

Bheri "kettle drum" Yoga

Venus and the lagna lord in angles to Jupiter, and the 9th lord strong.

"One is lordly, of good birth, a king, famous, eminently heroic, long-lived, of great experience in the affairs of the world, exempt from diseases and danger, possessed of much wealth, lands, sons and wives, and enjoying much happiness on account of their virtuous lives."

This yoga offers the protection, character, and merit of Jupiter, and the worldly wisdom and enjoyment of Venus, supported by the fortune and dharma of the 9th lord.

Sarada "mature" Yoga:

Jupiter in the 11th from Mercury, and Mercury in an angle.

"One will take particular care of their wives, sons, relatives, personal appearance, and virtues; they are in favor with their sovereigns and show reverence to preceptors, Brahmins and gods; they take delight in literary pursuits and have a good deal of amiability, religious merit and strength. They are also attentive to their worldly duties."

Jupiter in the 11th from Mercury in these four versions of Sarada Yoga indicates a native who gains greatly from the use of their intelligence and skill.

Chandra "Moon" Yoga

The 10th lord in an angle, trine, or 2nd from the Moon.

"One becomes a king having special kinds of gems, diamonds and jewels."

This common yoga indicates the importance of the relationship between one's mind and one's karmas. The 10th lord in an angle, trine, or in the 2nd from the Moon indicates harmony between one's mind and karmas. The native's actions will correspond with their mentality and they will be more comfortable with their works. On the other hand, the 10th lord not in these places indicates a lack of harmony, or conflict in the case of the 10th lord being in the 6th or 8th from the Moon, between one's mind and karmas. In this case the natives actions don't necessarily correspond to their mentality, and they don't feel as comfortable with their works. This yoga, by itself, is not a very powerful success producer but it does exert an important influence upon the native's relationship to not only their career, but to all the deeds they are required to perform.

Budha Aditya "Mercury/Sun" Yoga

Mercury conjunct the Sun.

"One is highly intelligent, skillful, of good reputation, personal respect and surrounded by comforts and happiness."

This is a simple and common yet important yoga. The house that the Sun and Mercury both fall in will be an area where the native will make progress through their skill, intelligence, productivity, and practicality. If Mercury is combust this yoga will still indicate skill, intelligence, etc., however, the results of a combust planet's avastha, Kopa- angry, will cause frustration to the house these planets fall in as well as to the houses that Mercury rules, so the happiness will be marred.

Reka "low caste" Yogas

The navamsa lord of the 4th lord is combust and aspected by the 12th lord.

"One born under Reka Yoga has neither knowledge nor wealth, and is penurious, hostile, lustful and wrathful. One's mind is always distressed, and one is disagreeable, having no beauty or grace. Crafty, filthy, and quarrelsome, one lives on alms. Full of envy and rage, one reviles gods and Brahmins and is berated daily by his wife, sons, and entire family. Evil-minded, one will be given to bad ways, be ill off, and intent on injuring and abusing their relatives. One will have ugly or diseased nails, be short-lived, and beg all around. One may also be a mute, cripple, blind, deaf or insane. One's thoughts may be betrayed by the change in their eyes."

Reka means low in the sense of negative or minus. This yoga, therefore, gives negativities and take away the desired in life. Often these yogas indicate a native who does not succeed in something important that they hope to do, or upon doing so they do not receive the expected happiness.

DASA INDEPENDENT FOUNDATION YOGAS

Vosi Yoga

A planet, not including the Moon, Rahu or Ketu, in the 12th from the Sun.

"One born with Vosi Yoga will be skillful, charitable, of excellent speech, looking towards the sides, employed, equal to a king, and genuine. He is endowed with fame, learning, strength, and a good memory. He will have a strong physique around the waist. Malefics forming this yoga will give contrary effects."

Planets forming Vosi Yoga rise before the Sun; therefore, these planets are those with which the native initiates the experiences in their life. These are potentially the most activating and initializing planets in the horoscope. The traits of these planets will be very noticeable in the native upon first impression.

Generally benefics forming Vosi Yoga are favored. Classical texts give very different results to benefics vs. malefics forming Vosi Yoga:

"One born in an Asubhavosi Yoga (Vosi Yoga formed by malefics) will be deceitful, sinful, laborious, disabled, defective limbed, always feeling sleepy, lazy and weary. A friend of the wicked, and of unrighteous conduct, he will abuse others. He will, however, quote sastras and scriptures."

Malefics forming Vosi Yoga indicate that the native initiates their life in a more difficult fashion, which includes reckless or imbalanced behaviors, willfulness, selfishness, competitiveness, etc. The first impression of the native will reveal some difficult aspects of their personality in accordance with the nature of the malefic. Malefics forming Vosi Yoga indicate greater hardships in initiating life's experiences than do benefics, however, they also become more productive, so any other good yogas they are forming become more powerful and success producing.

Saravali gives different results for the different planets that may be forming Vosi Yoga, but the important point is that the qualities of the planets forming Vosi Yoga become significant and active:

Mars"The subject will be victorious in war, famous, and will live with his own fortunes."

Mars forming Vosi Yoga by being in the 12th from the Sun indicates a native who initiates life through their will and strength. Courage, strong opinions, logic, willfulness, and possible recklessness are noticeable upon first impression. If Mars is afflicted by being combust, or influenced by Saturn or Rahu, there can be a tendency towards pushiness, forcefulness and demanding tendencies.

Vesi Yoga

A planet, not including the Moon, Rahu or Ketu, in the 2nd from the Sun.

"One born in Vesi Yoga will be even sighted, soft-spoken, firm in word, truthful, happy, bold, dear to his men, and popular among relations. Long-bodied, and indolent he will walk slowly, and have a bent body. He will be well balanced in his earning and spending and be endowed with some wealth. Malefics forming this yoga will give contrary effects."

Planets forming Vesi Yoga rise after the Sun; therefore, these planets are those that the native applies to that which they have in their lives, as compared to planets forming Vosi Yoga, which are used for purposes of initiation. Planets forming Vesi Yoga are not as activating and initializing as planets forming Vosi Yoga, rather they are what the native uses to benefit from and take advantage of that which they do have. The traits of these planets will become more noticeable as one gets to know the native. Since the Sun is a very activating and initializing planet, Vosi Yoga is a bit more powerful than Vesi Yoga. Classical texts, therefore, give Vesi Yoga slightly less influential results than they give Vosi Yoga.

Classical texts also give very different results to Vesi Yoga being formed by benefics vs. malefics:

"The person born in a Suvesi Yoga (Vesi Yoga formed by benefics) will be very handsome, amiable, happy, a store of merit, brave, triumphant over his foes, liberal, intelligent, intrepid, virtuous, eloquent, a king, delighting in scientific pursuits, and possessed of comfort, fame, wealth, and strength."

Benefics forming Vesi Yoga indicate that the native takes care of, uses, and benefits from the things in their life in a well to do fashion, which includes fairness, kindness, balance, gentleness, care, etc. As one gets to know the native, enjoyable, kind, fair and comforting qualities, in accordance with the nature of the benefic, will

become evident in their nature. Benefics forming Vesi Yoga, which are debilitated in the rasi or navamsa, however, indicate troublesome character qualities that harm the native's capacity to take care of and benefit from the things they have in their life.

"The person born in an Asubhavesi Yoga (Vesi Yoga formed by malefics) is bereft of riches and comforts, very stupid, afflicted with lust, ugly faced, and will lose his splendor. Evil minded and wicked, he is fond of the bad and low, delights in murder, unjustly vilifies others, and may have to go into exile."

Malefics forming Vesi Yoga indicate that the native takes care of, benefits from and uses things in their life in a more stressful manner, which include pushing, taking things to the limit, putting things to hard use, etc. As one gets to know the native, tough, determined, opinionated, etc. qualities become evident in their nature. Malefics forming Vesi Yoga do indicate greater stress and difficulties with those things in the native's life, however, they also become more productive, so any other good yogas they are forming become more powerful and success producing.

Like Vosi Yoga, Saravali gives different results for the different planets that may be forming Vesi Yoga:

Venus "The native will be timid, will face obstacles in his missions, will have pleasant movements, and be defeated."

Venus forming Vesi Yoga by being in the 2nd from the Sun indicates that the native very much enjoys the things they have in their life and that they recognize the importance of taking care of these things. Qualities of diplomacy, grace, charm, care, passion and enjoyment become more noticeable as one gets to know the native.

Saturn "One will resemble an old person and be wicked, fraudulent in disposition, contemptuous and join others' wives. He will, however, have wealth."

Saturn forming Vesi Yoga by being in the 2nd from the Sun indicates natives that tightly hold onto what they have and make every effort to benefit from it. There is a tendency to overuse that which they have, or to not take proper care of what they have, and to eventually discard it or wear it out. Qualities of seriousness, reserve, coldness, detachment, lack of care, or selfishness become more apparent as one gets to know these natives. If there are factors for strong spirituality in the horoscope, then Saturn gives qualities of detachment with respect to what they have and what they are in charge of.

Ubhayachari Yoga

Planets, not including the Moon, Rahu or Ketu, in the 2nd and 12th from the Sun.

"The Ubhayachari native will be a king or equal to a king, happy, talkative and a good speaker. One will be learned, strong, a protector of his kinsmen, a favorite of the government, enthusiastic, very fortunate, firm, and full of everything. He will have many servants and enjoy all pleasures. Even bodied but not very tall, he is very strong. Malefics forming this yoga will give contrary effects."

Ubhayachari Yoga is simply a combination of Vosi and Vesi Yogas. Classical texts also prefer benefics forming Ubhayachari Yoga, rather than malefics:

"One with an Asubhobhayachari Yoga (Ubhayachari Yoga formed by malefics) will be wicked and mentally affected owing to public dishonor, and afflicted with diseases. Engaged in the service of others, one is in indigent circumstances, and bereft of learning, wealth and luck."

Anapha Yoga

A planet, other than the Sun, Rahu or Ketu, in the 12th from the Moon.

"One born in Anapha Yoga will be a king, a man of influence and authority, well dressed, virtuous, famous, strong, magnanimous, charming, good natured, healthy, blessed with material comforts, and happy. One is calm in disposition, enjoying pleasures of the senses and peace of mind. One will have political wisdom, moral training, know many sastras, be steadfast, honored, and have enormous wealth. He will possess a beautiful body and be capable of attracting the fairer sex."

Planets in the 12th from the Moon indicate the conditioning and attitude with which the native meets life's experiences. Unlike the similar Solar Yogas, classical texts give generally good effects to benefics or malefics forming Anapha Yoga and the other similar Lunar Yogas; they do however give different effects due to the different planets forming Anapha Yoga:

Mars"One will be proud and arrogant, eager for war, wrathful, bold, at the head of a band of marauders, resolute, of an alluring presence, praiseworthy, and good."

Mars forming Anapha Yoga by being in the 12th from the Moon indicates that the native's consciousness is strongly conditioned by their mental concepts about how things should or should not be, which serve as a base of logic to approach all new experiences. This inclines them to be opinionated, and more argumentative or combative when confronted by those things not in conformity with their ideas of how things should be. These natives often have their minds made up and often only ask questions in order to find answers with which to support their views. The houses, planets, etc. that Mars rules will indicate those things and people who have influenced and formed the native's opinions.

Sunapha Yoga

A planet, other than the Sun, Rahu or Ketu, in the 2nd from the Moon.

"One with Sunapha Yoga will be a king or equal to a king, renowned for his wisdom and wealth, peacefully disposed, endowed with intelligence, the knowledge of sastras, fame, virtue, self-earned wealth and property."

Planets in the 2nd from the Moon ground and focus the thoughts and contemplations that are stimulated by the native's experiences. These planets indicate how the native feels and reacts to the circumstances and experiences of their life. Classical texts give different effects for the different planets forming Sunapha Yoga:

Venus"One will be valiant, living in regal splendor, married, wealthy, possessed of agricultural lands, engaged in work, possessing much property, rich in cattle, horses, and quadrupeds, and honored by the king."

Venus forming Sunapha Yoga by being in the 2nd from the Moon indicates that the native reacts to their experiences with grace and pride that is founded upon their sense of self-worth. They are conscious of the worth and value of their experiences, which support their capacity to evaluate the worth of any activity. The houses, planets, etc. that Venus rules will indicate those things and people from which the native learns to appreciate the value of themselves as well as what is in their life, providing them with a yardstick to measure the worth of other possibilities.

Saturn"One will get the respect of all people in his town or village, will be wealthy, skillful, brave, devoted to his work, and versed in every kind of business."

Saturn forming Sunapha Yoga by being in the 2nd from the Moon indicates that the native reacts to their experiences with concern, caution, detachment, or indifference, and that they develop strength and detachment as a result of their experiences. The houses, etc. that Saturn rules will indicate those things and people which serve to strengthen and detach the native.

Durudhara Yoga

Planets, other than the Sun, Rahu or Ketu, in the 2nd and 12th from the Moon.

"One born in Durudhara Yoga will enjoy luxuries and freedom, be charitable, of good behavior, endowed with wealth, conveyances, cattle, horses, and excellent servants. He will enjoy various pleasures arising from the possession of produced articles. Taking freely to the joys of life as they crop up the native is bountiful and in a state of bewilderment. He is an excellent speaker, liberal, virtuous, valorous, wise, fond of battles and may become an army chief. He will be a king and will sacrifice his possessions. He will come to grief by maintaining his family members."

Durudhara Yoga is simply a combination of Anapha and Sunapha Yogas. The principles of Anapha and Sunapha Yoga should be applied towards understanding the influences of Durudhara Yoga. Classical texts give

different results for the different planets being on each side of the Moon and forming Durudhara Yoga; the effects of two planets being on each side of the Moon are somewhat similar to the planets being conjunct:

Mars and Venus"One will be handsome, wealthy, fortunate, skillful, virtuously inclined and have a virtuous wife. Bold in war and athletic, one can be cruel and argumentative, and liable to swerve from morality."

Mars and Saturn"One will have vices, be treacherous, a tale-bearer, given to anger, addicted to vile woman and the husband of a bad lady. Though contending with numerous enemies one remains unscathed and uncontrite and saves a lot of money."

Mercury and Saturn"One will have moderate wealth and education, move from one country to the other in order to earn money, be worshipped by others but averse to his kith and kin."

The effects of Anapha, Sunapha, and Durudhara Yogas are less if the Moon is weak by having less than 20 virupas of paksha bala. This occurs when the Moon is within a 60-degree orb of the Sun. In this event, the Moon has little light. The light of the Moon indicates the receptive ability of the Moon; when it is less the Moon gains less from the planets forming the Anapha, Sunapha or Durudhara Yoga.

If a planet forming one of Anapha, Sunapha, or Durudhara Yoga is combust, then that planet no longer purely influences the Moon. A combust planet becomes angry, and has a sense of failure. These tendencies will then influence the Moon and the mind will, therefore, be prone to anger, frustration and weakness relative to the combust planet.

Adhama "worst" Yoga

The Moon in an angle (1st, 4th, 7th or 10th) from the Sun.

The native's wealth, intelligence, knowledge, and skill shall be little.

These are important yogas that must be used correctly or else they will be misleading. A casual observation of only a few horoscopes will reveal that there are wealthy, intelligent, and knowledgeable personages with the Moon in an angle from the Sun, and those of lesser abilities and wealth born with the Moon in an apoklima from the Sun. These yogas obviously, therefore, do not impose a restriction upon the native's wealth or intelligence. The Moon gives growth of all things and the light of the Moon is dependent upon the Sun, therefore, the growth and realization of any productive yoga, whether one that grants success, wealth, marriage, children, or anything else, is dependent upon the Moon's placement from the Sun, which indicates the level of preparedness with which the native meets the fructification of a productive yoga. These three yogas are not meant to indicate the full measure of the native's wealth, intelligence and skill, but only to indicate the measure of wealth, intelligence and skill the native has upon the initiation of a productive yoga with which to bring the results of the yoga to fruition.

When Adhama Yoga (worst yoga) is present, the Moon is in an angle from the Sun. The angles represent initiation and the beginning of an activity. Therefore, in horoscopes with the Moon in an angle from the Sun, the yogas, etc. are being freshly initiated, the result being the native's is not prepared for what is to transpire. Practically, the native does not have the wealth, education or skill, at the time of the initiation of a good yoga, required to smoothly bring the results of the yoga to fruition. The result is difficulty and stress as they prepare themselves and their life for the good effects of the yoga to come.

Following are a few important yogas from the book Core Yogas that Kala is not smart enough to find yet, but which are well worth checking for manually:

Kalpadruma "tree of plenty" Yoga

The lagna lord, its dispositor, the dispositor of that, and the navamsa lord of the last must be in an angle, trine, own rasi or exaltation rasi.

"One will be a pious, strong, and merciful king endowed with all kinds of wealth, and fond of war."

This yoga further illustrates the concept of dispositors, including the navamsa dispositor. The more

times a dispositor of a dispositor is well placed, the more auspicious the original planet in question becomes. Kalpadruma yoga, like Parijatha Yoga, helps the native to fulfill every desire.

Parijatha "celestial coral tree" Yoga

The dispositor of the lord of the lagna lord, and the navamsa lord of that dispositor, must be in an angle, trine, own rasi or exaltation rasi.

"One will be a sovereign attentive to their duty and engagements, of compassionate disposition, destined to be happy in the middle and latter portion of life, respected and obeyed by other kings, fond of war, and possessing elephants and horses."

The Parijatha is a celestial tree that has the power to grant wishes. This yoga, therefore, helps the native to fulfill every desire. This yoga emphasizes the importance of the navamsa dispositor of a planet, which is just as important as its rasi dispositor.

If Surya (the Sun) and Budha (Mercury) are in conjunction with or aspect each other, highly favorable results will be caused in the dasa of Budha (Mercury) while Surya's (the Sun's) dasa will be ordinary.

If Surya (the Sun) and others (the Moon) , except Mercury, combine together, Surya (the Sun) confers fame and wealth in his dasa, the other planets give ordinary results.

88. If the 8th and 9th lords are in conjunction or aspect each other, fame and power will be conferred in the Dasa of the 8th lord. If the 9th and 8th lords combine with or aspect each other, fame and power will be conferred not in the Dasa of the 9th lord but in the sub-period of the 8th lord.

Guru (Jupiter) in the 3rd, 8th or 9th will confer fame and prosperity.

Rahu gives rise to Raja Yoga in his own Dasa and Bhukti if he occupies the 10th, 11th, 4th or 5th house.

Rahu and Ketu when occupying a fixed or a movable rasi and associated with angle or trine lords, will give good fortune during the dasa of one of the two occupying a benefic place.

The dasa of a planet associated with Rahu, shall give untoward effects, even though he is otherwise auspicious; the end gives grief, disease and displacement.

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Dasa of a planet (Saturn) associated with the 5th lord is good.

Dasa of a planet (Rahu) associated with the 5th lord is good.

Dasa of a planet (the Sun) associated with the 9th lord is good.

Dasa of a planet (the Moon) associated with the 9th lord is good.

Dasa of planet (Saturn) aspected or associated by the 5th and 10th lords confers power and authority.

Dasa of planet (Rahu) aspected or associated by the 5th and 10th lords confers power and authority.

Dasa of a planet (the Sun), in a trine with an angle lord, or in an angle with a trine lord, is auspicious.

Dasa of a planet (the Moon), in a trine with an angle lord, or in an angle with a trine lord, is auspicious.

Dasa of a planet (Jupiter) aspected by an angle, or trine lord, is favorable.

Dasa of a planet (Ketu) aspected by an angle, or trine lord, is favorable.

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Dasa of 3rd lord, 6th lord and 11th lord; planets in those houses; and planets (the Sun) with these lords, are unfavorable.

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Dasa of a planet (Venus) with a maraka lord, or in a maraka bhava, produces unfavorable effects.

Dasa of a planet (Rahu) with a maraka lord, or in a maraka bhava, produces unfavorable effects.

Dasa of a planet (the Sun) with a maraka lord, or in a maraka bhava, produces unfavorable effects.

Dasa of a planet (Mercury) with a maraka lord, or in a maraka bhava, produces unfavorable effects.

Dasa of a planet (Jupiter) in the 8th produces unfavorable effects.

Dasa of lagna lord associated with the 5th lord gives Rajya (power to rule).

Dasa of 6th lord in 10th or with 10th lord is auspicious.

Dasa of 7th lord in 10th or with 10th lord is auspicious.

The dasa of the 8th lord posited in an angle will prove auspicious.

Dasa of 6th, 8th or 12th lord if associated (with the lord of a trine) is also said to be auspicious.

The dasa of a planet (the Sun) associated with one of the 6th, 8th or 12th lords without the aspect of a trine lord, harms one's finances. (Manual check to make sure there is no aspect of a trine lord).

The dasa of a planet (the Moon) associated with one of the 6th, 8th or 12th lords without the aspect of a trine lord, harms one's finances. (Manual check to make sure there is no aspect of a trine lord).

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The dasa of a planet (Mercury) associated with one of the 6th, 8th or 12th lords without the aspect of a trine lord, harms one's finances. (Manual check to make sure there is no aspect of a trine lord).

Being good equally, the yogakarakas and the planets (Saturn) associated with them give good effects in their dasas and buktis.

Being good equally, the yogakarakas and the planets (Rahu) associated with them give good effects in their dasas and buktis.

LAGNA IS CAPRICORN

The native with Capricorn lagna has a life of activities and rewards that is based upon their previous karmas. Capricorn is the natural 10th house of the zodiac, the house of greatest activity as well as the most powerful house. But Capricorn is an even sign, meaning its nature is receptive, not initiative. This is because Capricorn is receptive to the effects of the actions taken previously, and the accumulation of previous actions is the most powerful activating force there is. The native with Capricorn lagna has a sense of responsibility towards their actions that may cause them a lot of worry, attachment and suffering because they have a tendency to feel immediately responsible for something that is far more powerful than any momentary use of their will. They will always fall short of their expectations and suffer from insecurities as long as they see themselves as the doer and responsible right now for what is. On the other hand if they are performing well, they may attach and identify with the results of their works and this may give rise to pride, but then the lagna lord Saturn will force them humbly to their knees. It is detachment from the fruits of their works that is their key to happiness. The fruits are not only the material rewards, but also the reward of what others think about them for their actions, and what the native thinks about themselves due to their actions.

The evolutionary goal is to develop the opposing qualities of Cancer. While being detached, the Capricorn native must feel, and be sensitive. They must learn to change as their needs and feelings require, and not just change to meet the needs of one's duty. Most importantly they must learn how expectations that their inner needs be met by externals creates unhappiness, and that they must fulfill these needs within themselves. Partnerships will be with those much more overtly sensitive and emotional, or with those that bring the native's feelings to their attention. Relationships very much serve to make them aware of their sensitivity and needs.

RAHU AND KETU

KETU IN THE 5TH HOUSE, RAHU IN THE 11TH HOUSE: Ketu in the 5th indicates a native who in recent past lives has creatively manifested their own destiny, meaning that they have followed their own inspirations. This gives a intelligent, developed and talented mind. In this lifetime Ketu in the 5th house experiences discontent with creating for oneself, and a desire manifests, through Rahu, to create something that results in the native being validated by their peers.

Rahu in the 11th indicates that the native's individuality feels insecure when confronted by their peers and that there is a lack of being validated by others. This results in the native doubting their own self, intelligence, and creative expression as indicated by Ketu's placement in the 5th. Rahu indicates the need for the native to be secure with what he is in an environment where others have similarities and differences, which can only be done once they are completely secure with themselves.

Ketu in the 5th indicates that the native has been more concerned with following their inspirations for the sake of the joy that comes from creating what one is inspired towards. Rahu in the 11th gives the gains that come from this. Krishna states that by following one's svadharma one becomes prosperous. It is the 5th house that gives the inspiration through which we find our svadharma and it is Rahu in the 11th that gives the gains of doing so.

KETU IN TAURUS, RAHU IN SCORPIO: Ketu in Taurus indicates that the native in recent past lives has attempted to create security by being secure in the material world, this usually means through wealth and practical resourcefulness. Identifying with these has provided security and stability in a world that is not entirely so. In this lifetime Ketu indicates a growing discontentment with materiality, as well as a tendency to disrupt any material structures of security, and in so doing the evolutionary goal of Ketu to free the native from material attachments is accomplished. Ketu in Taurus also indicates that the native is completing their karmas with respect to those material things that have provided security. Those things being indicated by the house position of Ketu as well as the planets influenced by Ketu.

Rahu in Scorpio indicates incredibly strong needs, needs that are not fulfilled by any security that the physical world has to offer. This may cause the native to compulsively feed of something that appears to fulfill a need, but when it is seen that this need is not fulfilled, another is sought. As long as the native is attempting to fulfill their needs through any physical manifestation, they will find themselves feeling empty and unfulfilled. As they are able to gain more inner security, they become capable of greater happiness.

Ketu in Taurus also indicates strong material attachments formed in recent past lives, while Rahu in Scorpio indicates the transmutation of these attachments as a result of experiencing a lack of security.

KETU/SUN: The influence of Ketu on the Sun (with rasi aspect) is to free the native from ego identification.

Ketu creates strong self-doubts that cause the native to feel a lack in everything they do. There is a strong need to establish perfection in their actions. This perfection is never realized, as Ketu is presided by the Absolute aspect of God, and thus a level of accomplishment that would satisfy him is not to be found in the material. All other levels of accomplishment leave a nagging feeling of doubt; what the native is aware of is what he did not do, the perfection they did not accomplish. Until the native is able to free themselves from the attachment of seeing themselves as the doer these painful self-doubts persist. Once the native understands that a perfect accomplishment consists of the results of one's karmas, plus or minus any merits or demerits, plus any grace, then he becomes free of these doubts that are really just the result of being attached to one's role and seeing themselves as the doer.

Ketu influencing the Sun is also indicative of the native having a degree of importance or influence in their recent past lives, as well as having felt accomplished in manifesting their destiny. Again the doubts given by Ketu cause the native to be hidden and feel insecure in order that they free themselves from the limited security given by importance, power and influence.

KETU/MOON: The influence of Ketu on the Moon (with rasi aspect) indicates a deeper, probing, mentality that generally suffers discontentment in the world. When Ketu influences the Moon, the mentality is not so superficial as to be able to simply enjoy the pleasures of the world. The mind is always looking deeper, beneath the surface, and thus there is always a nagging discontent and questioning. This creates an introverted mindset, which in a spiritual nativity is conducive to spiritual practices. In other nativities, this may cause introversions and frustrations that may have violent or explosive eruptions. Generally it is found that natives with Ketu influencing the Moon have an interest in psychology.

Another noticeable trait of Ketu's influence to the Moon is to make the native very emotionally controlled and rigid. When they are in a negative mood, there is not a lot anyone can do to cheer them up, they pretty much have to suffer through the mood, after which they will get up feeling just fine. In fact the depths of their moods rarely correlate to what brought the mood upon them. There will usually be associated sub-conscious and past life feelings stirred up by that which triggers the mood. After the mood, the native will appear as balanced and controlled as usual, but one of the reasons the moods are so severe is that the natives do not flow with, and reveal, their feelings, until a buildup has occurred, and then the deep mood. These natives also have an ability to cheer anyone out of a mood; this is due to their ability to not let any feelings come through except those that they want to reveal.

In recent past lives, those with Ketu influencing the Moon have established a level of security and safety in the world by controlling their reactions to the many painful things in life. Controlling is one thing, feeling is another, so there is usually some pent-up pain in the native that is released when a mood is triggered. The developmental goal is to purge the mind from subconscious pain, remorse, regret, etc. and to develop a spiritualized mentality that truly remains at peace amidst the varying conditions and reactions of life, rather than a mentality that controls the feelings and reactions.

KETU/MERCURY: The influence of Ketu on Mercury (with rasi aspect) indicates a nativity that in recent past lives has established a security foundation in the world that was based upon their intellectual understanding of things, the nature of the world, etc. In this life they experience great doubts with their rational understanding, and they always feel like there is a bit of information missing that they need before they can close the case, make a decision, etc. This forces them to rely on their gut feeling, intuition, taking a chance, etc. in short to force them to go beyond the need of the intellect.

The intellect, having provided such security in the past, is rigid when confronted with ideas or concepts that are at variance with the native's paradigm or understanding, as these new ideas are felt as a threat to one's security. This causes initial resistance and even debate with those bringing new ideas or concepts, and the Ketu/Mercury native will always be able to win an intellectual debate, but later, when alone, the native experiences doubts once again that force them to acknowledge something outside their understanding.

At worst, this combination may cause one to be indecisive, and experience anxiety if they are unable to listen to their intuition, or do not have faith in a greater guiding principle than their own intellects. On the useful side, this combination gives a great research mind and the capacity for deep thinking.

RAHU/VENUS: The influence of Rahu on Venus indicates a native with a very powerful desire nature that causes disruption with what they want, particularly with regards to relationships. There is generally a tendency to experience powerful hypnotic attractions to individuals of the opposite sex. These attractions are the result of

one aspect of the person to whom the native is attracted to seem like the all, when in fact it is only one small aspect that the native is attracted to. This small aspect is something that the native is attempting to develop within himself at the time of the attraction. The result is a tendency to "fall in love" before seeing the person completely for what they are, which results in eventual disappointment or discontentment. Maintaining balance and harmony in relationships are found to be difficult for the native and they need to develop some discrimination with regards to whom they fall in love with, as those people they fall in love with rarely validate their love or fulfill their desire.

Venus represents conscious desires. Rahu represents subconscious desires, primal desires, hopes, wishes, fantasies, strange longings, etc. Putting these together may result in a very compulsive desire nature, which has little chance of fulfillment. The resulting discontent may eventually serve to motivate the native towards some spiritual fulfillment, provided there are strong spiritualizing factors in the horoscope.

RAHU/SATURN: The influence of Rahu on Saturn indicates a native that has difficulty in developing and maintaining security and stability. Those things the native feels attached to, or hopes to acquire security through are often taken away. Outer instability generally results in nerve-racking conditions, and there is generally some inner instability and tension that makes the experiences of life less enjoyable. The only thing the native can really do to combat this is develop a dispassionate and detached mentality, which is particularly hard for them.

Rahu influencing Saturn also generally indicates a lack of consistent, long-term focus in life. The native will usually have a happier life once they are focused and secure in their path.

Rahu and Saturn are both separating influences, the house that they are both influencing will usually be an area where the native experiences complete or lengthy separations.

EXALTED, DEBILITATED, AND COMBUST PLANETS

DEBILITATED SUN: When the Sun is debilitated the many changing and unsteady things in life having a correlative effect on the native resulting in the native themselves lacking steadfastness in will and activities. Self-assurance is lost, and the native easily succumbs to desires and social trends instead of focusing on his inspirations. That which the debilitated Sun influences in the horoscope is disrupted due to the native's lack of consistency, steadfastness and inspiration.

If the debilitated Sun has its debilitation cancelled, the native develops a strong sense of self that includes an awareness of the unity underlying all life and the balance inherent in all activity. The fiery nature of the Sun, however, will not be expressed.

DEBILITATED RAHU: If Rahu is debilitated the native is easily overwhelmed and disappointed as they are searching for something barely felt and intangible. Even they are not clear on what it is which they seek. This lends towards compulsions and disappointments.

If Rahu has its debilitation cancelled the native has the capacity to go within and develop an interior life that provides them with security. This usually only comes after great struggles and disappointments, but the native has no choice but to learn this.

DEBILITATED KETU: If Ketu is debilitated the native is unable to find security in the material world, though he will make half-hearted attempts to find this and remain frustrated.

If Ketu has its debilitation cancelled, the native is better able to become free of material attachments and needs. This comes after great struggle, for overcoming the debilitation of the nodes is a very arduous task.

COMBUST MOON: The Moon is the manas, the sense mind, through which the Sun, the soul, experiences itself as the reflection of the world. When the Moon is combust, it is dark, there is no reflection; the native feels frustrated from not being able to enjoy themselves as the reflection of the world. The Moon is the social planet, whenever we do something with another we are actually only relating to ourselves, the other is merely a reflection of our self, therefore the native also suffers on account of being unable to enjoy their reflection as others. The combust Moon always indicates a lack of need fulfillment, and resulting frustration, in the areas it influences.

COMBUST MERCURY: When Mercury is combust the individual experiences feelings of vulnerability when making requests. The self is identified with the function of speech and feels hurt and rejected when his requests are slighted or denied. The ego is fearful of having its request denied and therefore feeling rejected on a personal

level. Even legitimate requests such as asking for a well-deserved raise, requesting from loved ones and returning an item to a store become difficult. After some time the individual feels taken advantage of and unfulfilled at which time anger and resentment set in. The individual must recognize that they must take direct responsibility for getting their needs and desires met by communicating them clearly and strongly. They are generally only able to communicate their desires and needs more overtly through hints, or in a joking manner. Combust Mercury presents the most trouble in personal relationships where a clear communication of needs and desires is important for maintaining harmony and in business affairs where money must be asked for. In essence, when Mercury is combust the native is angry because they are unable to maintain a fair exchange with others.

Generally the issues revolving around a combust Mercury develop in this lifetime when the native, as a child, felt rejected when making requests for things from the father, and the father answering something like this, "What do you want that for, its stupid, a waste of money, etc."

COMBUST SATURN: When Saturn is combust the native feels overwhelmed and overburdened with life, as if they were never given a fair chance. One generally lacks discipline and perseverance to do all that they are required to do and would rather complain or find another, easier way out of their responsibilities. They generally exhibit bitterness and resentment. They are generally unable to give of themselves unless they know that they will derive some benefit. In essence, when Saturn is combust the native is angry at the world at large for the burdens that are a part of it.

Another tendency of a combust Saturn is a native who works extremely hard to validate themselves, but never feels validated by their activities and as a result becomes full of frustrated hate and jealousy.

These tendencies are generally developed in this lifetime by some responsibility being forced upon the native at an early age when they were to young to handle it, and without proper validation for their accomplishments.

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CAPRICORN LAGNA**Sun as 8th Lord**

The Sun is the Hinder Part of the Crocodile.

The Sun, as the 8th lord, indicates the working out of the Capricorn native's previous karmas, the purification of their spirit, and developing detachment from that which they experience. The 8th house is said to represent the karmas of the previous life, the Sun ruling this house shows that the Capricorn native's identity is particularly created by their previous karmas. The Sun, due to ruling the 8th house of vulnerability, also indicates a vulnerable personality. Due to ruling the 8th house, the Sun is a temporal neutral; those karmas of the past that have created the identity may have been the result of more malefic or more benefic tendencies. As a natural malefic, the Sun may separate the native from those things it influences that the native is required to break free from.

Moon as 7th Lord

The Moon is the face of the Deer.

The Moon, as the 7th lord, indicates that for the Capricorn native, relationships are need-centered. Due to ruling the 7th house the Moon is a temporal neutral and other factors influencing the Moon will determine whether the native will be selfish in the pursuit of these needs or balanced in their pursuit. As a natural benefic, the bright Moon will give nurturing and growing qualities from, or with, a partner that will support the areas of life influenced by the Moon. As a natural malefic, the dark Moon indicates a lack of growth to those areas it influences due to relationships and partnerships.

Mars as 4th and 11th Lord

Mars is the aggressiveness of the Crocodile.

Mars, as the 4th and 11th lord, represents the Capricorn native's aggressive nature in gaining security. Mars especially inclines them to gain landed properties, which very much makes them feel secure in the world. Mars inclines them to fight for land, ancestry, honor, and titles. Due to ruling the 11th house, Mars becomes a powerful temporal malefic that will selfishly fight its way to security and perceived happiness. As a natural malefic, Mars will create struggles and oppositions to their desires due to their aggressiveness, as well as emotional unhappiness due to their strong ideas of what they need in order to be happy, which may prevent them from enjoying what is given to them.

Mercury as 6th and 9th Lord

Mercury is the Goat's fortune from carrying loads.

Mercury, as the 6th and 9th lord, and being the planet presided over by Vishnu, gives the Capricorn native for practicing karma yoga. The 6th house, being an upachaya, linked to the 9th house, indicates that the native's fortune increase, through Mercury, as they fulfill their duties. Due to ruling the 9th house, Mercury is a temporal benefic whose intent it is to do its work in a lawful manner, and as a natural benefic, Mercury gives the gift of practical skills and wisdom with which to make their fortunes.

Jupiter as 3rd and 12th Lord

Jupiter is the meekness of the Deer.

Jupiter, as the 3rd and 12th lord, represents the Capricorn native's meekness in pursuing the desires that are not security issues.

Jupiter also represents those desires that are a source of loss and expense in one's life, or the loss of those desires in order to generate spirituality in the native. Jupiter inclines the Capricorn native to undergo loss before seeking spiritually. Due to the 3rd house lordship, Jupiter is a temporal malefic who has some egocentric desires, but its 12th house lordship causes these to come at a high price which brings Jupiter's spiritualizing nature to the surface. As a natural benefic, Jupiter may give fulfillment for some time, but usually this is expensive or not lasting, since the 12th lord separates the native from those things it influences.

Venus as 5th and 10th Lord

Venus is the dignity of the goat.

Venus, as the 5th and 10th lord, gives a refined mentality that assists the Capricorn native in their career pursuits. Venus gives a dignity and intelligence with which to do good deeds with resulting status and success. Venus gives the activities in life that the native's good deeds have merited, as well as the performance of good

deeds through which the native is acquiring merit. The quality of Venus will indicate with what level of intelligence and understanding the native is operating under. Venus gives pride of position and dignity and ideally a career that the native loves and is proud of. Due to the 5th house lordship, Venus becomes a temporal benefic, joined with the 10th house lordship Venus becomes a yogakaraka for the native, and as a natural benefic, Venus gives ease in accomplishment through diplomacy, and good decisions.

Saturn as 1st and 2nd Lord

Saturn is the Goat's self-sufficiency.

Saturn, as the 1st and 2nd lord, gives the Capricorn native a personal attachment and identification with their resources and resourcefulness. This makes them very concerned with their material affairs and responsibilities, including their family. Saturn also creates a link between their diet and health. Saturn indicates some insecurity about their self-worth, and as a delaying factor, usually indicates some delay before the native finds their place in life and develops their resources. Due to ruling the lagna, Saturn becomes a temporal benefic which places the native in their proper place. As a natural malefic, Saturn may separate the native from those areas it affects due to the native's responsibilities that only they can look after.