

Effects of Rahu in the 1st and Ketu in the 7th Bhava

The present redeems itself through the conscious dissolution of the momentum of the past. For the mind to rest in the being-ness of the Now, an understanding of the happenings of the past and the patterns cultivated from it is required. It is from hereon that the being on its journey of evolution of consciousness can begin to liberate itself from the psychical winds that influence its choices and the consequences it reaps therefrom.

Ketu is the impressions of the past which we project outwards into the world through the Manas, the Moon. Rahu is the unexplainable 'newfound' patterns that the patterned self encounters as life takes its course.

Rahu is the consequences of those unconscious and conscious choices made in the present (rooted in the patterns generated in the past) that structure the probabilities of the future. It represents the unfoldment of the future from the Now. Future is always unexplainable, unfathomable, and unrealistically exaggerated and understated. One can only glimpse the myriad manifestations of the future, probabilistically, but never truly encounter it until the moment itself arises. This unknowable future, the anxieties, and the inexperience of it, is Rahu.

If the Now is laden with psychical imprints from the past, then the freewill to determination ratio is imbalanced in favour of determination. If the Now is 'lighter' and more 'liberated' from such past memory imprints then there seems to be more freewill in one's actions, and the consequences of those actions are more predictable, that is, Rahu seems more profitably probable.

Therefore, in order to defog the mysteries of the Rahuic future, it is required of one's self to be liberated from the Ketuic past. The more present one becomes in the Now-ness of this moment, the more one is closer to becoming aware of one's luni-solar habituations and thus, the productive utilisation of them.

Even though these are crucial matters and fundamental to the purpose and intention of Jyotisha, such mysteriously mystical matters of Jyotisha shall be left to the mission of the experienced spiritual practitioners and masters. For the purpose of this essay, we must further engage in the understanding of the Bhavas.

The Sanskrit word 'Bhava' simply means, 'feeling', 'expression', and is often, interchangeably used with the word 'Sthana' to denote the House of a birth chart, 'Sthana' means 'place'.

Bhavas are the earthly anchor of the twelve divisions of the Zodiac sign. The Zodiac is the space or the 'Place' or the 'Expression' within which the Grahas (the planets, the seizers of the consciousness) play themselves out according to the theory of Karma (Sanchit, Prarabdh, and Kriyamaan Karmas). This interplay of the planetary psychodynamics become relevant to the human consciousness through the Bhavas.

The Lagna makes the matters of the heavens relevant to the matters on Earth. It is the anchor from where the story of one's life path begins. The Sanskrit word Lagna means 'touch', and is popularly translated as the 'ascendant'. It is rightly named as Touch by the ancients, as this is the point on the horizon where the Ecliptic intersects the Horizon plane (the true horizon). It is at this point, where the sky (the zodiacal space) touches the Earth (the true horizon). The Touch at the eastern horizon is called the Ascendant or the 1st Bhava, and the Touch at the western horizon is the Descendent or the 7th Bhava. This is where the sojourn in the relatively grosser physical aspects of existence are experienced through this Body, thus, the 1st House is understood as one's physical life-path. It is from this Ascendent point that the various astrological House systems are derived. There are more than 20, and there is a way to solve the issue, as taught by Ernst Wilhelm to overcome this issue (Bhavas and Bhava cusps are to be used simultaneously, for different purposes). But this is far beyond the scope of the essay. It is crucial to mention that the 7th Bhava means the 7th sign as counted from the Ascendant and not the mathematically derived House Cusp. A Bhava is simply a 30 degree space provided by the Earth for the Grahas to play themselves out.

Note: In order to avoid, overwhelm and confusion, we will only consider 7th Bhava as Spouse and Ketu as one's Security Paradigm, and the reader can further the analysis using the same line of thought with the various other representations of the 7th Bhava as well as Ketu. Similarly, for the 1st Bhava, we will take into consideration one's 'Physical life-path' and Rahu as one's Inexperience. So, for an individual who does not have spousal karma to enact in the world shown by other influence and confluences, then the symbolic representations are to be intelligently (theoretically) and intuitively (experientially) derived.

Note: The 1/7 axis relates to the matters revolving around oneself and others. Likewise, the 2/8 axis relates to one's own resources and that of other's, similarly, 3/9 axis related to one's own beliefs (developed via trial and error) and that inherited by the parental and teacher influences.

Note: Rahu and Ketu require a breakdown for a complete understanding. One can say that Rahu and Ketu axis represent the path one's consciousness is guided upon through the cumulative and concentrated effect of all the karmas acted out by all the Grahas. (This idea gets reaffirmed when we understand astronomically how Rahu and Ketu are derived. They are the conjunction of Sun's ecliptic (symbolic of the Soul's journey on Earth) with the orbital plane of Moon's path around the Earth (one's individual consciousness and its karmic psychical imprints), this represents the meeting points where all the patterns of the Mind and the purposes of the Soul culminate.

The symbolic and literal representations of the first and the seventh sign of the Zodiac, namely, Aries and Libra are also equally applicable to the 1st and 7th Bhava. But in addition to this, the reader shall freely contemplate other meanings from the Sutras on the Bhavas given in Brihat Parashara Hora Shashtra in conjunction with the keywords mentioned in the image below. The key difference while assessing Ketu and Rahu in the Bhavas than in the Signs is that the Bhavas represent the physical concrete object involved in the native's field of experience, whereas the signs are the qualitative aspects of that concrete physical object (One may even say that the signs are more psychological, and they become anchored in the physiological aspects of reality through the Bhavas.)

"Body and appearance, cognisance and caste as well as strength and weakness, comfort, pain and one's own true state are looked at from the Lagna (intersecting) Bhava."

- Brihat Parashara Hora Shashtra

Keywords derived from the BPHS sutras by the author:

Physical Body, Life-path, Career, appearance, behaviour, birth, birthplace, complexion, body type, fame, happiness and sorrows, head, hair, brains, donor, longevity, characteristic nature, innate capacities, genetics, virtue, youth, livelihood, new ventures, aptitude and attitude, regenerative capacity, age, knowledge.

Keywords for the 1st Bhava (as given in The Art and Science of Vedic Astrology Volume II):

The personal self. Physical appearance, complexion, body, face, head. Personality, character, disposition, general tendencies, conduct. Overall well-being, health and happiness. Longevity, vitality, strength and will power. Dignity, self-esteem, self-love, confidence. Status, fame, ability to be recognised, general prosperity. Birth, early childhood, start in life. General disposition in life.

We now understand why and how the Bhavas make the matters of the Heavens manifest on Earth, as well as what Rahu and Ketu represent. And now, we can examine the matters which manifest when Rahu is in the 1st Bhava, and Ketu in the 7th Bhava:

Ketu in the 7th Bhava shows that one's security paradigm revolves around 7th house matters such as Spouse, Others, Relationships, and even Death.

This need to find security through the 7th Bhava makes them engage in a wide variety of relationships from various walks of life, cultures, intellectual systems, emotional patterns, and spiritual beliefs.

One may find their identity wrapped around how others perceive them. One's security paradigm revolves around being in association with those that validate their sense of self, their beliefs, or help them get closer to their self-path. But the path of the self cannot arise from others, and the security paradigm is eventually shattered. This breakdown which one eventually encounters is due to the fundamental nature of the processes of Life; life cannot be planned for, and one simply must live through life and cultivate the wisdom which arises from the many mistakes that one makes. In this regard, there are no answers. As much as an Astrologer seeks to provide an answer, ultimately the answer arises from within oneself, the psychological support provided by the astrologer is of great help (the prediction validates the experience. the psychological conversation bring clarity) but the inner-work that is done is always one's own, personal, unique. Ketu in the 7th develops the 7th house until it eventually totally fails, and then the very concrete Bhava ground, the concrete field of experience dissipates, at this point, the individual understands the need to focus on Rahu in the 1st Bhava.

This can play out in numerous ways, and usually, physical circumstances and not psychological inspirations lead one into the development of Rahu and Ketu in the

Bhavas. For the psychological inclination of the situation the Rashis and the Grahas must be involved.

One hypothetical situation could be, a person who believes that as long as they have a secure 9-5 job, they will be safe in life and everything will work itself out. This could be depicted by Ketu in a Saturn's Rashi (Capricorn or Aquarius), or other confluences. But the 7th Bhava will fail due to Ketu innate nature. The spouse may have to move away due to certain obligations, and the native will be forced to make a critical choice (7th Bhava is also the choices that we make). At this point, if the native chooses to leave with the spouse and give up the stability of the current job, the public image and associations associated with it (7th Bhava matter) they will be circumstantially forced to enter the 1st house matters of life-path of the self. In case, the native chooses to stay back and let the 7th house marriage fall apart, they will still be circumstantially forced to develop the 1st Bhavas, as the security of the 7th Bhava Spouse failed and faltered.

Excursive: Rahu and Ketu, the shadow grahas will somehow always manage to fulfil the 'prophecy'. One way or the other the native in our example must move away from the Ketuic 7th Bhava and move towards the 1st Bhava of the self. How this plays out exactly requires the consideration of the Bhava Yogas involved, Planetary aspects causing various Lajjitaadi Avasthas, the health of the Bhava itself, the dignities of the various planets, the critical Varga of the 7th Bhava (D-9), the Bhava Karaka of the 7th Bhava, etc. The confluential considerations in astrology are always ever-increasing as one progresses in their theoretical studies and experimental practice. But on a more simplistic level, for the purpose of this essay, the basic interpretations of a simple placement can give profound clarity into the overall evolutionary path of the individual consciousness in question.

\Either way, after the failure of the 7th Bhava, the individual is allowed to experience the unknown lands of Rahu. The inevitable circumstances and lessons that one must learn from them in their path to self-knowledge.

Rahu in the 1st Bhava seeks to find one's true individuality; what one is when they are not under socio-cultural influences. This need can be fulfilled through the development of all the 1st house matters such as physical body, health, career, etc.

The 1st Bhava Rahu requires a refusal of dependence upon others for finding a secure sense of self. The native will consistently try to engage with others, compulsively, as the other way is not only dangerous and terrifying but they also simply do not know how to enter the Rahu territory.

In our example, either the native will immediately seek a similar post and job in the new country, or in case they choose to stay back, they will seek a new partner. The security paradigm must not be taken lightly. The individual will do everything in their power to protect it, as that is the foundation of their existence.

At this point, the native needs to anchor oneself either in something transcendental, a cause greater than oneself, a guru, etc. Something that can bring the native to overcome the need to descend into the 7th Bhava of Others, and ascend into the Self.

Furthering our example: In the first case, where the native chose to leave to a foreign land with the spouse and thus abandon the security of the stable job and all of its perks.

The Rahu in 1st will require the native to re-evaluate their capacities, re-structure everything in their career and all of the projections of the future that were rooted in the psychical imprints of the past. As previously mentioned, they will automatically take the known way, as that is the only seeming possibility. But if the time is ripe, they will not be able to re-create the conditions where they feel secure. The 7th Bhava Spouse is with them, but what about all the other partnerships and the various other 7th house representations that have been abandoned. They will experience the Rahu fears and the courage and faith required to overcome them, and develop their 1st Bhava. Activities such as physical exercise, initiating a new project that they have never completely understood but have always wanted to undertake, new career opportunities, etc, need to be explored.

Rahu requires one to be courageous, and Ketu requires one to be compassionate. The psychical imprints that the native will carry forward will require a compassionate understanding and a letting go. Letting go, resolution, dissolution, liberation, etc, are strong themes associated with Ketu.

The compassion is needed to overcome the self-doubt which arises when the security paradigm fails, and courage is needed to explore the new physical (Bhava) territories.

In our case, as we have considered Ketu to be in Saturn's sign, the native's Rahu will be in Sun's or Moon's sign, namely, Leo or Cancer. Leo will require them to find a new self-confidence in the matters of the 1st Bhava. Cancer will require them to find emotional well-being through the matters of the 1st Bhava.

In case, the native chooses to stay back, and leave the spouse. The 7th Bhava spouse has dissipated, and now the native automatically becomes more focused on the Rahu in the 1st Bhava, that is, career, body, etc. The psychological patterns arising due to the identity of the native wrapped up in the spouse will cause great pain.

In both the situations, the native believed that as long as the 7th Bhava worked in their favour, they would be safe, but now due to circumstance and choice, there is an instability in the physical structure of the 7th Bhava experience of the native.

Note: The reader must be reminded to avoid confusion, that the Bhavas are the concrete manifestation of the psychological representations depicted by the Rashis, and the Grahas are the actually people and psychodynamics and its relationship to the world. Grahas are the self-conscious entities, Rashis are the unconscious space where the Grahas interact and play out the psychodynamics, and those psychodynamic and its myriad physical manifestations are anchored through the Bhavas.

The spouse has left, the job remains. The native will now have to explore the self, one's psycho-physical needs and go deeper into the matters of the 1st. Why is it that my spouse chose work over me? Why did I choose my work over my spouse? Rahu and Ketu require self-inquiry, the shadows seeks to be illuminated.

The complexity of the psychological aspects of a human beings is heightened by the philosophical ideas of right and wrong, good and evil that we encounter every time we have to make a choice, and the spiritual astrological truths underlying all of the karmic shenanigans is so profound and beyond intellectual comprehension,

that the astrologer as well as the client at some point has to do their best and leave the rest to life, for itself to play out its diverse complexity.

Rahu and Ketu represent the innumerable consequences of the cumulative effect of all the Karmas performed under the influence of each Graha, and Astrology allows us to rationalize the experience and derive the most probabilistic outcome through a technical and intuitive analysis.