

## Analyzing the Influence of Moon (Rahu-Ketu) in Hindu Vedic Astrology on Personality Traits and Levels of Optimism among Adults

Mansha Girdonia<sup>1\*</sup>

### ABSTRACT

The Moon has been regarded as a powerful celestial body influencing human emotions, behavior, and psychological well-being. In Hindu Vedic astrology, the Moon (Chandra) is considered a significant planet governing the mind, emotions, and mental health. This research explores the role of the Moon conjunction with Rahu and ketu in Vedic astrology and its impact on Personality Traits and levels of Optimism in Adults. By analyzing ancient scriptures, astrological theories, and psychological studies, this research examines the correlation between the planetary positions, levels of optimism and personality traits. The findings contribute to an interdisciplinary understanding of how astrological beliefs align with modern psychological research on Personality traits and varied optimism levels.

**Keywords:** *Rahu, Ketu, Vedic Astrology, Moon, Mental Health, Personality Traits, Levels of Optimism*

The Moon has long been associated with human emotions and psychological states across various cultures. In Hindu Vedic astrology, it is believed to have a direct impact on an individual's mental and emotional well-being. The placement of the Moon in a birth chart, along with its phases and conjunctions with other celestial bodies, is said to shape personality, moods, and mental health. The term *Chandra* in Sanskrit symbolizes the mind (*manas*), and its influence is deeply embedded in astrological interpretations of mental stability and emotional balance. The Moon's strength and dignity in a horoscope determine how balanced an individual's emotional state is. A strong and well-placed Moon grants emotional stability, calmness, and a nurturing disposition, while a weak or afflicted Moon may lead to mood swings, anxiety, or excessive emotional sensitivity (Chauhan & Bhardwaj, 2025).

The Moon governs Cancer (Karka Rashi), a water sign known for its adaptability, emotional depth, and nurturing qualities. Water is a symbol of emotions, fluidity, and adaptability, and just as water takes the shape of the vessel it is in, the Moon influences a person's ability to adapt emotionally to life's circumstances (Kakunje, 2020). The Moon's strength and dignity in a horoscope determine how balanced an individual's emotional state is. A strong and well-placed Moon grants emotional stability, calmness, and a nurturing disposition, while a

<sup>1</sup>Student, Amity University Noida, Uttar Pradesh

\*Corresponding Author

Received: January 13, 2026; Revision Received: April 26, 2026; Accepted: April 30, 2026

## **Analyzing the Influence of Moon (Rahu-Ketu) in Hindu Vedic Astrology on Personality Traits and Levels of Optimism among Adults**

weak or afflicted Moon may lead to mood swings, anxiety, or excessive emotional sensitivity.

Apart from its placement in the birth chart, the Moon's conjunctions with other planets and the aspects it receives from other celestial bodies also play a significant role in shaping an individual's psyche.

According to the realms of Vedic Astrology, the significance of the lunar conjunction with the planets Rahu and Ketu stands quite impactful on Human Personality. These lunar nodes are not definitive planetary artefacts but are more equivalent to a mathematical point of intersection between the Sun and the Moon (Bhandary & Sharma, 2018). While the Empirical data validation stands limited, the Eastern Metaphysical beliefs have stated in several scriptures classifying the traits of human nature. These conjunctions are correlational, from a psychological point of view, contrasting the irregularities in the emotional regulation and self-concept, two crucial components of contemporary personality frameworks like the Big Five model. They provide quite symbolic and archetypal insights in the manifestation of the subtypes like neuroticism, extraversion, openness, conscientiousness and agreeableness.

In vedic astrology, the planet moon is responsible for emotional, mood, and perception regulation. Given its astrological conjunction with rahu and ketu, it dignifies several other traits and manifestations of certain behaviours, which have a great level of influence on the levels of Optimism. With the Rahu conjunction, the lunar nodes are aligned in such a way that it comes down to getting trapped in desires, being ambitious and having a certain attitude towards fatalities that is built out of defence mechanisms. This creates optimism to cope with the dysregulations and the sudden changes that have been caused due to the astrological lunar nodes. With the Ketu conjunction, the emotional withdrawal, along with detachment and existential introspection is very evident. This creates a huge dysregulation and results in lesser levels of optimism resulting in surfacing of apathy and hopelessness as compared to the levels of optimism with the people who have Rahu conjunction.

One of the primary ways astrology contributes to emotional healing is through symbolism. Many individuals struggle to articulate their emotions, and astrology, including Moon-based interpretations, provides a structured language to express these inner experiences. Psychological theories, such as Carl Jung's concept of archetypes, suggest that symbols and metaphors play a vital role in human understanding. The Moon, representing emotions, intuition, and the subconscious in astrology, can serve as a metaphor for emotional cycles, inner conflicts, and personal growth. By engaging with these symbolic meanings, individuals may gain a deeper awareness of their emotional landscape, helping them process feelings they might otherwise find difficult to verbalize.

### **LITERATURE REVIEW**

The collective research examined by Martin et al. (1992) led to the conclusion that the phases of the moon do not serve as a reliable predictor of suicidal behavior. The lack of substantial variation across large-scale datasets suggests that suicide risk assessment cannot be meaningfully informed by lunar cycles, further discrediting the notion of a causal relationship between the moon's phases and human psychological distress.

## Analyzing the Influence of Moon (Rahu-Ketu) in Hindu Vedic Astrology on Personality Traits and Levels of Optimism among Adults

Snelson (2004) found that professionals working in Accident & Emergency departments were more likely to believe in the lunar effect compared to community-based healthcare workers, though this conclusion was drawn from a small sample of 49 participants. Her study also indicated no significant gender differences in these beliefs, nor any correlation with years of professional experience. This suggests that such beliefs may be formed before entering the healthcare field. However, Snelson (2004) also acknowledges the potential influence of peer pressure, citing a relatively inexperienced male nurse who stated, "other staff make me aware," despite the study's statistical findings.

### **METHODOLOGY**

#### *Objectives of the Study*

- To study the role of the Moon (Rahu-Ketu) in Hindu Vedic astrology, personality traits and level of optimism among Adults.
- To explore the relationship between the Rahu and ketu conjunction astrological positioning on Personality traits and Optimism levels among Adults.
- To explore Rahu and ketu conjunction astrological positioning as a predictor of Personality traits and Optimism levels among Adults.

#### *Hypothesis*

- **H1:** There will be no significant difference and relationship in the level of Moon (Rahu-Ketu) in Hindu Vedic astrology, personality traits and level of optimism among Adults.
- **H2:** There will be no significant influence of Rahu and ketu conjunction astrological positioning as a predictor of Personality traits among Adults.

#### *Sample*

Purposive sampling will be used to select participants who have a background in astrology or personal interest in lunar influences. 60 individuals, 30 with Rahu conjunction and 30 from ketu conjunction from different backgrounds, including astrologers, spiritual practitioners, and those who have observed lunar influences in their emotions within the age group bracket of 18 to 65.

#### *Research Design*

This study will employ a quantitative research design using an exploratory phenomenological approach to understand individuals' experiences with rahu and ketu conjunction influence on their personality traits and levels of optimism. Since Vedic astrology links the Moon with psychological states, this research will examine personal accounts of how astrological conjunctions, planetary placements, correlate with emotions, Personality traits and levels of Optimism.

#### *Statistical Analysis*

Data obtained in the study was tabulated and analyzed using SPSS 25 (IBM) to conduct a thorough research finding.

#### *Variable:*

- Independent Variable: Rahu and Ketu Conjunction with Moon
- Dependent Variable: Personality traits and Optimism Levels

## Analyzing the Influence of Moon (Rahu-Ketu) in Hindu Vedic Astrology on Personality Traits and Levels of Optimism among Adults

### *Instruments:*

- **NEO-FIVE Factor Inventory (NEO-FFI):** Personality traits were measured using the NEO-FFI scale developed by Costa and McCrae (1992). This inventory consists of a 60-item self-report scale that is designed to assess the 5 domains of personality: Neuroticism, Extraversion, Openness to Experience, Agreeableness, and Conscientiousness. Each item is scored in a 5-point Likert-type scale, ranging from 'Strongly Disagree' to 'Strongly Agree'. This test is considered validated and has a strong internal consistency and reliability, with Cronbach's alphas ranging from 0.75 to 0.85.
- **Learned Optimism Scale (LOS):** Levels of Optimism were measured using the Learned Optimism Scale (LOS) developed by Pethe, Chaudhari, and Dhar (2001). This test consists of a 22-item self-report scale which is used to assess the participant's optimism levels. This scale has shown high internal consistency with a split-half reliability coefficient of 0.99 and content validity.

### *Data Collection Method*

- Online Survey: Open-ended responses will be collected via Google Forms
- Platforms: Social media astrology groups, forums, and personal outreach to individuals who follow astrology.

## **RESULT**

### *Descriptive Statistics*

To understand and analyse data, descriptive statistics was utilized to comprehend the effects of rahu and ketu conjunctions on personality traits and levels of optimism.

*Table 1.1 Overall Descriptive statistics, N = 60 (30 + 30)*

	N	Minimum	Maximum	Mean	Std. Deviation
<b>Neoffi_NR</b>	30	39	64	50.17	5.246
<b>Neoffi_ER</b>	30	55	70	60.10	5.904
<b>Neoffi_OR</b>	30	40	59	51.43	4.688
<b>Neoffi_AR</b>	30	41	58	47.93	4.683
<b>Neoffi_CR</b>	30	44	68	56.43	5.425
<b>Neoffi_NK</b>	30	42	59	51.30	4.300
<b>Neoffi_EK</b>	30	30	44	38.20	5.991
<b>Neoffi_OK</b>	30	29	46	39.13	4.493
<b>Neoffi_CK</b>	30	37	56	45.00	4.639
<b>Neoffi_AK</b>	30	41	53	47.60	3.490
<b>Optimism_R</b>	30	77	100	87.80	6.520
<b>Optimism_K</b>	30	36	63	49.20	7.980

Participants influenced by Rahu show the following personality profile:

- Neuroticism (Neoffi\_NR): Mean = 50.17
- Extraversion (Neoffi\_ER): Mean = 60.10
- Openness (Neoffi\_OR): Mean = 51.43
- Agreeableness (Neoffi\_AR): Mean = 47.93
- Conscientiousness (Neoffi\_CR): Mean = 56.43

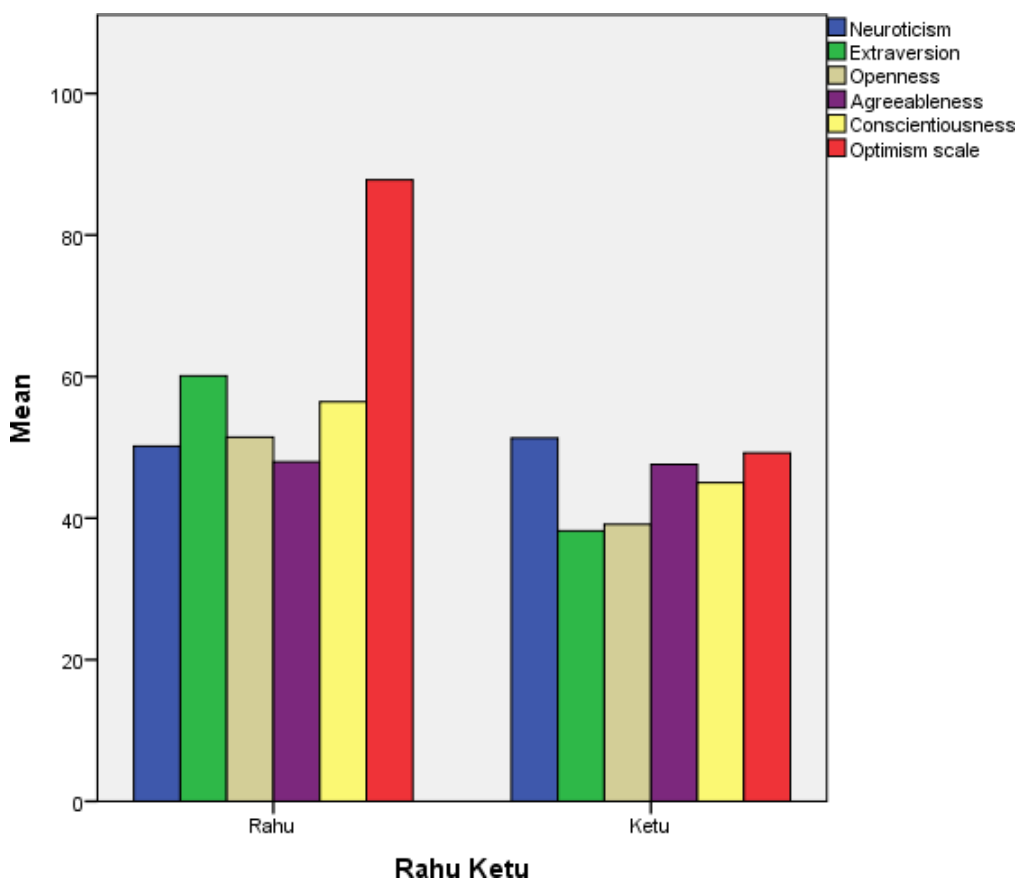
## Analyzing the Influence of Moon (Rahu-Ketu) in Hindu Vedic Astrology on Personality Traits and Levels of Optimism among Adults

These values indicate a generally high extraversion and conscientiousness, with moderate levels of neuroticism and openness, and lower levels of agreeableness. This suggests that people who are influenced by Rahu conjunction tend to be more socially driven, and goal-oriented and energetic and outgoing but they may also show some emotional dysregulations and have trouble working with working or trusting people. The mean of the Optimism score under Rahu (Optimism\_R) is 87.80, which is relatively high and indicates that these people tend to have a certain hopeful and positive approach towards the future despite potential emotional dysregulations. This finding indicates a strong reflection of the astrological symbolism of Rahu—a god of ambition and delusion—as it reflects increased drive of obsession and ambition towards their goals.

In contrast, participants under Ketu's influence showcase different patterns:

- Neuroticism (Neoffi\_NK): Mean = 51.30
- Extraversion (Neoffi\_EK): Mean = 38.20
- Openness (Neoffi\_OK): Mean = 39.13
- Agreeableness (Neoffi\_AK): Mean = 47.60
- Conscientiousness (Neoffi\_CK): Mean = 45.00

**Figure 1.1** mean scores of NEO-FFI and LOS scales (N=60)



**Analyzing the Influence of Moon (Rahu-Ketu) in Hindu Vedic Astrology on Personality Traits and Levels of Optimism among Adults**

**Table 1.2 descriptive data for traits measured in NEO-FFI and LOS scale (N=60)**

Group Statistics					
	Rahu Ketu	N	Mean	Std. Deviation	Std. Error Mean
Neuroticism	Rahu	30	50.17	5.246	.958
	Ketu	30	51.30	4.300	.785
Extraversion	Rahu	30	60.10	5.904	1.078
	Ketu	30	38.20	5.991	1.094
Openness	Rahu	30	51.43	4.688	.856
	Ketu	30	39.13	4.493	.820
Agreeableness	Rahu	30	47.93	4.683	.855
	Ketu	30	47.60	3.490	.637
Conscientiousness	Rahu	30	56.43	5.425	.990
	Ketu	30	45.00	4.639	.847
Optimism scale	Rahu	30	87.80	6.520	1.190
	Ketu	30	49.20	7.980	1.457

The independent sample T-test reveals a statistically significant difference amongst the group of people with rahu conjunction, as compared to that of people with ketu conjunction. Participants who were under the effect of the Rahu conjunction showed relatively higher levels of optimism ( $M = 87.80, SD = 6.52$ ) as compared to the participants who had Ketu conjunction ( $M = 49.20, SD = 7.98$ ). This difference was reported to be highly statistically significant, the value  $t(58) = 20.516, p < .001$  suggests that the ambitious, futuristic and materialism traits caused by Rahu’s conjunction manifests in the participants as a high levels of optimism, on the other hand, the participants with Ketu conjunction are more spiritually detached, showing no correlation with the materialism and have comparatively lower expectations in regards to positive future outcomes.

**Table 1.3 Independent sample t-test values, (N=60)**

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Neuroticism	Equal variances assumed	.181	.672	-.915	58	.364	-1.133	1.238	-3.612	1.346
	Equal variances not assumed			-.915	55.849	.364	-1.133	1.238	-3.614	1.348
Extraversion	Equal variances assumed	.122	.728	14.262	58	.000	21.900	1.536	18.826	24.974
	Equal variances not assumed			14.262	57.988	.000	21.900	1.536	18.826	24.974
Openness	Equal variances assumed	.055	.815	10.375	58	.000	12.300	1.186	9.927	14.673
	Equal variances not assumed			10.375	57.896	.000	12.300	1.186	9.927	14.673
Agreeableness	Equal variances assumed	2.450	.123	.313	58	.756	.333	1.066	-1.801	2.468
	Equal variances not assumed			.313	53.620	.756	.333	1.066	-1.805	2.471
Conscientiousness	Equal variances assumed	.454	.503	8.774	58	.000	11.433	1.303	8.825	14.042
	Equal variances not assumed			8.774	56.635	.000	11.433	1.303	8.824	14.043
Optimism scale	Equal variances assumed	1.941	.169	20.516	58	.000	38.600	1.881	34.834	42.366
	Equal variances not assumed			20.516	55.783	.000	38.600	1.881	34.831	42.369

## Analyzing the Influence of Moon (Rahu-Ketu) in Hindu Vedic Astrology on Personality Traits and Levels of Optimism among Adults

When analysing the results of the NEO-FFI scale, the t-test revealed that the participants with Rahu conjunction group scored higher across three major personality trait domains. They showed higher scores of Extraversion ( $M = 60.10$ ,  $SD = 5.90$  vs.  $M = 38.20$ ,  $SD = 5.99$ ;  $t(58) = 14.262$ ,  $p < .001$ ) which indicates the likelihood for being more socially involved in behaviour, docile, and assertive. Moreover, the scores also indicated high levels of Openness to experience ( $M = 51.43$ ,  $SD = 4.68$  vs.  $M = 39.13$ ,  $SD = 4.49$ ;  $t(58) = 10.375$ ,  $p < .001$ ) and Conscientiousness ( $M = 56.43$ ,  $SD = 5.42$  vs.  $M = 45.00$ ,  $SD = 4.63$ ;  $t(58) = 8.774$ ,  $p < .001$ ). These findings point towards the participants with rahu conjunction being well aware and in touch with their environment, motivated, and comfortable with unknown stimuli. This contrasts the participants with ketu conjunction, where the relatively lower scores show a more socially withdrawn, reserved, and cautious tendencies.

### DISCUSSION

This study aimed to explore and understand the role of the Moon (Rahu-Ketu) in Hindu Vedic astrology and study how these conjunctions act as a predictor variable of personality traits and optimism levels among adults. The statistical analysis conducted in this study disproves the null hypotheses established in this research.

Hypothesis 1 (H1), which stated that there is no significant difference and relationship between the Moon (Rahu-Ketu) conjunctions, personality traits, and optimism levels, is rejected. The independent sample t-test conducted concluded that there is a highly statistically significant difference between participants with conjunctural differences. Participants with the Rahu conjunction showed higher levels of optimism ( $M=87.80$ ) whereas the participants with a Ketu conjunction demonstrated lower levels of optimism ( $M=49.20$ ).

Hypothesis 2 (H2), which stated that there is no significant influence of the Rahu and Ketu conjunctions as predictors of personality traits, is rejected as well. The scores obtained from NEO-FFI scale indicated that the participants with Rahu conjunction scored higher across three domains: Extraversion, Openness to experience, and Conscientiousness. These scores indicate that participants with Rahu conjunction are more likely to be socially involved, motivated, assertive, and comfortable with unknown stimuli. On the other hand, the participants with ketu conjunction scored lower scores, indicating that they are socially withdrawn, reserved, and have cautious tendencies

### CONCLUSION

This study has demonstrated a strong correlation between the astrological positioning of the planet Moon with conjunctural malefic of Rahu and Ketu and their influence on specific personality traits and optimism levels in adults. The statistical data collected through psychometric inventories indicated that the participants with Rahu conjunction had a strong inclination towards high levels of optimism, extraversion, and conscientiousness, while the participants with Ketu conjunction had inclination towards being more reserved, detached, and withdrawn. Ultimately, this research bridges ancient Eastern astrological beliefs with modern day and scientific psychometric frameworks like the NEO-FFI Scale, indicating that astrological archetypes can accurately reflect complex, observable variations in human emotional regulation and self-concept.

## Analyzing the Influence of Moon (Rahu-Ketu) in Hindu Vedic Astrology on Personality Traits and Levels of Optimism among Adults

### REFERENCES

- Abdel-Khalek A., & Lester D. (2006). Astrological signs and personality in Kuwaitis and Americans. *Psychological Reports*, 98:602–607
- Adamou, M. (2001) Relationship of lunar cycle and the presentation of individuals with psychiatric problems to an accident and emergency department: A case-control study. *Primary Care Psychiatry*. Vol 7(3) pp115-116.
- Amaddeo, F., Bisoffi, G., Micciolo, R., Piccinnelli, M., Tansella, M. (1997) Frequency of contact with community based psychiatric services and the lunar cycle: A 10 year case-register study. *Social Psychiatry & Psychiatric Epidemiology*. Vol. 32(6),pp323-326.
- Andrade C. Psychiatric illness and the lunar synodic cycle. *Indian J Psychiatry* 1999;41(3):270. PMID: 21455410; PMCID: PMC2963011
- Angus, M.D. (1995) The rejection of two explanations of belief in a lunar influence on behaviour. In D.E. Vance, Editor, *Belief in lunar effects on human behaviour* psychological reports 76 (1995), p.32 Unpublished masters thesis, Simon Fraser University, Burnaby, British Columbia, Canada.
- Barr, W. (2000) Lunacy revisited: the influence of the moon on mental health and quality of life. *Journal of Psychosocial Nursing and Mental Health Service*. 38:28-35.
- Benadis, S.R., Chang, S., Hunter, J., Wang, W. (2004) The influence of the full moon on seizure frequency: myth or reality? *Epilepsy & Behavior*. 5:596-597.
- Benner, p. (1984) *From Novice to Expert. Excellence and Power in Clinical Practice*. New York. Addison Wesley.
- Bhandary RP, Sharma PSVN. Prediction of mental illness using Indian astrology: cross-sectional findings from a prospective study. *J Sci Explor* 2018;32(3):555–578. DOI:10.31275/2018/1260
- Biermann T, Estel D, Sperling W, Bleich S, Kornhuber J, Reulbach U. (2005) Influence of Lunar Phases on Suicide: The End of a Myth? A Population Based Study. *Chronobiology International*. Volume 22, Number 6 1137 – 1143.
- Carper, B. (1996) Fundamental patterns of knowing in nursing. In J. Kenney (ed) *Philosophical and Theoretical Perspectives for Advanced Nursing Practice*. London. Jones and Bartlett.
- Chauhan, P. S., & Bhardwaj, G. (2025). Impact of full moon phases on cognitive performance: A behavioral study. *International Journal of Psychology Sciences*, 7(1), 212–215. <https://doi.org/10.33545/26648377.2025.v7.i1.c.95>
- Costa, P. T., Jr., & McCrae, R. R. (1992). *Revised NEO Personality Inventory (NEO PI-R) and NEO Five-Factor Inventory (NEO-FFI) professional manual*. Psychological Assessment Resources.
- Hare, E. H. (1977). *Medical astrology and its relation to modern psychiatry*. Proceedings of the Hicks-Caskey, W.E., Potter, D.R. (1991) Effect of the full moon on a sample of developmentally delayed institutionalised women. *Percept Motor Skills*. 73, (pt 2):1375-1380.
- Hicks-Caskey, W.E., Potter, D.R. (1992) Weekends and holidays and acting out behaviour of developmentally delayed women: a reply to Dr Mark Flynn. *Perceptual and Motor Skills*. 74: pp344-346.
- Iosif, A. Ballon, B. (2005). Bad Moon Rising: the persistent belief in lunar connections to madness. *CMAJ*. 173 (12) 1498-1500. *Journal of Psychosocial Nursing Mental Health Services*, 38:28–35.
- Kakunje A. Lunar Effect or Transylvania Effect: The Moon and Mind Connection. *Ind J Priv Psychiatry* 2020;14(2):47–50.

## Analyzing the Influence of Moon (Rahu-Ketu) in Hindu Vedic Astrology on Personality Traits and Levels of Optimism among Adults

- Krishnamurti KS. Casting the Horoscope. Mylapore, CN: Krishman & Co, 2006
- Martin, S.J., Kelly, I.W., Suklofske, D.H. (1992) Suicide and lunar year review over 28 years. *Psychological Reports*; 71: 787-795.
- Mason, T. (1997) Seclusion and lunar cycles. *Journal of Psychosocial Nursing & Mental Health Services*; 35(6):14- 18.
- Morrison, E.F. (1992) A hierarchy of aggressive and violent behaviours among psychiatric inpatients. *Hospital and Community Psychiatry*. 43: pp505-506
- Neal, R.D., Colledge, M. (2000) The effect of the full moon on general practice consultation rates. *Family Practice*; 17: 472-474.
- Nowlin-Finch NL, Altshuler LL, Szuba MP, Mintz J. 1994 Rapid resolution of first episodes of mania: sleep related?: *Journal of Clinical Psychiatry*. 55(1):26-9.
- Nunez, S., Perez Mendez, L., Aguirre-Jaime, A. (2002) Moon cycles and violent behaviours: myth or fact? *European Journal of Emergency Medicine*. 9(2): pp127- 130.
- Owen, C., Tarantello, C., Jones, M., Tennant, C. (1998) Lunar cycles and violent behaviour. *Australian and New Zealand Journal of Psychiatry*; 32: 496-499.
- Palmstierna, T., Huitfield, B., Wistedt, B. (1991) The relationship of crowding and aggressive behaviour on a psychiatric intensive care unit. *Hospital and Community Psychiatry*. 42: pp1237-1240.
- Parmeshwaran R, Patel V, Fernandes JM. Lunar phase and psychiatric illness in Goa. *Indian J Psychiatry*. 1999;41(1):60-65.
- Pethe, S., Chaudhari, S., & Dhar, U. (2001). *Manual for the Learned Optimism Scale*. Lucknow: National Psychological Corporation.
- Potty, V. V. S. (2017). Significance of the moon in ancient civilizations and its contribution to modern astrology. <http://hdl.handle.net/10603/183959>
- Raison, C., Haven, M.K., Steckler, M. (1999) The Moon and Madness Reconsidered. *Journal of Affective Disorders*; PP.99-106.
- Roman, E.M., Soriano, G., Fuentes, M., Luz-Galvez, M., Fernandez, C. (2004) The influence of the full moon on the number of admissions related to gastrointestinal bleeding. *International Journal of Nursing Practice*. Vol. 10;6, p296.
- Snelson, a. (2004) Under the Brighton full moon. *Mental Health Practice*. Vol.8,4: pp30-34.
- Wher, TA. Turner, EH. Shimada, JM. Lowe, CH. Barker, C. Leibenluft, E. (1998) Treatment of rapidly cycling bipolar patient by using extended bed rest and darkness to stabilize the timing and duration of sleep. *Biological Psychiatry* 43 822-828.
- Wilkinson, G., Piccinelli, M., Roberts, S. (1997) Lunar cycles and consultations for anxiety and depression in general practice. *International Journal of Social Psychiatry*; 43: 29-34.
- Wilson, J.E., Tobacyk, J.J. (1990) Lunar phases and crisis centre telephone calls. *Journal of Psychology*. 130,1,47- 51.
- Wright, JBD. (1993). Mania following sleep deprivation. *British Journal of Psychiatry*. 196. 679- 680.
- Wyman, A. J., & Vyse, S. (2008). Science versus the stars: A double-blind test of the validity of the NEO Five-Factor Inventory and computer-generated astrological natal charts. *Journal of General Psychology*, 135:287–300
- Yvonneau, M. (1996) Views from Dordogne, and the moon, on suicide. *L'Encephale*, 22:52-57.

## Analyzing the Influence of Moon (Rahu-Ketu) in Hindu Vedic Astrology on Personality Traits and Levels of Optimism among Adults

### ***Acknowledgment***

The author appreciates all those who participated in the study and helped to facilitate the research process. The author expresses gratitude towards Mr. Sachin K Girtonia and Mrs. Meeta Girtonia for being a constant support throughout the conduction of this study.

### ***Conflict of Interest***

The author declared no conflict of interests.

***How to cite this article:*** Girtonia, M. (2026). Analyzing the Influence of Moon (Rahu-Ketu) in Hindu Vedic Astrology on Personality Traits and Levels of Optimism among Adults. *International Journal of Indian Psychology*, 14(2), 611-620. DIP:18.01.059.20261402, DOI:10.25215/1402.059