

Srilakshmi Oppecini

# The Wild Side. Inside.

Going beyond the influence  
of Rahu and Ketu

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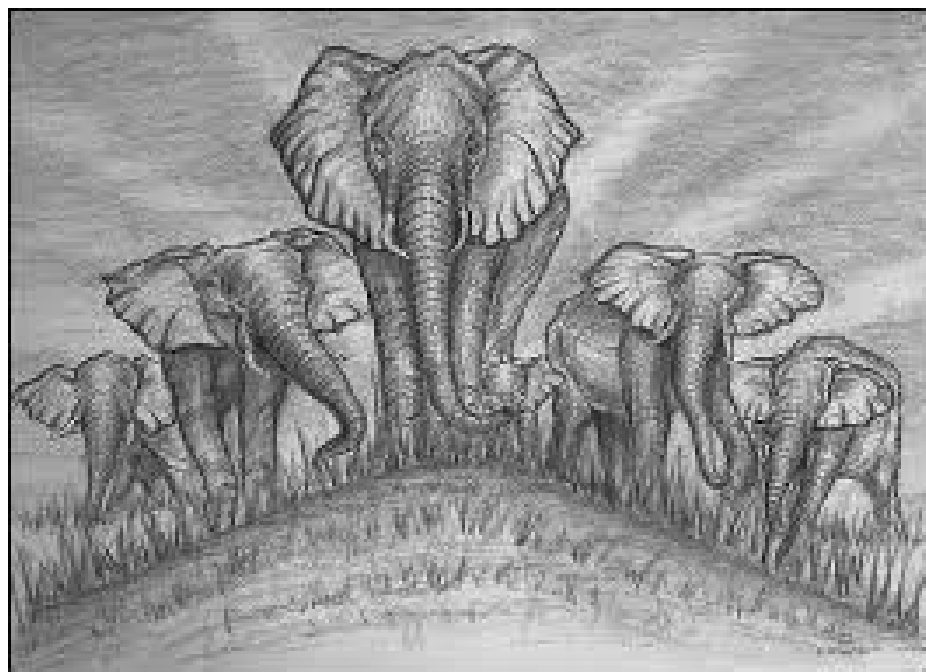
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# Dedication

To Sriman Koilnambhi Sampath Kumar,  
my Jyotish guru,  
who has been worshipping Lord Varaha Deva  
(the Boar Avatara)  
since his childhood;  
he has done hundreds of fire sacrifices  
to help people  
change their karma.



# **Caution:**

## **Wild mind analysis inside**

The popular phrase ‘The monkey mind’ or the Buddhist concept of ‘the wild elephant mind’, or the art of corporate mind control or a regular self-help and motivational jargon disciplining the uncontrolled mind for success. All these terms indicate the wild thing, the wildness of the mind and its disconnection from the real self and attempts to show us ways, tips and tricks to tame it.

Vedic astrology describes discusses and recognizes the controllers of that wild uncontrolled mind as Rahu and Ketu. The halves of the same identity; which makes our world turn upside down if uncontrolled or create a fantastic growing opportunity if tamed.

This book talks about that wild side within us; how to recognize it, and tame it.

# Reviews

Names and places are changed to protect the identity of the client

Thank you for writing this book and sharing it with me. It has been a medicine for me in this period of Rahu. I started having serious problems right after Rahu started. Confusion, chaos, mental weakness and breakdowns. I went to doctors and they named it Bipolar. Medicines didn't seem to put my soul on track. I really was looking for a more spiritual remedy.

This book helped me understand things from a different perspective... I started to see the other side (the wild side) of myself. I started treating that side like a friend, and instead of rejecting, criticizing and discarding him, I understood him and I am improving gradually. It has been a life changing transformational book for me. I also had gotten into drugs since my Rahu period started. Now I know it's the trick of Rahu – obsessions and addictions is his game.

I am trying to take shelter of Lord Varaha and I am trying to chant daily from Srimad Bhagavatam and Hare Krsna mantra and I do my best to remain in good association. Everyone around thought I am fine and a helpful devotee, but I was going through hell due to my Rahu period. I now request Varaha to teach me lessons in a kind way and give me strength to overcome this karma I hold and I treat myself gently and practice moderation.

*Davis Altus, South Africa*

During my Rahu I had risked my family's financial security and was already going in the wrong direction. I slowed down on many decisions understanding the strategy of Rahu, this book helped me. I was worried for my family. But, I could see myself separate from Rahu while reading



this book. What had me be safe was to start confiding in one trusted person before I made any serious decision, as depending on my Rahu would only lead to Chaos.

Unfortunately, Rahu lasts for Seven years more for me but I am glad and fortunate that I know have some idea how to take shelter of God. So, I can prevent more harm than I have already done.

In one sense, my marriage was saved because I started accepting my Rahu and I learnt some techniques to control my Rahu in a God conscious way.

*Suresh Naidoo, Canada*



RAHU & KETU AT HOME

When the major period of Rahu began in my life it wasn't only chaotic or somewhat wild, it was a total insanity on all levels: mental, intellectual, physical, in other words, it did seem like "the end of the world".

Doctors couldn't figure out the actual problem, some of the medicines would even make the situation worse, as they were not hitting the cause of the bodily breakdown. Many relationships in my life were damaged severely, even the closest to the heart. One crisis after another, it seemed like there is no end. I couldn't recognize myself, I couldn't believe it.

This book opened up the real perspective upon what was going on in my life and how to adjust myself to such unimaginable changes. The author very clearly defined what I was facing, what I needed to do.

I began to accept myself, I began to accept the lessons of life, followed the prescribed methods of introspection, learned to not identify myself with the madness that Rahu and Ketu constantly provoke, but rather channel that immensely powerful force into intense prayer and surrender to Guru and the Supreme Lord, humbly seeking shelter of vaisnavas.

Hiranyaksha tried to defeat the Lord by his material strength, by his mystic powers and all kinds of demoniac resources, but Lord Varaha killed the demon Hiranyaksha by a single slap in the ear. In the similar way, this book allowed me to find my strength within shabda, or within aural reception of the truth, rather than the 'haunted' ideas of my mind.

*Raseshvari Priya, Russia*

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# Preface

Dear readers,

This book ‘Wild side inside – Rahu and Ketu’ is a humble sharing of my thoughts and realizations. It is not a literary masterpiece, therefore please bear with the discrepancies involved. Many people are misguided in regards to astrology and have entangled themselves due to taking wrong shelter. The content of the book was so necessary and in demand that I had to convince myself to publish it in this humble form. Please consider this a personal message to you who is seeking the inner meaning of Rahu and Ketu.

It is not a text book, but few personal sharing that has helped me and many other people. It may help you as well.

I wrote this book when I had just finished my own Rahu. Just after my life seemed so chaotic and my mind was trying to find deeper meaning in life. Just as the dirt in the wind settles after a storm, my mind also started to calm down when I took shelter of the Holy name and the Holy Avatar Varaha. I started to see things differently and tried to ponder what Rahu does, why he does and what are the lessons for me in this. These are some realizations and researches that helped me get back together, in understanding what was happening with me. One thing Rahu does is makes us feel invincibly powerful, makes us feel like anything is possible, makes us oversee boundaries and makes us take up too much and show off beyond our own capacities. And if we fall for this trap then he makes us regret a lot of things we do under his influence.

When I personally went through Rahu, it was very bewildering, chaotic inside and the worst part was when my minor Rahu period was all over. I could not believe I had done things I had done when Rahu was in ruling. It had drained me completely of all my energies because I had focused on material achievements and had forgotten the purpose of my achievements. It had brought about my wild side, and had given me this wild courage to venture out and take up many risks. An element of pride was very clear, the wild side inside was awake and was screaming “I can do this, who else but me can do it, I am great” and so on. But as they say pride comes before the fall. It is the same with Rahu. He tempts us to achieve material glory and victory and the price he charges is too expensive. He tries to take away some important values that we hold dear and show us some broken glass and convinces us that is diamond, and if we go along that wild side then Rahu even can make us compromise on religiosity, encourage us to exaggerate or lie or take unfair means to achieve something which may not be easy to get in general. And can push us to do what brings quick results without thinking of the consequences on the consciousness.

Srila Bhaktisiddhanta Saraswati Thakura beautifully explains how Lord Matsya’s mercy can help us get out of the influence of Ketu. Ketu brings us to the deep depths (dark depths) of our subconscious mind. No amount of counseling, no amount of medicines can bring us out of it easily; infact it can worsen the condition often. And I have personally seen this in many people’s lives. They go here and there trying to take shelter and forget to take shelter of the supreme lord in the appropriate form to get us out of that karmic baggage and burden. Similarly, Meditation on Lord Varaha is the magic pill to help us out of our Rahu period.

There are some remedies I mention in this book. But what you require is good association. During your Rahu, make sure to stay under right care, and do not forsake good advice of well-wishers.

Because the first attempt of Rahu to deviate our minds towards the lower impulses is to take away the good advice that surround us. This is the first warning. Good association is that fence for the wild lion from running out and capturing the onlookers. Fence yourself with good and saintly people, serve them, hear from them and share your heart with them, well at least one. If you don't have one, pray to the lord to send you one. I did and it worked. Prayers are powerful. And a personal presence of a saintly presence is even more powerful to guard your consciousness and save you from another repeated birth.

Most of the principles/wise words shared in this book are a gift given to me by my grandfather Jayasimha tata. Under his caring shelter and training, he helped me to turn to scriptures in times of difficulty and not to give in to karmic tendencies. I am very thankful to my Guru Maharaja Jayapataka Swami maharaj for his kind shelter even in my crazy times, my husband Kaunteya Prabhu, who tolerated me and my wildness, my childhood friend Gowri, for her understanding and inspiration, my dear friend Gokula Tulsi for his expert healing, and to my Mentor & Siksa guru Panditji, who helped me immensely to overcome this fatigue that Rahu brought about and guided me out of it. Without them I would have been shelter less and felt lonely and lost. Their Krsna Consciousness and acceptance has let me share the contents of this book with all of you. If there is one thing you certainly need to cross over this ocean of Rahu period safely, it's the bridge of loving people around you who can accept you for who you are and let me remain God Conscious.

This book's purpose to give clarity on the purpose of Rahu and Ketu in general. This book is not an attempt to give prediction of your individual placements. For individual placements, you can find blog articles written by Madhusudan on Sacred astrology blog spot on Rahu and Ketu. He gives analysis of the specific placements and its consequence on the mind. It gives a good idea about the specific effects in your charts.

# Prologue

The world is plagued with impersonalism, the idea that the Truth is ultimately devoid of personality. As a result people have no strong “center of gravity” in connection with their identity and their place in the universe.

Many people offer remedies, solutions or answers; but if these are disconnected from the Center of all Existence their effect will be temporary or even counterproductive. In the field of astrology we see a multitude of methods, processes and ideas to address people’s problems; but often these “cures” are ineffective because they don’t go to the root of the issues.

Astrology – true astrology – originally came from God. A true astrological analysis provides a sort of score-board delineating the results of our past activities and the lessons in front of us. The major players – the celestial bodies and their astronomic arrangements – act as God’s agents in revealing our stage of development and our way forward. Without connecting with God, any attempt at solution will only offer some palliative relief with no substantial improvement. Every power, energy, law of nature – subtle or visible – rests on the unchallenged majesty and control of the Supreme Lord.

A simple, remote forest-dweller – disconnected from the news – might not know the name of the President of the country or the structure of the State; still those laws are in place and are valid throughout the national territory.



Similarly, we might not know God's name, His form or His private environment, but those exist in their independent glory and His powers pervade and supervise every nook and corner of His Creation. Astrology is a tool to identify our present place in the universe and indicate the progressive way forward.

Every sensation of incompleteness derives from our incomplete understanding of the Complete.

Impersonalists attempt at pushing God out of the picture and avoid relating to Him; they wish to exploit His energy without caring for His personal desires; they aim to place themselves as the center of everything. Their imaginative conception of a formless, nameless, quality-less God have contaminated humanity, increasing the degree and intensity of godlessness in society; consequently the sense of pain, alienation, disorientation and confusion have invaded and subjugated the modern mind.

The great Vedic teacher Srila Prabhupada once explained in a letter to "Robert and Karen," dated 19 April 1970:

Impersonalism is only a solace for the frustrated. When we are frustrated by the relative personalism of this material world, we try to find out, in material way, the opposite number. Just like a patient who is suffering in diseased condition tries to find out something opposite number . . . actually impersonalism cannot give us the answer to our eternal search after peace. So far we are convinced from the Vedic literatures, God is a Person exactly like you are a person, I am a person, but His personality is very great, full with six opulences, and none of the living entities beginning from the highest like Lord Brahma down to the ant, nobody can be on the equal level with God.

The blueprint for our happiness is manifested in texts like the Bhagavad-Gita and the Srimad-Bhagavatam, the essence of all revealed knowledge and the reservoir of fundamental remedies for all the problems we experience.

This Fight Back Series provides you information on how different cosmic forces have higher divine connections, and how by taking shelter in specific Divine Forms you can counteract the consequence of your karma.

This is not an attempt at literary excellence; it's a humble effort to comprehensively share the remedies, the needed solutions. We trust the kind reader will overlook the shortcomings in the presentation and focus instead on the essence of the message and give attention to its implementation.

This series teaches how to harmonize your present to generate a better, brighter, freer future. Let's fight back impersonalism and let's get on with our real life.

Srilakshmi Oppecini



# Introduction

Our mind is a microscopic part of the universe and certain aspects of the cosmos, on the basis of our karma, influence our psyche. The ancient Indian sages recognized and categorized nine main “influencers,” known in Sanskrit as grahas (from the idea of holding and seizing). In English we refer to them, colloquially, as “planets.” The position of these nine grahas in our astrological chart indicates how we connect and relate with nine crucial aspects of life. Although in our personal chart some of these planets are more impactful than others, we all have all of the nine.

The Sun, Moon, Mars, Mercury, Venus, Jupiter and Saturn rule a specific area of life and every planet’s position reflects our karma. Rahu and Ketu enter as forces of change and evolution, causing transformation and – if properly handed – speeding up the process towards progress and transcendence.

Although Rahu and Ketu’s influence are powerfully and demonstrably felt within the psyche, they exist and operate in a dimension not perceived by the limited human senses – even if aided by modern gadgets. Western astronomers therefore did not yet discover or recognize their existence, although they do recognize and measure Rahu and Ketu’s position in space as described by the Vedic scientific texts, the ascending and descending nodes of the moon – the points where the orbit of the moon (projected onto the celestial sphere) intersects the ecliptic, or the orbit of the sun.

In the Vedic literature it is often mentioned that Rahu causes solar and lunar eclipses by passing in front of the sun or moon. It turns out that either Rahu or Ketu will always be lined up in the direction of any solar or lunar eclipse. By digging into the world's tradition we find glimpses of Rahu and Ketu's presence; in his book *Vedic Cosmography and Astronomy*, Dr. Richard Thompson, Ph.D. in Mathematics, writes:

In the West there is also a long tradition ascribing solar and lunar eclipses to the action of some celestial beings of a demonic nature. There these beings have also been associated with the nodes of the moon, and they are known as the head and tail of the dragon. The story of this eclipse-dragon may help give us some indication of how little we really know about history.

Dr. Thompson reports about a medieval Islamic picture showing an angel severing the head of the eclipse-dragon; he also describes how St. George, the patron saint of England, is customarily portrayed slaying a dragon. Dr. Thompson concludes:

Unless this is a complete coincidence, it would seem that the story of the eclipse-dragon was somehow woven into the iconography of early Christianity without any indication of its significance being preserved. St. George is said to have been born in Asia Minor in about A.D. 300, but there is apparently no information indicating how he came to be connected with a dragon . . . Unfortunately, our knowledge of the ancient history of this story is practically nonexistent.

Beyond the limited scope of modern awareness of history and of cosmic realities, the Vedic body of revelation routinely describes in great detail Rahu and Ketu's nature and function. In that realm of infallible but esoteric knowledge it is reported that Rahu is the

decapitated but deathless head of a devilish being. How did he get to this position? By deception, he had gained partial access to the nectar of immortality but was then punished by Mohini Murti, Visnu's avatara. Rahu's severed body remained as the separate identify of Ketu, a headless reptilian, an unusual but tremendously influential serpentine astral form.

Later in the book we will share more details on how this whole situation came to pass. For now, let us concentrate on understanding how Rahu and Ketu, instrumental in enforcing the karma of human beings, reward you with good karma or positive reactions if you have performed well in their particular sphere of influence; they also teach you more lessons in areas where you have failed. A partial study of their psychology and how it connects to our tendencies can help us navigate our inner landscape of desire and attitudes, helping us to understand what to be wary of and to see what needs development.

The Brihat parashara Hora Shastra, chapter two verses 3-4 states:

The unborn lord has many incarnations. He has incarnated as Nava (nine) Graha (planets) to bestow on the living beings the results due to their karmas. He is Janardhan. He assumed the auspicious form of Grahas to destroy the demons (evil forces) and sustain the divine beings.

The influence of the planetary influence in our life is a way in which the supreme lord, our eternal father and benefactor of all living beings is communicating with us regarding the lessons we need to learn and attitudes we need to develop to go closer to Him and end the cycle of birth and death.

# Rahu

Rahu is the power of transformation – that alone is his singular, fundamental trait. You can learn everything else about Rahu just by always keeping this in mind. The very story of Rahu’s birth centers on his ability to transform himself from one shape into another! *If it were not for Rahu, nothing would evolve, nothing would change.* Anything you have ever done to change yourself – and any change that has ever happened in humanity or on Earth itself – has all happened with the power invested by Rahu.

Rahu and his other half, Ketu, both create the energy of transformation – but Rahu’s transformation is the kind that impels you forward and makes you think about making the future better – forward and outward. Rahu is the force that compels you to radically change your lifestyle – trying to improve your future and make your outer-self a better reflection of your inner potential. Astrologers tend to connect him with confusion and uncertainty. *Rahu brings transformation, which causes revolutions, the destruction of the old ways to make room for the new.* Destruction causes chaos and rubble and dust and smoke and thus makes it difficult to see anything clearly. We become confused. Rahu on his own, untamed by any other planetary influence, would create a world in constant revolt – pure destruction, pure chaos, pure confusion and uncertainty. Thankfully, he is almost never completely untamed. He is also the cause of compulsive behavior, uncontrollable urges, overwhelming emotions that cannot be stopped.

He is the wild thing within you. If you don't take shelter of God, Rahu threatens to finish you, to shred you to pieces. Rahu and his other half, Ketu, are not ordinary planets. They have no mass, they occupy no actual physical space – therefore they are not bound by the normal laws of space and time. As a result they transcend the boundaries between here and there, past, present and future.

*Rahu specifically bridges the present to the future.* Those who can see the future do so as a result of Rahu's power. This includes acolytes of divination as well as scientists and inventors, those who foresaw electric bulbs and mobile phones and then brought them to the present. Rahu always sees the future and therefore he tries to revolutionize and change the present. He works on the present to transform it into the future.



**Exercise to discover your Rahu traits and tame him:**

1) Identify and write down desires both positive and negative that can help you or harm you:

<b>Positive desires that needs development</b>	<b>Negative desires that need clean-up</b>
Ex: "I want to be different from others"	Ex: "I want to break rules"

In the above example as a positive desire of wanting to be different one can still have higher principles and follow scriptural regulations and be different from others, whereas the desire to break rules can be detrimental to one's progress spiritually and materially. If we can identify them – we can use the desire in the positive way without compromising higher principles. At the same time, a positive desire if not in line with Scriptures then we end up in big trouble. If Rahu is tamed well then a negative desire can be positively channeled and if Rahu is untamed even the positive desire can turn out to be negative.

Therefore every individual can work from the beginning to identify desires and channel it at the right time to avoid boomerang effect of Rahu.

2) Identify and write down tendencies/habits that is helping or harming us towards progress:

<b>Positive habits that are our strengths:</b>	<b>Negative habits that is hampering progress:</b>
Ex. "I speak the truth"	Ex. "I blurt out negative words filled with hate and anger"

The positive habit of speaking the truth can become negative if a higher principle of sensitivity is not practiced.

In this case, the negative tendency of speaking one's "true" feelings can be tamed and controlled by identifying the other side of the truth, thereby getting a complete picture of the situation. This could be with a particular person or a particular situation. If we learn to see the complete picture, then we can turn the negative around.

Turning negative into positive:

For example in this case one could write down his negative feelings in one page at the same time fill out another page of the other side of the truth, the positive points, by doing which gradually the positive points can become positive feelings in the heart. Thereby erasing the negative effect but still keeping to the habit of speaking the truth.

# Ketu

Ketu and Rahu are two halves of the same entity, the same planet. And so they share many of the same traits for the same reasons. They both create the force of change and transformation. Ketu's transformations though, are more instantaneous and sudden than Rahu's. They occur when something from your inaccessible subconscious past suddenly bursts, fully formed, into your conscious awareness and shocks you into an abrupt change.

Under Rahu, for example, you change your lifestyle dramatically because you see a better future for yourself. But Ketu causes you to suddenly understand or "remember" something about yourself which makes you abruptly change your outlook and direction.

Rahu and Ketu are both anti-authoritarian but Rahu is more of a social revolutionary while *Ketu is more of a private, personal non-conformist. The radical conservative wants similar changes, because he wants to return to a better past.*

Ketu creates mind-readers and oracles that can see the past with clarity. But Ketu also creates the researchers who dig into the earth and uncover the record of her geological and cultural past. Archeologists and geologists spring from Ketu. Some often have a déjà-vu experience, "I have been here before, I went through these miseries already; let me get out of this bondage." This is also the effect and blessing of Ketu.

All persons obsessed with the underworld and with secrets have strong Ketu in their horoscope.

Ketu is the master of such things, and thus is the planet who can grant knowledge of secrets, ordinary and divine. *Ketu takes human beings on a journey through inner space, to find their own cores, their own souls.* Rahu makes people love the idea of journeying in space-ships to other planets – but Ketu makes you passionate about the idea of traveling through trance into the inner space of your own being. For this reason, Ketu is the master of drugs. And it is also why Ketu is the master of those who attain spiritual liberation as a result of meditation and renunciation. Ketu pulls your thoughts away from the surface world and down deep inside yourself. A blessed Ketu will take you all the way to the spiritual emancipation of knowing you are not this body but an eternal self, a traveler through lifetimes.

*Those who fearlessly tread Ketu's path discover unlimited bliss and are not depressed about losing the shallow and superficial pleasures of the world.* From Ketu they acquire a blessing more profound than any other planet could bestow. But those who hesitate and resist Ketu's pull are torn apart and become lost in a confusing haze of depression – ever aching to return to the comforts of the superficial world.

Everyone has Rahu and Ketu in his astrological chart. For some it's a constant influence. For others it's a shadow planet which helps run one's thoughts in the background.

People having Rahu in an unhealthy position live their lives full of lies. They live a life of dream that they can hardly differentiate reality from illusion. It's not true, as sometimes believed, that, unless you are currently running a planetary period of Rahu or Ketu, then they will not influence you. Until you are with the current body and current level of consciousness about life and its goal, their influence shall always be felt. But to the degree of surrender to the will of God and to the degree of sincerity in learning the lessons of life, to that degree their influence reduces and it turns beneficial.

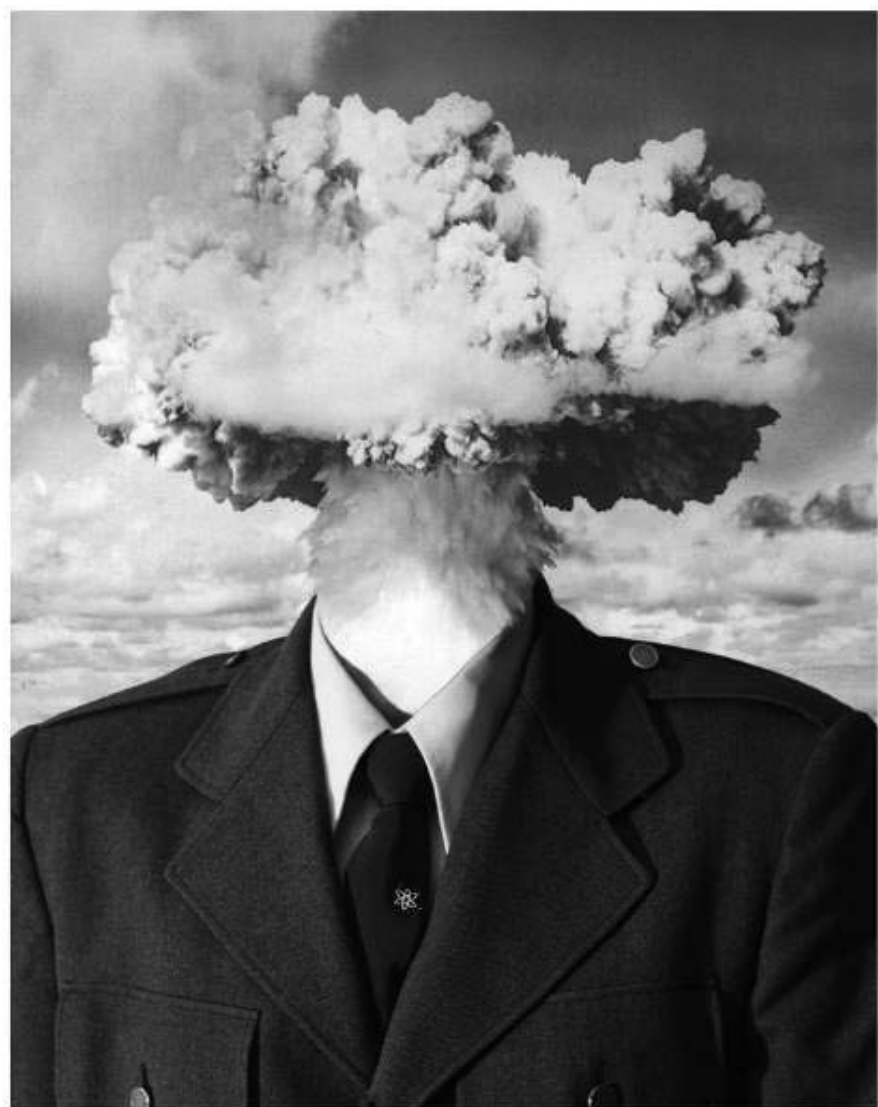
### **Exercise to discover your Ketu traits and tame him:**

Identify and write down emotions and subconscious feelings which may not have any connection with the present situation or circumstance, but if affects your mood and your attitude towards life.

<b>Lack of vision to see the positive side</b>	<b>Lack of vision to see the long-term negative effect</b>
Ex. Feeling depressed or angry although there is good money, good family, good facilities	Ex. After being caught for lying severely, one still feels confident to lie and cheat again.

The feeling of depression one may feel maybe due to the reactions to past activities. And the tendency to lie maybe due to lack of understanding of the karma involved in making Rahu more complicated in our charts and our minds. In this way due to lack of clarity one becomes trapped in their own self-created complications.

Focus on releasing these emotions, which are trapped in the subconscious mind since lifetimes. Meditate on the pastimes of Lord Matsya, and pray that His unlimited potencies may cleanse our subconscious mind from unnecessary burden.



# Chapter One

## Rahu: Chaotic Destruction or Conscious Reconstruction?

### Change and Growth

*“Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom.”*

*– Viktor E. Frankl, neurologist, psychiatrist and Holocaust survivor.*

Rahu causes revolutions. It helps in the destruction of the old ways to make room for the new. Transformation often includes unpleasant changes. Rahu makes us move, move closer to transformation. Rahu can also shred you to pieces and you will feel scattered, lost and annihilated.

If our mind is uncontrolled, Rahu can cause pure destruction, pure chaos, confusion and uncertainty. When something is destroyed, like a building, there is chaos and rubble and dust and smoke, making it difficult to see anything clearly. *We become confused under the influence of Rahu.* He is also the cause of compulsive behavior, uncontrollable urges, overwhelming drives and unstoppable emotions. *He is the wild thing within you.*

Another danger: When we feel overpowered by Rahu we might

wish to take drastic steps or speculate some solutions; but, trying to improve our situation while bewildered and disoriented, attempting to improve our situation in a disorderly, poorly planned way, may simply result in ending in a worst condition (like the clumsy attempt to escape from jail depicted below).



Where is the body you possessed ten years ago? It has changed, hasn't it? Perhaps you welcomed the changes or you resisted them; in any case change took place. What about your mind and consciousness? They must also have changed, by accumulating different experiences and changing specific goals.

There is growth of the body; every living entity goes through six changes – birth, growth, duration, reproduction, dwindling and vanishing. Physical growth and change will take place – besides eating and sleeping, there is not much an infant needs to do to *grow*. Crocodiles, for instance, never stop growing; but how much they grow as individuals besides becoming bigger, more dangerous killing machines?



Our mind, our mental skills also develop. We go to school, we learn the alphabet, to read, write and do some arithmetic; we may learn to use a computer, to speak a new language, to play poker or to play politics in the workplace. We might learn to be more strategic, more cunning, but our mental skills might also be used to harm others.

Another aspect of growth is in consciousness; are we developing the qualities recommended by the wise teachers? Are we becoming compassionate, emphatic, patient and charitable? Or are we simply filling our consciousness with data and emotions of no substantial value?

Our affection also changes, growing from just loving our mum and dad, to loving our country, our football team or some pop star – but is that quality of love authentic, real, selfless or only a fleeting attraction expressing selfish interests and appetites?

Our sense of identity also grows; as a newly born we just think we are “something” that needs milk and the warmth of our mother’s body. Later we identify with the name we are given, the country of our birth, the job we do; we identify as a “Bulgarian journalist,” as a “Nigerian midwife,” a “Japanese soldier” or as a “Brazilian soap-opera actor” – but are these identities “really real,” or are they simply temporary labels, never really touching the deeper, indwelling self?

There are many kinds of growth; economic growth, for instance – but we all know that simply having more money doesn’t make a better person.

Changes do occur; but changing the style of clothing, changing our social status, *changing our hairdo, our address or our religion does not necessarily indicate a real advancement in the mission of life.*

In one sense it’s natural to look back at ourselves as we were

before, say five years ago, and perceive a development in our views.



The question is: did your wisdom, your self-awareness *grow* – or was simply a matter of shifting your ambitions to different mundane objects? You might have been after dolls, and then you might have been after boyfriends, and later you might have been into stylish furniture...but did the quality of your life really improve? Did your consciousness assume more virtuous traits? In a word, did you evolve? *We should always remember that change is inevitable, but growth is optional and it takes conscious choices – and often effort.*

We need to take willing steps towards that growth; we may need to initiate changes in different areas of our life, be it relationships, career, self-realization and so on. Otherwise the changes that will inevitably happen may or may not support our long term development.

## The Trap of Good and Bad

When we think of changing our situation, we think of how to make it better. We want 'good' things in life. The problem is that often what is 'good' change and what is 'bad' change is not always obvious, like in the story of the wise Chinese farmer.

Once upon a time, there was a simple farmer who lived and struggled alongside his neighbors and friends, working to maintain his family and trying to have a peaceful life. One day news arrived from far away that his old loving father had died. His neighbors gathered to grieve, but the farmer simply said, "Bad luck? Good luck? Who knows?" In time relatives brought a very fine horse of great cost and fine breeding, left to the farmer by his father. All the villagers and neighbors gathered in delight with him to celebrate his good fortune, but he just said, "Bad luck? Good luck? Who knows?"

One day the horse escaped into the hills and when all the farmer's neighbors sympathized with the old man over his bad luck, the farmer replied, "Bad luck? Good luck? Who knows?" A week later the horse returned with a herd of wild horses from the hills and this time the neighbors congratulated the farmer on his good luck. His reply was, "Good luck? Bad luck? Who knows?" Then, when the farmer's son was attempting to tame one of the wild horses, he fell off its back and broke his leg. Everyone thought this very bad luck. Not the farmer, whose only reaction was, "Bad luck? Good luck? Who knows?" Some weeks later the army marched into the village and conscripted every able-bodied youth they found there. When they saw the farmer's son with his broken leg they let him off. The family was jubilant over the unexpected turn of events, but you already know the farmer's reaction: "Good luck? Bad luck? Who knows?"

Good and bad are subjective terms; also nothing bad or good stays forever. As the *Bhagavad-Gita* (2.14) teaches, pleasure and pain arise from the contact of the senses with the sense objects;



such perceptions are temporary and should be tolerated, keeping in mind the final goal.

Because we are eternal beings, what is good for our ultimate growth and permanent happiness is good, even if unpleasant, and whatever causes obstruction to our eternal welfare is bad, even if it's pleasant. As Jesus said (*Mark 8:36*): "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

As a devotional song from Africa recites:

Don't gain the world and lose your soul,  
Wisdom is better than silver and gold,  
Lord Gauranga comes to show you the way,  
Treasure His words; hear what He has to say.

Good is what brings closer to permanent good; bad is what contributes to distance ourselves from that.

Therefore all the saintly teachers stress the need for *austerity*, the practice of willingly accepting bodily discomfort for spiritual advancement. Austerity means to do things we would not usually do (if they help our real growth) and reject activities we would normally do (if they hinder our development).

**Exercise:**

Visualize for a minute, that all your dreams have come true; you have that perfect home, job. Money, spouse, car etc. Try to picture your own perfect situation:

.....

Then what??!! So what?! How long can you drag this situation? How long can you truly relish the same taste?

The supreme Lord who created us is way more creative, intelligent and a well-wisher than what we can be to ourselves. If we only allow Him to plan for us, and if we only connect with Him, will our beautiful and eternal plan for life be manifested. If we want to reap the benefits of an eternal account, we need to start investing in it now!

## **The Eternal Bank Account**

If there were two options for investment in two different banks, which would you choose: the bank that can offer no security for your deposit and where your money could be lost at any time, or the bank in which your money is safe and increases steadily?

To plan to invest in your eternal account takes a little courage; it takes the effort to see things from a different perspective, the perspective of a higher purpose in life. We are accustomed to take shelter and seek protection in the bodily conception of life, in the name, fame and worldly pleasures connected with our body. But, as the body is temporary, these pursuits provide only a temporary benefit. As the self – the soul – is permanent, any advancement on the path of liberation brings imperishable results. And the beauty of

this approach is that you can immediately experience the benefits; you don't need to wait for the afterlife; your present life immediately becomes more rewarding.

In the best possible scenario time surreptitiously steals our strength and beauty in circadian increments, our bodies slowly crumple and crumble, the same senses that once carried us to the pinnacles of pleasure betray us into the talons of interminable suffering, and then we die.

### **Eternal Bank Account & Delayed Gratification**

At birth, infants are unable to wait for their wants and needs to be met and exhibit a defining lack of impulse control. With age, developing children are able to retain impulsivity but also gain control over their immediate desires and are increasingly able to prolong gratification.

In today's world of tweets and texts it is quite easy to expect what you want, when you want it – immediate gratification. Delayed gratification, or deferred gratification, is the ability to resist the temptation for an immediate reward and wait for a later reward. Generally, delayed gratification is associated with resisting a smaller but more immediate reward in order to receive a larger or more enduring reward later.

*Delaying gratification is a pretty simple concept.* Simply, it means making a choice that limits the ability of getting something now, for the pleasure of being able to have something bigger or better later. A person's ability to delay gratification relates to other similar skills such as patience, impulse control, self-control and willpower, all of which are involved in self-regulation. Broadly, self-regulation encompasses a person's capacity to adapt oneself as necessary to meet demands of the environment. Delaying gratification is the reverse of what is called *delay discounting*,

which is the preference for smaller immediate rewards over larger but delayed rewards. *The power of delaying gratification is an essential element of being able to reach your ultimate goal*, whether it be saving now to spend later, choosing a healthy lifestyle to feel more energy later, or putting up with a job to help boost your career later.

### **The Stanford Marshmallow Experiment**

The power of delayed gratification is best known from the Stanford Marshmallow Experiment, a study conducted by Professor Walter Mischel at Stanford University. In this experiment, Mischel studied a group of four to six-year-old children who were given a marshmallow and left in a room for fifteen minutes. They were given the choice of being able to eat the marshmallow now, or if they were to wait the fifteen minutes, they will be able to have two marshmallows. Ultimately, some children were able to wait the fifteen minutes, whilst others were not able to.

The study didn't finish there, however. Researchers continued to study the development of the children into adolescents. They found that those children that were able to delay gratification were psychologically better adjusted, more dependable persons, more self-motivated, and as high school students, scored significantly better with grades. With the latest study conducted on these exact same participants in 2011, the research has shown that the characteristic has remained with the individuals for life.

The study shows that delaying gratification is a choice of the individual. You can choose to have something now, or you can choose to have something bigger or better at a later time.

### **Spend Now or Save Now?**

One of the most common examples of delayed gratification is for a person to be able to save their money now to be able to purchase a more desirable product in the future.

For example instead of spending for a number of cheaper consumer goods to satisfy impulsive cravings, one might more wisely decide to save and buy something with a more lasting value, like a gold ornament or land.

But sometimes people just cannot control their impulses or discriminate about what is essential and what is not. As American actor Will Smith put it: *“People spend money they don’t have, to buy things they don’t need, to impress people who don’t care.”*

And, after all delayed gratification doesn’t necessarily need to be delayed at all. We can be grateful for that day or that moment in time when we realize we’re moving towards our end goal or objective. Getting better at resisting irrational impulses is, in one sense, its own reward: the feeling of getting stronger and freer, more in control of one’s mind and decisions.

### **Tips for Delaying Gratification:**

1. Know Your Values
2. Know What You Want to Achieve
3. Create a Plan
4. Prioritize
5. Execute

### **Returns on Spiritual Investment**

The Bible says three interesting things about sowing and reaping:

1. Whatever you sow, you are going to reap. If you sow criticism, people are going to criticize you. If you sow gossip, people are going to gossip about you. Whatever you sow in life, you are going to reap it back. Count on it.

2. You will reap more than you sow every time. A farmer who



plants one kernel in the ground will get a stalk with eight or nine ears that have hundred to two-hundred corn kernels each.

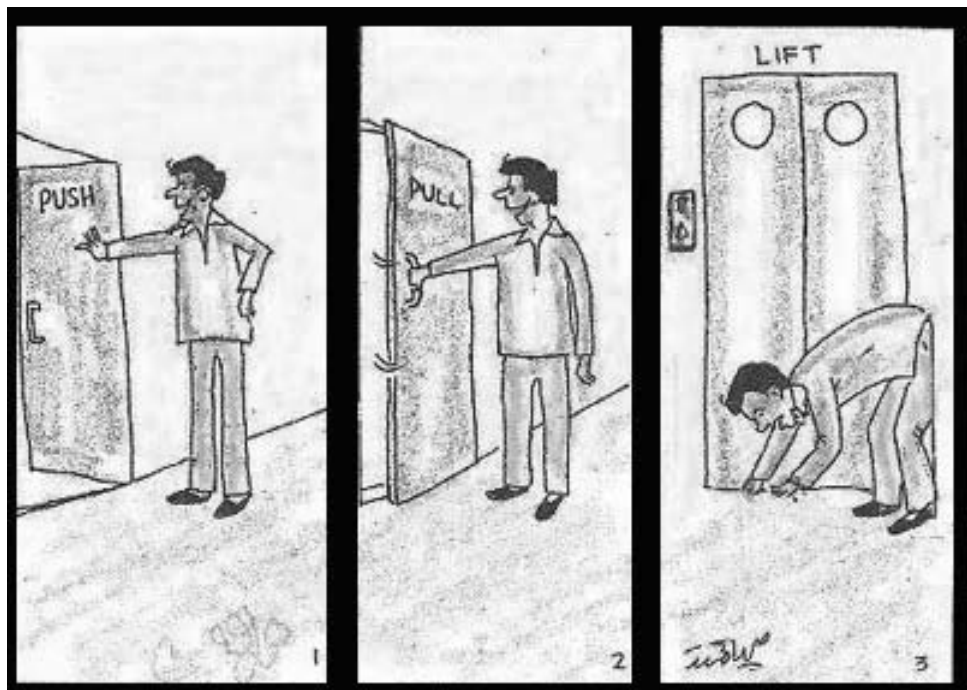
3. You always reap in a different season than you sowed. You sow in one season and then you reap the benefit in another season. You can plant a seed today, dig it up tomorrow, and there will be no difference. But if you let it settle, slowly it will grow and produce. There is a waiting period in this transcendental economy (like in any other economy...).

What is an investment? It's putting money into something with the hope of a profit, a return. Any investment has a certain level of risk; but in the case of building one's eternal bank account, there is no risk involved. There is no loss and the progress is guaranteed by all spiritual teachers of all great traditions of the world. The Bhagavad-Gita, for instance, says: "In devotional service there is no loss or diminution, and even a small service rendered in devotional life is sufficient to save one from the greatest danger." (*Bhagavad-Gita 2.40*)

*The result of any mundane effort is destroyed, annihilated in the course of time.* Many empires have been built at the cost of countless gallons of tears, sweat and blood, only to become heaps of rubble, the names of their rulers forgotten forever. Inversely, the endeavor to realize the self, even if partially completed, is never lost. In the *Srimad-Bhagavatam (Bhagavata Maha-purana)* we find the following statement:

"Someone who gives up all material prospects to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a materialist, though fully engaged in occupational duties, ultimately does not gain anything." (*Srimad Bhagavatam 1.5.17*)

Or, as the Christians say, "What profiteth a man if he gain the whole world yet suffer the loss of his eternal soul?"



# Chapter Two

## Renovating Your Understanding

### Focus on What You can Change

To minimize worry about what lies ahead, ask yourself this question: “Is there anything I can do about this matter?” If yes, then identify the action to be taken; if not, acknowledge that you have no control over it and focus on things you can influence.

### Acknowledge

1. Know what you can and cannot control in a given situation;
2. Recognize that disruption is a natural response to change;
3. Be creative and look for the opportunities change creates;
4. Recognize that there are a number of *right* ways to do things;
5. Utilize your personal resources and strengths to actively do the best you can;

### Fight Back

Fight back against obstacles, recharge your spirit with positivity and do something productive and constructive. Keep this mood while reading this book; it will help you to assimilate the information and accept the power you possess to change your karma and move on the path to victory.

The following is a set of affirmations to help you enter into the mood of fighting back:

1. *I am the architect of my life. I build its foundations and choose its contents.*
2. *I have been given many talents by God, which I begin to utilize today.*
3. *I possess the qualities needed to lead an extremely meaningful life.*
4. *Today, I abandon my old habits and take up new, more positive ones.*
5. *Everything that is happening now is happening for my ultimate good.*
6. *I am a powerhouse, I am indestructible and I am eternal. I am a servant of God.*
7. *Though these times are difficult, they are only a short phase in my life.*
8. *I am at peace with all that has happened; whatever happened, happened; whatever did not happen, did not happen. I am ready to move on.*

If you're not willing to learn, no one can help you.  
If you're determined to learn, no one can stop you.

## **Let Go of Negative Understanding - How do You React?**

If it's cloudy and it's going to rain, do you feel sad and start complaining or do you see the bright side of things that after the rains and thunder will be the bright sunlight along with rainbow (and that the crops are nourished to later feed you)?



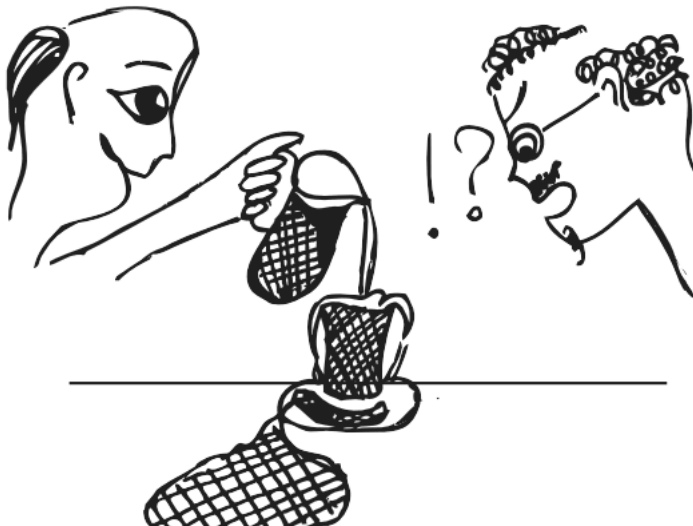
There was once a wise guru who was well-known for his wisdom and knowledge. He could answer any question and give solutions to all problems. A proud professor heard the glories of this guru and wanted to meet with him and learn everything. When he went to meet the guru he was given a warm welcome, made to sit on a soft cushion, and saw bright lights all around the house.

When the guru arrived, the professor adjusted his glasses and with vanity introduced himself, “I have a PhD in psychology and one in philosophy; I have been teaching and counseling for 25 years; I am here to learn.” The wise guru smiled, picked up the jar of juice and started pouring the juice into the professor’s glass.

He kept pouring it until it started to overflow. The professor uncomfortably watched this purposeful act until the juice covered the whole table.

He couldn’t stop himself; he grabbed the hand of the guru and said, “Enough! The glass cannot hold anymore!”

The wise guru replied with a smile, “Yes, exactly; unless the glass



is empty you cannot fill it. Similarly, if a person is already filled with too much information, it is not possible for him to get a proper understanding of life and reality. One must be willing to empty the glass of old knowledge to fill it with higher understanding.”

If you're reading this book with a prior understanding about the planetary natures, psychologies and influences and if your understanding happens to be negative, I request you to empty the cup of your understanding about the “malefic” planets Rahu and Ketu so that you can benefit from this book. *Be open to fill your mind with a more mature, deeper understanding of the nature and purpose of these planets in your life.* At the very least be open to discover things that you don't know about these planets.

### **The Most Problematic Problem**

God gives and forgives, and Man gets and forgets. Because we forget, God and His agents make sure to keep us on track. By their thankless task they keep trying to reclaim us. Sometimes they send us of pleasant and desirable gifts to remind us of our creator; some other times they send supplementary aid that is not always pleasant or desirable to remind us of the same truth.

There once was a construction worker working on the ground floor while his supervisor was on the sixth floor. There were different types of noise everywhere and the supervisor wanted to get the worker's attention. He called him, but due to the disturbing noise, the worker could not hear.

The supervisor decided to throw a 10-dollar bill at the worker. The worker noticed the bill on the ground, picked it up, put it in his pocket and resumed work.

The supervisor then tried throwing a 50-dollar bill, hoping that this time the worker might look up. Still, the worker saw the bill, put it in his pocket, and continued working.

Finally the supervisor thought, “One last time let me try with a 100-dollar bill,” and dropped the money. The busy worker once again noticed the money, put it in his pocket, and continued working.

The next thing falling on the worker was a small stone that hit his helmet and then his hand. The worker got irritated and looked up to see where the stone came from and who threw it. This time, when the supervisor got the attention of the worker, he asked him to come up to the sixth floor; once up, the worker angrily asked: “Why did you throw a stone at me?”

The supervisor explained how the work was being done incorrectly, and that he had tried to get his attention so he could stop and do it the right way to save time and avoid having to redo everything. He also explained how he had tried to get his attention by dropping dollar bills, but that he didn’t even care to look up, so he had to throw something hard to make him look up.

In a similar fashion, we human beings came into this world to get certain work done. There are different supervisors — planetary deities and demigods — checking our work from above. They ultimately want to help us to get our work done. They throw money — comforts, happiness, etc. — to try and get our attention. Unfortunately most of us are so busy that we just pick up this “good fortune”, keep it in our pockets, and continue with our work — until the supervisors have to throw stones to get our attention.

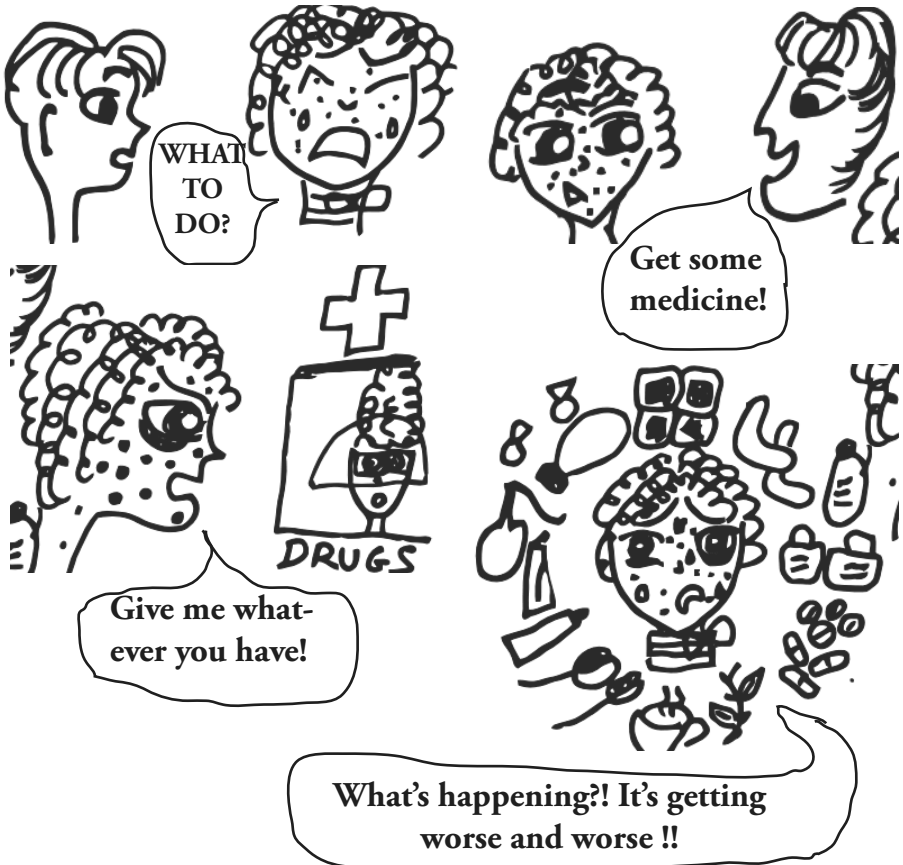
Some of us don’t even get the message with small stones, so bigger stones start falling to wake us up, and that’s what big problems in our life are.

The biggest source of problems is our forgetfulness of our real goal, connecting again with our beloved Supreme Lord and live according to his laws, in harmony with his cosmic agents. When we forget this, we keep committing errors and end up

having to redo our life's work lifetime after lifetime. The universe is constantly providing the oxygen we breathe, the water we drink, the sunlight to see the world... and we do experience good things, but often we don't 'look up' to the Lord to thank him. *But when something unpleasant happens to our body or our relations or our money we angrily ask God "Why this happened to me?"*

### How to Solve the Problems We Ourselves Created

We need to identify the source of our problems and then apply the proper remedy. There are many approved medicines in the drug shop, but we need to know the cause and symptoms of our disease, then take the right medicines that can heal us.





**OK, but do you even know what exactly your problem is? Do you know the cause? How can you fix something if you don't know what is broken?**



*We might take a pain killer to find relief, but if we don't find the cause of the disease, we can't cure it.* Similarly, in life we must understand that our main disease is forgetfulness, our neglect of God and unwillingness to move closer to him.

### **Follow the Vedic Remedies**

There was an old man who lived on a farm in the mountains of Eastern India with his young grandson. Each morning, Grandpa got up early and then, sitting at the kitchen table, would read from his old, worn-out *Srimad-Bhagavatam*. His grandson, who wanted to be just like him, tried to imitate him in various ways.

One day the grandson asked, "Grandpa, I try to read *Srimad-Bhagavatam* just like you, but I don't understand it; and what I do understand I forget as soon as I close the book. What good does my reading *Srimad-Bhagavatam* do?" The Grandfather quietly turned from putting coal into the stove and said, "Take this old wicker coal basket down to the river and bring back a basket of water."

The boy did as he was told; but all the water leaked out before was

before he could get back to the house. Grandfather laughed and said, “You will have to move a little faster next time,” and sent him back to the river to try again.

This time the boy ran faster, but again the old wicker basket was empty before he returned. Out of breath, he told his grandfather that it was impossible to carry water in a basket, and he went to get a bucket instead. The old man said, “I don’t want a bucket of water; I want a basket of water. You can do this. You’re just not trying hard enough,” and he went out the door to watch the boy try again.

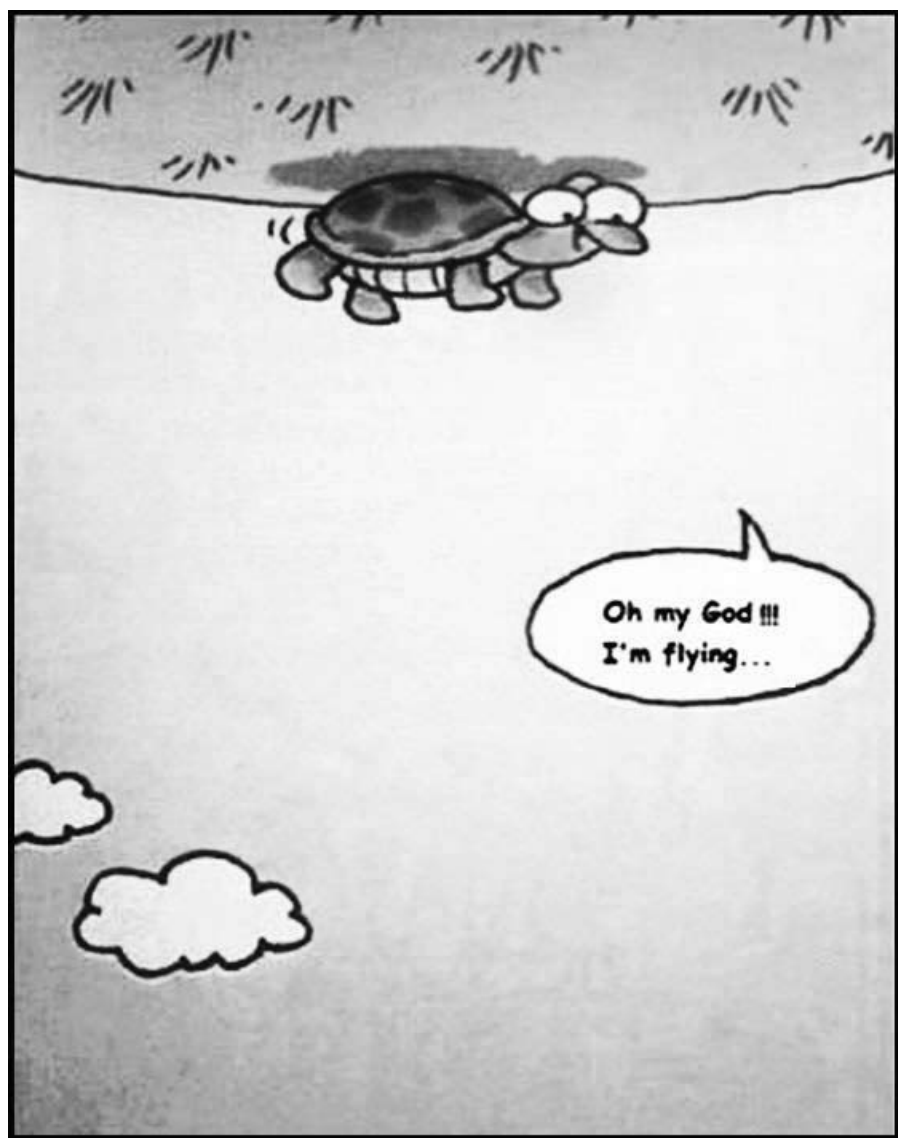
At this point, the boy knew it was impossible, but he wanted to show his grandfather that even if he ran as fast as he could, the water would all leak out. The boy scooped the water and ran hard, but when he reached his grandfather the basket was again empty. Out of breath, he said, “See Grandpa, it’s useless!”

The old man replied, “Look at the basket.”

The boy looked at the basket and for the first time he realized that the basket looked different. Instead of a dirty old wicker coal basket it was clean. “Son, that’s what happens when you read *Srimad-Bhagavatam*. You might not understand it all or remember everything, but when you read it, it will change you from the inside out.”

*The solution to our problems may not happen as we wish or expect;* Just as the basket did not have to hold the water, but the water cleansed it, often we don’t need to accumulate more, but we need to purify ourselves. We need to cleanse from our sinful karma and wrong desires, so as to proceed on the path of eternal happiness.





# Chapter Three

## Living in the present

### Shattered Daydreams

Day Dreamer worked as a freelance servant, looking for odd jobs around the village. One day, a wealthy man offered to pay him some money a pot of ghee, clarified butter, to his home. It was only one mile away. Day Dreamer eagerly agreed. No sooner had he put the pot of ghee on his head and begun his journey, then his thoughts ran free.

He fantasized step by step, “This job will fetch me some money from which I’ll purchase a goat. The goat will give me good milk which will bring more money. Then I’ll get myself a fine wife and have children. By that time, I shall have enough money to open a small business. When seated in my shop, my son will come to call me for lunch, but of course, there will be so many customers, and I’ll be so busy that I’ll have to refuse and say, ‘No, not now.’ ” And Day Dreamer shook his head. As he did so, the pot of ghee dropped to the ground, shattered to pieces, and the ghee was lost in the mud.

The rich man, who was walking alongside him, was furious, “Oh you careless fool, you’ve broken my pot!” “For you, only your pot has been broken. For me, my home and all my hopes have been shattered,” Day Dreamer replied with gloom.

The moral of the story is that we sometimes lose touch with the present by lazily dreaming of a better future; the mind is lost into

into grand fantasies of earning huge wealth and achieving great successes. *Rahu is the planet which impels us to absorb in false, unrealistic dreams, which are then shattered, leaving us in a pool of pain.* When going through a Rahu period, people who lead normal lives suddenly become overwhelmed with confusion, illusions and sometimes weird ideas. They start fantasizing about obtaining impossible dreams. Some get to a point where they give up peaceful, regulated lives in the attempt to pursue fanciful goals. Others under Rahu's influence feel as the world owes them something marvelous and extraordinary; they might reject reasonable offers of work and relations imagining that something super fantastic is in store for them. As a result they end up with nothing. These are Rahu's enticements. When going through Rahu, be patient and do not take any impulsive decision without consulting a wise advisor.

*The dangers of the influence of Rahu is to either make rash, sinful decisions or to expect outstanding results that have no hope to materialize.* Which of the two attitudes one would experience depends on the position of Rahu in one's chart, but both are mistaken in their perceptions.

Often thieves, adulterers, rapists and shady political maneuverers, under Rahu's spell experience a sense of power, of freedom and invulnerability, but then they are crushed in their hopes and punished for their crimes. Even if they are not immediately caught, they generate heavy karmic reactions that will haunt them and their families for generations or even lifetimes. Therefore their sense of strength of strength and control, their feeling of superiority and dominion over others, only result in a heap of pain to be savored over hundreds or thousands of years.

### **Power of Transformation**

A famous Christian prayer goes: "Dear God grant me the serenity

to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.”

Rahu is the power of transformation – that is his fundamental trait. The very story of Rahu’s birth centers on his ability to transform himself from one shape into another. In a similar way Rahu influences our thoughts and mind by taking several distractive ideas and convinces us to pursue something which can seem innocently nice and Rahu turns that into a disaster if uncontrolled in thoughts and actions.

But, if it were not for Rahu, nothing would evolve, nothing would change. Anything you have ever done to change yourself – and any change that has ever happened in humanity or on Earth itself, has all happened with the power invested by Rahu.

So being conscious of this fact if one moves forward to make positive transformation, one may do so, and giving to impulses and weaknesses if one fails to control ones senses and mind then Rahu becomes a nightmare.

The power of transformation can easily happen, to better or worse is our choice.

“Change the changeable, accept the unchangeable, and  
remove yourself from the unacceptable.”

– Denis Waitley

Rahu and his other half, Ketu, both create the energy of transformation – but Rahu’s transformation is the kind that if you are clear and want growth it impels you forward and makes you think about making the future better – forward and outward.

Rahu and his other half, Ketu, are not ordinary planets. They have no mass, they occupy no actual physical space – therefore they are not bound by the normal laws of space and time. As a result they

transcend the boundaries between here and there, past, present and future.

Rahu specifically bridges the present to the future. Those who can see the future do so as a result of Rahu's power. This includes acolytes of divination as well as scientists and inventors, those who foresaw electric bulbs and mobile phones and then brought them to the present. Rahu always sees the future and therefore he tries to revolutionize and change the present. He works on the present to transform it into the future.

**Exercise:**

Identify a situation in your life that you do not like and change your perspective about the situation and write down your realizations.

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Remember - If you can't change the circumstances, change your perspective. If you find it difficult to change your perspective – pray. No matter how much we analyze about our deep rooted emotions, without the mercy of the Lord, the influence of the planets which do not have any Mass, but influence the psyche can never be overcome with our limited and conditioned intelligence and endeavor.



## **The power of Prayer**

Prayer is a powerful force and the most profound way in which we can transform our destiny. In the Bible Jesus taught his followers that if they had true faith, they could move mountains with their prayer. Why do we then often experience that our prayers seem futile? The problem we experience with prayer is rooted in our misunderstanding of what prayer is.

We sometimes misinterpret positive reinforcement phrases which we can repeat as, 'I am healthy, wealthy and wise' as prayer. Repetition of such phrases might help develop a positive attitude. However as these phrases does not encourage us to develop a relationship with God, it is not prayer. If however we approach God with some humility and ask Him for his blessings or help, we have entered the realm of prayer. The Bhagavad-Gita says that those who approach God sincerely asking him to fulfill their desires are sukritina, pious.

When God answers our prayers, receiving what we asked is not the greatest benefit. The greatest benefit of prayer is that it helps us to develop a relationship with the God. If we turn to God in prayer when we are in need, we are establishing a pattern deep in our subconscious that God is our protector, provider, and shelter.



# Chapter Four

## Remedies to Calm Rahu and Make His Influence Beneficial

We discussed how our mind is influenced by Rahu; we studied the ways Rahu contributes to delude us, causing blocks in our career, marriage, etc. Now we will look at ways of mitigating and overcoming Rahu's negative influence and transforming his energy into a positive, uplifting impact.

Brihat Parashara Hora Shastra Chapter two verses 3-4 states:

From Surya(Sun) came the incarnation of Rama, from Candra( Moon) that of Krishna, from Mangal( Mars) that of Narsimha, from Budha( Mercury), that of Buddha, from Guru( Jupiter) that of Vamana, from Sukra that of Parashurama, from Shani that of Kurma( tortoise) from Rahu that of Varaha(Boar) and from Ketu that of Matsya (Fish) occurred.

Because Rahu and Ketu are but a manifestation of the Supreme Lord Hari, from the particular form of Varaha and Matsya the way to counteract their negative effects is also to take meditate on the particular form, features, qualities and pastimes of the concerned Avatar.

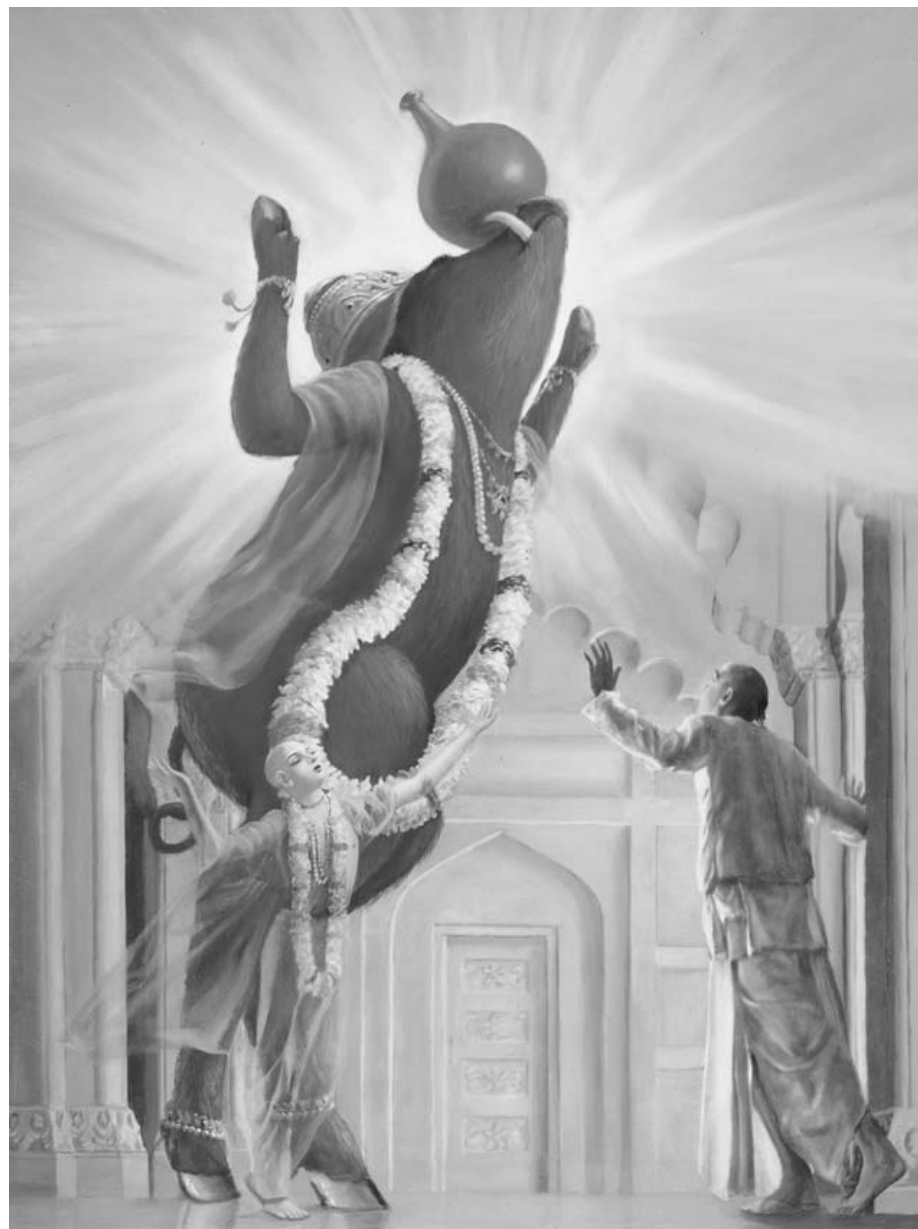
- Glorification and recitation of pastimes of Lord Varaha, the Boar Avatara, makes your Rahu more beneficial. Varaha, as described in detail later, appeared to save planet Earth by lifting her up from the depth of the darkest regions of the cosmos.

- By reading, hearing and sharing the story of Lord Varaha on Saturday is very auspicious and frees one from all past sinful reactions.
- To get rid of the negative influence of Rahu, like confusion, and to gain complete clarity of mind, one must observe certain vows like chanting of the Maha Mantra (Hare Krishna mantra 1728 times a day) regularly and observe the fasts of Ekadasi and other special festivals. ( The Maha Mantra – Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare)
- Giving charity to brahmanas with grains and donation regularly awards a person with immense good karma so as to destroy the evil karma.
- Giving black gram dal and black clothes to the needy gives relief to one's Rahu's influence in the astrological chart.
- With sins accumulated for lifetimes, a handful of Black gram dal or any other grain cannot reduce it completely. Therefore additional devotional services needs to be performed.
- Offering a lamp (ghee lamp or oil lamp) in front of Vishnu/ Krishna deity picture or deity destroys the darkness in life and lights up one's family and life.
- Circumambulating around a Vishnu/ Krishna deity on Saturdays is very beneficial.

Read the following story on Saturdays for relief from illusory dreams and expectations, it is also recommended to share with others. It can bestow intelligence and clear vision.

### **The Appearance of Lord Varaha from the 3 Canto of Srimad-Bhagavatam**

Suta Gosvami says “O brahmanas, anyone who hears, chants, or takes pleasure in the wonderful description of Lord Varaha's killing of



Hiranyaksha is at once relieved from the results of all kinds of sinful activities, including the killing of a brahmana.”

After describing the appearance of the white Boar Incarnation that had appeared during the Svayambhuva devastation, Maitreya next described the red Boar Incarnation that had appeared during the Chakshusha devastation.

Maitreya related these pastimes to Vidura in the same manner in which he had heard them long ago when Lord Brahma had narrated them to the demigods.

Once upon a time, at sunset, Kashyapa, the son of Marichi, was offering oblations to Lord Vishnu into the sacrificial fire. At this time, his wife, Diti, approached him due to being greatly afflicted by sex desire.

Without trying to attract him gradually by her bodily expressions, the beautiful Diti frankly begged her husband, “O learned one, Cupid is forcibly distressing me with his arrows, just as an elephant troubles a banana tree. I want to have sons like my co-wives and so you should be merciful to me.”

“My father, Daksha, had separately asked each of his daughters, whom we preferred to marry. Then, after understanding our intentions, he handed over thirteen of his daughters to you, and we have been faithful to you ever since that time. O lotus-eyed one, when someone in distress approaches a great person, his pleas should never go in vain.”

Kashyapa could have strongly refused his wife, but because he was also sexually inclined, he tried to pacify Diti, who had become very poor-hearted and talkative, due to the contamination of lust.

Kashyapa said, “O afflicted one, I shall soon gratify your desire. It is only due to having a good wife that a man like me can cross over

the great ocean of material existence. Indeed, a wife is so helpful that she is called the better half of a man's body. Just as a military commander can easily conquer invaders while remaining protected within a fort, so a man can conquer his senses by taking shelter of a good wife. For this reason, a man could never repay his wife for all the benefit that he derives from her, even if he were to try to do so during his entire lifetime, or even after death."

"My dear Diti, although I cannot sufficiently repay you, I will satisfy your sex desire for the purpose of begetting children. I only request you to wait for a few minutes so that I may not become subject to criticism. The present moment is most inauspicious because at this time Lord Shiva rides upon his bull carrier, accompanied by his horrible ghostly companions. He gives such ghosts the chance of getting a gross material body by placing them into the wombs of women that indulge in sexual intercourse during this forbidden period. Lord Shiva is your sister's husband, and with his three eyes, he will see your forbidden act."

In spite of receiving such good instructions from her husband, Diti was so oppressed by sex desire that she caught hold of Kashyapa's clothes, and thus she practically forced him to gratify her lusty urge. After offering obeisances unto worshipful fate, Kashyapa lay down with Diti in a secluded place. After finishing the forbidden act, Kashyapa purified himself by bathing and once again sat down to chant the Gayatri mantra, while meditating upon the impersonal aspect of the Absolute.

Meanwhile, after having gratified her lust, Diti came to her senses. With her head lowered in shame, she approached her husband Srimad Bhagavatam and said, "My dear brahmana, please insure that my embryo is not killed by Lord Shiva, because of the great offense that I have committed against him."

Diti then prayed for Lord Shiva's mercy in a very clever manner: "Let me offer my obeisance unto the angry Lord Shiva. He is so great that he can immediately destroy my embryo, but at the same time he is so merciful and forgiving. Lord Shiva is known as the lord of all women, who are excused even by uncivilized hunters, and therefore I beg him to spare me from his wrath."

As Diti stood before him, trembling due to fear of his anger, Kashyapa said, "Because of your polluted mind, the improper time, your disobedience, and your neglect of the demigods, your conception will produce two abominable sons who will create havoc within the world by killing innocent persons, torturing women, and enraging the great souls. As a result, the Supreme Lord will incarnate to kill them, just as Indra smashes mountains with his thunderbolt."

Diti said, "O my husband, it is a great relief for me to know that my sons will be killed by the all-merciful Supreme Lord, rather than the wrath of the brahmanas. One who offends the brahmanas or causes fear to others is so condemned that even those who are already in hell, or who are of the degraded species in which he will later on appear, feel no compassion for him."

Kashyapa then informed Diti, "Due to your repentance and firm faith in the Supreme Lord, as well as your adoration for Lord Shiva and myself, one of your grandsons will be a greatly exalted devotee whose fame will rival that of the Lord Himself. Because of his great devotion for the Supreme Personality of Godhead, others will follow in his footsteps, and because of his having satisfied the Supreme Lord, everyone will become pleased with him. As a first-class devotee, your grandson will be able to see the Supreme Lord, within and without; he will be a reservoir of all good qualities; and he will feel very pained to see the suffering of the conditioned souls in this material world."



After hearing about the glories of Prahlada, Diti became very pleased. But, because she could understand that her sons would cause great disturbances to the demigods, she continued to bear the powerful embryos for one hundred years without giving birth. Still, the force of Diti's pregnancy disturbed the entire universe, and the light of sun and moon became impaired.

After observing this fearful condition, the demigods approached Lord Brahma and submitted, "O lord, just see this darkness that is expanding in all directions. O sustainer of the universe, who knows the intentions of all living entities, Diti's pregnancy has caused this great disturbance, and thus our work has become suspended. Please be merciful unto us, for we have fallen into a very miserable condition."

In response, Lord Brahma informed the demigods of what had happened long ago. After having travelled all over the material creation, the four sages Sanaka, Sanatana, Sanandana and Sanat-kumara, entered the spiritual sky, wherein the Vaikuntha planets are situated. They were able to do this due to being freed from all material contamination. In the abode of Lord Narayana, the residents have forms similar to that of the Supreme Lord, and everyone is engaged in His unalloyed devotional service. There are many forests full of desire-trees, and throughout all seasons they are filled with fruit and flowers.

While flying in their airplanes, along with their consorts, the inhabitants of Vaikuntha eternally sing of the character and pastimes of the Supreme Lord. Although the consorts that crowd the airplanes have large hips and beautifully smiling faces, they cannot stimulate the passion of the residents of Vaikuntha. This means that in Vaikuntha there is the enjoyment of the association with the opposite sex, but there is no sexual relationship, because everyone is fully absorbed in Krishna consciousness.

When the king of bees hums in a high pitch, singing the glories of the Lord, the cuckoos, cranes, chakravakas, swans, parrots and peacocks temporarily stop their singing to listen. Although flowers, such as the champaka, bakula, parijata and lotus are transcendently fragrant, they are still conscious of tulasi's austerities, and of how the Lord prefers to garland Himself with her leaves.

The ladies of Vaikuntha are as beautiful as the goddess of fortune, and yet they are sometimes seen cleaning the marble walls, just to receive the grace of the Supreme Lord, even though there is practically no dust.

Upon reaching the outskirts of Vaikuntha, the four Kumaras felt an unprecedented transcendental happiness. Then, after easily passing through six gates, the sages saw two doormen at the seventh gate that had similar bodily features and carried strong maces. They were four-armed and of bluish complexion, and due to their arched eyebrows, discontented nostrils and reddish eyes, they appeared somewhat agitated.

The four Kumaras had opened doors everywhere without any conception of "ours" and "theirs", and so they innocently began to pass through the seventh gate. The sages, who had nothing to cover their bodies but the atmosphere, looked just like five-year-old boys, although they were the oldest created beings, next to Brahma.

Due to possessing a disposition quite unpalatable to the Lord, the two gatekeepers rudely blocked the Kumaras' entrance with their staffs. The Lord is always anxious to serve great sages, and thus the Kumaras were never to be prohibited from entering Vaikuntha. The boy-sages had been very eager to see the Supreme Personality of Godhead, and so upon being checked by the Lord's two chief doorkeepers, they immediately became agitated.

Their eyes red with rage, the Kumaras exclaimed, "Who are these

persons who are engaging in the Lord's service and yet have developed a discordant mentality? They must be imposters, and so they suspect others to be just like themselves. In Vaikuntha there is perfect harmony between the Supreme Lord and the other inhabitants. These two persons are dressed like the residents of Vaikuntha, but where has this seed of disharmony come from? Because of seeing duality, they have become contaminated. Therefore, they should be put into the material world, where everyone is conceived of as being either a friend or an enemy."

When the gatekeepers realized that they were being cursed by the brahmanas, they at once became very afraid. After falling down at the Kumaras' feet, they begged, "You are correct in punishing us for having neglected such great souls as yourselves. Still, in consideration of our repentance, we pray that you mercifully insure that the illusion of forgetting the Supreme Personality of Godhead will not overwhelm us as we fall down."

Just at that moment, the Supreme Lord, having learned of this incident, came there on foot accompanied by the goddess of fortune. Thus, the four Kumaras saw Lord Vishnu before them, Whom they had formerly seen only within their hearts while being absorbed in the ecstatic trance of meditation.

The Lord's beautiful blackish body was dressed in bright yellow cloth, and around His neck hung a garland of fresh flowers that was encircled by humming bees. While resting one of His hands upon Garuda's shoulder, the Lord twirled a lotus flower in another. Indeed, His beauty was so excellent that it defeated the pride of the goddess of fortune, and thus the Kumaras looked at Him with unsated eyes.

As the Kumaras joyfully bowed their heads, the breeze that carried the aroma of tulasi leaves from the toes of the Lord's lotus feet entered their nostrils, causing a spiritual transformation in their body

and mind, even though they had been fully attached to the impersonal Brahman. In other words, the Kumaras became converted from impersonalists that had desired to merge into the Lord's brahmajyoti, to devotees who desire to render service to the Lord.

After seeing the Lord's transcendental body, the Kumaras advanced to the stage of constant meditation upon His personal feature. Their anger having subsided, the four sages prayed, "Our dear Lord, whatever we had heard about You from our father, Lord Brahma, has now been confirmed by Your kind appearance before us. We now understand that the most elevated transcendentalists are those that constantly engage in hearing about Your pastimes, without caring for any other benediction, including liberation."

"O Lord, we don't mind being born in any hellish condition, as long as our hearts and minds are always engaged in Your devotional service."

By the influence of the Lord's presence, the Kumaras realized that it had been improper for them to curse the doorkeepers, in spite of the offense that had been committed.

The Supreme Lord then said, "These attendants of Mine, Jaya and Vijaya, have committed a great offense against you by ignoring My desire. I approve of the punishment that you have awarded to My servants. Indeed, since these doormen are My servants, I consider Myself to be the one that has offended you, and for this reason, I seek your forgiveness. Whatever wrong a servant commits causes people in general to blame the master, just as a single spot of white leprosy is considered to pollute the whole skin."

"For Me, the brahmanas are the most worshipable personalities, and so I am prepared to cut off My arm if its conduct proves to be hostile toward you. Because I am the servant of My devotees, My lotus feet have become so sacred that they immediately purify one

of all sins. I do not enjoy the offerings that are made into the sacrificial fire with as much relish as I enjoy the delicacies cooked in ghee that are offered to the mouths of the brahmanas who have dedicated their lives unto Me.”

“The Ganga is the remnants of water left after washing My feet, and it sanctifies the three worlds. If I can take the dust of the Vaishnavas’ feet upon My head, then who would refuse to do the same? These servants of Mine have offended you due to not knowing My mind. Still, I will consider it a great favor if you allow them to return to My presence soon, after reaping the consequences of their transgression.”

After hearing with wide-open ears, the Lord’s extremely humble and beautiful speech, which was difficult to comprehend due to its profound import, the Kumaras pondered over its meaning for some time. Although the sages could not understand the Lord’s actual intention, a thrill passed through their bodies due to the delight of simply beholding Him.

Understanding their fault in cursing the Lord’s faultless servants, the Kumaras said, “O Lord, we cannot understand Your plans, for You have spoken as if we had done something good for You. Your adoration of the brahmanas is meant to teach others, for it is You who are the supreme worshipable Deity.” “O Lord, whatever punishment You wish to award to these two innocent persons, or to us, we shall accept without duplicity.”

The Lord replied, “O brahmanas, I have already ordained the punishment that you inflicted upon Jaya and Vijay, and thus they will have to accept birth in a demoniac family. But, by concentration of their minds upon Me in anger, they will always remain connected with Me, and soon thereafter, they will return to My abode.”

Sometimes, the Lord desires to fight, and because there are no

enemies in Vaikuntha, He incarnates into the material world for this purpose. The Lord only likes to perform His pastimes along with His associates, however, and so He chooses a devotee to play the part of His enemy. Then, after making a temporary show of fighting, the Lord recalls His devotee to the spiritual world.

Thereafter, the four Kumaras circumambulated the Lord, offered their obeisances, and departed from the gates of Vaikuntha. The Lord then ordered Jaya and Vijaya, “Depart from here, but do not be afraid. I could have nullified the brahmanas’ curse, but I chose not to do so. Lakshmi, whom you had once stopped at the gate while I was sleeping, already predicted your fall. Although seven births in the material world are your designated punishment, I want you to accept three demoniac births instead. By practicing mystic yoga in anger, you will become quickly cleansed of your sinful reactions, and thus be able to return to Me in a very short time.”

After saying this, the Lord departed, and Jaya and Vijaya, who had become morose and pale because of the brahmanas’ curse, fell down from Vaikuntha. As they were falling, the Kumaras reassured them that after three demoniac births, they would once again return to Vaikuntha. The demigods, who were observing all of this from their celestial airplanes, let out a great roar of disappointment, and thereafter, Jaya and Vijaya entered Diti’s womb, after being covered by Kashyapa’s powerful semen.

Lord Brahma then concluded by informing the demigods, “It is the prowess of these twin demons that has disturbed you, by minimizing your own potency. I have no remedy for this situation, however, for all of this is taking place by the desire of the Lord. Rest assured that the Supreme Lord will come to our rescue, and so do not bother to speculate any longer about the dense darkness that is covering all directions.”

After hearing this, the demigods became relieved from their fear and returned to their respective abodes. Meanwhile, after bearing her embryos for one hundred years, Diti gave birth to twin sons who were great demons. At this time, there were many fearful natural disturbances, such as earthquakes, and raging fires were seen burning everywhere. The inauspicious planets, such as Saturn and Mars, outshone the auspicious ones like Venus and Jupiter; and comets, meteors and thunderbolts appeared in the sky. Fierce winds made a displeasing hissing noise and uprooted great trees; and due to the covering of clouds, all became shrouded in darkness. The ocean became highly agitated, and all of the lotuses that grew within the rivers and lakes withered.

Solar and lunar eclipses occurred repeatedly, and from the mountain caves came sounds like the rattling of chariots. She-jackals vomited fire while crying out ominously, and asses ran here and there in herds, striking the earth with their hard hooves and braying loudly. Being frightened by the braying asses, birds flew shrieking from their nests, and cows passed stool and urine due to fear. Indeed, the terrified cows yielded blood instead of milk, and the clouds rained puss instead of water. The deities in the temples shed tears, and trees fell down even though there were no gusts of wind.

Upon seeing all of these evil omens, everyone except the four Kumaras became seized by fear. Not knowing about the fall of Jaya and Vijaya and their subsequent birth as demons, everyone thought that the dissolution of the universe was at hand.

Kashyapa named the first-born, who was formerly Jaya, Hiranyaksha and the one who was conceived first, who was formerly Vijaya, was named Hiranyakashipu. Soon after their birth, the demoniac twins exhibited uncommon bodily features, and their steel-like frames became so tall that they seemed to touch the sky. Indeed, they blocked the view in all directions, and as they walked, the earth

shook with every step.

After performing great austerities, Hiranyakashipu received benedictions from Lord Brahma, and as a result, he became unafraid of death and very proud. Being most powerful, Hiranyakashipu was able to bring the entire three worlds under his control. His brother, Hiranyaksha, had also received Brahma's benediction of near-immortality, and so he became similarly powerful and conceited.

To satisfy his elder brother, Hiranyaksha took his club and began to travel all over the universe, with a fighting spirit. Because no one was able to kill him due to Brahma's benediction, even the demigods fearfully hid upon seeing Hiranyaksha, just as snakes hide out of fear of Garuda.

When Hiranyaksha thus saw Indraloka vacant, he roared loudly, understanding that the demigods had admitted defeat without even fighting. After returning from heaven, Hiranyaksha sportingly dove deep into the ocean, and upon seeing him, all of the great aquatics panicked and fled. Finally, after moving about in the ocean for many years, Hiranyaksha reached Vibhavari, Varuna's capital. Just to make fun of the lord of the waters, Hiranyaksha fell at his feet and smilingly begged, "Give me battle, O supreme lord!"

Upon seeing Hiranyaksha's arrogance, Varuna became enraged. Still, he curbed his anger by means of intelligence and replied, "O dear one, I have given up fighting because I am too old. You are so skilled in battle that I can see no one else but the most ancient person, Lord Vishnu, who can satisfy you."

"O chief of the Daityas, I suggest that you approach Him, and thus become rid of your pride by lying down dead upon the battlefield, surrounded by carnivorous animals."

Without paying any more heed to Varuna, Hiranyaksha departed. Then, when he happened to meet the great sage Narada, the demon



learned the whereabouts of the Supreme Lord. After once again entering the depths of the ocean, Hiranyaksha saw the all-powerful Supreme Lord in His boar incarnation bearing the earth upwards, while keeping her on the ends of His tusks. Upon seeing the Lord, the demon laughingly exclaimed, “An amphibious beast! O best of the demigods, dressed in the form of a boar, the earth belongs to us, the inhabitants of the lower regions, and so I cannot allow You to take it away from my presence. You rascal! Today I shall enliven my kinsmen by killing You. When You fall down dead with Your skull smashed by my mace, the demigods and rishis who offer You oblations in sacrifice will also cease to be, just like a tree that can no longer live without roots.”

Although the Lord was certainly pained to hear such abusive language, He tolerated it so that He could continue carrying the earth, which had become very frightened.

As Lord Varaha rose out of the water, Hiranyaksha chased Him and roared, “Are You not ashamed of Yourself for running away after being challenged by an adversary? There is nothing that is reproachable for shameless creatures like You!”

Despite these harsh words, Lord Varaha calmly placed the earth upon the surface of the water and then empowered her with the capacity to float. At this time, Lord Brahma and the other demigods praised the Lord for His wonderful act of lifting up the earth, and they showered flowers upon Him. Then, to express His terrible anger, the Lord replied, “Indeed, We are creatures of the jungle and are searching for hunting dogs like you. One who is freed from the entanglement of death has no fear from the loose talk in which you are indulging, for you are bound up by the laws of death. Now, give up your foolish talk and attempt to kill Me. One may be very proud, but he does not deserve a seat in an assembly if he fails to fulfill his promise.”

Being thus challenged, Hiranyaksha became very angry and agitated, and his whole body began to tremble. While hissing indignantly, the demon sprang at the Lord and tried to strike Him with his powerful mace. By moving aside, however, the Lord dodged the blow, and then with His own mace, He attempted to smash Hiranyaksha's forehead. Being an expert fighter, the demon blocked the blow with his own mace, however, and thereafter, a fierce encounter took place.

As both combatants struck one another repeatedly with their strong clubs, the smell of blood that flowed from their wounds made them more and more furious. Being very eager for victory, both the Lord and the demon exhibited wonderful maneuvers, so that the battle looked like a contest between two powerful bulls for the sake of a cow.

Lord Brahma had been staying in the sky, along with all of the demigods and celestial rishis, so that he could witness the terrible fight that was being waged for the sake of the earth. Becoming somewhat anxious, he addressed Lord Varaha, "My dear Lord, Hiranyaksha has always oppressed the demigods, brahmanas, cows and other innocent creatures. There is no need for You to play with this serpentine demon any longer, for he is very skilled in utilizing mystic powers, and he is most arrogant and wicked." "My dear infallible Lord, please kill him before the demoniac hour of twilight arrives and thus increases his strength. The auspicious period called abhijit began at noon and has almost passed. Therefore, please dispose of Your formidable enemy quickly and thus establish peace within the world."

In response, the Lord heartily laughed, while at the same time He accepted Brahma's prayers with a glance that was laden with love. Then, as Hiranyaksha fearlessly stood nearby, Lord Varaha suddenly sprang at him while aiming His mace at the demon's chin.

Hiranyaksha blocked the blow with his own mace, however, and

as a result, the Lord's club slipped from His hand. That blazing mace looked splendid while whirling around and around as it fell, and a great cry of alarm arose from the on looking demigods and rishis. Still, even though he had an excellent opportunity to strike his unarmed foe, Hiranyaksha respected the etiquette for single-combat by refraining from doing so. This kindled the Lord's fury even more, however, and He invoked His Sudarshana chakra. As this wonderful disc revolved in the Lord's hand, while He was at close quarters with His enemy, the demigods and rishis exclaimed, "May victory be Yours!" "Dispatch him at once!" "Don't play with the demon any longer!"

Seeing Lord Varaha before him with the Sudarshana chakra in His hand, Hiranyaksha resentfully bit his lip and began to hiss like a serpent. Then, that great demon with fearful tusks suddenly sprang into the air while wielding his club, and while doing so, he shouted, "You are slain!"

As Hiranyaksha tried to strike Him, Lord Varaha playfully kicked the mace from his hand with His left foot and then said, "Pick up your weapon, since you are so eager to conquer Me."

Being so challenged, Hiranyaksha picked up his mace and then hurled it impetuously while roaring loudly. Without even flinching, however, Lord Varaha easily caught the mace in His hand, and so the demon felt greatly humiliated.

Being reluctant to take back his weapon when the Lord offered it to him, Hiranyaksha instead picked up a flaming trident and violently hurled it. As the trident blazed brightly while soaring through the sky, Lord Varaha tore it to pieces by releasing His Sudarshana chakra. At this, the demon became more enraged, and while letting out a loud roar, he rushed at Lord Varaha impetuously. After striking the Lord on the chest with his hard fist, Hiranyaksha immediately disappeared.

The Lord was not disturbed in the least by the blow; however, any more than an elephant would feel hurt being struck by a flower garland. Thereafter, Hiranyaksha employed many conjuring tricks against the Lord, Who is Yogeshvara, and all who saw the magical display thought that the dissolution of the universe was at hand.

Fierce winds began blowing and the dust that was raised created darkness in all directions. Torrents of stones fell from the sky, along with showers of puss, hair, blood, stool, urine and bones- accompanied by lightning and thunder. Mountains discharged various weapons, and naked demonesses with their hair hanging loose suddenly appeared, carrying tridents. Hosts of Yakshas and Rakshasas were heard uttering cruel and savage slogans as they marched on foot or rode upon horses, elephants and chariots.

By releasing His Sudarshana chakra, however, the Lord was able to dispel all of these illusions, and at that moment, a shudder of terror passed through Diti's heart. While recalling the words of her huSri-mad Bhagavatamand, blood began to flow from her breasts.

When Hiranyaksha saw that his magical creations had been dispelled, he once again made himself visible. In a fit of rage, he tried to crush the Lord within his arms as a last resort. But, to his great surprise, after trying to grab the Lord, the demon found that He was still outside the circle of his arms. Then, as Hiranyaksha angrily struck Him with his fists, Lord Varaha slapped him indifferently at the root of the ear, making him stagger backwards. With his eyeballs bulging out of their sockets, his hair scattered, and his limbs broken, the great demon fell down dead, like an uprooted tree.

Lord Brahma and the other demigods quickly arrived at that spot, to see the slain body of the demon close up. Still biting his lip, Hiranyaksha's bodily luster had not faded, in spite of the absence of the soul, because the Lord's lotus foot remained touching it.

Lord Brahma admiringly said, “Oh, who could meet with such a blessed death? This fortunate demon was struck by the lotus foot of the Lord, upon Whom yogis meditate in mystic trance in the hopes of gaining liberation from their unreal, material bodies.”

Thereafter, the demigods expressed their great appreciation for the Lord’s having assumed His Varaha form and relieving them of their agonizing fear of the demon. After receiving the demigods’ praises, the Lord returned to His own abode in the spiritual world, where there is always an uninterrupted festival going on.

Suta Gosvami concluded his narration by saying, “O brahmanas, anyone who hears, chants, or takes pleasure in the wonderful description of Lord Varaha’s killing of Hiranyaksha is at once relieved from the results of all kinds of sinful activities, including the killing of a brahmana.”



### **What Can We Learn From Lord Varaha’s Story?**

1. The first lesson is that we have to listen to the instructions of those who have experience and wisdom.
2. We have to learn to resist temptations even under the most pressing situations. If we try to satisfy our desires in haste we will have to repent for a very long time.

3. We have to learn the consequences of performing certain activities in inappropriate time.

4. In this story we see how Diti conceived the child in an untimely hour, knowing well that the children born would be impious she still begged to save the children in the womb. Unlike the modern scenario where people go to an extent of murdering the unborn child knowing well the consequence of “bad children” she nevertheless protected them. So the consequence and the reaction for killing the child in the womb is unimaginably sinful and can cause problems for lifetimes. And it’s not just problems, it makes one’s mind hellish for several lifetimes. And that should never be done. For example you used your credit card and you bought something worth 1000\$ and you forgot about it for a while until the intimation came along with the bill of 1500\$. Your first reaction is anger, you destroy the bill and try to forget about it for a while. There are other consequences, emotional and psychological, like you’re constantly under fear, there is a sense of insecurity etc. Besides the fact that you have to pay the bill one day with a very big interest, which can cost your home, or your car or both. Similarly karmic consequences of abortion although one cannot see the immediate result, there are definitely innumerable troubles that you can await, costing you lifetimes.

Nowadays people choose not to commit in the relationship until the point that they feel a special attachment to somebody:

a. Either they get attached to somebody and they want commitment for them, but they can’t get it

b. They change their mind and want to commit in the serious relationship and they look for a compatible match but they have serious troubles finding

c. Even if they get married they have problem of commitment in their relationship, which is all what they wanted

So this is the lesson of Rahu to make us suffer about our decisions.

Some avoid having children by different contraceptive methods and you stop the soul from coming and then the couple badly wants children and children don't come, because they didn't want them. Or even if they come, they cause so many problems. This is the way karma works. There is no escape route. You did something you have to take responsibility or you will be made responsible. The safe thing is to resist our temptations, get married if you hankering for relationship, and do not interrupt the flow of lifecycle. And purposefully avoid children and regret later.

5. Every soul is eternally servant of the Lord. Jivera Svarupa Hoi Nitya Krishna Das. No matter what activities we involve in the Lord always has a plan to save us. No matter how many enemies we may face and difficulties we may go through the Lord will save us.

6. The demon Hiranyaksha represents our uncontrolled mind. So we should never give in to its reasoning, but pray to the Lord to help us defeat this enemy within us.

7. Everyone has to dance according to the Supreme Puppeteer. We can think "This is my plan! I will do this, that!" But what Lord wishes alone shall prevail.

**Exercise:**

What is your realization after reading this pastime of the Lord and what would be your personal prayer for your inner development to Lord Varaha?

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# Chapter Five

## Ketu, who Dwells in the Subconscious

**How many times will you cry over your problems?**

There was once a wise comedian who shared a hilarious joke to the audience who burst out in laughter. The comedian spoke the same joke for the second time where only half the audience giggled. And for the third time he repeated the same joke and no one laughed. And he asked the audience, “Why is it that they choose not to laugh at the same joke whereas people cry again and again at the same old problems?”

### **Subconscious Mind**

Ketu represents our subconscious past. He impels to keep us in the past or not release us from the psychological attachment to re-experience certain feelings especially feelings that causes us sadness, pain and depression.

So making this distinction of when to lament and when to move on is the trait of a good Ketu.

### **Inner awakening**

Rahu and Ketu both create chaos in the wake of their changes and transformations. But Rahu’s chaos mainly affects the external conditions of your life, while Ketu’s chaos affects your inner being. They are both polar. But Rahu’s polarity is visible, while Ketu’s polarity takes you through the emotional and psychic extremes. Rahu will

will change you from rich to poor and poor to rich. Ketu will not affect your external situation as much as he will change you from happy to sad and sad to happy. Ketu can bring inner awakening. Rahu is the person whose world is falling apart or radically transforming around him. Ketu is the one whose world is fine, but whose insides are in radical turmoil. The solution to keep a calm internal is to accept this transformation and welcome that inner awakening.

Rahu and Ketu are both compulsive and untamable; Ketu however will create more deep seated and private compulsion, while Rahu will make exaggerated public displays. The person who must shout his opinions to the world and force people to hear what he has to say is the one driven by Rahu. On the other hand, the shy person who compels your curiosity and intrigue is Ketu. The person who is compelled to change the world is driven by Rahu. The person who is compelled to change himself, is driven by Ketu. To make a real change you need both halves of Rahu and Ketu. You cannot truly change the world without changing yourself, and you cannot truly change your inner self without changing your outer behavior.

### **How long will you hold on to it?**

A spiritual teacher walked around the class room while teaching mind control to her disciples. As she raised a glass of water, everyone expected they'd be asked the "half empty or half full" question. Instead, with a smile on her face, she inquired: "How heavy is this glass of water?" Answers called out ranged from 8 ml to 20 ml

She replied, "The absolute weight doesn't matter. It depends on how long I hold it. If I hold it for a minute, it's not a problem. If I hold it for an hour, I'll have an ache in my arm. If I hold it for a day, my arm will feel numb and paralyzed. In each case, the weight of the glass doesn't change, but the longer I hold it, the heavier it becomes."

She continued, "The stresses and worries in life are like that glass

of water. Think about them for a while and nothing happens. Think about them a bit longer and they begin to hurt. And if you think about them all day long, you will feel paralyzed – incapable of doing anything.”

It’s important to remember to let go of your stresses. As early in the evening as you can, put all your burdens down. Don’t carry them through the evening and into the night. Remember to put the glass down!



How long will you hold on to it?

### **Fractions of memories from lifetimes**

Ketu connects the present to the past. Rahu shows the direction you are supposed to evolve towards in your future. Ketu shows what you have already mastered and evolved beyond. And this mastery might have been achieved since many life times. Our minds access only a tiny fraction of our past. Ketu holds on to all the past that our conscious mind cannot directly access.

These unknown memories compel you to know certain things, need certain things, hate certain things, etc. You do not know why you know it. You cannot explain why you are so talented in some area. You do not know why you feel so strongly attracted to or repulsed by something.

But Ketu remembers the ancient past, mysteriously affecting every aspect of your present. Those who have Ketu powerful in their horoscope can see directly into the past. They have greater access to the things previously mastered in their past lives. For example, a child who sits at a piano and composes a symphony while only five years old is gifted by Ketu to access the mastery accomplished over previous lifetimes. Ketu is the force creating prodigies.

We must learn to let go of the glass as unproductive connection of the subconscious past can do more harm than good.





# Chapter Six

## Remedies for Making your Ketu more Pleasant

- Your Ketu can be purified and strengthened by glorification and recitation of the Matsya-avatara (given below), the Lord in the form of a gigantic golden fish, who saved the Vedas from oblivion.
- One must observe the vow of Ekadasi strictly to bring together the power of the subconscious mind in order to engage in progressive activities. ( Ekadasi is a fast kept every 15 days on the 11th day from full moon and 11th day from dark moon)
- One must offer Horse gram or preparations made from horse gram on Tuesdays.
- One must eat only prasadam, food offered to Lord Sri Krishna and distribute the offered grains in charity.
- One must perform Sankirtan (chanting and singing of the Hare Krishna mantras) by inviting the devotees of Hari in their homes and keep spiritual literatures like Bhagavad-Gita in their homes and offices.
- The nine types of devotional practices should be developed gradually to become free from all planetary influences. As said in the Srimad-Bhagavatam (7.5.23-24):

sravanam kirtanam vishnoh  
smaranam pada-sevanam  
arcanam vandanam dasyam  
sakhyam atma-nivedanam  
iti pumsarpita vishnau  
bhaktiscen nava-lakshana  
kriyeta bhagavaty addha  
tan manye 'dhitam uttamam

“Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Vishnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one’s best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words) – these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Krishna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.”

The following pastime when heard or recited at dawn benedicts one with the mercy of the Lord of Ketu and gives strength to endure and overcome challenges posed by one’s karma with Ketu.

Lord Matsya is the fish incarnation of Lord Vishnu who came to rescue transcendental knowledge.

### **The Story of the Gigantic Golden Fish from the 4th Canto of Srimad-Bhagavatam**

Once upon a time, at the end of Brahma’s day, when the Grand-sire felt sleepy and wanted to lie down, the Vedas came out from





his mouth. At that time, a great demon named Hayagriva stole the Vedic knowledge and so, because everything was inundated by water, the Supreme Lord assumed the form of a fish, to rectify matters. Actually, because Agastya Muni had cursed Svayambhuva Manu, the devastation took place at the beginning of the first *manvantara*, which may therefore also be termed the night of Brahma. After killing the demon, Hayagriva, Lord Matsya returned the Vedas to Lord Brahma and then vanished from sight.

Thereafter, in the Chakshusha *manvantara*, there was suddenly another devastation when, by the will of the Lord, Brahma felt sleepy for a short time in the middle of his day. During this Chakshusha-*manvantara*, there lived a king of Dravida-desha, named Satyavrata, who was a great devotee of the Supreme Personality of Godhead.

For some time, Satyavrata performed austerities while subsisting by drinking only water. One day, as King Satyavrata was making an offering of water, while seated on the banks of the river Kritamala, a small fish appeared in his cupped hands. Without a second thought, the king threw the fish into the river, along with the handful of water.

However, with an appealing voice, the poor small fish spoke to the merciful ruler: “My dear King, protector of the helpless, why have you thrown Me into this river, where there are other aquatics who can easily kill me? I am very much afraid of them.”

King Satyavrata could not understand that the fish was, in actuality, the Supreme Personality of Godhead. Still, just for his own satisfaction, he cheerfully decided to give it protection. This is an example of *ajnata-sukriti*, devotional service that is performed unknowingly. By such service, one receives the favor of the Supreme Lord.

Being moved by the pitiable words of the fish, the merciful king put Him in a water jug and then returned to his palace.

But, in just one night, the fish grew so much that He could no longer move about comfortably in the water pot. So He said to Maharaja Satyavrata: “I do not like staying in this small container and so please find some better reservoir of water, where I may live comfortably.”

King Satyavrata took the fish out of the water pot and threw Him into a large well. However, within just a moment the fish grew to three cubits and said, “My dear King, this well is not a fit place for my residence. Please find Me a more extensive pool of water. After all, I have taken shelter of You.”

King Satyavrata then took the fish out of the well and threw Him into a lake. However, the fish immediately assumed such a gigantic form that His body exceeded the extent of the water. He then told Maharaja Satyavrata, “O King, I am a large aquatic and so this lake is not at all suitable for Me. Please save Me by finding some reservoir of water that will never shrink”

King Satyavrata next took the fish to the largest reservoir of water within his kingdom, but that also proved to be insufficient. Therefore, as a last resort, the king had to throw the gigantic fish into the ocean. At this time, the fish said to the king, “O hero, there are many very powerful and dangerous sharks in the water that will eat Me. You should not have thrown Me into this place.”

After hearing these sweetly-spoken words from the Supreme Personality of Godhead, the bewildered king asked, “Who are You? Your activities simply astonish us.”

“My Lord, in just one day You have expanded Yourself to one hundred yojanas. Before this, I have never seen nor heard of such an aquatic.”

“My Lord, You must certainly be the inexhaustible Supreme Personality of Godhead, Narayana, Who has assumed the form of a fish just to show mercy to all living entities. Because You are the leader and destination of surrendered souls like us, I offer my respectful obeisances unto You. Please let me know the purpose for which You have incarnated in this form of a fish.”

The Supreme Lord said, “O King, on the seventh day from today, the entire three worlds will merge into the water of inundation. At this time, a large boat sent by Me will appear before you, and so you should collect all kinds of seeds and herbs and load them onto this great vessel.”

“Accompanied by the sapta-rishis, and surrounded by all species of living entities, you should fearlessly board the boat, for it will enable you to travel safely on the ocean of inundation. At that time, when the only illumination will be the effulgence of the seven rishis, the boat will be violently tossed about by the powerful winds. Therefore, you should attach the vessel to My horn, by means of the great serpent, Vasuki, for I shall appear there by your side. Thereafter, until Brahma’s night is over, I will pull the boat on the water, while thoroughly instructing you about knowledge of Myself. By My favor, all of the truths regarding My glories will become manifest within your heart.”

After saying this, Lord Matsya disappeared, then and there, and thereafter Satyavrata waited for the time that He had indicated. After spreading kusha grass with its tips facing east, the King sat down facing northeast and began meditating upon the Supreme Lord in His form as a fish.

After some time, gigantic masses of clouds began incessantly pouring water so that the ocean swelled more and more, until it overflowed onto the land. In this way, the whole world gradually became

inundated. Then, while remembering the words of the Supreme Lord, King Satyavrata suddenly saw a wonderful boat coming nearby. He quickly collected various herbs and creepers, and then, along with the rishis, he boarded the boat.

Being pleased with Satyavrata, the brahmanas advised him, “O King, please meditate upon the Supreme Personality of Godhead, so that He may save us from this impending danger and arrange for our welfare.”

Thereafter, as King Satyavrata steadily meditated upon the Supreme Lord, a large golden fish appeared before him in the ocean of inundation. This extraordinary fish was one million yojanas in length and had a large horn on His head. Following the instructions that he had formerly received from the Lord, King Satyavrata anchored the boat to the fish’s horn by using Vasuki as a rope.

With great satisfaction, the king then offered his prayers unto the Lord as follows: “I offer my respectful obeisances unto the Supreme Personality of Godhead, by whose grace those persons, who have lost their self-knowledge, since time immemorial, obtain a chance to meet His devotee. In hopes of becoming happy, the foolish conditioned soul performs so many fruitive activities that simply result in suffering. However, by rendering devotional service unto the Supreme Lord, one can become free from such false desires for happiness. May that supreme spiritual master cut the knot of false material desires from the core of my heart.”

“As gold or silver becomes purified of all dirt when treated with fire, so one can regain his original position by rendering devotional service unto the Supreme Lord. Neither all of the demigods nor the so-called gurus can offer even one ten-thousandth the mercy that the Supreme Lord bestows upon His devotees. As a blind man accepts another blind man to guide him, a person who does not know the

goal of life accepts a fool and a rascal as a guru, to instruct him about economic development and sense gratification. The instructions of these so-called gurus insure that the foolish disciples remain in the darkness of material existence.”

“On the other hand, Your Lordship bestows upon one the eternal knowledge that allows him to become reinstated in his original constitutional position. Therefore, my dear Lord, I accept You as my spiritual master.”

“O Supreme Lord, I surrender unto You. By Your instructions, please reveal life’s purpose, so that I may understand my ultimate destination.”

Thereafter, while moving about in the water of inundation, Lord Matsya explained to King Satyavrata the spiritual science known as sankhya-yoga, or bhakti-yoga, whereby one can distinguish between matter and spirit. In addition, the Lord discoursed on the subject matters of the Puranas and Samhitas. Thus, while seated upon the boat, King Satyavrata and the rishis became fully enlightened about the existence of the Absolute Truth.

At present, this same King Satyavrata, who was illuminated with Vedic knowledge by the mercy of the Supreme Lord, has taken birth as Sraddhadeva, the son of Vivasvan, who is also known as Vaivasvata Manu.

### **Lessons to learn from this story:**

1. Even those who have the bodies of demigods have sufferings for the only shelter is the Supreme Personality of Godhead, Lord Hari.
2. We should never think that the Lord has limited powers, His power are unlimited. And he knows what is best for us.
3. The Lord does not need anything from us. It is us who get purified by offering him everything we’ve been given by Him.

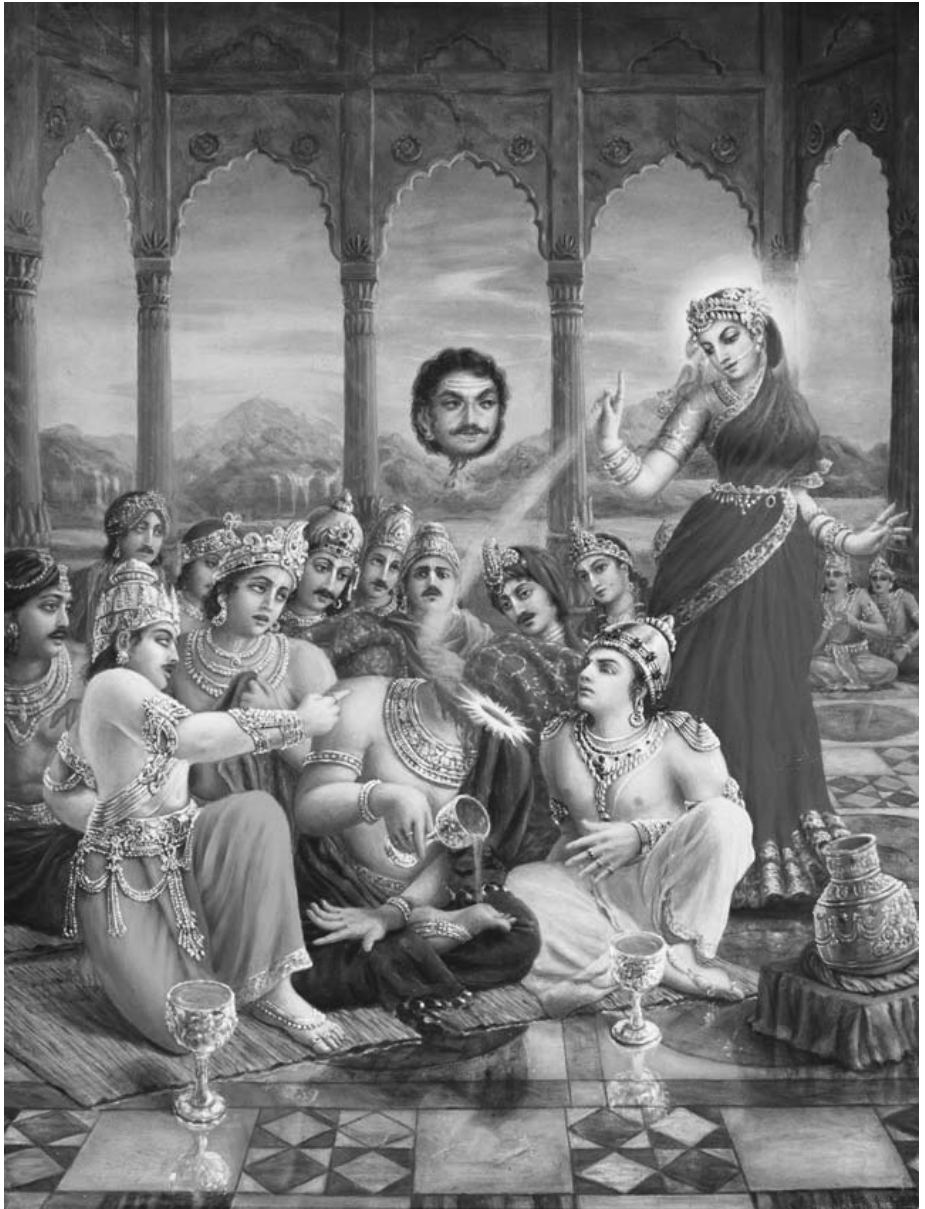
**Exercise:**

Write down your appreciation or realization about the form of the Lord as Matsya.

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What would be your personal prayer to Lord Matsya?

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# Seventh Chapter

## The Extraordinary Story of Rahu and Ketu from the 8th Canto of Srimad Bhagavatam

( texts from chapter 8.31- chapter 9.26)

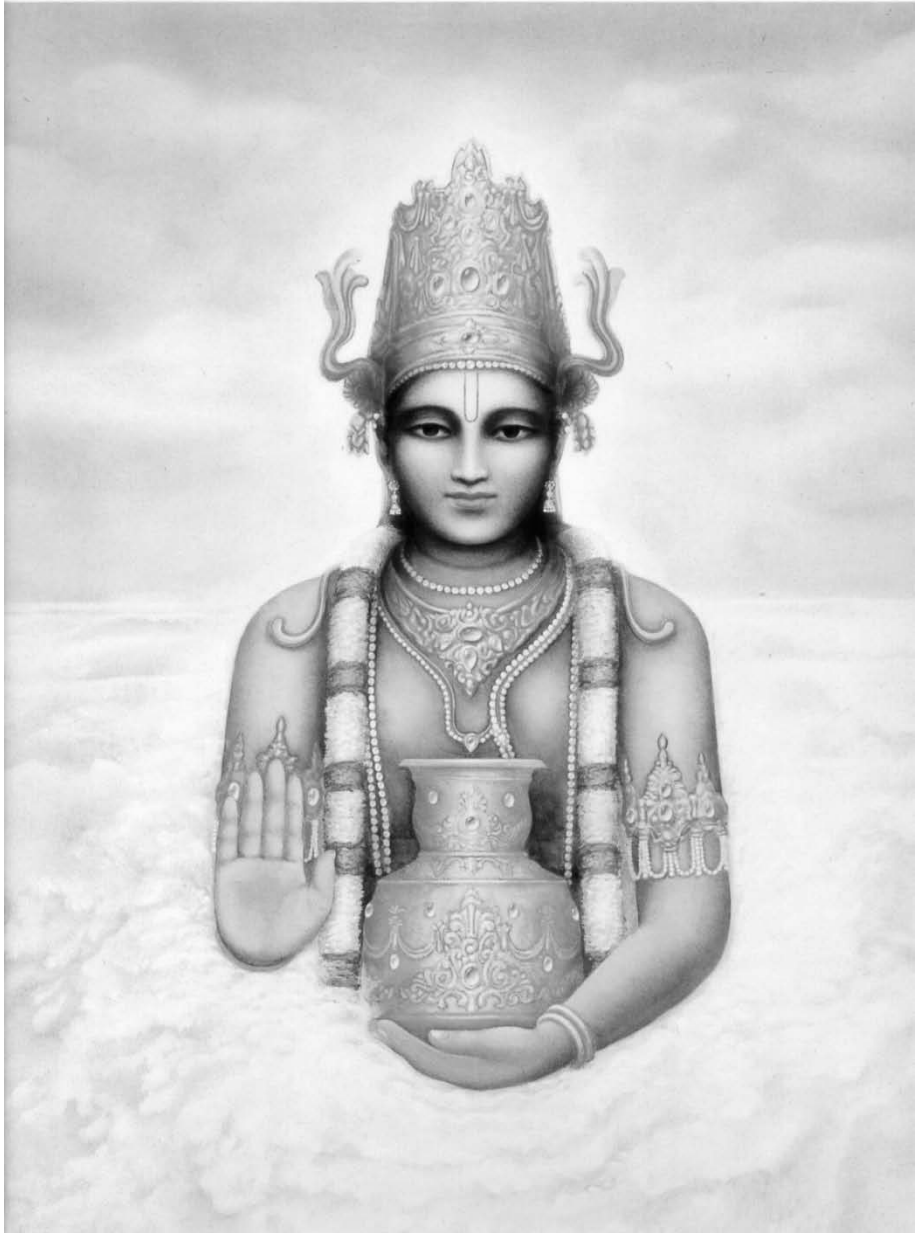
Translations by His Divine Grace

A.C Bhaktivedanta Swami Prabhupada

### **Dhanvantari – Lord of Health Care**

O King, thereafter, while the sons of Kaśyapa, both demons and demigods, were engaged in churning the ocean of milk, a very wonderful male person appeared. He was strongly built; his arms were long, stout and strong; his neck, which was marked with three lines, resembled a conchshell; his eyes were reddish; and his complexion was blackish. He was very young, he was garlanded with flowers, and his entire body was fully decorated with various ornaments.

He was dressed in yellow garments and wore brightly polished earrings made of pearls. The tips of his hair were anointed with oil, and his chest was very broad. His body had all good features, he was stout and strong like a lion, and he was decorated with bangles. In his hand he carried a jug filled to the top with nectar. This person was Dhanvantari, a plenary portion of a plenary portion of Lord Vishnu. He was very conversant with the science of medicine, and as one of the demigods he was permitted to take a share in sacrifices.



Upon seeing Dhanvantari carrying the jug of nectar, the demons, desiring the jug and its contents, immediately snatched it away by force. When the jug of nectar was carried off by the demons, the demigods were morose. Thus they sought shelter at the lotus feet of the Supreme Personality of Godhead, Hari. When the Supreme Personality of Godhead, who always desires to fulfill the ambitions of His devotees, saw that the demigods were morose, He said to them, “Do not be aggrieved. By My own energy I shall bewilder the demons by creating a quarrel among them. In this way I shall fulfill your desire to have the nectar.

### **Quarrel Begins**

O King, a quarrel then arose among the demons over who would get the nectar first. Each of them said, You cannot drink it first. I must drink it first. Me first, not you!” Some of the demons said, “All the demigods have taken part in churning the ocean of milk. Now, as everyone has an equal right to partake in any public sacrifice, according to the eternal religious system it is befitting that the demigods now have a share of the nectar. O King, in this way the weaker demons forbade the stronger demons to take the nectar.

### **Mohini – The Most Beautiful Form**

The Supreme Personality of Godhead, Vishnu who can counteract any unfavorable situation, then assumed the form of an extremely beautiful woman. This incarnation as a woman, Mohinī-mūrti, was most pleasing to the mind. Her complexion resembled in color a newly grown blackish lotus, and every part of Her body was beautifully situated. Her ears were equally decorated with earrings, Her cheeks were very beautiful, Her nose was raised and Her face full of youthful luster. Her large breasts made Her waist seem very thin. Attracted by the aroma of Her face and body, bumblebees hummed around Her, and thus Her eyes were restless. Her hair, which was

extremely beautiful, was garlanded with mallikā flowers. Her attractively constructed neck was decorated with a necklace and other ornaments, Her arms were decorated with bangles, Her body was covered with a clean sari, and Her breasts seemed like islands in an ocean of beauty. Her legs were decorated with ankle bells. Because of the movements of Her eyebrows as She smiled with shyness and glanced over the demons, all the demons were saturated with lusty desires, and every one of them desired to possess Her.

Śukadeva Gosvāmī said: Thereafter, the demons became inimical toward one another. Throwing and snatching the container of nectar, they gave up their friendly relationship. Meanwhile, they saw a very beautiful young woman coming forward toward them. Upon seeing the beautiful woman, the demons said, “Alas, how wonderful is Her beauty, how wonderful the luster of Her body, and how wonderful the beauty of Her youthful age!” Speaking in this way, they quickly approached Her, full of lusty desires to enjoy Her, and began to inquire from Her in many ways.

O wonderfully beautiful girl, You have such nice eyes, resembling the petals of a lotus flower. Who are You? Where do You come from? What is Your purpose in coming here, and to whom do You belong? O You whose thighs are extraordinarily beautiful, our minds are becoming agitated simply because of seeing You. What to speak of human beings, even the demigods, demons, Siddhas, Gandharvas, Cāranas and the various directors of the universe, the Prajāpatīs, have never touched You before. It is not that we are unable to understand Your identity.

O beautiful girl with beautiful eyebrows, certainly Providence, by His causeless mercy, has sent You to please the senses and minds of all of us. Is this not a fact?

“We are now all engaged in enmity among ourselves because

of this one subject matter — the container of nectar. Although we have been born in the same family, we are becoming increasingly inimical. O thin-waisted woman, who are so beautiful in Your prestigious position, we therefore request You to favor us by settling our dispute.”

“All of us, both demons and demigods, have been born of the same father, Kaśyapa, and thus we are related as brothers. But now we are exhibiting our personal prowess in dissension. Therefore we request You to settle our dispute and divide the nectar equally among us”. Having thus been requested by the demons, the Supreme Personality of Godhead, who had assumed the form of a beautiful woman, began to smile. Looking at them with attractive feminine gestures, She spoke as follows.

The Supreme Personality of Godhead, in the form of Mohinī, told the demons: “O sons of Kaśyapa Muni, I am only a prostitute. How is it that you have so much faith in Me? A learned person never puts his faith in a woman”.

O demons, as monkeys, jackals and dogs are unsteady in their sexual relationships and want newer and newer friends every day, women who live independently seek new friends daily. Friendship with such a woman is never permanent. This is the opinion of learned scholars.

Śrī Śukadeva Gosvāmī continued: After the demons heard the words of Mohinī-mūrti, who had spoken as if jokingly, they were all very confident. They laughed with gravity, and ultimately they delivered the container of nectar into Her hands.

Thereafter, the Supreme Personality of Godhead, having taken possession of the container of nectar, smiled slightly and spoke in attractive words. She said: My dear demons, if you accept whatever I may do, whether honest or dishonest, then I can take responsibility

for dividing the nectar among you.

The chiefs of the demons were not very expert in deciding things. Upon hearing the sweet words of Mohinī-mūrti, they immediately assented. “Yes,” they answered. “What You have said is all right.” Thus the demons agreed to accept Her decision.

The demigods and demons then observed a fast. After bathing, they offered clarified butter and oblations into the fire and gave charity to the cows and to the brāhmanas and members of the other orders of society, namely the ksatriyas, vaiśyas and sūdras, who were all rewarded as they deserved. Thereafter, the demigods and demons performed ritualistic ceremonies under the directions of the brāhmanas. Then they dressed themselves with new garments according to their own choice, decorated their bodies with ornaments, and sat facing east on seats made of kuśa grass.

O King, as the demigods and demons sat facing east in an arena fully decorated with flower garlands and lamps and fragrant with the smoke of incense, that woman, dressed in a most beautiful sari, Her ankle bells tinkling, entered the arena, walking very slowly because of Her big, low hips. Her eyes were restless due to youthful pride, Her breasts were like water jugs, Her thighs resembled the trunks of elephants, and She carried a waterpot in Her hand.

Her attractive nose and cheeks and Her ears, adorned with golden earrings, made Her face very beautiful. As She moved, Her sari’s border on Her breasts moved slightly aside. When the demigods and demons saw these beautiful features of Mohinī-mūrti, who was glancing at them and slightly smiling, they were all completely enchanted.

Demons are by nature crooked like snakes. Therefore, to distribute a share of the nectar to them was not at all feasible, since this would be as dangerous as supplying milk to a snake. Considering this, the Supreme Personality of Godhead who never falls down, did not

deliver a share of nectar to the demons.

The Supreme Personality of Godhead as Mohinī-mūrti, the master of the universe, arranged separate lines of sitting places and seated the demigods and demons according to their positions.

Taking the container of nectar in Her hands, She first approached the demons, satisfied them with sweet words and thus cheated them of their share of the nectar. Then She administered the nectar to the demigods, who were sitting at a distant place, to make them free from invalidity, old age and death.

O King, since the demons had promised to accept whatever the woman did, whether just or unjust, now, to keep this promise, to show their equilibrium and to save themselves from fighting with a woman, they remained silent.

The demons had developed affection for Mohinī-mūrti and a kind of faith in Her, and they were afraid of disturbing their relationship. Therefore they showed respect and honor to Her words and did not say anything that might disturb their friendship with Her.

### **Rahu in Disguise**

Rāhu, the demon who causes eclipses of the sun and moon, covered himself with the dress of a demigod and thus entered the assembly of the demigods and drank nectar without being detected by anyone, even by the Supreme Personality of Godhead. The moon and the sun, however, because of permanent animosity toward Rāhu, understood the situation. Thus Rāhu was detected.

The Supreme Personality of Godhead, Hari, using His disc, which was sharp like a razor, at once cut off Rāhu's head. When Rāhu's head was severed from his body, the body, being untouched by the nectar, could not survive.

Rāhu's head, however, having been touched by the nectar, became

immortal. Thus Lord Brahmā accepted Rāhu's head as one of the planets. Since Rāhu is an eternal enemy of the moon and the sun, he always tries to attack them on the nights of the full moon and the dark moon.



## Moral

The Supreme Personality of Godhead is the best friend and well-wisher of the three worlds. Thus when the demigods had almost finished drinking the nectar, the Lord, in the presence of all the demons, disclosed His original form. (*Srimad Bhagavatam 8.9.27*)

The place, the time, the cause, the purpose, the activity and the ambition were all the same for both the demigods and the demons, but the demigods achieved one result and the demons another. Because the demigods are always under the shelter of the dust of the Lord's lotus feet, they could very easily drink the nectar and get its



result. The demons, however, not having sought shelter at the lotus feet of the Lord, were unable to achieve the result they desired. (*Srimad Bhagavatam 8.9.28*)

In human society there are various activities performed for the protection of one's wealth and life by one's words, one's mind and one's actions, but they are all performed for one's personal or extended sense gratification with reference to the body. All these activities are baffled because of being separate from devotional service. But when the same activities are performed for the satisfaction of the Lord, the beneficial results are distributed to everyone, just as water poured on the root of a tree is distributed throughout the entire tree. (*Srimad Bhagavatam 8.9.29*)

# Appendix

## **The Brihat Parashara Horasastra**

The Brihat Parāśara Horāśāstra is the most comprehensive existing work on natal astrology in Hindu astrology ascribed to any Rishi or sage according to the text itself. Its oldest printed version is a composite work of 71 chapters, in which the first part (chapters 1-51) dates to the 7th and early 8th centuries, and the second part (chapters 52-71) dates to the latter part of the 8th century. A commentary by Govinda swamin (a mathematician) on the second portion, which presupposes the first, is dated to c. 850 CE and attests to the scope of the work at that date. The text says that this work was created by Sage Parashara, father of Vedavyāsawho was the compiler of the Epic Mahabharata for the benefit of Kaliyuga. An English translation was published by N.N. Krishna Rau and V.B. Choudhari in 1963, in two volumes.

## **References of Rahu in the Srimad Bhagavatam**

This chapter describes the planet Rāhu, which is 10,000 yojanas (80,000 miles) below the sun, and it also describes Atala and the other lower planetary systems. Rāhu is situated below the sun and moon. It is between these two planets and the earth. When Rāhu conceals the sun and moon, eclipses occur, either total or partial, depending on whether Rāhu moves in a straight or curving way. Below Rāhu by another 1,000,000 yojanas are the planets of the Siddhas, Cāranas and Vidyādharas, and below these are planets such as Yaksaloka and Raksasaloka. - *Srimad Bhagavatam* 24 chapter

Śrī Śukadeva Gosvāmī said: My dear King, some historians, the speakers of the Purānas, say that 10,000 yojanas [80,000 miles] below the sun is the planet known as Rāhu, which moves like one of the stars. The presiding deity of that planet, who is the son of Simhikā, is the most abominable of all asuras, but although he is completely unfit to assume the position of a demigod or planetary deity, he has achieved that position by the grace of the Supreme Personality of Godhead. Later I shall speak further about him. - *Srimad Bhagavatam* 5.24.1

The sun globe, which is a source of heat, extends for 10,000 yojanas [80,000 miles]. The moon extends for 20,000 yojanas [160,000 miles], and Rāhu extends for 30,000 yojanas [240,000 miles]. Formerly, when nectar was being distributed, Rāhu tried to create dissension between the sun and moon by interposing himself between them. Rāhu is inimical toward both the sun and the moon, and therefore he always tries to cover the sunshine and moonshine on the dark-moon day and full-moon night. - *Srimad Bhagavatam* 5.24.2

After hearing from the sun and moon demigods about Rāhu's attack, the Supreme Personality of Godhead, Vishnu, engages His disc, known as the Sudarśana cakra, to protect them. The Sudarśana cakra is the Lord's most beloved devotee and is favored by the Lord. The intense heat of its effulgence, meant for killing non-Vaisnavas, is unbearable to Rāhu, and he therefore flees in fear of it. During the time Rāhu disturbs the sun or moon, there occurs what people commonly known as an eclipse. - *Srimad Bhagavatam* 5.24.3

## **Rahu and Ketu in Rashis or signs**

The Rashis show the emotional and psychological forces that compel us to act. The Rashi placement of Rahu will show the psychological temperament we are developing in this lifetime. It shows emotional energy that creates stress in our life.

The Rashi of Ketu shows the temperament we have recently developed and where we have skill. It shows where we are critical of others and ourselves.

**Rahu in Aries / Ketu in Libra** - Ketu in Libra shows they have developed a measured and thoughtful approach to decision making, one which carefully considers all consequences and the price to pay. Skill and diplomacy with others is also highly developed. Rahu in Aries shows the native must develop the ability to act on impulse and follow their instincts. This will make them act first and think later as well as be more self-interested or self-inspired.

**Rahu in Taurus / Ketu in Scorpio** - Ketu in Scorpio shows a native who has experienced the intense, probing nature of the mind, one which is painfully aware of death / rebirth, life's ups and downs and endings. They have established a certain amount of Peace with that difficult side of life. Rahu in Taurus shows they are learning to develop more consistent emotional patterns, rather than the emotions being pulled to their most turbulent extreme. These increased stability allows for deeper, more long lasting and valuable emotional connections. Given the turmoil possible with the Nodes, they are exalted when in this placement.

**Rahu in Gemini / Ketu in Sagittarius** - Ketu in Sagittarius shows a native who has established a hopeful, idealistic and innately spiritual mindset in their recent lives. Faith in God and a higher purpose are areas of life, which they are well acquainted. Rahu in Gemini will bring forth a curious, multifarious approach that compels the native to test their beliefs not just accept them blindly. This placement will make one Spiritual in a cosmic sense, not just religious in an orthodox sense. The Nodes are also very well placed in this position, as Rahu is able to develop through the psychological quality of Gemini.

**Rahu in Cancer / Ketu in Capricorn** - Ketu in Capricorn will

show a native who is skilled in controlling the many external factors in life. Psychological strength was buttressed by a powerful career, bank account, worldly achievement, etc. Rahu in Cancer shows inner emotional strength is being developed in this lifetime. Rahu in Cancer shows that inner emotional strength is being developed. This refers to true inner peace, not just feeling emotionally confident in our ability to manage outer affairs.

**Rahu in Sagittarius / Ketu in Gemini** - Ketu in Gemini shows natives who have established a curious, playful and experimental approach to life. They have many intellectual interests and pursuits and see the value in being flexible to all paths in life. Rahu in Sagittarius will compel them to focus their mind on one path and develop it deeply, rather than just play and experiment with many paths. Faith in God and living life connected to a higher vision is being developed.

**Rahu in Capricorn / Ketu in Cancer** - Ketu in Cancer shows natives who have developed inner emotional strength in previous lifetimes. Feeling comfortable with their inner world and being emotionally sensitive and in control has been important. Rahu in Capricorn will show the need to develop a more practical, rational approach to their decision making and to feel comfortable in their capacity to manage outer forms of security such as wealth, career, etc.

**Rahu in Aquarius / Ketu in Leo** - Ketu in Leo shows natives who have established security by a healthy expression of self and a sense of individuality. Inner strength and personal integrity is highly developed in them. Rahu in Aquarius shows the need to become universalized and accepted through the comparison of their strengths and weaknesses with those of others. This will bring the realization that we are all equal and one and bring true strength .

**Rahu in Pisces / Ketu in Virgo** - Ketu in Virgo shows natives who

have developed a responsible attitude toward life. These natives feel that they alone must improve their circumstances. Rahu in Pisces shows natives developing the capacity to surrender and allow fate to guide their destiny, without the burdens of their own efforts. Either through spiritual practices or other means, letting go of the reins of control is being developed.

## **Rahu and Ketu in Bhavas/houses**

The Bhava where Rahu and Ketu resides show external areas of life that we are trying to develop or that we have recently developed. Rahu shows the areas of life that we want to experience, want to achieve. It shows our material attachments. Ketu shows where we would like to withdrawal, what we have already experienced and thus tend to neglect and where we will have detachment. Rahu feels

**Rahu in the 1st house / Ketu in the 7th house** - Ketu in the 7th shows that in recent past lives there was an over reliance on partners and others in general, when defining the sense of Self. This will make for a native who is very critical of partners and partnerships. In this life the Self as an individual is being developed. Thus the native with Rahu in the 1st will see all of life's situations as opportunities to grow. When un-evolved this will make for high levels of egocentricity, when evolved high levels of Spirituality. These people may have their individuality suppressed early in life in order to find it later.

**Rahu in the 2nd Ketu in the 8th house** - Ketu in the 8th house shows a native who in recent past lives benefited greatly from others resources and other people's money, thus their inherent sense of value came from others. This will make a person who is very reluctant to rely on others to help them. Rahu in the 2nd house makes for a person who will work hard to develop their own resources, thus allowing them to feel worthy and of value based on their own efforts, not the help of others. These people may have been devalued in some way to

find it for themselves.

**Rahu in the 3rd house/ Ketu in the 9th house** - Ketu in the 9th house shows a person who was guided by gurus or teachers or relied on powerful teachers to uplift them and define their belief system, thus they may be very skeptical of teachers and Spiritual teaching in particular. Rahu in the 3rd house will show a native developing the courage to challenge and test their teachings and teachers and to explore their own paradigms of understanding aside from what they are told by others. This will give the native confidence in their own ability to make the right decisions regarding their own fate. These natives may have had an upbringing where an oppressive religious environment led to rebellion.

**Rahu in the 4th house / Ketu in the 10th house** - Ketu in the 10th house shows a native who relied on their worldly status and external power of achievement in order to feel secure. This led to a person who felt too attached to their actions and ultimately defined by them. They will be skeptical of worldly achievement and all that it brings. Rahu in the 4th house shows a native developing a secure domestic life and the nurturing quality that accompanies it. Escaping from the world into ourselves, and feeling at peace in our own private world is key here. These natives may have lacked proper nurturing when young, which compels them to find peace of their own accord.

**Rahu in the 5th house / Ketu in the 11th house** - Ketu in the 11th house shows a native who relied on their external ambitions and the admiration of their peers in order to feel important. They willingly subjugated their personal, internal inspirations for the aspiration of others. The native will tend to shun those who wish to be aligned with them through a shared vision. Rahu in the 5th shows the need to develop that which they are the most inspired towards, not that which will make them popular or successful. An individual creative

life is the most important to these native. Expressing their unique vision is key. They will likely be tempted to do what the masses deem as popular in order to refine their unique expression. These natives will likely be tempted from time to time to do what the masses deem as popular, relative to children or creativity. Rebelling against popular convention gives them the opportunity to refine their own unique expression. They may have been overlooked, felt anonymous or not been validated for their unique mind and intelligence as a youngster in order to learn it later. They will be critical of those individuals or situations that weaken or threaten their creative intelligence. Eventually, they must learn to universalize this unique vision rather than living in fear of not possessing it.

**Rahu in the 6th house / Ketu in the 12th house** - Ketu in the 12th house shows natives who have become acquainted with the limitations of personal responsibility and its affect on their worldly Karmas. Whether through spiritual practices, escapist tendencies or imprisonment, etc. they have not developed the practical skills to improve themselves or feel personally responsible for their own growth. Rahu in the 6th house shows that they are developing the daily routines and learning to do the practical things necessary to improve themselves and eventually complete their Karmas.

This is one of the most spiritual nodal placements as it shows native's who are learning to improve through their own efforts. They will likely be wary of becoming directionless and intolerant of people or situations that unburden them of their need to purify through self-effort. They likely felt directionless early in life as perhaps they were given too much freedom and not made accountable for their actions and daily habits or routines. Perhaps this was the result of apathetic, neglectful parents or maybe over-protective ones; either way, they were allowed to escape from their duties. These natives need to harmonize the qualities of dispassion and surrender with those of



responsibility in order to be the great servant to humanity they envision.

**Rahu in the 7th house / Ketu in the 1st house** - Ketu in the 1st house shows that in recent past lives their personality and overall self-reliance was developed. There is a feeling of self-confidence and capability, yet also one of self-doubt and negation that may cause them to hide their real personalities from others. Rahu in the 7th house shows they are developing relationships with others in this lifetime. They may lose themselves in these relationships, often times becoming chameleon-like in nature in order to gain acceptance by others, especially long term partnerships and business associates.

These natives may have been isolated as a youth, perhaps as an only child or forced into self-reliance through solitary pursuits or external pressure (like critical or demanding parents). This brought up feelings of confusion around others and a self-rejecting attitude. These natives will feel stress in situations or relationships where they are in the spotlight and forced to bare their own soul and may gravitate to relationships where others are dependent on them so as to avoid facing themselves. They must harmonize the desire to be accepted by others with forgiveness of themselves and their imperfections in order to have a more realistic relationship to both.

**Rahu in the 8th house / Ketu in the 2nd house** - Ketu in the 2nd house shows a native who in recent past lives worked to develop their own values and resources. This allowed them to feel worthy and valued based on their own efforts, not the help of others. Rahu in the 8th house shows they are learning to benefit from the help and resources of others and ultimately learning to feel powerful rather than fearful, when faced with the vulnerability surrounding not being in control. The bigger issue is trust, as they would like to fall back on their self-reliant nature; yet they will find themselves in situations where they must trust others, whether due to illness, unemployment

or being supported by other means like marriage. As children, these natives may have been put in a position where they had to develop their own values based on their ability to manage chaotic external situations. They will experience stress and vulnerability in situations or relationships once they are faced with having to trust others and others' values. These natives must harmonize their strict values with a less worrisome nature.

They may attract partners whose values are weaker than their own as a way to teach them to trust their ability to handle themselves in spite of their fears.

**Rahu in the 9th house / Ketu in the 3rd house** - Ketu in the 3rd house shows that the native developed a daring and curious path through life, and had the courage to face life without the need of spiritual teachings and philosophies. This gave the native confidence in their ability to make the right decisions regarding their fate. Rahu in the 9th house shows they are developing the ability to act with more faith and the need to surrender the self-willed nature that previously served them. Higher teachers and gurus and their powerful teachings must guide them, as faith in something higher and greater than their own will-power is being developed. These natives may have had an upbringing where they had very little exposure to religion or perhaps an upbringing where loose moral and ethical conduct was seen. This forced them to seek a higher, faith-based path. They will likely reject situations or people who express themselves forcefully, with passion or with conviction, especially as it pertains to spiritual teachings.

They also may reject techniques or individual Dharmic paths, preferring a faith based on dogmatic principles. They must harmonize their faith inspired nature with their naturally experimental one.

**Rahu in the 10th house / Ketu in the 4th house** - Ketu in the 4th house shows a native who has experienced the security of domestic life and inner peace as a way to escape from the many problems of the world. They may tend to withdraw into a shell, yet shun excessive nurturing. Rahu in the 10th house shows they are now learning to access external forms of worldly responsibility and security. These natives are learning the power of worldly actions to shape their identity. Rahu in the 10th house gives his materialistic nature something to do and Ketu's natural tendency to withdraw is also in harmony with this placement.

These natives may have been deprived of responsibility in their youth; perhaps they were smothered as children, or excessively nurtured, spoiled, etc. This filled the natives with emotional security, yet deprived them of the skills and responsible mentality that they need to manage their outer life. These natives may withdraw from situations or individuals that seem excessively comfortable or which deprives them of the ability to act in a self-interested way or with ambition. They must harmonize their need to act, with the emotional stability and peace that must inform all of our actions.

**Rahu in the 11th house / Ketu in the 5th house** - Ketu in the 5th house show natives who developed a sense of meaning based on their own individual intelligence and creative inspirations. This placement usually will show natives with a high intelligence, yet ones not as motivated to shine on their own. Rahu in the 11th house shows a native more interested in encouraging the aspirations of others. They would like to direct their individual creative energy into projects that will benefit others or use their intelligence to advance societal causes. There will be temptations to develop their individual expressions at the expense of its universal expression.

These temptations will reinforce this selfless, universalized approach that they are developing. They were likely cherished as a

youngster and felt valued for their uniqueness and intelligence, yet they doubt this uniqueness themselves. Large groups of others allow them to compare their true uniqueness to others, eventually leading to the realization that their individual strengths are no more important than those of others. These natives will likely reject those situations or individuals who reaffirm their unique, creative nature. They must eventually learn to not take for granted their own unique intelligence, nor place undue importance on the intelligence of others.

**Rahu in the 12th house / Ketu in the 6th house** - Ketu in the 6th house shows a native who has created a paradigm of security by focusing on practical methods of self-improvement. This made for a very responsible nature and one attached to their own methods of self-improvement, thus there were many worries about always needing to do the right thing. Rahu in the 12th house shows a native who will be developing a mindset of surrender and allowing fate to guide their destiny.

Whether through spiritual practices, escapist tendencies or imprisonment, etc. these natives may find themselves at mercy's fate at different times in their life in order to demonstrate this larger principle. It is best to take shelter of spiritual process to overcome this karma. This native likely felt overwhelmed with seriousness and practical responsibility early in life, thereby compelling them to seek isolation and be free of excessive personal duties. Throughout life these natives may reject situations and individuals that force them to be practical and responsible for their own improvement. A greater sharing of energy must be learned relevant to the apathy and surrender of Rahu and the personal responsibility of Ketu.

### **Rahu, Ketu and the Grahas/other planets**

When Rahu joins or aspects a Graha it distorts that planet's expression in a way similar to the effects described above. The aspect

or conjunction not only affects the planet on a soul level, it affects the planets as a house lord, as a planet's primary worldly influence is as a house lord. Rahu will explode the outer form of the Graha as a house lord and Ketu will cause the energy to be withdrawn and criticized. A planetary conjunction is more powerful than an aspect as the conjunction joins the energy of the Node with the energy of the planet.

Rahu conjunctions with a Graha show psychological influences that are becoming developed. Planets conjoined Rahu will likely be expressed with immaturity, as is the nature of Rahu. Ketu conjunctions show energies that are already developed and where we have much skill, yet we are trying to finish. Planets conjoined Ketu will likely have maturity and refinement to their expression, yet the native will not feel satisfied with their level of development.

Behaviorally Rahu will be over expressive and magnify or exaggerate the qualities of the planets he is associating with, especially through conjunction. This quality of exaggeration is how Rahu brings their forces into our lives. They may be exaggerated externally or internally as psychological forces, or both. All of this is dependant on the houses involved and conditions. Ketu will withdraw and collapse around the planets he is associating with, especially through conjunction. He will tend to hide those things from our view and the view of others as he focuses on them internally. Ketu will try to extract the purest essence from these planets. As such, we will only notice what is missing where Ketu is concerned. It can be stated that the stage of Rahu with a Graha is where the native is in the developmental stage of its energy, and Ketu is where this energy is being completed.

## **Rahu's conjunctions**

### **Sun**

Rahu / Sun - The Rahu / Sun association will show a native who projects the power of the Sun and thus may appear very confident and charismatic, yet there is usually stress and fear beneath the surface revolving around a lack of confidence. Much of their bravado and dramatic expression is an over compensation for this fear. The true nature of Self is being developed in this native, thus a large ego can be seen in less evolved types as well as a personality, which over estimates in own importance to others. Over time, a person with this placement becomes more realistic about their own importance and greater understanding of themselves beyond the level of personality.

Ketu / Sun - The Ketu / Sun association shows very high levels of self-doubt and shows a native who is not likely to feel content with their worldly actions, they are be a perfectionist. No matter what they do in the world they will feel a sense of lack. The native is being freed from the ego and a need to feel confident and powerful as the skilled eye of Ketu watches every ego game and false expression of Self with disdain. The quality of surrendering their smaller Self to the highest Self is being developed. Many times this will show a Spiritual native. Usually this native has had a childhood where they felt isolated and were made to doubt themselves on a deep, core level.

### **Moon**

Rahu / Moon - The Rahu / Moon native will have a sense mind and emotional core that are not fully anchored in the heart. Thus there will be an ungrounded quality and stress revolving around their basic feeling nature and expression as an embodied creature in a physical world. It is through the Moon that we take in our environment and either experience ourselves in a joyful or a stressful way. High levels of self-consciousness

and feelings of separateness are seen here as the mind looks outside for what it inherently lacks within. Thus painful relationships of all sorts can result. Over time, and as external factors fail to bring peace, the native learns to trust their inner voice and high levels of intuition and even psychic ability can be seen.

Ketu / Moon - The Ketu / Moon association shows a native who experiences deep levels of doubt and criticism of their own mind and mental outlook. This is one of the most difficult placements as it can make for a deeply discontented mind and extreme moodiness. Typical worldly experiences and pleasurable emotions can lead to painful episodes under Ketu's probing and watchful eye. Many of the moods are from past life events that overtake the native, and then pass. Smaller disturbances trigger mental episodes that neither the native, nor anyone else can control. Yet generally they are good at controlling the emotions as this placement shows, yet control is not the same as having the detachment to enjoy without longing or regret.

## **Mars**

Rahu / Mars - The Rahu / Mars association leaves the native feeling stress revolving around the use of personal will and strength . This native will be engaged in power struggles of all sorts. Arguments, impulsiveness and a hostile nature will be likely. Through the dissatisfaction experienced in these arguments and confrontations, they are developing courage to look within for truth and the discipline to take positive, focused action in order to grow toward a true and lasting power. That power cannot be eclipsed by the opinions of another or their perceived superior strength .

Ketu / Mars - The Ketu / Mars association shows a native who is skilled in the use of where to exert their personal, will yet they will experience some frustration with how to express this more humbled approach. This native may find himself in situations where they are tempted to fight or do battle on principle.

The scrutiny of Ketu / Mars will likely see the futility in such a battle, yet later they will doubt if that was the right thing to do. This behavior may lead to occasional explosiveness and destruction as the Ketu / Mars energy is also finishing the tendency to destroy and break things in frustration.

## **Mercury**

Rahu / Mercury - The Rahu / Mercury association shows an understanding of skills and information are being developed. This native will feel convinced that if they study, get as many facts as possible and develop their skills accordingly, there will be an ultimate answer. This leads to more and more frustration. as there is always another fact or skill to learn. What is being developed is the realization that the best use for our mind is as a tool that doubts all mental concepts as being ultimate. Rahu's exhaustion of skills and information leads the mind to Jnana Yoga, recognizing each incorrect attachment to the thinking process. This allows us to separate truth from fiction.

Ketu / Mercury - The Ketu / Mercury association is showing the mind at the point where all mental concepts are in doubt and the highest levels of discrimination are being developed. A very skilled person and one with a probing intellect will be observed. Yet Ketu's presence will be keenly aware of the pieces of information they do not have, rather than the ones they do. This can create much worry and mental vacillation as they keep searching for more information to doubt. They are learning to act more on intuition and to use the mind for its highest purpose, to see through the mental traps that give us the illusion of understanding and which give false paradigm of security we base our lives on.

## **Jupiter**

Rahu/Jupiter associations show that there will be stress surround-



ing faith, optimism and a belief in a higher power. There will be scenarios that may make the native feel hopeless or that life is not worth living. Until they begin to live life aligned with a belief system or in accordance with their higher ideals, life will be very unpleasant. This can make for an irreligious person or a spiritual aspirant. If true spirituality takes hold, there may be more preaching than learning when younger in the hope of convincing themselves that their belief system is the right one or a worthy one.

Ketu/Jupiter associations show a native who will experience great doubts about their religion, faith and ideals. They have likely established security in the past based on their faith and will likely be placed in situations where they or others close to them, are not able to live up to their religious ideal. These situations force the native to probe ever deeper into the nature of spirituality and look beyond ideals and preconceived notions. This deeper look will force a crisis of faith that leads to spiritual truth through experience, not religious beliefs. This association is found in the charts of many spiritual aspirants.

## **Venus**

Rahu/Venus associations show a person who is learning to understand the nature of physical desires. There will be extreme sensual cravings and excessive levels of libido experienced here, especially during certain Dasa/Bhukti periods and major transits. Food problems and relationship problems are the main areas of life affected, dissipating their vital energy, making them feel devalued and powerless before their cravings. There may be excessive fetishes with all aspects of sensuality. Transmuting the desires of Venus can lead to spiritual devotion but there will likely be much suffering along the way.

Ketu/Venus associations show a native who has experienced many of life's sensual pleasures and feels a general discontent with them.

Other skills relevant to Venus are also developed such as tact and diplomacy, courtesy and creative gifts such as musical ability or artistic talent. Although this native sees the beauty in sensual pleasures and people, they will not feel joyous about them, as the scrutiny of Ketu makes them painfully aware of the ultimate futility in worldly pleasures and artifice, like beauty and manners. Natives with this conjunction may be seen pursuing sacred sexual practices like western style Tantra or healing music or aromatherapy, etc. Ketu/Venus can be a very spiritualizing factor in a chart as much of our lives in a body is tangled up with sensual pleasures, this native has much skill in that area.

### **Saturn**

Rahu/Saturn associations show that inner and outer forms of security are being developed. As both Rahu and Saturn are stressful planets, this can be one of the most unfortunate associations for Rahu. Inconsistency in their life course will create a chaotic outer environment, which will be mirrored by the internal stress that it takes to maintain or hold together external factors, which leads to higher and higher levels of stress, etc. Over time they will learn to be more consistent in their actions as the consequences of such an inconsistent lifestyle creates health problems high levels of stress, anxiety and grief.

Ketu/Saturn associations show a native who will put much focus on controlling their outer environment and insecurities as a way to stabilize their inner environment. Both Saturn and Ketu are planets of extreme seriousness, thus a worried, painful and serious nature is seen here. There is a heavy quality to this placement, one where an inner, controlling, authority figure is being let go of. Attempts to maintain a consistent life path of ambition and accomplishments, as indicated by Saturn, will fail to satisfy under the watchful eye of Ketu. This will cause the native to let go of ambition and the need to be in control.