

What is kaalsarpyog

or

kaalsarp dosh?

By

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KAAL means death .The person born under kaal sarp yog or dosh passes through death like agonies throughout the life.The Kaal sarp yog is formed when all the planets are situated between Rahu and ketu. Only when all seven planets come between Rahu & Ketu KAAL SARP YOG exist.The person who takes birth in this yog suffers from various problems like child problem,loss in business,family problem etc.This yog is more dangerous than other malefic yog.if there are horoscope created also guru chandal yog,pitra dosha,Anarak yog, then kaalsarpyog more than give dangerous negative effect in ur life,then u have to must remedy of ur kaalsarpyog with Guru Chandal yog ,Pitra dosha or Angarak yog.because without any combined remedy above bad yog u can't get relief for kaalsarpyog.

Types of kaalsarpyog or dosh

1. Anant Kaalsarp Yoga

Rahu is in the first House and Ketu in the seventh house and the rest of the planets are left to this axis the Yoga which arises is the Anant Kaalsarpa Yoga. This is also called as Vipareeta Kaalsarpa Yoga opposite Kaalsarpa 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.Such natives have to work very hard for the development of personality and their career as well. His education and professional achievements progress with a slower speed and to rise in life he has to work very hard rather he has to struggle hard for getting achievements. His emotional pains sometimes lead him to live the life of an insane leaving all worldly comforts aside. Such natives have been interested in lottery, share market, interest money but they bear heavy losses in such deals. They have to suffer various physical ailments. Their financial position is rather weak. They face ups and downs in money matters. It affects their married life adversely since mental unrest leaves them nowhere and life becomes a hell to them. He

remains deprived of the ancestral wealth and the parents love and affection. His near & dears, family and friends give him losses in many ways. He becomes a victim to the conspiracy and been dragged into court cases, he faces social defame. So rise and fall in each phase of life becomes a part of his life and repeated defame makes him mentally unrest. Despite all such unfavourable situations, at certain point of time in his life he gets sudden rise and all his pains and troubles are ended up astonishingly all at once. In spite of all troubles and difficulties been faced by him, he is not in want of anything or say nothing is unreachable to him. Such natives never harm other in any way. Such natives as are comparatively much troubled by such a combination i.e. 'Anant' named Kaalsarp Yog. They must adopt the below-mentioned remedial measures:

- Recite 'Om Namaeh Shivay' twenty one series (21×108 times) everyday. Perform abhishek to lord Shiva with water mixed with milk everyday.
- Establish Kaalsarp Dosh Nivarak Yantra in your home and lighting a mustard oil lamp before the yantra, worship it every day.
- A pair of Naag (Snakes-male & female) should be get made of silver and putting it into a copper pot should be flown in the flowing water.
- Every day after having taken a bath recite 'Navgrah Satrotra'.

2. Kulik Kaalsarp Yoga

When Rahu is placed in the second and Ketu in the eighth house and all the planets lie in between in the natal horoscope then it is called 'Kulik' Kaalsarp Yog. 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. It gives him defame also. A native with this combination goes average in his studies and his marital happiness is of the average order. Due to his financial problems, his marital happiness is spoiled altogether. He always goes on facing various troubles like created by his friends, problems in begetting children or problems due to children and struggle & trouble in the professional life. His nature goes filthy. He becomes a double standard person. Facing the unbalance of mind and various physical ailments, he looks older than his age. His valour and courage is turned down constantly. His hard working nature takes him to peaks. However, he cannot enjoy to this excellence. Such natives facing the above-mentioned troubles should make the following remedial measures:

- The students should recite root mantra of 'Maa Saraswati' for one long year and make worship to her.

- Boil water with 'Devdaru', 'mustard' and 'Lohwan' and take bath with this water for forty days.
- In an auspicious Hora, flow coke (Koyala) in the flowing water for three times.

- Recite 108 times the Hanuman Chalisa.
- In Shravan month, perform abhishek to lord Shiva for all the thirty days of the month.
- Keep fasting on Saturday and Tuesday. Go to Shani temple and perform poojan and Telabhishek. It gives instant relief.
- At the starting of the major period of Rahu recite Rahu mantra for 108 times a day and when the number of mantra counts to 18 thousand perform 'Poorn Ahuti' Yajna with chief Samidha of Rahu i.e. Durva (the grass). After this, donate Horse bean ('Urad') and blue cloths to a poor person.

3. Vasuki KaalSarp Yoga

When Rahu is placed in the third and Ketu in the ninth house and all other planets lay in between these two then it is called 'Vasuki' Kaalsarp Yog. The native is troubled by his co-born even he is not in good terms with other family members. The native may have to struggle a lot to stand on his own feet and get recognition and status in life. There could be sudden strokes of fortune or misfortune and sudden gains. The positive effects will come only if the overall chart is very strong and there are no malefic aspects on either 9th house or 9th lord. His friends and relatives as also his neighbors always cheat him and trouble him unduly. He is lacking peace and home. At times native has been suffering from various ailments and due to heavy expenditure, his financial position is shaken. For his livelihood, he has to make hard efforts, yet the success remains doubtful. When Moon is afflicted his mental health is not good, he remains mentally excited and disturbed. Due to such a planetary combination, he has to bear losses especially in the legal affairs. He is uncomfortable from the state or the government. The native is burdened with problems relating to job and business.

4. Shankpal KaalSarp Yoga

When Rahu occupies the 4th house and Ketu the 10th this yoga is Formed. The native may have to face difficulties for domestic happiness, general happiness, comfort and conveyance. The native gets trouble relating to work, progeny, health and marriage. However this yoga also has the power of conferring high political success and windfall gains if Sun and 10th house are strong and are being aspected by benefics. 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.

5. Padam KaalSarp Yoga

When Rahu occupies the fifth house and Ketu the eleventh house this Yoga is formed. The native struggles on account of children and education. The native may feel emotionally insecure due to lack of apparent love from others. There could be delay in getting children. The native should stay away from extra marital affairs as illegitimate children can destroy his/her life. There are also chances of being let

down/betrayed by near and dear ones. The native must try to develop a balanced outlook in life. 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.

6. Mahapadam KaalSarp 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. The native has secret enemies and has problems in relation to one's occupation. The native may develop a negative tendency to play with the law of the land and may get into serious troubles on account of this tendency. However if this yoga acts beneficially it has the power to confer power and political success. However if this yoga acts beneficially it has the power to confer power and political success.

7. Takshak KaalSarp Dosh

When rahu is in the seventh house and Ketu in the first house this yoga is formed. The native has got speculative tendencies and can lose wealth by way of wine, women and gambling. There is marital discord in the life of the native. There may be difficulties regarding health, love affairs, progeny and marriage. There will be a lot of struggle in life and success will come only after a lot of hard work and difficulties. This is also not a good position for business partnerships as well as relations with opposite sex. The native must focus on his people skills if this yoga is present.

8. Karkotak KaalSarp 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 the anti social elements. The native does not get paternal wealth. There may be dirty habits like smoking, drinking and use of abusive language. This could also be the result of bad company the native like to keep. There could be health problems and lack of harmony. There is also danger of getting into sudden accidents.

9. Shankachood KaalSarpa 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. The progress in life takes a very bumpy road. Luck may elude the native. Relations with father and siblings may also be strained. Native should stay away from the activities which may earn him bad name in the society.

10. Pataka or Ghatak KaalSarpa 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 ,special in Virgo and Leo ascendant. There could be problems related to one's profession. There could be sudden ups and downs in one's profession. The native must stay away from getting in to trouble with seniors at work. There could be general unhappiness in native's life. It could be due to problems at work, debt or some bad habits.

11. Vishakta KaalSarpa Yoga

When rahu occupies the eleventh house and ketu the fifth house the yoga which arises is the Vishdhar [Kaalsarpa Yoga](#). The native travels frequently and is never fixed at on place. Problems also arise from children. However these natives get some peace in the latter half of their life. Problems may also arise from progeny and education. The native must stay away from egoistical attitude as that may mar his chances of good name in the society.

12. Shesha Naga KaalSarpa Yoga

When Rahu occupies the twelfth house and ketu the 6th house this yoga arises. The native may become very selfish and may also get into troubles with authorities because of this. The native may have problems relating to litigation. This yoga may also give bad health. However this yoga takes the native to a far off place for settlement. There are may enemies and health problems.

Effect of kaalsarpyog

effect of Kaalsarp Yoga?



When the create any person horoscopekaalsarp yog then he always face in his whole life Suffering from mental unrest, hurdles in gain of wealth, barriers in having children and uninterrupted disputes in married life. Usually the person sees bad dreams and there is danger of sudden death. Different fears and worries persist. The person does not get full reward of his talents. Normally the success in work is delayed. Sudden loss of money or prestige is an indication of this yog. The person without any reason suffers from diseases that are not cured by medicine. The financial position remains little

fragile.

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There could be debts but these are paid back though with some difficulty. Goals can be achieved but after delays. However the person also gets a miraculous time in life. The person gets name and fame before the end of his life or after his death. The Kalsarp Yog is not always dreadful. It has the potential to bestow advantages as well. he get never full reward of his work. Normally the success in work is delayed.he face always skin and stomach related diseases .suddenley lost of wealth and health ,prestige,the person who is kaalsarpyoga without any reason suffer diseases that are not cured by medicine then who's person prescribed to remedy of kaal sarp yog you can get relief from these problems.

According to horoscope whenever the [mahadasha or antardasha](#) of Rahu and Ketu comes then Kaal Sarp Yog is more effective. And give many evil effect to person who is kaal sarp yog .At that time remedies or Yagya carried out with devotion are highly useful. Due to Kaal Sarp Yog the person suffers from diseases such as heart, eyes and ears trouble many times that cause loss of money. The person remains mentally disturbed from time to time. The financial position remains little fragile. There could be debts but these are paid back though with some difficulty. Goals can be achieved but after delays. it's more effected of yoga then ur horoscon in guruchandal yoga aur vish yoga .

How to Analyze Kaalsarp Yoga

How to Analyze Kaalsarp Yoga ?



Contrary to popular belief the effects of this Yoga are not always malefic. Just having one of the 12 combinations described above does not mean that the native will invariably go through the results described above. The whole chart needs to be analyzed in order to come to a conclusion. In my experience following factors should be considered.

- One must check the overall strength of the chart by looking at Lagna, Lagna lord, Moon and Sun. If the overall chart is strong this will not let the **kaalsarpa yoga** have any major negative influence. A weak chart on the other hand will not be able to protect the native.

- Depending on the **Rahu/Ketu** position, determine which side of the axis has all planets. All the houses of the side which is totally empty will feel the effects of this yoga. The houses in which **Rahu/Ketu** fall will particularly determine the area of life which will be impacted negatively.
- However if the lord of the houses falling on the empty side of the **Rahu/Ketu** are very well placed (Exalted, in Friend's house, in own house, aspecting their own house). Then those houses will not suffer that much and negative effect will be reduced to the factors attributed to those houses.
- **Vasuki, Padam, Mahapadam, Shankachood and Vishdhar Kaalsarpa generally do not give bad results if the overall chart is in a really bad shape.** This is because of their association with 3rd, 6th and 11th house in which Rahu/Ketu are considered favorable.
- If in D-9 chart Rahu/Ketu fall in 3rd, 6th or 11th house, then the effects are reduced.
- One must check the **constellations of Rahu/Ketu** as well. If they fall in benefic constellations (if the lords are natural benefic planets) then they become more unfavorable.
- Its impact will be more prominent during dasha and antardasha periods of Rahu and Ketu. This is very important point. If this yoga is very strong in one's chart, but the dasha does not operate till very late in his life, then it really does not affect the native that much.
- It causes severe hardships when related with Sun and Saturn or the lords of the houses occupied by Sun or Saturn.

Rahu ketu mythology

Rahu and Ketu



Rahu and Ketu are not two entities. They are the two parts of the same demon **Swarbhanu** who was a dragon. The relevant story goes like this. It was desired to bring out the gems lying hidden in the womb of the ocean. The gems were not the precious stones that we often get out of the sea. What is meant here is perhaps the secrets unknown so far. Incidentally, it may be added here that by water they never meant the compound two gases. In occult and spiritual literature water is the base of all manifestation. Water is used as a purifying agent in all religions the world over. As the butter in the milk is not visible but can be obtained by churning the milk, the gods and demons representing good and bad forces wanted to churn the ocean. The work cannot be done by one or a few persons. It was decided to harness all the available forces of the suras (gods) and Asuras (demons). As the result would be precious to both the parties they decided to work together and share all that comes out. Sumeru mountain was selected as the stick for churning. A

serpent was used as the cord for the stick. Many gems came out of the sea one by one. Amrita, the nectar that makes one immortal who drinks it, was the last to appear.

The gods did not want to share this nectar with the demons lest the demons become immortal and evil perpetuates. The demons were already apprehensive of the intentions of gods. The latter approached Lord Vishnu who is always partial to gods. The latter appeared before the quarrelling parties in the form of a charming damsel. The damsel assured justice to both parties and asked them to stand in two rows. Swarbhanu one of the demons, apprehensive of the justice by the damsel infiltrated into the row of gods incognito and got his share of the nectar. It was only after drinking the nectar that he was detected by Sun and Moon who complained about it to Lord Vishnu who got enraged and chopped off the head of the demon. The two portions, head and the headless trunk have since been going round in the zodiac. As Sun and Moon are both their enemies they try to devour them which is the cause of solar and lunar eclipses. Swarbhanu before drinking the nectar had observed great penances and Tapas and got a boon from Lord Brahma that he would be worshipped along with all the planets. Sun and Moon. It was on account of this boon of Lord Brahma that Lord Vishnu (the damsel) deliberately ignored his infiltration and gave him the nectar. The head portion of the demon is known Rahu and the trunk as Ketu.

On the face it looks funny but an intelligent interpretation of it would lead us to great truth. Gods and demons have always existed side by side, each fearful of the other and each struggling for existence and supremacy over the other. Churning of the ocean for taking out the gems was to have the secrets of life and of the manifestation. The Mt. Sumeru is nothing but our spinal cord. The nectar that appeared last of all was nothing but the secrets of life and death and the way to liberation. The serpent used as a rope to bind the mountain is the wise man, perhaps, under whose guidance the operation should be undertaken. In short the churning of the sea is nothing but awakening and activating the Kundalini/Serpent power. The person who detected the demon was Moon who represents an illumined mind. Only an illumined mind can distinguish between good and bad. Head is the governing portion of the entire body and the experiences and the knowledge deposited in the lower portion of the body cannot be utilized by a headless man. In fact knowledge of truth and being one with it are two different things. Even the secret knowledge of truth provides the knower with many Siddhis and accomplishments which may be used as well as misused in the daily affairs of life. Chopping off the head means a separation of the governing part of the body from real truth.

The most significant point in the story is that the head comprising the mind and the faculty of distinction and power to govern the body is termed as Rahu. Because he was a demon his eyes are cast downwards, that is, towards earth or material pursuits. The material pleasures may give short time benefits but in the long run the individual gets disillusioned and starts looking towards the heavens for long term or permanent peace and bliss. As Rahu has gained the secrets of life and death he becomes invincible. He will try to get what he wants. If the circumstances are conducive or he will manipulate if they are not conducive. In other words, speaking astrologically, **Rahu will get whatever it stands for by hook or by crook. It is compared with Saturn.** The discussion on this aspect is possible only after we have learnt more about Rahu. One thing, however, is certain. Rahu in eclipses is active in dark fortnight and Ketu in bright fortnight. It is on this account that Ketu is considered as the Karaka or significator of Moksha or

liberation. Both the nodes are malefic because the individuals gets troubles in both the paths whether spiritual or material.

Rahu and Ketu

Rahu and Ketu have no house of their owns. They are guided by the lord of the house they occupy. They are also influenced by the planets co-occupying the houses with them and also by those aspecting them. This supports our assumption that the nodes affect more than one aspect of life.

Further, the two nodes are always opposite to each other Normally the planets opposing each other affect each other's results. This may not be so with the nodes because the results in each case may not have to be opposed or affected. If at all they affect each other that may be only supplementary and not otherwise.

According to mythological tales Rahu is the head of the dragon. Head as we know contain the brain and controls the functioning of the entire body. This suggests that Rahu is the controlling and active node. **Ketu rules of the body, sends feelings and sensations to the brain.** To analyse those sensations and take action if necessary is within the jurisdiction of Rahu. More precisely Ketu has the power of transforming the events into experience which turn into wisdom. On the basis of the above we can assume that the wisdom derived from events is stored by Kety and may be lying some where at the unconscious level. The wisdom lying at the unconscious may come up to rule conscious or even the conscious level which inspires us to respond involuntarily to some events even knowing fully well that a particularly action shall go against our interests, we take that action.

Nobody can predict such action. We may call it mysterious because we do not know the reason (s) why we took certain action which was not at all warranted under the then prevailing circumstances. This is the bridge linking the fact with the present. Ignoring Rahu and Ketu we would be missing this link.

The sign dispositors of the nodes function as the channels for them. Modern writers have started to link them with our previous incarnations. Ketu stores the past events in its own way and delivers their results through the agency of its sign dispositors and the planets connected with it.

Ketu

Astrologically speaking human life has been divided into three stages as Rajasik, Tamasik, Sattwik phases. Ketu is the first Graha in each of these three stages. In Pisces the egos were fast sleep and had lost their individually. The first step was to awaken the dormant egos. There may be noised around them yet they are not awakened unless called out by name. This is so because the sleeping egos had not lost their individually. The persons generally identify themselves with the name. They will not easily be awakened by calling out by their names. Ketu as the first Graha

required for awakening the ego indicates that it has some thing to do with the activities the sleeping ego had identified itself with. Ketu thus can be taken to be concerned with the life earlier than when the egos went dormant. In other words Ketu implants in the egos their earlier identification. Ketu was the repository of its past deeds in some form or the other. It was however, at mental stage.

In Tamasik phase the individual is ready to face the world manifest physically and mentally. Ketu's appearance as first again means that the experiences gained in the earlier life release their talent faculties. Sattwik attributes lead to enlightenment on the basis of its existence in the world of matter. Molla in the group asks individual once again to indentify himself in accordance with his past experience. He may like to go for more experiences of the world of matter or to change the course of piolgirmage to spiritualism. This is one aspect of Ketu that is its contribution to the process of evolution. This is the main function of Ketu and all the others Grahas for that matter. When we talk of astrological function we have to keep this in mind that Ketu is the repository of our past Karmas or deeds and misdeeds that bring us to this world of matter and manifestation.

Astrologically speaking Ketu's Nakshatra fall in the signs Aries, Leo and Sagittarius. The indication is that Ketu does whatever it likes on an impulse. It does not analyse its action objectively. It has no tolerance or forbearance. Seeking reasons for such impulsive actions. We go to the study of the rulers of its Nakshatra's four quarters. The Nakshatras fall in different signs of the zodiac but their quarters are governed by Mars, Venus, Mercury and Moon. They all belong to the first phase of evolution. Their impact on subjective mind and they all seek externalization of themselves. Externalisation means an impulse of expressing in physical terms all that they feel inside. The moon as the lord of Cancer governs the cosmic Hiranyagarbha the womb of all manifestation. The egos get all type of nourishment that is required by the ego for all its manoeuvres that it cherished. It is for this reason that Ketu is compared with Mars.

Ketu is called Shikhi which means the top. Ketu prepare the individual for each phase of journey. Preparation for any action requires a conviction that he can do the work required of him. Ketu for this purpose gives flashes of the inner self of the individual which is omnipotent. The aspect of Ketu is present in all its Nakaskatras. It tries to take you to spiritualism, the way to the cosmic self. Ketu's action is always on the mental plane irrespective of the phase of evolution it is concerned with. In Aries it stimulates the mind because the emerging egos had attained the stage of floating masses. In Pisces they were merely the floating nebulae.

In Leo it again stimulated the mind, increased self centredness to the degree of being and egotist. It did so because the ego wanted to have more experience the material world. In the last phase of development it stimulated the mind again to take a decision and if need be to change the course of journey. In short, Ketu does not produce the circumstances. It creates the mind. It is the top executive of human actions.

It is true that by affecting the mind Ketu causes a great mental turbulence because the matter does not move according to its dictates. This often causes great agonies and even frustrations. Repeated failures and frustrations lead to a situation of helplessness and isolation, then the individual tries to seek remedies and divine help. Ketu does not ask him to withdraw into his shell and that is possible only when we surrender ourselves. Our western friends are of the

opinion that Ketu is Mars conjunct Saturn. It cannot be said how this assumption has gained ground . Mars gives up its impulsive nature in the Saturnian sign Capricorn. Esoterically Saturn is considered to be a god of retribution and turning all Karmik accumulation into impersonal universe energy. Karmik retribution is the department under Rahu as we have seen during our study of Nakshatras. Ketu is not concerned with retribution. Its department is storing of all the deeds or misdeeds in the form of wisdom or experiences. It is difficult to agree with western assumption. The discussion can be summarised briefly.

1. Ketu is the Karmik planet in the sense that it is the store house of all our past deeds or misdeeds and egoic aspirations and ambitions of the previous incarnations.
2. Ketu does not create circumstances. It is the circumstances which churn the contents of Ketu and become the stimulants to bring out the past relevant experiences etc to the fore to influence the mind.
3. Ketu is like Mars because it works at the spur of the moment.
4. Ketu brings out the specific ray to the fore.

RAHU

It was Ketu that sowed the seed of re-incarnation of the ego. It gave them them wisdom and experience that they had gathered during their last sojourn in the world. It was subjective and purely on mental plane. It was too early to be effective but it was very important because it demarcated the line of action of each ego. By the time Rahu appeared on the scene various other developments had taken place. Rahu gave to the egos a human shape. All the organs of sense and action were fully developed. It was a human being with animal instinct. There was need to plant something that was anti animalism. The possibility of any action arises only when there are two aims different from each other. Ketu no doubt gave the flashes of divinity. It was Rahu which made the ego in human shape realize divinity in him along with animalism but along with the instincts. Rahu also imparted the knowledge that the divinity in him was only a bounded divinity. It had its own limitation in manifestation. Rahu is considered as on of the Rudras who know the law of evolution, law of Karma and law of retribution. It was thus assigned the most important task of enforcement of all the three laws.

It is **Rahu** only can suspend the operation of the function of any or all the planets at any particular moment. This does not mean that the achievements of the earlier lives or incarnations are lost to the individual. He will be rewarded or punished as the case may be at some future date. They remain in the personal ledger of the individual. It is the full bloomed flower that is to go on its journey towards his destiny. Swati is the next asterism falling in Libra. The sign belongs to Tamasik Vrittis or the attributes. Under this influence the egos immerse themselves deeper and deeper in matter . Rahu here arouses deeper wisdom and spirituality and teaches the ego to have a balanced life. Vayu or the wind god by its “sieving process” shows the distinction between the useful and non useful or real and unreal. The septenary principle starts functioning and the ego pick up its unique thread that it had developed in earliear lives. Rahu oversees the operations of all three laws, namely, the law of evolution, law or Karma and law of retribution.

The third Nakshatra of Rahu is Satbhishak in Aquarius. Lord of Aquarius is Saturn another Rudra governed by Lord Shiva, the Maha Rudra. Saturnian sign Aquarius teaches the individual that his body etc should be considered merely as a channel for the fulfillment of the Divine will and all that he has achieved should be used for the benefit of the world. Personalism gives way to impersonalism. VGaruna the presiding deity over the asterism has the responsibility of purifying the soul and cleaning it by removing all the traces of Avidya i.e. ignorance. In critical times when the individual is unable to bear the sieving action of Varuna he looks downward that is, he does not call for the divine assistance but looks for his own faults. In other words the ego again tries to seek the help of its unique ray.

It would be clear from the above that Rahu is not actually the demon but an enlightened demon who is determined to have its divinity back. The sacrifice, however big it may be, is his least concern.

Rahu like Ketu is also a Karmik planet. While Ketu being a store house can be taken as the Karmik (intake) planet and Rahu the active and distributing. Their effects may be termed as Karmik (distribution). Their sign depositors can also be classified like this. The sign lords of Ketu and Rahu on the same analogy are termed as Karmik planet (inlet) and Karmik planet (distribution).

As regards the houses affected by these Karmik Grahas some eminent astrologers say that their influence is in the houses 1, 3 and 5 from them. This is perhaps on the basis that the later eminent astrologers have granted them some aspect. Much work on this point has not been done so far. It is therefore, difficult to agree or disagree with these assertions. As these nodes work through the planets related to them either as sign lords or by association or aspects, we have good reason to believe that the planets show the house affected by the nodes.

The nodes are always retrograde in motion indicating that they relate to the past rather than the present. On this analogy all the retrograde planets at the time of the birth should be treated as the karmik planets. Much research work is required for the purpose.

The sign of the zodiac containing the Nakshatras of Rahu are all airy signs which have their effects on mind. As Rahu governs or controls the part that rules over the entire body it does create material condition conducive to the actions it proposes to take by the actions of the individual. The individual behaves in a way that the required material conditions are produced for him to take punishment or reward as the case may be, for its action.

Rahu is compared with Saturn. Saturn is a slow moving planet having many faces (masks) to get its work done ultimately. Rahu is not slow like Saturn but it does have many masks and it uses them as and when required. Saturn is non-sparing body and so is also Rahu. Both try to clear off the Karmik impediments that stand in the way of the individual to unite with the original self. They are cruel but their cruelty is for making the individual better.

Rahu like Saturn is considered to be a liar. In fact none of them is liar. They only keep their cards close to their chest. The individual mis-understands and misinterprets the situation and

experiences the untoward results. Diplomacy of Rahu or Saturn may, however, be taken as their untruthfulness.

Rahu is supposed to be mysterious in action and often treading the unbeaten tracks. This belief also does not carry much of a conviction. Rahu is a celestial being.

Rahu & Ketu prediction



From the above brief study of Rahu and Ketu it becomes clear that they are Karmik planets. Ketu is the store house of the they are Karmik planets. Ketu is the store house of the relevant Karmas that have to bear their fruits in the present life. Rahu is the agency through which they bear fruits. In other words Ketu presents our ledger account and Rahu operates that account. The sign dispositors of the two can, on the basis of the same logic, be called as the Karmik Control Planets. The depositors give us an idea of the various departments of life which are likely to be affected by them. The other retrograde planets at the time of birth are also considered to be the Karmik planets. As our Karmas form the nucleus around which our life events revolve we have to give due regards to Rahu, Ketu and their sign dispositors called the Karmik Control Planets. The houses affected by the Karmik Control Planets should be specially taken account of in any astrological prediction. Rahu and Ketu are the strongest planets in any birth chart because there is no escape from their results. They have not been involved in good yogas in our classics but

the findings of research scholars and experiences of eminent authors have started to illumine our path.

They can be summarized as under. 1.Rahu and Ketu are important because they represent the past and the present of the individual and thus an idea of the future that is yet unborn.

2. The Karmik Control Planets are more important than even the nodes because they indicate the road the native is most likely to follow. They are the points of emphasis in one's life events.

3. The conjunction of the Karmik Control Planets is almost an assurance of the native attaining heights of greatness.

4. The association of Karmik Control Planets in any way with the Rajayogas formed according to our classical texts strengthens the Yoga even though it is afflicted. In case of affliction, however, the native shall attain the heights but also some steep fall.

5. Even a Rajayoga afflicted by Karmik Control Planets will not be able to grant him the greatness.

6. Any Rajayoga helped by Ketu will make the native great but shall also pull him down. With their association with the Rajayoga the native is likely to enjoy through out his life span.

7. Neptune has also been considered by some as a planet of residual Karmas, who represents the unconscious in all of us.

8. Rahu- Ketu axis in the houses 6 and 12 is very undesirable because 12th house is the house of residual Karmas. The action in such a case is violent.

Rahu maharaaj & his characteristics

Rahu Maharaaj

Own House : 12

Best Houses : 3, 4, 6

Weak Houses : 1, 2, 5, 7-12

Colour : Blue

Enemy Planets : Sun, Mars, Venus

Friendly Planets : Saturn, Mercury, Ketu

Neutral Planets : Jupiter, Moon

Work : Related with Electricity

Exalted : 3, 6

Debilitated : 8, 9, 11

Time : Noon

Day :wednesday evening

Disease : Fever

Substitute : Mars + Saturn (Supervisor)
Sun + Saturn (Inferior)

Rahu is the friend of the deprived. It acts as the assistant of Saturn if it seated with it. But if it is placed in the house before Saturn if is seated with it. But if it is placed in the house before Saturn then the natal shall become a king or an administrator. If it falls under the aspect of Rahu then the effect of Sun is very beneficial, but if Saturn falls in it's aspect, then Rahu becomes inferior. It is a shadow planet and the the lord of Capricorn. It's favourable signs are Gemini (3), Virgo (6), Pisces (12), Capricorn (6) while inimical signs are Cancer (4), Leo (5).

Rahu governs valour, courage, obesity, wrestling, sin, action, sorrow, worry, trouble, etc.

In the absence of Mars, Rahu behaves like the unruly elephant. It brings obstacles to the house where it sits.

Astrology also does not accept physical acceptance of Rahu and Ketu. They are known as chhaya graha (shadow planets). The function of Rahu and Ketu, it is believed, is to put obstacles and not allow any work to be completed.

According to the mythological references, Rahu is the son of the demon Harinyakashyap's daughter Singhika. In Puranas, it is referred to as a snake who stung the sun.

Characteristics

Rahu is black, blue or smoke coloured. it is very ugly, terrific, tall and has a gigantic and huge body. it apparently looks like an old person and has a prominent chin. It's eyes are small like that of an elephant or it is single eyed. It suffers from ailments related to acidity. It is non-religious, foolish, hypocrite and enjoys speaking ill of others and slandering their reputation. It is a liar and shameless creature. It is as selfish as a cat and always on the lookout for destructive ways. The person ruled by Rahu is fond of collecting things but does not take care of them properly. In its favourable position Rahu helps in unveiling secret mysteries. It helps one in obtaining justice, is social reformer, but it believes in ancient traditions.

Rahu governs the head portion of the body, arms, chin, nape and thoughts. It regulates conspiracy, plot hatching, deception, lying, forming a group, black marketing, spreading rumours, dreams, etc.

Relation with zodiacs and other planets

Rahu holds his position in the zodiac Virgo. It has an exalted position in the house of Gemini and is debilitated with Aquarius.

Friends : Mercury, Venus, Saturn, Ketu

Enemies : Sun, Moon, Mars

Neutral : Jupiter

Rahu according to Lal Kitab Rahu is the lord of imagination and thinking capability of the man in the universe. It helps man in protecting him by vanquishing enemies. It soothes the person on being hurt.

Rahu is the lord of blue expanse of the sky. If it is favourable it is capable of making the world

bow before him, but if malicious, it can harm the person by way of lightening, earthquake, volcano, theft, robbery, or any kind of deception.

Rahu and Ketu do not have any mount in palm the palm of the hand but are reflected as net (Rahu) and trishul and swastika (Ketu). Rahu is pleased by donation of radish and dropping coal in flowing water. If Rahu is weak in a person's horoscope, he should give broken lentin gram (Masoor Dal) to the sweeper in the morning. It is also beneficial to give money as a charity to the sweeper. Barley can be kept at the bedside and distributed among the animals or poor. House of Rahu There may be an unseen hole in the right hand side of the house when the person under the influence of Rahu is entering his house. There may be an outlet of water just under the main entrance. The neighbour living just opposite the house may be childless or no one might be living in that house. Terrace of the house might have been renovated several times but the walls might have remained the same. Dirty water might be accumulated just beside the house or there may be smoke emitting from next door

RAHU KAAL:

Rahu gets more in to power (activated) from sunset to sunrise. So to curse the day time he imposes a Rahu Kaal of 45 mins. When the Sunrise of a place is 6.00 AM, the following Timings will operate "RAHU KAAL"

1. SUNDAY:- 04.30 pm TO 6.00 pm
2. MONDAY:- 07.30 am TO 9.00 am
3. TUESDAY:- 03.00 pm TO 4.30 pm
4. WEDNESDAY:- 12.00 noon TO 1.30 pm
5. THURSDAY:- 01.30 pm TO 3.00 pm
6. FRIDAY:- 10.30 am TO 12.00 noon
7. SATURDAY:- 09.00 am TO 10.30 am

Rahu Kaal represents the inauspicious hours of a day. As per Hindu Astrology, Rahu Kaal occurs between sunrise and sunset for about one and half hours. Rahu Kaal for each day in a week is different and is calculated at sunrise and sunset. No auspicious work is to be initiated or journey undertaken during this time since it will not yield a positive or constructive result. It is believed that Rahu Kaal will not affect the work, journey or trade already in progress. The sale or purchase of any assets is also discouraged during Rahu Kaal.

Ketu maharaaj & his characteristics

Ketu Maharaaj

Own House : 6

Best Houses : 3, 6, 9, 10, 12

Weak Houses : 8, 7, 11

Colour : Black-White

Enemy Planets : Moon, Mars

Friendly Planets : Venus, Rah

Neutral Planets : Jupiter, Saturn, Mercury, Sun

Exalted : 5, 9, 12

Debilitated : 6, 8

Time : Early in the morning (Sunrise)

Day : Sunday

Disease : Joints, Urine, Feet, Legs

Substitute : Venus + Saturn (Supervisor)

Moon + Saturn (Inferior)



Ketu – black-white coloured, blessed with son, travelling and propriety. If Rahu is the supporter of evil, Ketu supports good deeds.

Objects related to Ketu are son, grandson (daughter's son), child, advisor, farsightedness, dog, pig, lizard, male-bird, donkey, rabbit, porter, innocent rat, interest, ear, leg, spinal chord, cat's eye, sesame, sour, banana, black-white blanket, tamarind, cot, onion, garlic, etc.

Jupiter helps Ketu to overcome its weakness and enable it to give auspicious effects. Moon and Mars are inimical to Ketu. Hence whenever they unite with Ketu, it becomes debilitated. That is why when natal wears gold in ears, it increases the power of Ketu and gives power to natal to give birth to son.

Like Rahu, Ketu is also a shadow graham (shadow planet), i.e. it is not believed to have an independent existence as a planet. It is associated with Saturn.

Characteristics

Ketu is strange looking, black-white smoked or coloured. The person dominated by the influence of Ketu is lean and short. The upper portion of the body is heavily built but the lower part is comparatively thin. He has big ears and the temple region is quite prominent. The eyes are red and he has loud voice. He is possessed by inferior desires, is obstinate and cruel in temperament. If Ketu is favourable the person proves to be extremely loyal to his master or anyone he considers as his mentor.

Ketu governs ears, feet, almost the entire body except the head portion, backbone, urinary tube, etc. It regulates penance, silence, salvation, greed, slandering names of others, speaking, hearing, etc.

Relation with zodiac and other planets

Ketu is associated with the zodiac Pisces. It holds an exalted position when placed in the house of Sagittarius.

Friends : Mercury, Venus, Saturn, Rahu

Enemies : Sun, Moon, Mars

Neutral : Jupiter

Ketu according to Lal Kitab

Ketu is a great advisor, a messenger of peace and the lord of voyage. It is the planet which extends its support to the person till the end of his life but if it is unfavourable it beats the person in some way or the others and deprives him of everything. No matter how badly it may afflict a person but he never goes to the extreme of killing him. Ketu tends to be beneficial if it is placed with Jupiter. It acts as a seat of Jupiter on which Jupiter mediates or sits like a faithful dog of the saint which is none else but Jupiter.

Ketu tends to be a means to salvation. It is generally pleased by offering chapatis to dogs.

House of Ketu

The house is generally related with children. The environment is not good. The people living there often face deception. The house is located in a corner. Either there are houses on three sides with one side vacant or there is a house on one side while the remaining three sides around the house are open. There shall not be more than three sons or grandsons. If there is one son, then he shall have three grandsons but if he has three sons then only one son and grandson shall survive. There will be a road leading to two sides from the front of the house. One of its adjoining house would be in ruins or an open field where dogs roam about

KETU MAHADASHA INTERPRETATIONS

KETU MAHADASHA INTERPRETATIONS 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: 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.

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