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Did dreadful planetary placements paired with Sade Sati forced Lord Sri Rama to go into exile?

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Abstract

In this research paper, we have precisely calculated planetary placements at the time when King Dasaratha told to Lord Sri Rama that he'd get coronated and for the planned coronation day. We have explored results bestowed upon Lord Sri Rama during his Venus antardasa in Ketu mahadasa, as the coronation event was planned during this transit of planets. It was also observed that, during this transit, Lord Sri Rama underwent Sade Sati 2nd phase. Taking several pointers from Brihat Parashara Hora Shastra and Sage Valmiki's Ramayana, we have compared Lord Sri Rama's life events and respective planetary transit results and found them to be in parallel.

Keywords: Sri Rama, Ayodhya, Sade Sati, Exile, Manthara, Kaikeyi, Dasaratha, Astrology

Introduction

Sage Valmiki in his epic Ramayana explained planetary positions in the birth chart of Lord Shri Ram but precise positions of those planets were not given.

Akkinapragada *et al*, ^[1, 2] reported Sun's precise position in Lord Shri Ram's birth chart based on tithi and angle between Sun and Moon in Chaitra month (from Padyami tithi start to Asthami tithi end) and further corroborated it with Dasa 'Varga Classifications' and Descriptions.

Akkinapragada *et al*, ^[3, 4] reported precise position of Moon in Lord Shri Ram's birth chart, by comparing Effects of first house from Brihat Samhita Hora Sastra slokas with Lord Shri Ram's characteristics as detailed in Sage Valmiki's Ramayana and further corroborated it with Dasa 'Varga Classifications' and Descriptions.

Akkinapragada *et al*, ^[5, 6] reported precise position of Mars by comparing Ruchaka yoga's features mentioned in Brihat Parasara Hora Sastra with Lord Shri Ram's characteristics as detailed in Sage Valmiki's Ramayana and further corroborated it with Dasa 'Varga Classifications' and Descriptions.

Akkinapragada *et al*, ^[7, 8] reported precise position of Jupiter by comparing Hamsa (Hansa) yoga's features mentioned in Brihat Parasara Hora Sastra with Lord Shri Ram's characteristics as detailed by Sage Valmiki in his Ramayana and further corroborated it with Dasa 'Varga Classifications' and Descriptions.

Akkinapragada *et al*, ^[9, 10] reported precise position of Venus by comparing Malavya yoga features mentioned in Brihat Parasara Hora Sastra with Lord Shri Ram's characteristics as detailed by Sage Valmiki in his Ramayana and further corroborated it with Dasa 'Varga Classifications' and Descriptions.

Akkinapragada *et al*, ^[11, 12] reported precise position of Saturn by comparing Sasa yoga's features mentioned in Brihat Parasara Hora Sastra with Lord Shri Ram's characteristics as detailed by Sage Valmiki in his Ramayana and further corroborated it with Dasa 'Varga Classifications' and Descriptions.

Akkinapragada *et al*, ^[13] reported precise birth time of Lord Shri Ram based on Prakasavastha mentioned in Brihat Parasara Hora Sastra.

Akkinapragada *et al*, ^[14, 15] gave a detailed explanation about Mercury's absence in Lord Shri Ram's birth chart.

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Akkinapragada *et al.*,^[16] gave a detailed explanation about placement of Rahu and Ketu in Lord Shri Ram's birth chart.

Akkinapragada *et al.*,^[17] has discussed about effects of Jupiter mahadasa on Lord Sri Rama.

Akkinapragada *et al.*,^[18] has discussed about effects of Saturn, Ketu, Venus antardasas in Saturn mahadasa on Lord Sri Rama and also explored unknown facts of Lord Sri Rama's childhood.

Akkinapragada *et al.*,^[19] has discussed about effects of Sun's antardasa in Saturn mahadasa on Lord Sri Rama and also explored various facts of Lord Sri Rama's childhood.

Akkinapragada *et al.*,^[20] has discussed about effects of Moon's pratyantardasa in Moon's antardasa in Saturn mahadasa of Lord Sri Rama and also explored planetary combinations that have led to Lord Sri Rama breaking the bow and his wedding with Sita Devi.

Akkinapragada *et al.*,^[21] has discussed the deadly planetary combination which led to Lord Sri Rama's encounter with Bhaargava Rama.

Akkinapragada *et al.*,^[22] has discussed whether exalted Mars and Jupiter in Lord Sri Rama's planetary transit influenced King Dasaratha to coronate him as prince of Ayodhya.

In this research paper, we explored the possibilities of planetary positions for Lord Sri Rama going into exile as per Brihat Parashara Hora Shastra and Sage Valmiki's Ramayana. Maareecha tells to Ravana that, "This boy Rama is less than twelve years in his age" - Aranya Kanda^[24] - Sarga 38, Sloka

6b. Maareecha tells this to Ravana when he Ravana goes to him to seek his help in abducting Sita Devi. Maareecha referred this situation to Ravana by saying that, when he first encountered Lord Sri Rama protecting the ritual of Sage Viswamitra, he was less than twelve years of age. As per Akkinapragada *et al.*,^[20] after this encounter and after successfully protecting Sage Viswamitra's ritual, within a month from then Lord Sri Rama gets married to Sita Devi. As per Aranya Kanda^[24] - Sarga 47, Sloka 4, Sita Devi tells to Ravana that, "On residing in the residence of Ikshvaku-s in Ayodhya for twelve years, I was in sumptuousity of all cherishes while relishing all humanly prosperities". As per Aranya Kanda^[24] - Sarga 47, Slokas 10b and 11, Sita Devi also informs Ravana that "My great-resplendent husband was of twenty-five years of age at that time, and to me eighteen years are reckoned up from my birth". Based on these references, Lord Sri Rama's age at the time of exile must be more than 24 years but less than 25 years.

Method and Materials

This research considers planetary positions at the time of Lord Sri Rama's birth as detailed in Sage Vālmiki's Rāmāyana (Bala Kanda.18/ Slokas 8, 9)^[23]. This research also relies upon previous research work done by Akkinapragada *et al.*,^[1-16] where each planet's precise degrees were calculated based on Yogas and further corroborated with Dasa 'Varga Classifications' and their Descriptions (Fig-1).

Pisces Venus ~17.3° Ketu	Aries Sun ~7.3°	Taurus	Gemini
Aquarius	Planetary positions ^[1-16, 21] at the Lord Sri Rama's birth		Cancer Asc ~2.8125° Jupiter ~2.8125° Moon ~2.8125°
Capricorn Mars 13.33° ± 2°			Leo
Sagittarius	Scorpio	Libra Saturn ~10°	Virgo Rahu

Fig 1: Based on Akkinapragada *et al.*,^[1-16] and Sage Vālmiki's Rāmāyana (Bala Kanda, Sarga 18, Slokas 8, 9)^[23]

In Brihat Parasara Hora Sastra^[24], Chapter 59 ("Effects of the Antardasa of Venus in the Dasa of Saturn") on Page 719, the following slokas 12-14 are given (see Fig-2):

दायेशाद्विपुरन्दस्त्रे व्यये वा पापसंयुते ।
अकस्मात्कलहं चैव पशुधान्यादिपीडनम् ॥१२॥
नीचस्थे खेटसंयुक्ते लग्नात्षष्ठाष्टराशिरे ।
स्वबन्धुजनवैषम्यं शिरोक्षिप्रजपीडनम् ॥१३॥
हृद्रोगं मानहानि च धनधान्यपशुक्षयम् ।
कलत्रपुत्रपीडायाः सञ्चारं च समादिशेत् ॥१४॥

Fig 2: Brihat Parasara Hora Sastra^[24], Chapter 59, Page 719, Slokas 12-14

The meaning of slokas in Fig-2 are as follows: "There will be quarrels without any cause' loss of wealth distress to cattle if

Venus be in the 6th, the 8th or the 12th from the lord of the Dasa (Ketu). If Venus be in his sign of debilitation or be associated with a debilitated planet, or be in the 6th or the 8th from the Ascendant, there will be quarrels with kinsmen, headache, eye troubles, heart disease, defamation, loss of wealth and distress to cattle and wife".

At the time of Lord Sri Rama's birth, Moon^[3, 4] is in the Cancer at 2.8125° (Fig-1) along with Jupiter and ascendant. According to below sloka 16 in Brihat Parasara Hora Sastra^[23], Chapter 46 ("Dasas [Periods] of Planets") on page 508 (see Fig-3), Lord Sri Rama's Vimsottari dasa at the time of birth had 9 months and 18 days of Jupiter mahadasa remaining and thereafter Saturn mahadasa should start.

दशमानं मघातघ्नं भोगेन हृतं फलम् ।
दशाया भुक्तवर्षाद्य भोग्यं मानाद् विशोधितम् ॥१६॥

Fig 3: Brihat Parasara Hora Sastra^[23], Chapter 46, Sloka 16

As per sloka in Fig-3, “To find out the remainder of the Dasa operating at the time of birth, first find out the expired portion of the Dasa of the concerned planet. This is done as follows: Multiply the Dasa period of the planet concerned by the period of stay of the Moon in the janma nakshatra that has expired and divide it by the total period of the stay of the Moon in that nakshatra. The figure in years, months etc, so arrived at will be the expired period of the Dasa. If this figure is deducted from the total period of the Dasa, we will get the balance of Dasa at the time of birth”.

With reference to Fig-3, Lord Sri Rama was born towards the very end of Jupiter (Guru) mahadasa. As per Brihat Parasara Hora Sastra [23], Chapter 46 (“Dasas [Periods] of Planets”) on page 507, slokas 12-14, average age of a human being is considered as 120 years and as per sloka 15, total tenure of Saturn’s mahadasa is 19 years (other planet’s mahadasas were also mentioned there).

Our previous research works [14, 15], discussed that planet Mercury was ‘not in existence’ during Ramayana Period. This means, we need to takeaway 17 years of Mercury period from 120 years, and proportionately scale up and distribute other

planets mahadasa tenures (as Mercury was non-existent and it’s 17 years tenure cannot be considered for Lord Sri Rama). Based on this, Saturn’s mahadasa [18] tenure instead of 19 years now becomes 22.14 years for Lord Sri Rama (likewise, remaining planets mahadasa tenures are also calculated, see Table-1).

Table 1: With reference to Fig-1 and Fig-11, planets mahadasa tenures were proportionately scaled (due to Mercury’s [14, 15] absence during Ramayana period)

Planets	Dasha period of planets with Mercury	Dasha period of planets without Mercury [14, 15]
Sun	6 years	7 years
Moon	10 years	11.65 years
Mars	7 years	8.15 years
Mercury	17 years	--
Jupiter	16 years	18.64 years
Venus	20 years	23.30 years
Saturn	19 years	22.14 years
Rahu	18 years	20.97 years
Ketu	7 years	8.15 years

Table 2: Time period of each antardasa based on Ketu’s mahadasa which is ‘8.15 years’ for Lord Sri Rama as derived from Table-1

Planetary antardasa sequence in Ketu mahadasa	Antardasa periods calculation during Ketu mahadasa (KT = 8.15 years)	Planetary antardasas tenures in Ketu mahadasa (in days)	Planetary antardasas tenures in Ketu mahadasa (in years)
Ketu in Ketu	$(KT * 8.15) / 120$	199.2675	0.5535208333333333
Venus in Ketu	$(KT * 23.30) / 120$	569.685	1.5824583333333333

Pisces	Aries	Taurus Sun 0.772 ⁰ Moon 1.4205 ⁰	Gemini
Aquarius Venus 3.47 ⁰	Planetary positions when King Dasaratha thought of coronating Lord Sri Rama as prince of Ayodhya at which his age was 24 years 0 months 25 days = 8663.472 days		Cancer Rahu Jupiter 4.77 ⁰ Saturn 28.78 ⁰
Capricorn Ketu Mars 28 ⁰			Leo
Sagittarius	Scorpio	Libra	Virgo

Fig 4: As per Akkinapragada *et al*, [22], there were the planetary positions at which King Dasaratha got a thought of coronating Lord Sri Rama

Fig-4 shows the planetary positions at the time when King Dasaratha had first got his thought to coronate Lord Sri Rama, and at this particular situation, Moon is at 1.4205⁰ in Taurus, meaning Moon is on Kruthika star, 1st pada.

As per Ayodhya Kanda [24] - Sarga 4, Sloka 21, King Dasaratha said to Lord Sri Rama that, "Today, the moon is entering the constellation known as Punarvasu which comes before Pushyami star. The astrologers inform that the coronation ceremony can be fixed for tomorrow, when

the moon joins Pushyami star". So when King Dasaratha spoke these words to Lord Sri Rama, Moon should have been on Arudra star as King Dasaratha asks Sumantha to bring Lord Sri Rama to court yard after the detailed discussions with various kinsmen, ministers and brahmins, refer to Akkinapragada *et al*, [22]. So it takes 3.23067 days for Moon to reach mid (3rd pada) of the transit through Arudra star from Kruthika star 2nd pada. Planetary positions at the end of 3.23067 days from those in Fig-4 are shown in Table-3.

Table 3: The exact situation when King Dasaratha tells to Lord Sri Rama that he is getting coronated

Planets	Planetary positions when Moon moves from Kruthika 2 nd pada (Fig-4) to mid (3 rd pada) of Arudra star – this is the exact situation when King Dasaratha tells to Lord Sri Rama that he is getting coronated (ref Ayodhya Kanda [24] - Sarga 4, Sloka 21 for the conversation)
Sun	Sun moves 1 ⁰ in a day. So in 3.23067 days, Sun moves 3.23067 ⁰ + 0.772 ⁰ (Fig-4) and remains in Taurus at 4.002 ⁰ .
Moon	Moon on an average moves 14 ⁰ in a day. So in 3.23067 days, Moon moves 45.22938 ⁰ + 1.4205 ⁰ (Fig-4) from Taurus and is placed in

	Gemini at 16.649 ⁰ .
Mars	Mars on an average moves 37.5' per day. So in 3.23067 days, Mars moves 1.873925 ⁰ + 28 ⁰ (Fig-4) from Capricorn and is placed in Aquarius at 0.019 ⁰ .
Rahu	Rahu on an average moves 3' in a day. So in 3.23067 days, Rahu moves by 0.1615 ⁰ . This means, Rahu remains in Cancer.
Jupiter	Jupiter moves 30 ⁰ in 360 days. In 3.23067 days, Jupiter moves 0.2692225 ⁰ + 4.77 ⁰ (Fig-4) and remains in Cancer at 5.039 ⁰ .
Saturn	Saturn moves 2' (minutes) each day. In 3.23067 days, Saturn moves 0.107689 ⁰ + 28.78 ⁰ (Fig-4) and remains in Cancer at 28.888 ⁰ .
Ketu	Ketu on an average moves 3' in a day. So in 3.23067 days, Ketu moves by 0. 0.1615 ⁰ . This means, Ketu remains in Capricorn.
Venus	Venus on an average moves 72' in a day. In 3.23067 days, Venus moves 3.876804 ⁰ + 3.47 ⁰ and remains in Aquarius at 7.346 ⁰ .

Pisces	Aries	Taurus Sun 4.002 ⁰	Gemini Moon 16.649 ⁰
Aquarius Mars 0.191 ⁰ Venus 7.346 ⁰	Planetary positions when King Dasaratha tells to Lord Sri Rama that he is getting coronated. Lord Sri Rama's age at this situation was 24 years 0 months 28 days		Cancer Rahu Jupiter 5.039 ⁰ Saturn 28.888 ⁰
Capricorn Ketu			Leo
Sagittarius	Scorpio	Libra	Virgo

Fig 5: Planetary positions when Moon moves from Kruthika star to Arudra star (ref: Fig-4 and Table-4)

Again, based on Ayodhya Kanda ^[24] - Sarga 4, Sloka 21, King Dasaratha planned Lord Sri Rama's coronation when Moon is on Pushyami star. As Fig-5 shows Moon in Arudra star at 16.649⁰, it takes another 13.351⁰ to cross Gemini + 3.33⁰ of Punarvasu in Cancer to reach Pushyami star 1st pada. So,

13.351⁰ + 3.33 = 16.681⁰. So, number of days it takes for Moon to move from Arudra 4th pada in Gemini to Pushyami 1st pada in Cancer is 1.192 days. Based on this calculation, planetary positions for the coronation of Lord Sri Rama as fixed by King Dasaratha is given below in Table-4.

Table 4: Planetary positions on the coronation day that King Dasaratha has planned for Lord Sri Rama (happens to be on Shukla paksha Panchami of Vaisakha month)

Planets	Planetary positions when Moon moves from Arudra star (Fig-5) to Pushyami star 1st pada
Sun	Sun moves 1 ⁰ in a day. So in 1.192 days, Sun moves 1.192 ⁰ + 4.002 ⁰ (Fig-5) and remains in Taurus at 5.194 ⁰ .
Moon	Moon on an average moves 14 ⁰ in a day. So in 1.192 days, Moon moves 16.688 ⁰ + 16.649 ⁰ (Fig-5) from Gemini and is placed in Cancer at 3.337 ⁰ .
Mars	Mars on an average moves 37.5' per day. So in 1.192 days, Mars moves 0.745 ⁰ + 0.191 ⁰ (Fig-5) remains in Aquarius at 0.936 ⁰ .
Rahu	Rahu on an average moves 3' in a day. So in 1.192 days, Rahu moves by 0.0596 ⁰ . This means, Rahu remains in Cancer.
Jupiter	Jupiter moves 30 ⁰ in 360 days. In 1.192 days, Jupiter moves 0.099333 ⁰ + 5.039 ⁰ (Fig-5) and remains in Cancer at 5.138 ⁰ .
Saturn	Saturn moves 2' (minutes) each day. In 1.192 days, Saturn moves 0.0397 ⁰ + 28.888 ⁰ (Fig-5) and remains in Cancer at 28.9277 ⁰ .
Ketu	Ketu on an average moves 3' in a day. So in 1.192 days, Ketu moves by 0.0596 ⁰ . This means, Ketu remains in Capricorn.
Venus	Venus on an average moves 72' in a day. In 1.192 days, Venus moves 1.4352 ⁰ + 7.346 ⁰ (Fig-5) and remains in Aquarius at 8.7764 ⁰ .

Pisces	Aries	Taurus Sun 5.194 ⁰	Gemini
Aquarius Mars 0.936 ⁰ Venus 8.7764 ⁰	Planetary positions on the coronation day of Lord Sri Rama as planned by King Dasaratha, which happens to be *Vaisakha Shukla paksha Panchami*		Cancer Rahu Moon 3.337 ⁰ Jupiter 5.138 ⁰ Saturn 28.9277 ⁰
Capricorn Ketu			Leo
Sagittarius	Scorpio	Libra	Virgo

Fig 6: Planetary positions for Lord Sri Rama's coronation day (ref: Table-4)

Table 5: Explains sequence of events after King Dasaratha's decision to anoint Lord Sri Rama as Prince till the planned coronation day

Sage Valmiki's Ramayana [26]	Sage Valmiki's Ramayana Slokas description
Ayodhya Kanda - Sarga 3	<ul style="list-style-type: none"> • Dasaratha, glad after hearing the words of assembled people, requests Vasishtha and Vamadeva to start arrangements for the anointing ceremony of Rama • "This is the glorious and auspicious month of Chaitra, in which the forests bloom with flowers. Let all arrangements be made for the coronation of Rama as prince." While these words of the king were being completed, there was a great delightful uproar of the people. – Sloka 4 • Dasaratha spoke to Sumantra "Let Rama, who has a disciplined intellect, be brought by you immediately. – Sloka 22 • As commanded by the king, Sumantra brought there, Rama, the best of charioteers, in a chariot. – Sloka 23 • Rama, the best among men, ascended the steps of the palace, which resembled Mount Kailaasa, along with Sumantra, to see the king Dasaratha. – Sloka 31 • King Dasaratha gave Rama a great throne, which was high, excellent and beautiful, decorated with gold and diamonds. – Sloka 34 • Rama, occupying that great throne, caused it to shine with his own brightness, just as the spotless sun in the morning causes Meru mountain to shine with brilliance. – Sloka 35
Ayodhya Kanda - Sarga 4	<ul style="list-style-type: none"> • Dasaratha decides to coronate Rama as the prince the next day. • After the citizens left, Dasaratha who was efficient in taking decisions pertaining to place and time of ceremonies, again conferred with the ministers and decided thus: "Tomorrow will be a day when the constellation of Pushya would be in the ascendant. My son Rama, who has eyes like red lotus, can be crowned as a prince tomorrow" – Sloka 1, 2 • Thereafter, king Dasaratha entered the inner palace and then ordered Sumantra thus, "Bring Rama again here". – Sloka 3 • Obeying the king's words, Sumantra went to Rama's house immediately to bring Rama once again. – Sloka 4 • "Now all the people want you to be the king. Hence, I can install you as prince." – Sloka 16 • "Oh, Rama! It is not only the people's desire, but also these days I am getting fearful and inauspicious dreams. Here, thunderous comets are falling with great sound, during day time." – Sloka 17 • "Oh, Rama! Astrologers are informing me that fearful planets like Sun, Mars and Rahu are encroaching my birth star." – Sloka 18 • "Whenever such inauspicious signs are produced, the king generally will get either death or a fearful accident." – Sloka 19 • "Oh, Rama! Hence, before my mind gets changed, get you anointed to the crown. Are not the minds of men unstable?" – Sloka 20 • "Today, the moon is entering the constellation known as Punarvasu which comes before Pushyami star. The astrologers inform that the coronation ceremony can be fixed for tomorrow, when the moon joins Pushyami star." – Sloka 21 • "Hence, get anointed for the crown on the day of Pushyami star. My mind is urging me as it were to expedite things. O, annihilator of the enemies! I shall anoint you for the princely kingdom tomorrow." – Sloka 22 • Dasaratha, after telling in this way about the ensuing coronation ceremony scheduled for the next day, permitted Rama to depart. Rama offered his salutations to his father and went to his house. – Sloka 28
Ayodhya Kanda - Sarga 5	<ul style="list-style-type: none"> • On the wish of King Dasaratha, Vasishtha goes to Rama's palace and asks him to perform fast that night along with Seetha. Vasishtha returns to Dasaratha's palace and informs him about this. On the way to the king's palace Vasishtha observes the festive atmosphere in Ayodhya anticipating Rama's coronation the next day.
Ayodhya Kanda - Sarga 6	<ul style="list-style-type: none"> • In this sarga, Sage Valmiki narrates various rituals undertaken by Rama the crown prince, along with his wife Seetha, on the eve of his anointment ceremony. The festivities in Ayodhya, the happiness of the people with King Dasaratha's decision to anoint Rama are also described here. Also, people from different directions arrive in Ayodhya to be there on the grand occasion.
Ayodhya Kanda - Sarga 7	<ul style="list-style-type: none"> • Manthara feels very sad after hearing about anointment of Rama for the princely kingdom. She tells Kaikeyi about the coronation of Rama. Kaikeyi becomes delighted and gives Manthara one of her jewels. • Manthara, a housemaid who was residing with Kaikeyi since her birth, accidentally ascended the balcony of Kaikeyi's white palace, which resembled the full moon. – Sloka 1 • Manthara, from that balcony, saw the entire city of Ayodhya, with all its principal roads being sprinkled with water and strewn with heaps of flowers. – Sloka 2 • Manthara – asked another maid, "Why are people so happy today? Is the king duly pleased with something, doing any great act?" – sloka 9 • That housemaid, bursting with joy, told Manthara in a great gladdening tone about the great honor to be conferred upon Rama. – Sloka 10 • "Tomorrow on the day of Pushyami star, king Dasaratha is going to anoint the fault-less Rama for the princely kingdom." – Sloka 11 • Manthara of sinful thought; burning with anger, approached Kaikeyi who was lying on a bed and spoke these words: - Sloka 13 • "Oh, Kaikeyi ! You appear to be a beloved wife for your husband, but in reality he does not like you. You boast of your fortune. Like the flow of a stream in summer; your fortune is unsteady". – Sloka 15 • Kaikeyi was very much worried after hearing hard words spoken with anger by Manthara of sinful thoughts. – Sloka 16 • That Manthara, who was full of cunning, feigning to be seeking Kaikeyi's welfare, appeared more worried, and making Kaikeyi sorrowful, spoke the following, to create hostility between Rama and Kaikeyi. – Sloka 19 • "Kaikeyi! If Rama becomes king, his son will become king after him. Thus, Bharata's name itself will be removed from the royal clan." – Sloka 22 • "The evil minded Dasaratha sent Bharata to the house of his relatives and at dawn, is going to install Rama on the throne without hindrance." – Sloka 26

	<ul style="list-style-type: none"> • "O, Kaikeyi, of amazing beauty! You have to take timely action immediately, so as to save yourself, your son and me too." – Sloka 30 • Kaikeyi says this to Manthara, "Oh, Manthara! You informed much gladdening news to me. What else can I do for you, who informed such a good news?" – Sloka 34 • "I do not see any difference between Rama and Bharata. That is why, I am happy that Rama is being anointed for crown by the king." – Sloka 35
Ayodhya Kanda - Sarga 8	<ul style="list-style-type: none"> • Manthara with her wicked thoughts tries to convince Kaikeyi of the possible misfortune that could occur to Kaikeyi and her family if Sri Rama becomes the King. Although Kaikeyi's initial reaction is to praise Rama's qualities; her mind is slowly but surely poisoned by Manathara's sinful words. • Manthara tells to Kaikeyi, "Rama has a fear about Bharata because Bharata has equal rights over the kingdom. In thinking about this matter, I am getting anguished. Do we not get disasters from those who are afraid of us?" – Sloka 5
Ayodhya Kanda - Sarga 9	<ul style="list-style-type: none"> • Manthara is successful in turning Kaikeyi's mind away from good towards evil.
Ayodhya Kanda - Sarga 10	<ul style="list-style-type: none"> • Kaikeyi enters the house of wrath. Dasaratha tries to pacify her anger.
Ayodhya Kanda - Sarga 11	<ul style="list-style-type: none"> • Kaikeyi asks King Dasaratha to fulfil the boons given to her in earlier times. • Kaikeyi asks King Dasaratha to fulfil her 1st boon: As all arrangements have been made to undertake Rama's coronation, let my Bharata instead be coronated on this occasion itself. – Sloka 24 • Kaikeyi asks King Dasaratha to fulfil her 2nd boon: Rama has to take refuge in the forest of Dandaka for fourteen years and let him become an ascetic wearing rags, deer skin and matted hair. – Sloka 26
Ayodhya Kanda - Sarga 12	<ul style="list-style-type: none"> • Dasaratha is shocked by the strange wishes of Kaikeyi and tries to convince Kaikeyi of her wishes as being harmful. Kaikeyi would not heed to the emperor's words.
Ayodhya Kanda - Sarga 13	<ul style="list-style-type: none"> • Sage Valmiki describes the bitter agony of Dasaratha on hearing to the adamant Kaikeyi's words. • While the distressed and self-respected king was sighing terribly in the way, that night came to an end. In the dawn, bards and singers started to awaken him. But the excellent king prevented them to do. – Sloka 26
Ayodhya Kanda - Sarga 14	<ul style="list-style-type: none"> • Kaikeyi's entreaties to the king followed by Dasaratha disowning her as wife. The night passes and Sumantra comes to wake up the King. Ordered by Kaikeyi to bring Sri Rama to the king, he goes to Sri Rama to fetch Him. • Kaikeyi orders Sumantra, Oh, Sumantra! Hence, quickly go and bring the glorious prince Rama. Blessedness to you! Do not have any hesitation in this matter. – Sloka 63
Ayodhya Kanda - Sarga 15	<ul style="list-style-type: none"> • Minister Sumantra goes to bring Rama
Ayodhya Kanda - Sarga 16	<ul style="list-style-type: none"> • Sumantra arrives at Rama's palace to fetch him to royal court. Rama starts to the royal court to meet his father. On the way Rama observes the jubilant city.
Ayodhya Kanda - Sarga 17	<ul style="list-style-type: none"> • On the way from Rama's palace, accompanied by Sumantha to courtyard to meet King Dasaratha and Kaikeyi, Rama hears blessings and well-meaning words of his friends and various people gathered there.
Ayodhya Kanda - Sarga 18	<ul style="list-style-type: none"> • Rama arrives at the king's presence. Seeing King disturbed, Rama becomes grieved and wants to know the cause of king's perturbation. • Dasaratha spoke only one word "Rama!" with his eyes filled with tears and dejected, being not able to see or to talk any further words. – Sloka 3 • Why my father, who was always affectionate to me, has become displeased? With his face becoming pale and dejected, he is not talking to me. – Sloka 12 • Thus questioned by the great souled Rama, Kaikeyi fearlessly spoke these words for her own benefit, without any shame on her part – Sloka 19 • Oh, Rama! The king is not angry. There is nothing of distress for him. But he has something in mind which he is not telling from fear. – Sloka 20 • Long ago, the king honoured me and gave me a boon. Like a common man, he is repenting now for having given the boon. – Sloka 22 • That vulgar Kaikeyi uttered very cruel words to that Rama, who was committed to sincerity and speaking of truth. – Sloka 31 • Oh, Rama! During a battle and a great war between celestials and demons long ago, I protected your father who was pierced by darts. Then, he gave me two boons. – Sloka 32 • Oh, Rama! According to those boons, I asked the king for coronation of Bharata and for your going to Dandaka forest today itself. – Sloka 33 • Oh, Rama! If you want to make yourself and your father faithful to a promise, listen to these words of mine. Abide by your father's command. As per his assurance, you have to stay in the forest for fourteen years. – Slokas 34, 35 • Bharata is to be enthroned with the use of complete collection of materials already arranged by the king for your sake. – Sloka 36 • You have to leave this coronation function and dwell in the forest of Dandaka for fourteen years, wearing braided hair and covered with a hide. – Sloka 37 • Let Bharata rule this earth, by residing in Ayodhya filled with various types of precious thing together with horses, chariots and elephants. – Sloka 38 • For this reason, king Dasaratha who is overwhelmed with sympathy towards you is not able to see you with his face, afflicted with grief. – Sloka 39 • Oh, Rama! Do as per the words of the king and liberate him by giving your father an opportunity to maintain the truth. – Sloka 40 • Though she was speaking such harsh words, Rama was not affected with sorrow. But the mighty Dasaratha became highly disturbed, having been afflicted by the calamity occurred to his son. – Sloka 41
Ayodhya Kanda - Sarga 19	<ul style="list-style-type: none"> • Rama on hearing the harsh and cruel words of Kaikeyi remains unruffled. He asks Kaikeyi sorrowfully about the reason the king did not speak to him directly about the matter. He then immediately decides to leave for forest after duly saluting the king and Kaikeyi. On the way to forest He desires to visit his mother and Sita and inform them of his

	<p>decision.</p> <ul style="list-style-type: none"> • Rama spoke these words to Kaikeyi, let it be, as you said it. I shall fulfil the king's promise, go to the forest from here to reside there, wearing braided hair and covered with a hide. Oh, queen! you need not be indignant. I am telling before you that I shall go to the forest, wearing rags and braided hair. Become delighted well. – Slokas 2, 4 • Immediately, I shall go to live in forest of Dandaka for fourteen years, without reflecting on whether my father's words are right or wrong. – Sloka 11 • Hearing Rama's words, Kaikeyi felt glad that he would certainly go and urged him to make haste at once. – Sloka 12 • Today itself, I shall go to the forest of Dandaka after bidding, farewell to my mother and also after consoling Sita, Rama tells to Kaikeyi. – Sloka 25 • As Rama was a pleasing personality, he was loved by all the people. The loss of kingdom could not diminish such a great splendour of Rama as a night cannot diminish the splendour of the moon. – Sloka 32 • The people adjacent to Rama could not visualise any change in the face of Rama who was dignified and truthful in his words. – Sloka 36 • Rama did not lose his natural joy, as an autumnal moon with lofty rays does not lose its natural splendour. – Sloka 37 • When Rama entered, Kausalya's palace was filled with great joy. At that time, Rama did not show any displeasure for the mihlap occurred in truth. He behaved like that because he had doubted about the possible shock to his friends even of fear of their life, if he showed any perturbation. – Sloka 40
Ayodhya Kanda - Sarga 20	<ul style="list-style-type: none"> • Rama approaches his mother Kausalya to inform her of the calamity. Kausalya on hearing the news, faints. On recovering, she laments in the most grievous tones to Rama.
Ayodhya Kanda - Sarga 21	<ul style="list-style-type: none"> • Lakshmana became dejected and spoke these words, properly befitting for that time, to that Rama's mother Kausalya who was thus weeping. "Oh, the honoured lady ! I also do not like Rama to be influenced by the words of a woman and go to the forest, leaving the prosperous kingdom". "I cannot see any offence or cause for blame in Rama that can expel him from the state to the forest." – Slokas 1,2,4 • "Oh, Rama, the best of men! On what strength or season has he taken shelter to give away this kingdom belonging to you to Kaikeyi?" – Sloka 14 • Hearing these words of Lakshmana the magnanimous, Kausalya entirely given up to anguish and weeping, spoke thus to Rama. "Oh, son !You have heard the words of Lakshmana. If you agree, you do what is to be done, immediately". – Slokas 19, 20 • The honest Rama spoke these virtuous words to his mother Kausalya, who was thus weeping miserably. I am not able to violate my father's words. I am bowing my head and asking your favour. I shall have to go to the forest – Slokas 28, 29 • Rama, the best of those who speak skilfully and the best of all those wearing the bow, spoke thus to his mother and turned round to Lakshmana to speak. I know your highest affection towards me, your heroic valour, your strength and your unassailable splendour. I cannot transgress my father's command. On the word given by my father only, Kaikeyi instigated me to go to the forest. - Slokas 37, 38, 42 • Rama spoke thus to his brother affectionately, bowed to his mother and with folded hands, spoke again to Kausalya as follows. Oh mother! I have decided to go to forest. Please give me permission. I am swearing to you on my life. Please invoke blessings on me. – Slokas 44, 45 • Rama says to Lakshmana, I cannot avoid fulfilling the father's command completely. For both of us, he is an important person indeed to command us. To mother Kausalya also, he is the husband, the resource person and the personified law. – Sloka 59 • Rama says to his mother Kausalya, Oh, mother the queen! Permit me to go to forest. As Yayati returned to heaven by the power of truth, give me your power of blessings so that I can return here after completion of exile. – Sloka 61 • Rama, the best of men, decided to go to Dandaka forest fearlessly with his prowess, consoled his mother, advised his brother by good thoughts and made hearty circumlocutory salutation to his mother. – Sloka 63
Ayodhya Kanda - Sarga 22	<ul style="list-style-type: none"> • Rama further tries to pacify Lakshmana and tells him that his stay in forest is the will of gods. He also wants all the celebration for his coronation to be stopped.
Ayodhya Kanda - Sarga 23	<ul style="list-style-type: none"> • Valiant words of Lakshmana, his opposing depends on god and proposes to fight with Rama's enemies to endow Rama with Kingdom.
Ayodhya Kanda - Sarga 24	<ul style="list-style-type: none"> • Kausalya requests Rama to take her to forest also. But Rama stops Kausalya saying that service of husband is the ultimate dharma of wife and he obtains her permission for him to go to forest.
Ayodhya Kanda - Sarga 25	<ul style="list-style-type: none"> • Kausalya bids farewell to Rama preparing to go to forest. Rama leaves her residence and goes to Seetha.
Ayodhya Kanda - Sarga 26	<ul style="list-style-type: none"> • Seeing Rama being sad seetha wants to know the reason Rama then lets her know his father's wish and his decision to go to forest. He then asks her to stay in Ayodhya. • The prince Rama, having been invoked blessings by his mother, after having salutation to Kausalya and remaining firmly in his virtuous path, set out journey to the forest. Entering to the road filled with people, he made it shine with his splendour and stirred the hearts of the people because of his excellent qualities. – Slokas 1,2 • Sita, practising for the coronation ceremony, did not hear anything on that matter. She was thinking of installation of Rama alone as prince Regent in her heart. – Sloka 3 • Rama spoke thus to Sita, who is lamenting: Oh, Sita! My venerable father is sending me to a forest in exile. – Sloka 19 • Two great boons were given to my mother Kaikeyi long ago, by my father Dasaratha who is true to a promise. – Sloka 21 • Now that the arrangements initiated by the king for my coronation are getting ready, Kaikeyi came out with that promise of boons, turning the situation to her own advantage by grounds of morality. I have to dwell in Dandaka forest for fourteen years. Bharata is being appointed as prince by my father. – Slokas 22, 23 • Oh, my dear Sita ! I can go to the great forest. You can stay here only, without doing harm to any one as it is. Listen to my words. – Sloka 38
Ayodhya Kanda - Sarga 27	<ul style="list-style-type: none"> • Seetha asks Rama to take her to the forest.
Ayodhya Kanda -	<ul style="list-style-type: none"> • Rama describes various troubles of staying in forest and beseeches Seetha not to go to forest.

Sarga 28	
Ayodhya Kanda - Sarga 29	<ul style="list-style-type: none"> Seetha implores upon Rama to allow her to come to forests, and says that she heard through some foretellers that she has to live in forests for some time, when she was with her father's place. But Rama is not interested to make Seetha's life penurious in forests and once again tries to pacify her. He asks her to stay back at Ayodhya. For that Seetha laments to become lonely parted with her husband
Ayodhya Kanda - Sarga 30	<ul style="list-style-type: none"> The persistence of Seetha continues to go along with Rama to forest. But Rama tried to pacify her telling that rendering service to elders staying back at home is advisable for ladies like Seetha, but in vain. Finally Rama had to yield to her prevail and accepts her to come along and asks her to give away her personal belongings to Brahmins in charity before they proceed.
Ayodhya Kanda - Sarga 31	<ul style="list-style-type: none"> Overhearing the conversation of Rama and Seetha, Lakshmana who came there earlier enters into dialogue with his brother, insisting that he too shall accompany Rama and Seetha to forests. Rama tries to persuade him to stay back, in vain. Then Rama had to agree to Lakshmana's insistence and asks him to fetch the divine bows, arrows and swords given by gods in the Vedic-ritual of Seetha's father, namely King Janaka
Ayodhya Kanda - Sarga 32	<ul style="list-style-type: none"> Rama bestows parting gifts to Vedic scholars and their wives. Thereafter he also accords charities to Brahmins, young scholars, servants, and others. Rama accords an unusual gift, of cows filling a space of miles and miles, to a poor Brahmin named Trijata. Then Rama is blessed for a bon voyage by all of the eminent Vedic scholars. Rama adored Suyajna with excellent Angadas(armlets) and beautiful earrings of gold, gems stung on gold threads as also with keyuras (another ornament similar in shape to an Angada but worn above it near the armpit) and bracelets as well as with many other excellent precious stones. Rama asks Lakshmana, to call those two excellent brahmanas Agastya and Kausika and worship them with valuable gifts as water is poured to a crop of corn. Sloka 13 At that time in Ayodhya, there was no brahmana, relative, dependant, pauper or mendicant who was not satiated with befittingly deserving honour, gifts and respect. – Sloka 44
Ayodhya Kanda - Sarga 33	<ul style="list-style-type: none"> Rama while going to his father at Queen Kaikeyi's palace listens the people's voice of sorrow for his exile. They sadly express their heartfelt feelings. On reaching the palace, Rama bids Sumantra to inform Dasharatha about his arrival for paying respects at the time of departure. That Rama, who had passion towards piety, having made up his mind positively to enter the exile as per his father's command, spoke thus, seeing Sumantra, "Inform my arrival to the king." – Sloka 31
Ayodhya Kanda - Sarga 34	<ul style="list-style-type: none"> Rama comes to see his father Dasharatha and Dasharatha summons Sumantra to fetch all his wives to hither, and asks Rama to stay with him at least for a night. But Rama resolved in his vow, persuades his father to be peaceful. Dasharatha's anguish intensifies and he swoons at the departure of Rama. Sumantra said to King Dasaratha: Oh, king! Rama is setting out to a great forest. See him who is resembling a sun with rays of light, displaying royal qualities. – Sloka 8 Dasaratha commands Sumantra, Oh, Sumantra! being all my wives, who are here. Surrounded by all of them, I want to see the virtuous Rama. – Sloka 9 Taking Rama, Lakshmana and Seetha, that charioteer then speedily went to the king's presence. – Sloka 15 Holding Dasaratha in their arms and crying, both Rama and Lakshmana along with Seetha laid him on the couch. – Sloka 20 "Oh, emperor! I take leave of you, who are the lord of all of us. See auspiciously towards me, who am about to leave for Dandaka forest." – Sloka 22 "Permit Lakshmana also and Seetha too who is accompanying me to the forest. Even if prevented(by me) on many true reasons, these two are not agreeing to stay behind" – Sloka 23 Gazing at Rama who is unruffled, awaiting permission of the king for stay in the forest, the king Dasaratha spoke thus: "Oh, Rama! I was stupefied by Kaikeyi through a boon. Now, by confining me, be you the king of Ayodhya." – Slokas 25, 26 Rama replies to his father, Oh, king! You be the ruler of the earth for thousand years. But, I for my part, will stay in the forest. For my sake, do not generate untruth about you. – Sloka 27 Oh Rama my son! Your exile is not agreeable to me. I was cheated by Kaikeyi who had concealed intentions and resembled fire with ashes. – Sloka 36 I, as promised, fulfilling your command, shall live in the forest along with forest-dwellers for fourteen years. Oh, king! Do not have any hesitation in offering the kingdom to Bharata. Neither kingdom nor happiness indeed is desired by my nature. It is dear to me only to do your command as directed. I do not crave for kingdom or happiness nor again for Seetha nor even all these enjoyments nor for heaven nor even for life.– Sloka 43-45, 47
Ayodhya Kanda - Sarga 35	<ul style="list-style-type: none"> Minister Sumantra requests and reproaches Queen Kaikeyi and asks her to take back her impositions. Even the elderly minister and a scholar named Siddhartha tries to pacify Kaikeyi by telling the legend of Sagara, the ancestor of Dasharatha, quoting the exile of his notorious son Asamanja. But she is adamant to all holy advices, but wants Rama to go to forests.
Ayodhya Kanda - Sarga 36	<ul style="list-style-type: none"> Dasharatha orders to send army and treasury with Rama to forests. Kaikeyi objects to such a lavish exile and she retorts the same legend of Sagara who exiled his son, Asamanja, without riches. Minister Siddhartha still tries to persuade her. Then vexed King Dasharatha also tries to embark on the exile along with Rama.
Ayodhya Kanda - Sarga 37	<ul style="list-style-type: none"> Jute-cloths that are befitting to sages and saints are brought in for the three at the behest of Kaikeyi. Rama and Lakshmana accept and wear them. But Seetha, as a par excellent princess of Mithila, is baffled in wearing them and when she is irksome as how to tie and toggle them, Rama goes to her and demonstrates how to wear them, on her silken robes. Seeing that situation, all the womenfolk in the palace chamber wail for the hardship befallen on Seetha. Rama says, Oh, King, when I am giving away absolutely all. Let the dresses of a mendicant be brought to me. – Sloka 4 I am going to reside in the abode of forest for fourteen years. Bring a shoel and a basket both for me. – Sloka 5 Thereupon, Kaikeyi shamelessly bringing personally of men, said to Rama; "Put these on". Taking those two pieces of bark (as loin cloth and cover) from Kaikeyi and discarding his clothing of fine yarn, Rama put on the garb of ascetics. Lakshmana too there itself before his father put on the clothing of ascetics, by discarding his beautiful raiment. – Slokas 6, 7, 8

	<ul style="list-style-type: none"> Keeping one piece of bark on her neck as well as holding it with her hand, Seetha stood abashed, not adept as she was in wearing it. Rama, the foremost of those upholding virute, quickly came and personally fastened that bark over the sild garment of Seetha. – Slokas 13, 14
Ayodhya Kanda - Sarga 38	<ul style="list-style-type: none"> Dasharatha is enraged to see his precious daughter-in-law in rags and takes Kaikeyi to task. Rama seeks blessings of his father for departure and requests him to keep his mother Kausalya, who is aging, comfortable. On seeing Seetha wearing bark of trees like a helpless woman, even though protected by her husband all the people there loudly cried out: "Fie upon you, Dasaratha!" Pained by that loud cry there, King Dasaratha lost interest in his life, religious merit and esteem. – Slokas 1, 2
Ayodhya Kanda - Sarga 39	<ul style="list-style-type: none"> Sumantra arranges for a chariot for the travel of Rama, Seetha, and Lakshmana at the orders of Dasharatha. Kingly ornaments are obtained for Seetha. Rama seeks blessings from his mother Kausalya and others too. Sumantra obeying the words of the king, walked away quickly and arrived there fitted with horses, a chariot duly decorated. – Sloka 12 Rama, the most virtuous man, joining his palms, approached and spoke these words to his mother, who is highly respected among all his mother's: "Oh, mother! You do not grieve. You look after my father. The end of exile will come rather soon.", "Fourteen years will elapse, while you are asleep. you as such, will see me, duly arrived here in my entire being, surrounded by my well-wishers.", "Please excuse me, if I have done any mistake either because of our living together or due to ignorance on my part. I now take leave of you all." – Slokas 34, 35, 37, 38
Ayodhya Kanda - Sarga 40	<ul style="list-style-type: none"> The departure of Rama from Ayodhya for his exile is depicted. When they are charioted through the streets of Ayodhya the citizenry wails and weeps for Rama's disposition. In his unsurpassable affection towards Rama, King Dasharatha follows the chariot like a commoner, but fails to go further and falls down. Then, Rama Seetha and Lakshmana, who felt miserable, bowed down by touching the feet of the king and went round him clockwise with joined palms. After taking leave of Dasaratha, Rama who knew what is right and stood confounded by sorrow, bowed along with Seetha to Kausalya. Immediately following his brother, Lakshmana too bowed to Kausalya, then clasped the feet of his mother Sumitra. – Slokas 1-3 Sumantra says to Rama, Mount the chariot, oh the highly illustrious prince! May all be well with you! I shall take you speedily, wherever you direct me to go. – Sloka 11 Thereafter, Rama and Lakshmana the brothers quickly mounted that chariot, which was resplendent like fire and decked with gold. – Sloka 14 Rama after departing to the great forest for a long term, unconsciousness prevailed in the city. There was faintness in the strength of people. – Sloka 18 At that time, the father of Rama as is well known as a glorious king Dasaratha(a scion of Kakutstha) looked shrunk, like the full moon overshadowed by an eclipse. – Sloka 30 With full of wailing tears, the citizens of after making loud cries became unconscious with deep agony, at the time of departure of Rama. – Sloka 34 Looking back, Rama saw the king sorrowful and perplexed in mind, as well as his mother following (him) on the road. – Sloka 39 Rama again and again saw that Kausalya, his mother who was crying thus, running after that chariot as though dancing, shouting "Oh, Rama, Rama!" "Oh, Seetha!" and "Oh, Lakshmana!" trickling tears descending from her eyes for the sake of Rama Lakshmana and Seetha. – Sloka 44, 45

Results and Discussions

Table 6: Effects of Venus antardasa (during transit) in Ketu mahadasa from Brihat Parashara Hora Shastra compared with Lord Sri Rama's life events as detailed by Sage Valimiki's Ramayana

Brihat Parashara Hora Shastra	Sage Valimiki's Ramayana
<ul style="list-style-type: none"> As per Fig-2 - Venus antardasa in Ketu mahadasa (during transit): If Venus be in his sign of debilitation or be associated with a debilitated planet, or be in the 6th or the 8th from the Ascendant, there will be quarrels with kinsmen, headache, eye troubles, heart disease, defamation, loss of wealth and distress to cattle and wife. [On the Vaisakha Shukla Paksha Panchami day, planet Venus was in 8th from Moon (Cancer, Chandra lagna)]. 	<ul style="list-style-type: none"> As per Fig-4, Venus is placed in 8th house (Aquarius) from Moon's position (Cancer). In Table-5, series of events were outlined that unfolded one day before the planned coronation day, forcing Lord Sri Rama to go into exile for 14 years. Further, situations that were faced by Lord Sri Rama such as, loss of wealth (due to distribution to others), distress to his wife (as Sita Devi had to travel with Lord Sri Rama into exile) were also outlined in Table-5. All such inauspicious and distressful events were faced by Lord Sri Rama without having any quarrel with anyone nor because of his mistakes. So, the effects of Venus antardasa in Ketu mahadasa as detailed in Fig-2 are matching with the life events of Lord Sri Rama as mentioned by Sage Valmiki in his Ramayana.

Conclusion

- Fig-5 shows the planetary positions when King Dasaratha tells Lord Sri Rama that he'd get coronated the next day. This happens to be one day before the planned coronation day and planetary positions for that day were shown in Fig-6.
- With reference to Fig-5 following conclusions were drawn.
- Sun is in his enemies house, Taurus and Saturn is in his enemies house, Cancer.

- Saturn and Rahu are conjunct in same house (Cancer). This is viewed as terribly inauspicious combination, which shall bring lot of inauspicious events into one's life, like losing luxuries and comforts.
- Jupiter is exalted and conjunct with Moon in Cancer forming powerful GajaKesari Yoga. This makes the native (Lord Sri Rama) a great leader who will motivate everyone with motivational speeches and wisdom. This yoga also gives the native immense command over mind and makes the native to stick to the point. This is why Lord Sri Rama has made up his mind to go into exile to

uplift his father's promise despite severe pressure on him to stay back from his mother, ministers and other learned men.

- Saturn and Jupiter are conjunct in same house (Cancer). This is viewed as an auspicious combination, which could bring enormous social reputation and respect.
- Saturn and Jupiter's combination also makes the native courageous and helps them earn fame and makes them more diligent.
- Jupiter and Rahu are conjunct in same house (Cancer). This forms Guru-Chandal dosha. This brings in challenges in relationships, because of which Lord Sri Rama had strained relationship during this situation with his step-mother Kaikeyi.
- Lord Sri Rama was undergoing deep Sade Sati 2nd phase influence at the time of his planned coronation day (Vaisakha Shukla Paksha Panchami). This phase makes native to suffer from financial problems, and disappointments due to obstacles to fulfil the plans. Also native has to put in lot of efforts in this particular phase. That's the reason why, Lord Sri Rama has lost his wealth (distributed all wealth to citizens and holy men), had to face obstacles in the form of exile, faced disappointments as things didn't go as planned by his father (coronation).
- During the transit of the planets, the planet Venus was in 8th house from Moon (Cancer, Chandra lagna), which brought great distress to him.
- On the day of Vaisakha Shukla Paksha Panchami, Mars and Venus are conjunct in Aquarius. This Venus-Mars conjunction and their transit through Aquarius could bring a desire to rebel and detach from mainstream, consensus values and relating models.
- All these evil planetary placements in Fig-5, worsened the situation for Lord Sri Rama in the form of Manthara and Kaikeyi and he was forced to go into exile, leaving home land.
- Dreadful planetary placements (Fig-5) paired with Sade Sati and Venus antardasa in Ketu mahadasa with all their ill effects (detailed above) forced Lord Sri Rama to go into exile.
- Lord Sri Rama's age as mentioned in Fig-5 matches with references found in Sage Valmiki's Ramayana as mentioned at the end of introduction section in this research paper.

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