task to discover a boy for marriage but even after marriage, intensive quarrels prevails/or for some time (some years), they will be constrained to Venus separately. As a preventive measure (to enjoy fair in family life), it is advisable to feed sugar and suji to black ants, which offers some relief.

Mars with Ketu and Saturn

Husband will have an average career. He will have to encounter with hardships in career. Anyhow, breaks and inimical aspects would be inevitable in his career.

Nature And Future of Wife (from Male Chart)

Venus with Sun and Rahu

She hails from fair family background, a fortune aspected one enjoys possession of jewelleries, but there will be some curse pertaining to serpent (Nage dosha), hence this will be a cause of major trouble for birth of male issue. Hence advisable to worship the Lord Nagemdrra/Lord Subramanyeshwar, sufferings (health) due to excess to heat.

Venus with Sun and Ketu

She will have sufferings due to orthopedic/nervous debilities, besides kidney/uterus problems.

Venus with Moon and Rahu

Wife would not be concordant (adjustable) to her husband, sometime she suffers due to psychological aberrations, suffers due to psychological, suffers due to dejections (having little suicidal tendency too).

Venus with Moon and Ketu

Wife will be capricious by nature, in subsequent period develops divine mindedness.

Venus with Mars and Rahu

Wife enjoys good name in society, emotional type, hasty in action, discretionary power not fair, while talking uses unfair languages.

Venus with Mars and Ketu

Wife can swallow anger, would not allow her husband to go outside, although quarrels between husband and wife are inevitable, no major damages to family life.

Venus with Mercury and Rahu

Wife enjoys good name in society, quite an intelligent one, involvement in secret affairs inevitable (wife's sister will have some secret life).

Venus with Mercury and Ketu

Wife will be a bluff master, interested in making secret savings, although she has helping nature to some extent still she would hesitate to exercise it, can calculate many things sitting at a place. She will have capacity to judge others, she exercises her intelligence to gain her ends, enjoys green landed property, there will be disorders in genital organs (may need surgical operations).

Venus with Jupiter and Rahu

Regarding wife's behaviour and conduct it remains questionable, generally not a good one. Greediness will be there.

Venus with Jupiter and Ketu

She will have respect toward elders/seers, inclination toward divine perception, anyway if there are problems in life, first thing she would think of is shun everything and get out, a sort of renouncing type, a bit stingy, she will be interested in chanting intoning/mantras, but hesitates to put them into action.

Venus with Saturn and Rahu

Wife will have career pertaining to Chaya (may be photographic lines, computer etc.), sufferings due to rheumatism is inevitable, sometimes she may suffer due to evil aspects and this has to be solved through Divine worship.

Venus with Saturn and Ketu

Although she earns through hardship, still she would not enjoy the earnings fairly, she neither enjoys nor help others. Anyhow she will be a devotee of Lord Shiva, desperation in life is inevitable, her children will be disobedient to her, in order to get male issues, shanthi pooja will be essential.

Venus with Rahu and Sun

Wife will be a fortunate one, enjoys vehicular gains, enjoys a luxurious life, interested in amassing jewels, and ornaments a showy type.

Venus with Rahu and Moon

Wife will be fair looking, sometimes suffers due to mental restlessness, cold and cough troubles, little greedy. Due to above combination sometimes she will be fearful, action of evil spirits will be causing fearfulness, restlessness, etc. (planetic combination of Venus with Moon and Rahu makes the native to suffer action of evil spirits).

Venus with Rahu and Mars

Her happiness in family life not good, relationship between husband and wife will be adamant. She suffers due to excess of heat problems.

Venus with Rahu and Mercury

She will have to suffer due to disappointments, with no other go, somehow she will manage to be in family life.

Venus with Rahu and Jupiter

Wife will be a fair looking one, quite a knowledgeable native, she will have guiding qualities, she cannot expose or she cannot confide her secrets with other sometime, anyhow, generally enjoys a respectable life.

Venus with Rahu and Saturn

Wife will be fortunate lady, enjoys luxurious life, vehicular gains, house property. There will be servants at her back and call, a native of fair patience, sufferings due to gastric problems inevitable besides intestinal disorders, except these health problems, her general fortunes are excellent. She can be a cause of help and shelter to many.

Venus with Rahu and Ketu

Rahu and Ketu will be in successive house to Venus with no other planets in particular signs.

For e.g. Venus is in Sagittarius, Rahu in Capricorn, Ketu in Cancer. All the other planets remain from Leo to Libra. In such cases, it is considered as Venus with Rahu and Ketu.

She suffers a lot in initial stages, suffers condemnation, and later on after marriage enjoys great fortune. Anyhow, some endangering (accidental) situations are indicative.

Venus with Ketu and Sun

Her husband enjoys favour in governmental lines through the help of wife.

Venus with Ketu and Moon

Wife will have inclination towards the path of righteousness, enjoys pilgrimages, artistic nature. She will attend to guests with affection.

Venus with Ketu and Mars

Her husband will be a quarrel picking type, no harmonious relationship between husband and wife, husband after marriage will have career pertaining to agriculture or will have power looms (machineries etc), or in the trade of electronic components, it is advisable he conducts business in his wife's name.

Venus with Ketu and Mercury

Wife will be an intelligent lady, will have taste for writing nursing plants, if wishes helps otherwise she would not, she can attract people.

Venus with Ketu and Jupiter

She respects elders/sadhus, interested in performing divine deeds; all will like her. She will have inclination towards the path of liberation.

Venus with Ketu and Saturn

Wife will be interested in stocking money, happiness in family life fair. She will not like her husband's relatives. She will be interested in worshipping Demi-gods, and in the initial stages of life suffers due to small pox.

Venus with Ketu and Rahu

Wife will have too many sufferings in life, a chronic patient, restlessness, always thinking of something, although comforts of life prevails still she cannot enjoy them.

Predictions of Native's Parents Through Natal Chart (Rashi-Kundali)

Rahu with Sun

Father suffers inauspicious periods - besides aspects too. Ill-health, departure of close acquaintances pertaining to rituals and some such problems.

Ketu with Sun

Native's father will have meager profitable aspects-indispositions (ill-health), besides some disputable aspects also.

Rahu with Moon

Mother during such periods (at the time of native's birth) suffers fearful, and endangering situation and during post delivery periods, actions of some evil spirits - resulting is a sort of fever. And if Moon is in debilitation and here itself, there is Rahu prevails, mother suffers due to inauspicious aspects. Parents of the native subjected to some endangering situations are indicated.

Ketu with Moon

Mother suffers due to some pile complaints or grandmother suffers due to some irksome situations, besides sufferings due to restlessness (no peace of mind).

Rahu with Mars

Native's aunt suffers due to endangering situations and having powerful inimical aspects.

Ketu with Mars

Native's uncle suffers due to decline in prosperity aspects.

Ketu with Mercury

Uncle of the native, during such periods will have some litigation aspects and native's property aspects (pertaining to lands) will have some inimical aspected problems.

Rahu with Jupiter

Native's grandfather enjoys name and fame.

Ketu with Jupiter

Native's mother's father enjoys fame, besides opportunities for visiting Holy places.

Rahu with Venus

Native's grandfather's house enjoys prosperity in land gains, besides unexpected wealth/finance benefits.

Ketu with Saturn

Native's grandmother's house enjoys prosperity, besides, improvements in financial aspects.

Rahu with Saturn

Native's father's brother aspect gets inauspicious news.

Ketu with Saturn

Native's father's brother will have litigation aspects.

Selective Combination of Rahu and Ketu

Ketu after J upiter	He will suffer from nervousness.
Saturn and Rahu with J upiter	He will have the same profession like his grand father.
Rahu having J upiter in the 2nd house	The native will have no brother.
Ketu having J upiter in the 2nd house	The native will be eldest son in the family.
Ketu and J upiter having no planets in between them	The native will be the youngest in the family.
Rahu with J upiter	The native will suffer from mental depressions.
Ketu has J upiter in the 12th house	The native will acquire vedic knowledge.
Rahu having Saturn in the 12th house	The native will have a low salaried job.
Ketu with Saturn	The native will work in a factory with machines.
Ketu after Saturn	The native will resign and will take up another profession.
Mars with Satum	The native will have trading in Machine spare parts/Machineries.
Rahu with Sun and Saturn	The native will be a noted surgeon.

