Exploring the impact of Ketu and Venus mahadasas on Lord Sri Rama: A comprehensive analysis of the initial decade of his exile period

Raghavendra Sai Akkinapragada and Dr. Venkata Chaganti

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Abstract
In the exploration undertaken within this research manuscript, we delve into the intricate dynamics of Ketu Mahadasa and Venus in Venus Mahadasa, drawing comparisons with the myriad challenges encountered by Lord Sri Rama during the initial decade of his exile, as chronicled in the profound Brihat Parashara Hora Shastra and the timeless narrative of Sage Valmiki's Ramayana. Our analysis seeks to unravel the profound impact and correlations between celestial influences and the multifaceted trials faced by the revered protagonist, offering insights into the cosmic tapestry woven within the realms of astrology and ancient sagas.

Keywords: Lord Sri Rama, exile, daemons, Ketu, Venus, mahadasa, antardasa, promise

Introduction
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 Ashhami 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.

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] have discussed about effects of Jupiter mahadasa on Lord Sri Rama. Akkinapragada et al [18] have 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] have 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] have 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] have discussed the deadly planetary combination which led to Lord Sri Rama’s encounter with Bhaargava Rama.

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

Akkinapragada et al [23] have discussed about dreadful planetary placements paired with Sade Sati which forced Lord Sri Rama to go into exile.

Akkinapragada et al [24] have discussed about planetary combinations that led to King Dasaratha’s death based on Lord Sri Rama’s astro transit chart.

Akkinapragada et al [25] have discussed about maraka planets that were responsible for King Dasaratha’s death based on his four sons astro transit charts.

Akkinapragada et al [26] have discussed Bharatha’s time of birth and lagna degrees, astro transit chart for his wedding and transfer of power from Lord Sri Rama.

Akkinapragada et al [27] have discussed Lakshmana’s time of birth and reason for going into exile with Lord Sri Rama, based on his birth and astro transit charts.

Akkinapragada et al [28] have discussed planetary placements that made Shatrughna to remain close of comforts in Ayodhya instead of going into exile or sharing hermitage with Bharatha in Nandigrama.

Akkinapragada et al [29] have discussed about astro influence behind Bharatha’s argument and agreement with Lord Sri Rama on Chitrakuta mountain.

Akkinapragada et al [30] have the possibilities of Lord Sri Rama encountering daemon Viraadha and meeting several erudite sages in dandakaranya as revealed from his transit chart.

Within this scholarly investigation, we meticulously computed the temporal sequences of diverse antardasas within the expansive landscape of Ketu Mahadasa. Additionally, our examination extended to the nuanced intervals within the Venus Mahadasa, specifically focusing on the Venus antardasa. Subsequently, a detailed comparative analysis ensued, juxtaposing the consequential impacts of these antardasas with the significant milestones in the life of Lord Sri Rama during the initial decade of his exile, as meticulously chronicled in the revered Sage Valmiki’s Ramayana.

Methods and Materials

<table>
<thead>
<tr>
<th>Pisces</th>
<th>Aries</th>
<th>Taurus</th>
<th>Gemini</th>
</tr>
</thead>
<tbody>
<tr>
<td>Venus 17.3⁰ Ketu</td>
<td>Sun 7.3⁰</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Aquarius

- Lord Sri Rama’s birth chart

- Mars 13.33⁰ + 2⁰

- Scorpio

- Libra

- Saturn 10⁰

- Virgo

- Rahu

Fig 1: Lord Sri Rama’s birth chart (ref to Akkinapragada et al [23])

<table>
<thead>
<tr>
<th>Pisces</th>
<th>Aries</th>
<th>Taurus</th>
<th>Gemini</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Sun 5.194⁰</td>
<td></td>
</tr>
</tbody>
</table>

Aquarius

- Mars 0.936⁰

- Venus 8.7764⁰

- Rahu

- Moon 3.337⁰

- Jupiter 5.138⁰

- Saturn 28.9277⁰

- Leo

Capricorn

- Ketu

Sagittarius

- Scorpio

- Libra

- Virgo

Fig 2: Planetary position on Lord Sri Rama’s exile day (ref to Akkinapragada et al [23])
At the time of Lord Sri Rama’s birth, Moon [1, 4] was in the Cancer at 2.8125° (Fig-1) along with Jupiter and ascendant. According to Brihat Parasara Hora Sastra [32], Chapter 46 (“Dasas [Periods] of Planets”) sloka 16 (Fig-3) on page 508, our calculations show that Lord Sri Rama’s Vimsottari dasa at the time of birth was Jupiter and had 9 months and 18 days of Jupiter mahadasa remaining and thereafter Saturn mahadasa should start.

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

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

We know from Akkinapragada [30] that Lord Sri Rama met Sage Suteekshana after 48.662 days from the beginning of his exile period. As per Valmiki Ramayana [31], Aranya Kanda, Sarga 9, Lord Sri Rama takes oath to eliminate the demons in Dandaka Forest for which Sita Devi gets very concerned. In Aranya Kanda, Sarga 11, Slokas 26b, 27a, it has been mentioned that Lord Sri Rama spent 10 years fulfilling his oath.

Further, we know from Akkinapragada et al [22] that Lord Sri Rama went into exile at the age of 24 years 0 months and 24 days in Venus antardasa in Ketu mahadasa. Jupiter mahadasa was only for 9 months and 18 days for Lord Sri Rama at the time of birth. This was followed by Saturn mahadasa which was for 22.14 years. So, before Ketu Dasa began, Lord Sri Rama was 22.94 years of age. Before going into exile, Lord Sri Rama spent around (24 years 0 months 24 days = 24.06 years) minus 22.94 years = 1.12 years in Ketu mahadasa. Out of this 1.12 years in Ketu mahadasa, Lord Sri Rama spent 0.55 years in Ketu antardasa in Ketu mahadasa (see Table-2). Therefore, 1.12 years – 0.55 = 0.57 years was under Venus antardasa in Ketu mahadasa.

Remaining Venus antardasa in Ketu mahadasa can be accounted for the first leg of his exile = 1.58 – 0.57 = 1.01 years was spent in exile. During this time, Lord Sri Rama met various erudite sages like Sage Bharadwaja, Sage Atri, Anasuya Devi, Sage Sharabhangha, and Sage Suteekshana as detailed in Akkinapragada [30]. By the time Lord Sri Rama met Sage Suteekshna from the start of his exile, 48 days had passed [30]. Out of 1.01 years of Venus antardasa in Ketu mahadasa, the remaining Venus antardasa (1.01 years – 48 days) = 315.6 days were spent eliminating daemons.

**Table 2:** Calculating antardasa periods in Ketu mahadasa for Lord Sri Rama

<table>
<thead>
<tr>
<th>Planetary antardasa sequence in Ketu mahadasa</th>
<th>Antardasa periods calculation during Ketu mahadasa (KT = 8.15 years)</th>
<th>Planetary antardasas tenures in Ketu mahadasa (in years)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ketu in Ketu</td>
<td>(KT * 8.15) / 120</td>
<td>0.5535208333333333</td>
</tr>
<tr>
<td>Venus in Ketu</td>
<td>(KT * 23.30) / 120</td>
<td>1.58245833333333</td>
</tr>
<tr>
<td>Sun in Ketu</td>
<td>(KT * 7) / 120</td>
<td>0.475416666666666</td>
</tr>
<tr>
<td>Moon in Ketu</td>
<td>(KT * 11.65) / 120</td>
<td>0.791229166666666</td>
</tr>
<tr>
<td>Mars in Ketu</td>
<td>(KT * 8.15) / 120</td>
<td>0.55352083333333</td>
</tr>
<tr>
<td>Rahu in Ketu</td>
<td>(KT * 20.97) / 120</td>
<td>1.424212500000000</td>
</tr>
<tr>
<td>Jupiter in Ketu</td>
<td>(KT * 18.64) / 120</td>
<td>1.26596666666666</td>
</tr>
<tr>
<td>Saturn in Ketu</td>
<td>(KT * 22.14) / 120</td>
<td>1.50367500000000</td>
</tr>
</tbody>
</table>

From Table-2, we understand that Lord Sri Rama was further under 6.014 years of Ketu mahadasa as we need to takeaway Ketu antardasa and Venus antardasa in Ketu mahadasa (reasons explained above).

We need to now find out the mahadasa and its antardasas for the next 4 years of tenure so that 10 years of time spend by Lord Sri Rama in Dandaka Forest eliminating demons can be analysed. The next mahadasa after Ketu is Venus, so antardasas for Venus for 4-year period are given in Table-3.

**Table 3:** Calculating antardasa periods in Venus mahadasa for Lord Sri Rama

<table>
<thead>
<tr>
<th>Planetary antardasa sequence in Venus mahadasa</th>
<th>Antardasa periods calculation during Venus mahadasa (VE = 23.30 years)</th>
<th>Planetary antardasas tenures in Venus mahadasa (in years)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Venus in Venus</td>
<td>(VE * 23.30) / 120</td>
<td>4.524083333333333</td>
</tr>
</tbody>
</table>
So, from Table-4 we understand that Venus antardasa in Venus mahadasa period lasted for 4.524 years. So, the remainder Ketu mahadasa 6.04 years added to Venus antardasa in Venus mahadasa 4.524 years results in more than 10.564 years.

Now we need to find the effects of each of these remaining antardasas of Ketu and Venus antardasa in Venus mahadasa from Brihat Parashara Hora Shastra. The required slokas are given below:

In Brihat Parasara Hora Sastra[32], Chapter 59 “Effects of the antardasa of Sun in the Dasa of Ketu” on Page 719, the following slokas 16-17 are given (see Fig-4):

The meaning of slokas in Fig-4 are as follows: “The effects like gains of wealth, beneficence of the king, performance of pious deeds and fulfilment of all ambitions, will be derived in the antardasa of Sun in the dasa of Ketu if Sun be in his sign of exaltation, in his own sign or be associated or aspected by a benefice in kendra, trikona or the 11th”.

In Brihat Parasara Hora Sastra[32], Chapter 59 “Effects of the antardasa of Moon in the Dasa of Ketu” on Page 721, the following slokas 25-28 are given (see Fig-6):

The meaning of slokas in Fig-6 are as follows: “Effects like recognition from the king (government), enthusiasm, wellbeing, enjoyments, acquisition of a house, lands etc., abnormal gains of food, clothes, conveyances, cattle etc., success in business, construction of reservoirs etc., and happiness to wife and children will be derived in the Antardasa of the Moon in the Dasa of Ketu, if the Moon be in her sign of exaltation, in her own sign, in kendra, trikona, the 11th or the 2nd, from the Ascendant. The beneficial results will be realised fully if the Moon be waxing”.

In Brihat Parasara Hora Sastra [32], Chapter 59 “Effects of the antardasa of Moon in the Dasa of Ketu” on Page 722, the following slokas 31-33 are given (see Fig-7):

The meaning of slokas in Fig-7 are as follows: “There will be acquisition of a cow or cows, land, agricultural lands, meeting kinsmen and achievement of success through them, increase in cow’s milk and curd, if the Moon be in kendra, trikona or the 11th from the lord of the Dasa (Ketu) and be endowed with strength. There will be auspicious results. At the commencement of the Antardasa; cordial relations with the king (government) in its middle portion and danger from the king (government) foreign journey or journeys to distant places at its end”.

Building upon the verses depicted in Fig-6 and Fig-7, it becomes evident that Lord Sri Rama not only achieved recognition but also garnered name, fame, prosperity, wealth, and overall well-being. This accomplishment is attributed to the strategic placement of the Moon in Cancer, serving as both the ascendant lord and occupying pivotal kendra and trikona positions.
The meaning of slokas in Fig-8 are as follows: “Effects like acquisition of land, village etc., increase in wealth and cattle, laying out of a new garden, gain of wealth by the beneficence of the king, will be derived in the Antardasa of Mars in the Dasa of Ketu, if Mars be in his sign of exaltation in his own sign associated with or aspected by the benefics. If Mars be related to the lords of the 9th or the 10th, there will be gain of land and enjoyment”.

In Brihat Parasara Hora Sastra [32], Chapter 59 “Effects of the antardasa of Mars in the Dasa of Ketu” on Page 722, the following sloka 40 are given (see Fig-9):

The meaning of sloka in Fig-9 are as follows: “There will be recognition from the king, great popularity and reputation and happiness from children and friends, if Mars be in kendra, trikona, the 3rd or the 11th from the lord of the Dasa (Ketu)”. Analysing the verses presented in Fig-8 and Fig-9, our inference suggests that Lord Sri Rama likely amassed wealth, triumphed over adversaries, received benevolence from learned sages, and earned significant renown. This projection is grounded in the presence of an exalted Mars in the 7th house (Capricorn) in his astrological configuration.

In Brihat Parasara Hora Sastra [33], Chapter 14 “Effects of the Third House” on Page 139, the following slokas 5-6 are given (see Fig-10):

The meaning of slokas in Fig-10 are as follows: “Should 3rd lord and Mars be together in the 8th, the destruction of siblings will result. Happiness in this respect shall come to pass if Mars or the 3rd lord is in an angle, or in a trine or in exaltation or in friendly divisions”.

As an established astrological principle, the 3rd house in a birth chart signifies the native's younger siblings. In the context of Fig-10, our analysis leads us to anticipate that Lord Sri Rama experienced joy and fulfilment through his sibling, Lakshmana. This forecast is supported by the configuration where the 3rd house's lord, Sun, is situated in Aries and holds an exalted position. It is to be noted that, 3rd house in the birth chart of Lord Sri Rama (Fig-1) is Gemini and Sun is the lord as Mercury didn’t existed during Ramayana Period [14, 15].

In Brihat Parasara Hora Sastra [32], Chapter 59 “Effects of the antardasa of Jupiter in the Dasa of Ketu” on Page 725, the following slokas 51-54 are given (see Fig-11):

The meaning of slokas in Fig-11 are as follows: “Effects like increase in wealth and grains, beneficence of the king, enthusiasm, gain of conveyances etc. celebrations like birth of a son at home, performance of pious deeds, yajnas, conquest of the enemy and enjoyments will be derived in the Antardasa of Jupiter in the Dasa of Ketu, if Jupiter be in his sign of exaltation, in his own sign or be associated with the lord of the Ascendant, the 9th or the 10th in a kendra or trikona position”.

In Brihat Parasara Hora Sastra [32], Chapter 59 “Effects of the antardasa of Jupiter in the Dasa of Ketu” on Page 726, the following slokas 57-58a are given (see Fig-12):

The meaning of sloka in Fig-12 are as follows: “There will be gains of many varieties of garments, ornaments by the beneficence of the king, foreign journeys, taking care of kinsmen, availability of decent food if Jupiter be as associated with a benefic in kendra, trikona, the 3rd or the 11th from the lord of the Dasa (Ketu)’”.

Derived from the insights presented in Fig-11 and Fig-12, our forecast suggests that Lord Sri Rama experienced a substantial augmentation in wealth. Additionally, it is inferred that he actively engaged in Vedic rituals alongside learned sages, achieved triumph over adversaries, and exhibited a caring disposition towards the sages. This projection aligns with the presence of an exalted Jupiter in the ascendant, occupying both kendra and trikona positions, as indicated in his birth chart (Fig-1).
In Brihat Parasara Hora Sastra\cite{32}, Chapter 59 “Effects of the antardasa of Saturn in the Dasa of Ketu” on Page 727, the following slokas 63-65 are given (see Fig-13):

![Fig 13: Brihat Parasara Hora Sastra\cite{32}, Chapter 59, Page 727, Slokas 63-65](image)

The meaning of sloka in Fig-13 are as follows: “Success in all ventures, happiness from the employer, comforts during journeys, increase in happiness and property in one’s own village, audience with the king (visits to high dignitaries) etc., will be the results, if Saturn be in trikona in Pisces, in Libra (his sign of exaltation), in his own sign or be in an auspicious Navamsa or be associated with a benefic in kendra, trikona or the 3rd from the Ascendant”.

In the compelling narrative of Lord Sri Rama’s astrological configuration, as depicted in Fig- 13, our anticipation is nothing short of comprehensive success and the esteemed company of erudite sages, all graciously bestowed upon him. This foresight is rooted in the auspicious presence of an exalted Saturn in his birth chart (Fig-1), indicating not only accomplishment but also the profound recognition and blessings of revered sages.

In Brihat Parasara Hora Sastra\cite{32}, Chapter 60 “Effects of the antardasa of Venus in the Dasa of Venus” on Page 730, the following slokas 1-2a are given (see Fig-14):

![Fig 14: Brihat Parasara Hora Sastra\cite{32}, Chapter 60, Page 730, Slokas 1-2a](image)

The meaning of sloka in Fig-14 are as follows: “Effects like gain of wealth, cattle etc., through Brahmins, celebrations in connection with the birth of a son, wellbeing, recognition from the king (government), acquisition of a kingdom (attainment of a high position in government), will be derived in the Antardasa of Venus in his own Dasa if Venus be in kendra, trikona or the 11th from the Ascendant and be endowed with strength”.

In Brihat Parasara Hora Sastra\cite{32}, Chapter 60 “Effects of the antardasa of Venus in the Dasa of Venus” on Page 730, the following slokas 3-6 are given (see Fig-15):

![Fig 15: Brihat Parasara Hora Sastra\cite{32}, Chapter 60, Page 730, Slokas 3-6](image)

The meaning of sloka in Fig-15 are as follows: “Construction of a new house, availability of sweet preparations happiness to wife and children, companionship with a friend, giving grains etc. in charity, beneficence of the king (Government) aid of clothes, conveyances and ornaments, success in business, increase in the number of cattle, gain of garments by performing journeys in the western direction, etc., will be the results, if Venus be in his sign of exaltation, in his own sign or be in exalted or own Navamsa”.

In Brihat Parasara Hora Sastra\cite{32}, Chapter 60 “Effects of the antardasa of Venus in the Dasa of Venus” on Page 731, the following slokas 7-8 are given (see Fig-16):

![Fig 16: Brihat Parasara Hora Sastra\cite{32}, Chapter 60, Page 731, Slokas 7-8](image)

The meaning of sloka in Fig-16 are as follows: “There will be acquisition of kingdom (high position in government), enthusiasm, beneficence of the king (government) wellbeing in the family, increase in the number of wives, children and wealth etc., if Venus be associated with or aspected by a benefic and be in friendly Navamsa, in the 3rd, the 9th or the 11th from the Ascendant”.

Drawing insights from the detailed analysis in Fig-14, Fig-15, and Fig-16, our prognostication suggests that Lord Sri Rama not only accumulated substantial wealth but also demonstrated a generous spirit by contributing to charitable causes. Furthermore, this period appears to have ushered in comprehensive success in his business endeavours, driven by the favourable placement of an exalted Venus in Pisces. Remarkably, this Venus is situated in the 9th house, a trikona position, as delineated in His birth chart (Fig-1).
Results and Discussions

<table>
<thead>
<tr>
<th>Our Predictions for antardasas of Ketu mahadasa and Venus antardasa in Venus mahadasa</th>
<th>Lord Sri Rama’s life events as per Sage Valmiki’s Ramayana [13]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Referring to the depicted verses in Fig-4 and Fig-5, our analysis centres on the celestials embedded in Lord Sri Rama’s birth chart (Fig-1). The ascendant, featuring an exalted Jupiter in Cancer, suggests a proclivity towards active participation in profound Vedic rituals. Expanding our examination to the cosmic arrangement, we note the exalted Sun in Aries and exalted Mars in Capricorn, symbolizing valor and robust energy. Within these celestial configurations, our prognosis unfolds, envisioning Lord Sri Rama’s path to triumph and anticipating his victories over adversaries even amid perilous, near-death situations.</td>
<td>In Aranya Kanda, Sarga 9 it has been mentioned that Lord Sri Rama took oath to eliminate the demons in Dandaka Forest after his meeting with Sage Suteekshana. Lord Sri Rama being a royal scion, it is his utmost duty to protect good over bad actors (daemons). Hence the effects mentioned in Fig-4 and Fig-5 for Sun’s antardasa in Ketu mahadasa shall come to pass because as per Lord Sri Rama’s birth chart (Fig-1) Sun is exalted in Aries and it is also kendra from Cancer (his ascendant).</td>
</tr>
<tr>
<td>Building upon the verses depicted in Fig-6 and Fig-7, it becomes evident that Lord Sri Rama not only achieved recognition but also garnered name, fame, prosperity, wealth, and overall well-being. This accomplishment is attributed to the strategic placement of the Moon in Cancer, serving as both the ascendant lord and occupying pivotal kendra and trikona positions.</td>
<td>We know from Sage Valmiki’s Ramayana that; Lakshmana happens to be Lord Sri Rama’s kinsman (blood relation) who travelled with him throughout his exile period. Lord Sri Rama received unbounded support from his brother Lakshmana due to which his was able to eliminate daemons throughout as it was his main business being in Dandaka Forest as promised to the Sages to make their living safe.</td>
</tr>
<tr>
<td>Analysing the verses presented in Fig-8 and Fig-9, our inference suggests that Lord Sri Rama likely amassed wealth, triumphed over adversaries, received benevolence from learned sages, and earned significant renown. This projection is grounded in the presence of an exalted Mars in the 7th house (Capricorn) in His astrological configuration.</td>
<td>By killing several daemons during this tenure, Lord Sri Rama gained over food, clothes, conveyances and cattle which he subsequently donated to the people and hermits who were robbed by the daemons around.</td>
</tr>
<tr>
<td>As an established astronomical principle, the 3rd house in a birth chart signifies the native's younger siblings. In the context of Fig-10, our analysis leads us to anticipate that Lord Sri Rama experienced joy and fulfillment through his sibling, Lakshmana. This forecast is supported by the configuration where the 3rd house’s lord, Sun, is situated in Aries and holds an exalted position. It is to be noted that, 3rd house in the birth chart of Lord Sri Rama (Fig-1) is Gemini and Sun is the lord as Mercury didn’t existed during Ramayana Period [14, 15].</td>
<td>Hence the effects mentioned in Fig-6 and Fig-7 for Moon’s antardasa in Ketu’s mahadasa shall come to pass because according to Lord Sri Rama’s birth chart (Fig-1), Moon is placed in the 7th house (Capricorn) and Sun is exalted in 10th house (Aries).</td>
</tr>
<tr>
<td>Derived from the insights presented in Fig-11 and Fig-12, our forecast suggests that Lord Sri Rama experienced a substantial augmentation in wealth. Additionally, it is inferred that he actively engaged in Vedic rituals alongside learned sages, achieved triumph over adversaries, and exhibited a caring disposition towards the sages. This projection aligns with the presence of an exalted Jupiter in the ascendant, occupying both kendra and trikona positions, as indicated in his birth chart (Fig-1).</td>
<td>We know from Sage Valmiki’s Ramayana that, Lord Sri Rama performed Yajna’s and carried out the elimination of daemons which is a pious deed being a royal scion as his primary duty is to protect good over evil (daemons). Hence the effects mentioned in Fig-8 and Fig-9 for Mars antardasa in Ketu mahadasa shall come to pass because according to Lord Sri Rama’s birth chart (Fig-1), Mars is exalted in Capricorn, which also happens to be in kendra, 7th house from Cancer (ascendant).</td>
</tr>
</tbody>
</table>

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Table 4: Our predictions for antardasas compared with life events of Lord Sri Rama as explained in Sage Valmiki’s Ramayana

- In Lord Sri Rama’s birth chart (Fig-1), 3rd house is Virgo and it is lorded by Sun (as planet Mercury [14, 15] didn’t existed during Ramayana time period, lordship of Virgo was with Sun). According to Rama’s birth chart, Rahu is placed in 3rd house (Virgo), and this is considered the most favourable placement. Rahu in 3rd house means, the native is inclined towards spiritual matters. Further, in Lord Sri Rama’s birth chart, Mars is exalted in 7th house (Capricorn) and Sun is exalted in 10th house (Aries). Hence the effects mentioned in Fig-10. Happiness from siblings in the form of Lakshmana shall come to pass because of the planetary placements in Lord Sri Rama’s birth chart as discussed above (these results should also be considered the same for Rahu antardasa in Ketu mahadasa) along with deep spiritual inclination as Lord Sri Rama was associated with several erudite sages throughout.
In the compelling narrative of Lord Sri Rama's astrological configuration, as depicted in Fig- 13, our anticipation is nothing short of comprehensive success and the esteemed company of erudite sages, all graciously bestowed upon him. This foresight is rooted in the auspicious presence of an exalted Saturn in his birth chart (Fig-1), indicating not only accomplishment but also the profound recognition and blessings of revered sages.

We know from Sage Valmiki’s Ramayana that, Lord Sri Rama was successful throughout in his ventures, which happens to be protecting good over evil (daemons). He met several sages throughout and had comforts of staying in their hermitages and increase in happiness was the result of wisdom he got.

By killing several daemons during this tenure, Lord Sri Rama gained over food, clothes, conveyances and cattle which he subsequently donated to the people and hermits who were robbed by the daemons around.

Hence the effects mentioned in Fig-13 for Saturn antardasa in Ketu mahadasa shall come to pass because according to Lord Sri Rama’s birth chart (Fig-1), Saturn is exalted in Libra, which also happens to be 4th house from Cancer (ascendant).

Drawing insights from the detailed analysis in Fig-14, Fig-15, and Fig-16, our prognostication suggests that Lord Sri Rama not only accumulated substantial wealth but also demonstrated a generous spirit by contributing to charitable causes. Furthermore, this period appears to have ushered in comprehensive success in His business endeavours, driven by the favourable placement of an exalted Venus in Pisces. Remarkably, this Venus is situated in the 9th house, a trikona position, as delineated in His birth chart (Fig-1).

As per Sarga 13, Panchavati was abundant with tubers, fruits, water as per Sage Agastya.

As per Aranya Kanda, Sarga 15, Lord Sri Rama after reaching Panchavati, constructed a straw-cottage with the help of his brother Lakshmana.

Hence the effects mentioned in Fig-14 and Fig-15 for Venus antardasa in Venus mahadasa shall come to pass because according to Lord Sri Rama’s birth chart (Fig-1), Venus is exalted in Pisces, which also happens to be 9th house from Cancer (ascendant).

Conclusion
- According to our predictions (under each sloka), Lord Sri Rama must have gained wealth, beneficence from king (sages in this context), made donations, performed holy deeds (Yajnas), faced death like situations and won over enemies and these were based on the planetary positions during the transit of each antardasa and from his birth chart’s planetary positions.
- Our predictions aptly matched with Sage Valmiki Ramayana’s description of Lord Sri Rama’s life events as mentioned in Table-4.

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