

## **Ketu-deva (Ketu)**



Ketu is the descending lunar node. 'Ketu' is the body of Rahu, after the head of the asura was cut off by Mohini Murti. In Vedic astrology, Ketu is generally referred to as a "shadow" planet. It is believed to have a tremendous impact on human lives and also the whole creation. In some special circumstances it helps someone achieve the zenith of fame. Astronomically, Ketu and Rahu denote the points of intersection of the paths of the Sun and the Moon as they move on the celestial sphere. Therefore, Rahu and Ketu are respectively called the north and the south lunar nodes. The fact that eclipses occur when the Sun and the Moon are at one of these points gives rise to the idea of the swallowing of the Sun and the Moon by the demon snake.

In Vedic astrology Ketu represents karmic collections both good and bad, spirituality and supernatural influences. Ketu signifies the spiritual process of the refinement of materialization to spiritualism and is considered both malefic and benefic, as it causes sorrow and loss, and yet at the same time turns the individual unto God. In other words, it causes material loss in order to force a more spiritual outlook in the person. Ketu is an indicator of intelligence, wisdom, non-attachment, fantasy, penetrating insight, derangement, and psychic abilities. Ketu brings prosperity to the devotee's family, removes the effects of snakebite and illness arising out of poisons. He grants good health, wealth and cattle to his devotees. The people who come under the influence of Ketu can achieve great heights, most of them spiritual.

From his wife Simhika (the sister of Shree Prahlada Maharaja), Vipracitti begot one hundred and one sons, of whom the eldest is Rahu and the others are the one hundred

Ketus. Ketu is the dismembered body of which Rahu is the head. Rahu and Ketu were split at the time of the Churning of the Milk Ocean, which came about as the result of a curse by Durvasa Muni. This curse caused the glory, lustre and prosperity of the Celestials to wane, as the Moon had waned when he was cursed by Daksha. Dejected and forlorn, the great Celestials consulted Lord Brahma for help who in return asked the Supreme Lord Vishnu. Lord Vishnu said to them “the present time is propitious for your foes - the asuras (demon(s)), but not for you. You will have to bide your time until time turns in your favour. In the meanwhile, make peace with your enemies, and cooperate with them to churn the Milk Ocean, so that you may obtain amrita (the nectar of immortality) thereby”. This they did and they added all kinds of medicinal herbs, bushes, creepers and other planets into the ocean and using Mount Mandara for the churning rod and the great serpent Vasuki for the churning stick, the devas and asuras industriously churned the Ocean of Milk. Lord Vishnu also assisted the process by making Vasuki resistant to any pain. The egotistic demons proud of their knowledge and glory, had insisted on holding Vasuki's head and Lord Vishnu had advised the devas to agree. The devas therefore smugly clung onto Vasuki's tail as they churned the watched the asuras being blasted by the fiery poison that the distressed snake exhaled. Below is more information about the Churning of the Milk ocean.

In the Srimad Bhagavatam Maha Purana 8th canto chapters 5-10. The devas and the demons assembled on the shore of the milk ocean that lies in the celestial region of the cosmos. The devas and the demons devised a plan to churn the milk ocean to produce the nectar of immortality. They then agreed to share the nectar equally once it was produced. For the task of churning the milk ocean, the Mandara Mountain was used as the churning rod, and Vasuki, the king of serpents, became the rope for churning. As the churning began, the Mandara Mountain began to sink deep into the ocean, at which time Lord Vishnu incarnated as a great tortoise called Lord Kurma and supported the mountain on His back. With the devas at Vasuki's tail and the demons at his head, they churned the milk ocean for one thousand years.

The churning of the milk ocean (Picture Below) first produced a deadly poison, which Lord Shiva drank without being affected.



As Lord Shiva drank the poison, a few drops fell from his hands and were licked up by scorpions, snakes, and similar other deadly creatures. After Lord Shiva drank the poison, numerous opulent items were produced. First a Surabhi cow appeared who could yield unlimited quantities of milk. A white horse named Uccaihsrava was then produced, as well as a white elephant named Airavata. Then a valuable gem called the Kaustubha-mani appeared. Next came the Apsaras, beautiful dancing girls and a host of other wonderful things appeared from the milk ocean. At last the Lord came in a form called Dhanvantari appeared carrying the pot of immortal nectar in His hands. Seeing Lord Dhanvantari with the pot of nectar, both the devas and demons became anxious. The devas, being fearful of what would happen if the demons drank their share of the nectar of immortality, forcibly seized the pot. Wherever the devas went with the pot of nectar, fierce fighting ensued. In an endeavour to keep the nectar from falling into the hands of the demons, the devas hid it in four places on the earth (Bharat bhumi - India), Prayag (Allahabad), Haridwar, Ujjain, and Nashik. At each of the hiding places, a drop of immortal nectar spilled from the pot and landed on the earth. These four places since then have acquired mystical powers. Eventually, the demons overpowered the devas and took possession of the nectar of immortality. To rescue the devas from the hands of fate, Lord Vishnu incarnated as a beautiful woman, Mohini-murti (Pictured Below), and approached the demons. When the demons saw the charming beauty of Mohini-murti, they lost all composure. Seeing Her slender hips, raised breasts, and pleasing smile, the demons completely forgot about drinking the nectar of immortality. While Her beauty thus bewildered the demons, Mohini-murti seized the nectar and returned it to the devas, who drank it immediately. But Rahu had disguised himself as a deva. The Sun (Suryadev) and the Moon (Chandradev) pointed this out to Mohini Devi who immediately slashed off the demon's head. Since the nectar had by then already reached up to the neck, he did not die. Thus the head came to be known as Rahu and the body as Ketu. To avenge this betrayal, Rahu and Ketu periodically eclipse the sun and the moon.



Rahu's body was later revived and became Ketu. Garlic sprang up from wherever drops of Rahu's blood fell to Earth; its medicinal qualities are like those of amrita, but has a Rahu like effects on the minds of those who consume it.

In the Ramayana, Shree Hanumanji rescued Saturn (Shani-deva) from the clutches of Ravana and in gratitude, Shani-dev promised Shree Hanumanji that anyone who prayed to him (Shree Hanumanji), especially on Saturdays, would be rescued from the "malefic" effects of himself (Saturn), or at the very least, the effects would be softened. All the Navagrahas are friends of Shree Hanumanji, particularly Shanideva. There has been an "MOU"(Memorandum of Understanding) between the Navagrahas and Shree Hanumanji. While Shree Hanumanji was on his way to Shree Lanka to find Sita-Devi, he had seen "Navagrahas" being captured and tied together by Ravana asura. The Navagrahas knew that only Shree Anjaneya(Shree Hanumanji) had the power to release them from the clutches of evil king Ravana. They worshipped Shree Hanumanji and requested him to free them their distress. Shree Hanumanji, being the greatest superhero that he is, immediately realised the presence of Shani-dev amongst the Navagrahas and asked Shani-dev "If I release you O Shani-dev, you will gaze at me and I will be under your spell for 7.5 years". For this Shani-dev replied that he will not do that and even spare those who worship Shree Anjaneya from the ill effects of his dosha (gaze/malefic effects). They, the Navagrahas then blessed Shree Hanumanji, saying "Those who are devoted to you are blessed by us too." All the Grahas blessed Shree Hanumanji individually. Thus, the 9 planets negative influences are subdued when one worships Shree Hanumanji.

### **Ketu (Ketu-deva) in Vedic astrology.**

Apart from the seven planets, Vedic astrology gives consideration to certain significant points of planetary relationship as minor or secondary planets. The two most important of these are the nodes of the Moon. The north node is called "Rahu" or the Dragon's Head; the south node is called "Ketu" or the Dragon's Tail. We will refer to these two nodes throughout the book as Rahu and Ketu, as it is a simpler nomenclature. These two nodes are considered to be secondary or shadowy planets. Astronomically, they represent the points at which the Moon's orbit crosses the ecliptic or the celestial equator. These are the places at which the Moon crosses the point of the Sun's orbit, at which eclipses can occur. The lunar nodes show the times when the solar and lunar forces obstruct each other or cancel each other out. They show the potential for short-circuiting, as it were, our solar or lunar energies. They are thus very sensitive points that can cause repercussions in the entire field of planetary forces.

Rahu, the north or ascending node is the point at which the Moon crosses the ecliptic to the north. Ketu, the south or descending node is where it crosses it to the south. The influence of the north node is thus ascending, expanding, externalizing but of what is largely a negative force. The south node is descending, contracting and internalizing. Hence in the Vedic system the south node is less negative than the north.

Eclipses of the Sun and Moon can occur when in proximity of either of the nodes. The nodes are regarded in Vedic Shastras as the demon which swallows the luminary and causes the eclipse. As such, they have the power to overcome the Sun and the Moon, and in this sense can be stronger than any of the planets. In Vedic astrology, therefore, the conjunction of any planet with either of the lunar nodes is regarded as a kind of eclipse of that planet, wherein its energy is in some way obstructed, negated or liberated.

While it's the practice of many modern/western astrologers of today to overlook or lightly consider the lunar nodes, Vedic astrology regards them as among as one of the most

important factors in one's birth chart interpretation. They possess the power not only to negate planetary influences, but as the eclipses are points of energy transformation, they have additional special properties to transfer or to augment planetary influences, for good or ill.

The lunar nodes in Vedic astrology are a much more complex and studied phenomenon than in Western astrology. Their meaning is usually quite different, though under certain conditions it can be similar to that in the western system. The lunar nodes, by themselves, are regarded as generally the most malefic forces in the chart. The north node, Rahu, is said to be like Saturn, the greater malefic; the south node, Ketu, like Mars, the lesser malefic. Yet the nodes have a subtler, more psychic and difficult to neutralize malefic force than these two main malefics. Of the two, the north node, Rahu, is regarded as more malefic, as usually the most malefic force in the chart. That the two nodes are malefic is quite logical, as they indicate the factors which cause eclipses, which block out the light of the great luminaries, the Sun and the Moon. For this reason they are more indicators of bad karma than good.

Rahu is regarded as the main planetary factor behind insanity, neurosis, neurological disorders, possession by negative entities and other such abnormal sensitivities of the mind and nervous system. This is particularly true when it influences the Moon, especially a conjunction, and other factors representing the mind (like Mercury and the fourth house in one's birth chart). It can heighten our astral sensitivity which can be to weaken our soul's grip upon the physical body. Rahu's manifestation is not always as severe, and may be counteracted by other forces, as anything can be in astrology. The key to most nervous, psychological and emotional disturbances, susceptibility to drugs and psychic influences, mysterious diseases like cancer or neuro-muscular disorders, as well as most inexplicable general mental unhappiness and malaise and unrest in life, can usually be traced to the influence of these nodes, especially Rahu. This is particularly true when they combine with and augment the negative force of other malefics like Saturn.

Ketu, though malefic, it is not regarded quite as malefic as it is in the Western system. Ketu creates doubt, disturbance, anger, ambition, wilfulness, a critical and often narrow vision in life, which may lead to conflict and argument. While Rahu shows an individual carried away by mass trends, collective, unconscious or astral influences, Ketu shows the individual caught more in their own contracted energies, isolated, alienated, obstinately separate and on their own.

**POSITIVE SIDES OF RAHU AND KETU:-** On the positive side, the influence of Rahu can put us in harmony with collective trends and give popularity, prestige, fame and power. It imparts an almost psychic sensitivity to mass trends and a capacity to use them. Ketu, in the positive sense, can create great powers of concentration, powerful perception, independence, the capacity to transcend external influences, psychic and spiritual insight. In terms of yoga and the spiritual life it ultimately becomes the signifier of liberation itself. Aligned with Mercury it gives good insight and is helpful in the pursuit of such subtle subjects as astrology. The positive influence of the nodes, however, is less common than the negative and both tend to have a debasing effect upon us. Both nodes represent very difficult forces to handle, and their positive side may only come out through overcoming great obstacles in life and may have side-effects.

**IN YOUR CHART, KETU CONTROLS (IN YOUR LIFE):-** ending of bondage, spiritual authority, ascetics, astrology, assassinations, breaking through limitations, internal mental changes, clairvoyance, dissatisfactions, philosophers, separations, breaks, final emancipation, liberation, enlightening results, acts, low and mean, artistic taste,

assimilates experience, bankruptcy, bestows riches, careers too low for one, cataclysm, cheating, trouble through enemies, feelings of helplessness, negative habits, smoking etc.

**WHEN KETU IS BENEFIC IN YOUR LIFE CURRENTLY THEN ONE SHOULD FEEL THESE EFFECTS:-** gives sudden and unexpected results for good or ill, depending upon its placement, makes the individual strong but not necessarily sensitive to others, perception, liberation, wisdom, psychic sensitivity in a more genuine way...

**WHEN KETU IS MALEFIC IN YOUR LIFE CURRENTLY THEN ONE SHOULD FEEL THESE EFFECTS:-** an afflicted Ketu in your birth chart will make the benefics given above negative in your life making one too limiting and thus having a critical view of things that gets us stuck in some corner of our minds, diseases of the spleen, gas troubles, skin diseases, pimples, colic pains, dropsy, abscesses, paralysis, heart diseases, hunger, ring worms, burns, injuries from accidents and fire, apoplexy (a sudden neurological impairment), smallpox, imprisonment, drowning, fear complex, insanity, allergy, leprosy, injuries, fire accident, punishment from the government, renunciation, wisdom after suffering and bitter experiences and weakness after having pleasures with other persons...

**Kindly note:-** Some the information above may portray the Celestials (like Ketu-deva or Durvasa Muni) as adharmic, but you should know that much of the information that one reads in our Shastras is totally inconceivable to us mere mortals. To truly understand our Vedic Scriptures can be quite an effort indeed hence It requires a Guru to explain the intricacies and the secrets it has in It. Every event conveys some noble secrets in some direct or indirect way. You have to understand It with one's inner self and not like a novel. The characters we come across in a novel aren't - in the slightest - worthy of comparison to personalities in our Vedic Scriptures. In each personality in our Vedic Scriptures, they have messages to convey to us.

**Do note:-** But let me state here categorically, when the Supreme Personality of Godhead Shree Krishna and His devotees like Lord Brahma, Lord Shiva, Mother Durga, Lord Indra, the 9 planets, and so forth performs an act, it should NEVER be questioned. Yes, this will not go down well with many so called "new-aged" "I want the truth" people out there, but honestly what right does one have to question the Lord and his elevated servants? God can do what ever He pleases and He is not accountable to (any)no being... BUT His servants are. The Lord has a reason for everything He does, and who gives one the right to question our Dear Lord... His Lila (pastime) is beyond human comprehension but we humbly tried to explain a little (with my minuscule intelligence) above as to why the Lord or His devotee acted in this regard.

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