

Effect of Rahu in Aries and Ketu in Libra

A neophyte quickly encounters while delving into the symbolism of Rahu and Ketu that they are convoluted in confusion, mystery, and disagreement, that is, no-one agrees upon what they actually mean and everyone seems to have an almost equally plausible theory of what they are. But, it is commonly agreed that Rahu and Ketu cause fear and confusion, and interestingly enough, the researcher delving into the mysteries of these shadow Grahas partakes in their innate nature, consistently forced to reform their theories surrounding these mystery-laden shadow Grahas. I too have reformed my theories, under the tutelage my great teachers, about Rahu and Ketu which will be directly and indirectly expressed while dealing with the topic of this essay; Effects of Rahu in Aries and Ketu in Libra.

In the astrological community, they are commonly called the Shadow Grahas as they are not embodied planets, but simply the nodal points of the Moon, as the following passage from Ball, Robert S. (1908). A Treatise on Spherical Astronomy. Cambridge University Press. p. 83 states:

Because the [orbit of the Moon](#) is inclined only about 5.145° to the ecliptic and the [Sun](#) is always very near the ecliptic, [eclipses](#) always occur on or near it. Because of the inclination of the [Moon's orbit](#), eclipses do not occur at every [conjunction](#) and [opposition](#) of the Sun and Moon, but only when the Moon is near an [ascending or descending node](#) at the same time it is at conjunction ([new](#)) or opposition ([full](#)). The ecliptic is so named because the ancients noted that eclipses only occur when the Moon is crossing it.

The above description is mentioned for the reader to know that Rahu and Ketu are mathematical points similar to the ascendent and descendent or the spring and the vernal equinox, and not physical planets, and therefore cannot be given sign rulership.

In order to understand the whole, one must look into the part. Thus, we must understand what Ketu and Rahu represent and then weave a carpet of meaning with the thread of their symbols, and in order to arrive at Rahu we must first understand Ketu, to arrive at the patterns of the future we must assess the patterns of the past.

Ketu is that aspect of the psyche which has been inherited from the experiences of the past, that is, the memory imprints generated from the actions of the past. The secure flagship; the fleet of ships with a massive flag of Ketu carries the commanding admiral of the Self (Atman) into the present moment, where we are at, right now, in this seemingly concrete moment. Therefore, we act out of our Ketu security paradigm, the most deep-seated inclination of our being. The proclivities of a psyche can truly be judged by studying the Ketu's position in their birth chart..

Ketu's necessities and compulsions, arising from the momentum of the past, the many Vasanas and Samskaras give birth to our being in the present moment, the only truly real moment.

But the flagship of Ketu is only as valuable as its ability to sail with its fellow ships of the Grahas into the unexplored expanses of the Kosmos. It must leave the safe harbours of Ketu into the chaotic lunar tides of Rahu. A ship derives its ship-ness from its ability to sail, similarly, awareness or consciousness knows itself through experiencing, and thus, Ketu must inevitably sail towards the Rahu waters.

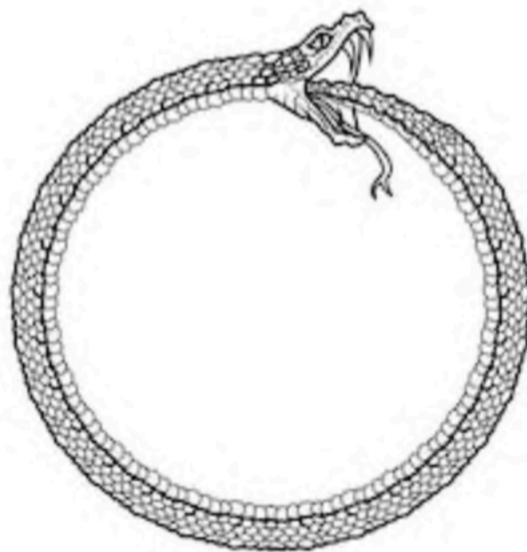
As Rahu invokes the need to leave the safe shores, one immediately finds themselves in unknown waters, unknown lands and cultures, and places where one's individual consciousness (Manas, Moon) has no experience. This causes one to fail, fall, succeed, conquer, and thus through the bruises acquired during these adventurous worldly battles are the experiences of the consciousness which expand its awareness, and therefore, its knowledge about itself. Ketu's security paradigm begins to expand its narrow horizons. The unknown waters where the

dragons seemed to have resided become known kingdoms and sometimes useless expanses.

As this unknown also becomes the known, there always remains something to be known. The once Rahu waters have now become Ketu shores.

The certainty and security of Ketu fails as new experiences make it falter, the knowledge of the past requires renewal to remain relevant. The uncertain and insecure Rahu must succeed in its explorations otherwise madness ensues. When retreat is a possibility the army does not fight with fervour. As Rishi Parashara explains, Rahu and Ketu are the army.

The cycle of compulsiveness, confusion, and chaos consistently completes itself, and the symbol of ouroboros, the pictorial representation, the picture which speaks a million words about the relationship of Rahu and Ketu. Compulsive seeking of Rahu is as self-destructive as the compulsive reliance of Ketu on what was once sought. It is the compassion for Ketu's failures and courage to face the new for Rahu that deliver their cyclicity to a fulfilling completion. It is knowing when and what to explore and when to stop and be satiated with the newfound security that the Rahu-Ketu axis require.



Keyword for Rahu:

Some common keywords arising out of the symbols of Rahu are confusion, chaos, ignorance, inexperience, insatiability, insecurities, pioneering, intelligence, cleverness, courageous, exceeding, fear, fallibility, falsehood, foolhardy, deceit, diminution, disillusioned, lies, fantasy, compulsion, curious, seizer, and unknowability.

Keywords for Ketu:

Some of the common keywords that arise out of the commonly associated symbols of Ketu are rigidity, compulsion, rage, conquered, known, intense, terrible, terrifying, security paradigm, apathy, past lives, the past, forgone, unforgiven, wanderer, perfectionist, insatiable, flag.

Rahu and Ketu are the essentially the path of our consciousness, though this evolution may involve evolution, devolution, and involution due to Karmic limitations and other laws of existence beyond intellectual comprehension. We are birthed and re-birthed until we find ourselves at the lotus feet of a perfected spiritual master who then helps us overcome Ignorance. (It is commonly understood in the Vedic Astrology communities all across India that Guru (the spiritual teacher), that is, Jupiter the only Graha which can overcome the phantasmagoric disillusionment of Rahu and Ketu).

One can say that it is in the unification of Rahu and Ketu, that is of the stilling of the mind and unveiling the nature of the Serpent of desire, and thus overcoming it, that the whole spiritual effort is directed towards. Know desire, no peace. No desire, Know peace.

Keywords for Libra rashi:

Some of the common keywords arising out of the symbols of Libra are exchange, passion, fairness, death, trade, consequences, projection, relationships, partnerships, fulfilment, endings, re-initiation, dissolution, balance, engagement, others, customs, cultures, value, acceptance, support, distribution, release.

Ketu represents that which is known, as previously discussed, it is the safe shores and harbours where the sailors feel secure. That which falls outside the domain of the known sources of fulfilment are not considered. Ketu is narrow-minded in its perceptions of the world.

The security paradigm arising from the past is that as long as I keep weighing the karmic scale, that is, as long as I keep a track of my actions and its consequences, and do what has always been fulfilling for me while constantly balancing the scale by engaging with others, I will be secure.

Only that which has been known to bring fulfilment is sought by the individual. Only some things are seen as a source of fulfilment and possibilities of exchange with the world.

It is anchored in the safe harbours of partnerships, others, trade, and mutually beneficial arrangements. One's own inspirations and aspirations are always negotiated and weighed in accordance with that of the other's. For instance, if a Ketu in Libra wants to start their own bakery business, they'd first look for partners. Another example could be, they may want to learn how to paint, but this activity may be sought by including others in the activity, and thus they may seek to involve their friends, spouse, family, community, build a business around this hobby, etc. The bhava yogas and bhava cusps involved would show which areas of life are involved in bringing this psychological proclivity into action.

Ketu in Libra seeks to be noticed by their peers, engage with the world, create all kinds of relationships with the world in search for fulfilment.

If the Venus is strongly placed in their chart, that is, it has adequate Shadbala, supportive Jagradaadi, Balaadi, and Lajjitaadi Avasthas, as well as Deeptaadi Avasthas, alongside, a timely activation through the various dasha systems, then the, Ketu in Libra will play out in their favour. The security paradigm would not falter, and the safe harbours of Ketu will find completion. The matters of the past will find closure as the experience of the past will be productively be utilised. On the other hand, if these aforesaid influences and confluence are unsupportive, then the matters depicted by this placement will falter, and the psychical karmic imprints of the past would not lead to a productive expression. The individual will still act out of the relationship centric security paradigm, but they would not be able to productively uphold their existence through such a system. One may seek a partnership but it would fail, one would depend on others and quickly be disappointed, one may have low self-worth and create chaotic life-situations by engaging in self-destructive choices through Libra representations.

Simply put, their personal choices involve others due to past-life experiences or in-born psychological proclivities, and therefore, the choices are not as personal as they seem. When others fail and falter in bringing the fulfilment that they seek, when the security paradigm of Ketu fails, they enter the domain of Rahu in Aries.

The dependence on seeking fulfilment through Libra fails, and due to this breakdown, disappointing situations arise. That which has always seemed to work, the investment in other people, the known ways of fulfilment stop bringing a sense of inner-fulfilment and contentment.

Often during the mid-life, the native begins to think about how much they have invested in relationships and spouse, the various sacrifices they have made in choosing the other than themselves, their businesses and partners rather than their own individual inspirations and aspirations, ever-negotiating and conforming to the needs of the culture (Venus rules over culture as well), and the mid-crisis arrives.

Note: In the maturation age of the grahas, Ketu matures at the age of 42, and Rahu at the age of 48, and this process may be sped up or slowed down according to various other influences and confluences that are beyond the scope of this essay. This period of one's life is generally associated with the psychology of mid-life crisis. The crisis may arrive in the 50s or in 30s, depending upon the time-cycles/dasha of the grahas and innate personality of the individual.

The sailor must leave the safe shores where the anchored ship has found itself rusting and rotting, where the ransacked ketu-kingdom has led all the citizens to flee into the rahu-forests. The ships must leave the harbour, before they are sunk by the enemy.

Keywords for Aries rashi:

The sign of Aries represents one's own inspirations, aspirations, call to adventure, innocent explorations, independence, initiating, beginning, self-will, intuition, courage, attempting, entrepreneurial, quick, hungry, thirsty, inspired, starting, individuality, self-awareness, origination, stubborn, seeking, adventurous, marching.

Due to Rahu's placement in this sign, we can extrapolate that the native does not have a previous karmic imprint in their consciousness surrounding the aforementioned Aries significations.

They stumble and fall, fail and falter in sailing these uncharted waters, but the ship somehow stays afloat as these complex compulsions and phantasmagoric disillusionments are explored.

Note: Rahu has been called the outcaste in the medieval books written in the dark ages. Ketu has been known to be of mixed caste and the significator of liberation. The liberation of Ketu comes from the dissatisfaction and apathy that it feels from where it is stationed in life. Ketu is the perfectionist who is ever-disappointed. It eventually turns inwards and releases itself into the realm of Parabrahman, or beyond-causal perfect states of being.

None of the original astrological texts, Brihat Parashara Hora Shashtra or Jaimini Upadesha bad-mouth Rahu, as the enlightened ones understand that every action is an expression of super-consciousness or Paramatma. The value judgment that we humans have are according to our own Ketu-Rahu compulsions and complexes. Rahu is only an outcaste in the world of a timid conformist, and Ketu a disappointed perfectionist only in the world of outwardly seeking worshippers of the physical senses.

The glass of water may have hot water in it, and we may have been told by others that the water in the glass is hot, but it is only when we actually touch the glass that we realise the exactness of its hotness and the various other sensations that come along with it. Rahu is the curiosity of the consciousness that seeks to touch the glass of water. Wisdom suggests that one must believe the words of the wise, that is, the water is hot and it will burn your hand, but wisdom simultaneously suggests that you will never know what heat and the pain induced from it means until you explore it yourself. Rahu's experiences cause delays, disruptions, and various difficulties, but the experienced gained is priceless though sometimes useless. It is painful path, an arduous one, but the destination may or may not be worth it. But Rahu explorations are inevitable and one must muster the courage to delve into these matters consciously.

Rahu in Aries requires of them to focalise their energy on that which they are hungry for, that which inspires them, that which they may believe is not the right thing to do but it is the thing that they have always wanted to do. These are far away from the Ketu in Libra lands of including others. Rahu in Aries are adventures which one must explore for the sake of oneself.

The eventual Rahu in Aries destination may be a disappointing one, no one can guarantee that sailing the unknown waters will bring great loots and beautiful

lands but the ship but the virtue of being a ship will always long to know its capacity to sail and explore. Until that moment of sailing away from safety one is always in an imbalanced Ketu state.

Rahu gives the desires and madness to do that which has never been done before. Rahu in Aries requires the courage to initiate, embrace the consequences of the actions performed from a place of inexperience, and with faith sail into the misty waters of the unknown realms. Only wisdom protects Rahu.

The results of Rahu explorations in Aries can be seen from the same influences and confluence previously mentioned for Ketu in Libra. An in-depth discussion of these is within the scope of this essay but beyond its world limit.

As Ernst Wilhelm says, "Ketu requires compassion, and Rahu requires courage."

Both Rahu and Ketu are terrifying and terrible in their own ways. Ketu in Libra fails to fulfil itself through the representations of Libra, and Rahu fails to fully embody and explore the unknowns of Aries. Something remains for both to be realised. This something is the matters discussed by the knowers of the Truth.

Both disillusioned as long as the attention of the individual is turned outwards. One never truly moves all the way into Rahu or Ketu. Excessive Rahu's exploration would lead one into a meaningless madness, as excessive reliance on Ketu's past could create a dogmatic ideologist perception. Rahu is always anchored in the Ketu. It is Ketu's failures for which Rahu seeks to find a solution. Ketu gives context to Rahu. It is an arrhythmic dance between the two.

One derives value from revelling in the ease of the known as much as one does so by expanding into the wonders of the unknown. The ships during their explorations seek to return to their own harbours, with valuable lessons which expands the horizons of the kingdom.

Rahu explorations are inevitable, one must confront them. This is where we grow, spiritually. These experiences will not agree with the preconceived ideas beheld by Ketu. Eventually, Life gives us what we need and not what we want. The wise learns regardless of the quality of experience, and the fool somehow always fails to fathom anything of value.