

Ketu (Dragon's Tail)

As we have seen in the article on Rāhu, Ketu, along with Rāhu his counterpart, is the army of the king in the planetary cabinet. Ketu is also possessed of Tamas Guna. He is of an explosive nature and is open in his behavior, unlike Rāhu who is secretive. He acts like Mangal, generally. When placed alone in a bhāva he acts like lord of the bhāva so occupied and Mangal. When he conjoins another graha, he gives results of that graha, in addition to the Bhāva lord.

We already know the mythological story about creation of Rāhu and Ketu from the article on Rāhu, and therefore shall not repeat it here.

We already know that there are differences amongst the sages about the rāshis owned by Rahu and Ketu and also their rāshis of exaltation and debility. The degree, in which Ketu attains deep exaltation, and deep debility, find no mention in texts. I treat Meena as Ketu's own rāshi and Dhanu as the rāshi where he gets exaltation. However, I treat Vrishchika as own rāshi of Ketu, when applying Pārāshara/Jaimini principles of Arudha and Rāshi Dashā concepts (these are complex concepts for advanced astrologers only and are not the subject of this book). This differentiation is necessary because the concepts given by Jaimini and Pārāshara are based on treatment of Vrishchika as own rāshi of Ketu, and then I treat Vrishchika as its exaltation rāshi, too, as indicated by Jaimini and Pārāshara for the purposes of Ayur-dashā (period of influence for span of life).

Rāshi owned by Ketu	Vrishchika (Scorpio-per Pārāshara), Meena (Pisces-according to others)
Exaltation Rāshi	Vrishchika (Scorpio-per Pārāshara), Dhanu (Sagittarius-according to others)
Debilitation Rāshi	Vrishabha (Taurus-per Pārāshara), Mithuna (Gemini - according to others).
Season	No season is allotted to Ketu
Taste	No taste is prescribed for Ketu
Metal	None, he is said to rule over earthen pot
Colour	Shiny Smoke colour
Time frame	He rules over a period of 3 months
Rising	Not prescribed. Could be rising in North
Resides in	Forests (per Pārāshara). Others indicate anthills as his place of residence. I think he resides in corners
Gem	Vaidurya (Cat's eye)
Clothes	Multi coloured (Torn clothes according to some and that might be right)
Direction	No direction is allotted to Ketu
Directional strength	Not prescribed
Trees over which he rules	Small trees
Nature	Tamas (Cruel/Dark)
Shape	Fierce but slim
Animal	Not prescribed but some opine that goats and gamecocks are ruled by Ketu, I tend to agree.
Nature	Krura (cruel), explosive, religious, opposes Brahmins and Kshatriyas, smokes incessantly, bears weapons.

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Humour	Pitta (acidic) humour
Hair	Medium thick and a bit curly
Eyes	Red and fierce eyes. He looks downwards
Caste	Antyaja (last amongst the caste system)
Height	Medium height.
Age	100 years, but agile
Element	Vāyu (Air)
Deity	Ganesha
Vakra bala	He is always retrograde
Trees and its parts	Shrubs
Names of Ketu	He is known as, Ketu, Shikhi, Dhawaja and many other names
Diseases	Diseases related to Pitta humour. Bleeding, itches, Heart problems, possession by spirits, disease of feet are ruled by Ketu

Many astrological texts, including Brihat Pārāshara Horā Shāstra, say that Ketu is like Rāhu. This is incorrect and the way they manifest in bhāvas is almost diametrically opposite to each other. While Rāhu is a deep thinker, devious, of suspicious and investigative nature and desires various possessions, Ketu is spontaneous and easily trusts others and is giver up of his possessions. Ketu is indicative of the desire to give up and is therefore called Moksha Karaka. He has a tendency to explode suddenly but cools down soon. He is also supporter of the established religion, though gets on well with those of other religions too.

While Rāhu indicates those from alien culture, Ketu indicates those from own culture. While Rāhu indicates clouding or illusion in the area of bhāva occupied, Ketu indicates momentary giving up the indications of the bhāva occupied. In the 9th while Rāhu indicates being attracted to the religion of others and a somewhat clouded view of what really constitutes a religion, Ketu on the other hand indicates holding on to the principles of own religion. So while Rāhu in 9th bhāva might indicate one giving up one's religion Ketu might indicate only bouts of getting upset about some principles. While Rāhu wants to hold on to the indications of the bhāva occupied and create illusion in that area, Ketu tries to give up those indications and this giving up might be sometimes accompanied with violence or spontaneity and would be there for all to see. This essential differences between Rāhu and Ketu, even though both take over the ability of the grahas conjunct and lord of the bhāva occupied to give results and deliver them in own dashā and afflict such grahas, must always be kept in mind while analyzing their effects. It is also well to remember that while Rāhu is considered a hermaphrodite, Ketu though acting like Mangal a male planet is considered to represent females.

I have already elaborated upon the different views held about aspects of Rāhu, amongst astrologers. Ketu has interestingly escaped such confusion and perhaps befittingly so as those who accept that Rāhu has aspects also opine Ketu being only the Cadaver bereft of head (of the Rāhu who was beheaded), does not have eyes and thus has no aspects. This idea of grahas having to have eyes to be able to aspect other bhāvas and grahas, is interesting but not logical. However in case of Rāshi aspects, Ketu too will have aspects as shall Rāhu, as in this system the Rāshis have aspects and the grahas occupying them get endowed with similar aspects. I do not consider aspect of either Rāhu or Ketu in Graha aspect methodology used by

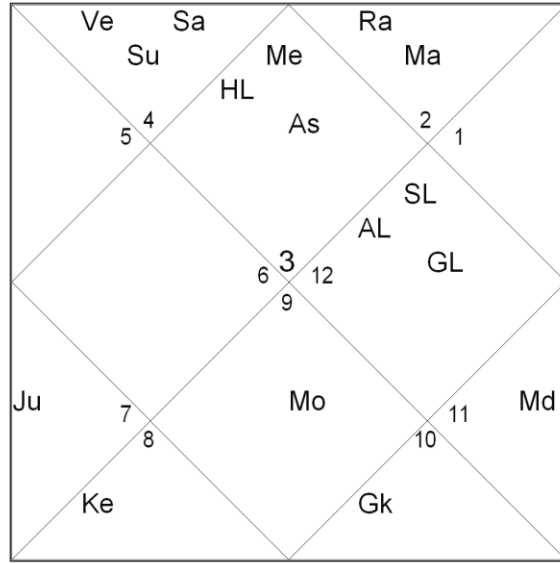
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most astrologers. One more thing that needs to be remembered is that while when alone Rāhu gives results of Shani, Ketu gives the results of Mangal in addition to the lord of the bhāva occupied by it. Ketu is said to be the Karaka for maternal grandfather (some say grandmother).

Having learnt the basic nature of Ketu, let us see how it manifests in our three standard charts that we have been following in our articles on grahas, so far.

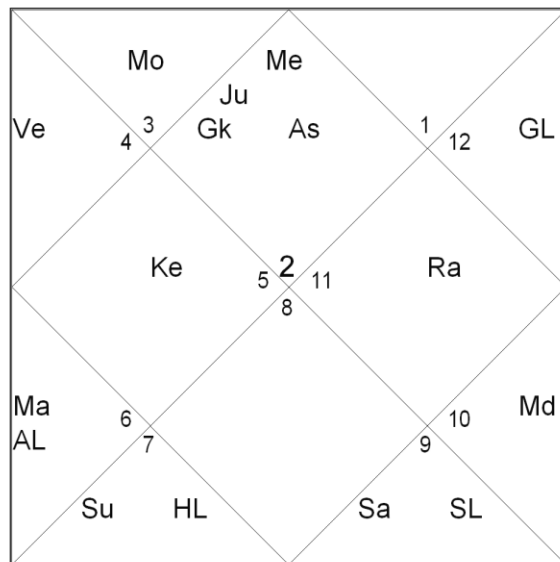
Arnold Schwarzenegger

SL	AL		Ra	Me	HL
GL			Ma	As	
Md	Rasi			Ve	Sa
Gk	A Schwarzenegger				
July 30, 1947 4:10:00 (2:00 east) 15 E 27, 47 N 4					
Mo	Ke	Ju			



As: 25 Ge 59	Su: 12 Cn 58 (PK)	Mo: 9 Sg 47 (GK)	Ma: 26 Ta 59 (AK)
Me: 24 Ge 56 (AmK)	Ju: 24 Li 52 (BK)	Ve: 3 Cn 15 (DK)	Sa: 18 Cn 28 (PiK)
Ra: 5 Ta 54 (MK)	Ke: 5 Sc 54	HL: 0 Ge 54	GL: 29 Pi 08

GL		Me	Ju	Mo
		Gk	As	
Ra	D-9			Ve
Md	A Schwarzenegger			Ke
July 30, 1947 4:10:00 (2:00 east) 15 E 27, 47 N 4				
SL	Sa	HL	Su	AL
				Ma



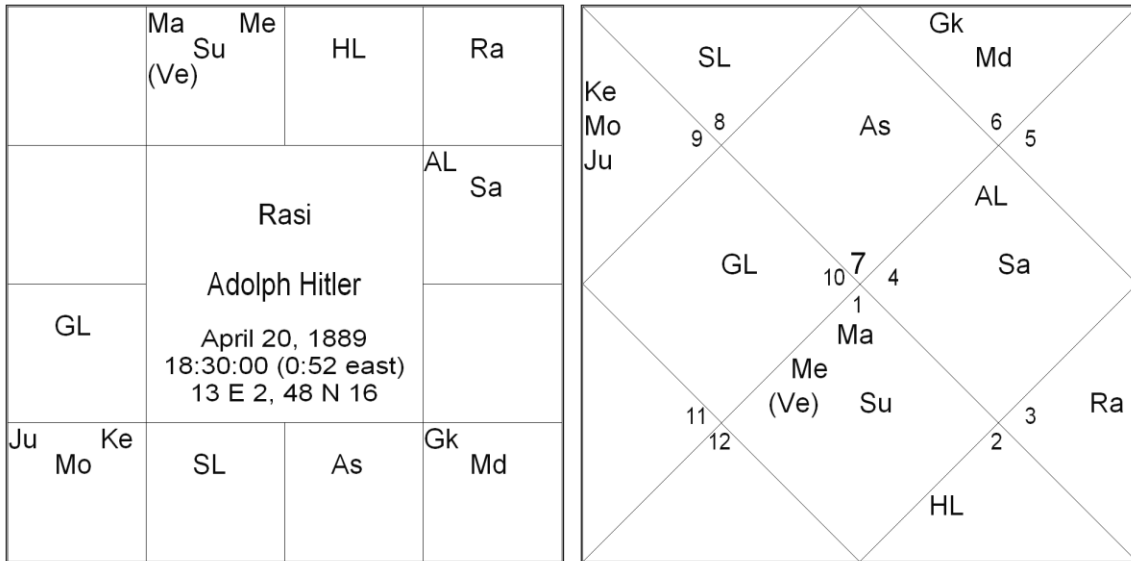
As: 25 Ge 59	Su: 12 Cn 58 (PK)	Mo: 9 Sg 47 (GK)	Ma: 26 Ta 59 (AK)
Me: 24 Ge 56 (AmK)	Ju: 24 Li 52 (BK)	Ve: 3 Cn 15 (DK)	Sa: 18 Cn 28 (PiK)
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We observe that in Arnold's chart Ketu occupies the 6th bhāva of disease in Vrishchika rāshi that is the rāshi of Mangal the karaka for brothers and in navāmsha in Simha (Leo) navāmsha ruled by Surya who is the lord of 3rd bhāva of brothers. That Arnold had strained relations with his brother is well known. Surya is the karaka for bones whereas Mangal is karaka for bone marrow and the affliction caused by Ketu occupying their rāshi and navāmsha is very apparent in his breaking his six ribs once and his leg in another incident. Surya also being karaka of father, its being afflicted by Ketu through occupancy of its navāmsha could also be the reason for the strained relations between Arnold and his father.

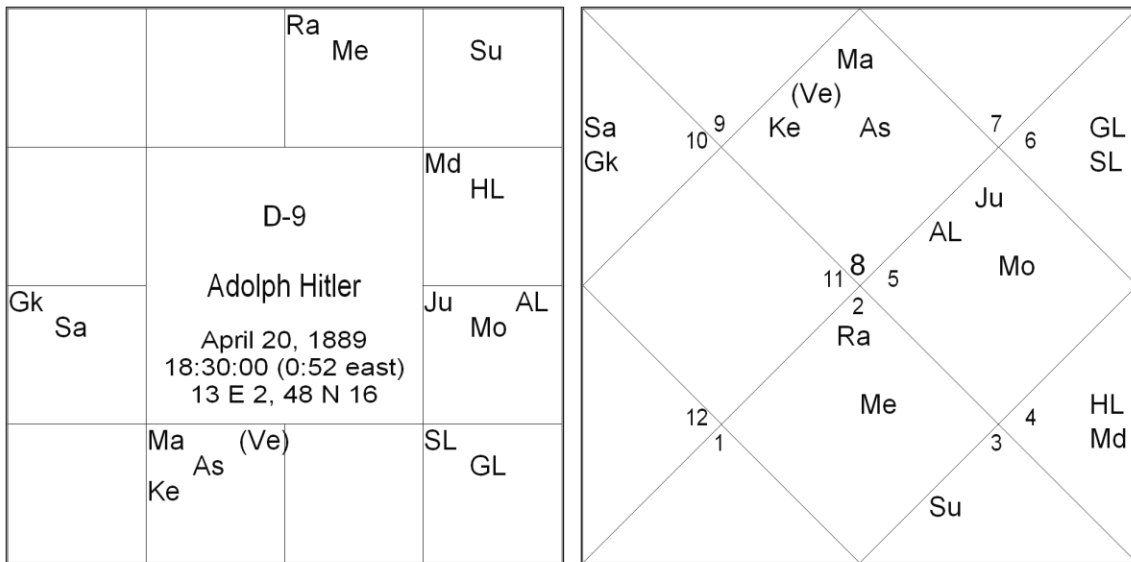
Adolph Hitler

We shall now try to look at the role of Ketu in Adolph Hitler's chart, the second of our standard charts. We see that in the Rāshi chart Ketu occupies the 3rd bhāva in Dhanu (Sagittarius) rāshi conjunct Chandra and Guru.



As:	4 Li 22	Su:	8 Ar 30 (PK)	Mo:	14 Sg 37 (PiK)	Ma:	24 Ar 04 (AmK)
Me:	3 Ar 22 (DK)	Ju:	15 Sg 56 (MK)	Ve (R):	24 Ar 23 (AK)	Sa:	21 Cn 09 (BK)
Ra:	23 Ge 45 (GK)	Ke:	23 Sg 45	HL:	22 Ta 38	GL:	29 Cp 39

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As: 4 Li 22	Su: 8 Ar 30 (PK)	Mo: 14 Sg 37 (PiK)	Ma: 24 Ar 04 (AmK)
Me: 3 Ar 22 (DK)	Ju: 15 Sg 56 (MK)	Ve (R): 24 Ar 23 (AK)	Sa: 21 Cn 09 (BK)
Ra: 23 Ge 45 (GK)	Ke: 23 Sg 45	HL: 22 Ta 38	GL: 29 Cp 39

In navāmsa chart Ketu occupies Vrishchika (Scorpio) navāmsa in the lagna bhāva and is conjunct Shukra and Mangal. Thus Ketu is afflicting Chandra, Guru, Shukra and Mangal by reason of conjunction and occupation of rāshi of Guru and navāmsa of Mangal. .

Chandra represents both Mother and motherland and occupies the 3rd bhāva of valour as well as siblings and owns the rāshi of the 10th bhāva of reputation. Let us see how this affliction manifested.

Hitler went away from both his mother and motherland pretty early (when about 15 years of age) to Vienna. Ketu afflicting Chandra the karaka for mother and Rāhu being able to give results of 7th bhāva, form itself, perhaps led his mother contracting cancer later on. Yet as befits Ketu being conjunct Chandra, he is said to have been devoted to his mother and said to have carried her photograph in his hand in 1945 at the time of his death.

We know that none of Hitler's real siblings survived barring one sister named Paula, though he had two step-siblings as a result of the 3rd bhāva, its lord (Guru) and its karaka (Mangal) all being afflicted by Ketu.

That his reputation suffered on account his pogroms where he put Jews to death by the thousands is well known and the violence, and perverted manner of the killing by poison gas, involved could be on account Ketu afflicting the 10th bhāva and the karaka for Mana that is mind, Chandra.

We also know that Ketu does have a tendency to give up and occupying the house of valour, as well as the secondary house of death (3rd bhāva being 8th from 8th is secondary house of death) and afflicting the Lagna lord representing self, in the last hour of his life, he committed suicide (gave up his life) instead of facing the conquering army.

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Shukra being afflicted by Ketu through conjunction and being karaka for spouse, besides affliction by Rāhu through occupation of its navāmsa, his girlfriends also had violence involved in their deaths though primarily they mostly took poison. This perhaps is the best illustration of what happens when one graha is afflicted by both the nodes through various means.

Jupiter being lord of the 6th that is disease its conjunction with Ketu gave him a form of disease where he would occasionally violently lash out at others. Jupiter's other house lordship is the 3rd bhāva of siblings where Ketu's manifestation we have already seen, in depth, earlier.

Mangal is lord of the 7th bhāva of spouse as well as the 2nd bhāva of family and its severe affliction through navāmsa (both the navāmsa owned by Mangal and Mangal itself are afflicted in navāmsa) caused a lot of violence in his relationships and none of them lasted, all of them ending in violence and not leaving a heir behind he never could have his own family. An interesting factor is that Mangal being lord of the 7th which also happens to be the bhāva of travels and associates, and being commander in chief of army, he carried war to countries he visited and put to death many of his army generals whose devotion to him led to his memorable victories.

Now we turn to last of our standard charts that belongs to the last powerful Mogul emperor, who ruled India.

Aurangjeb, the Mogul Emperor

	GL	(Sa) Mo	AL	HL	
Ju	As	Rasi		Ke	
Md	Ra	Aurangjeb		SL Ma	
November 3, 1618 13:22:40 (4:57 east) 74 E 16, 22 N 50					
Gk	Ve		(Me) Su		

As: 6 Aq 39	Su: 22 Li 19 (AmK)	Mo: 3 Ta 27 (DK)	Ma: 16 Le 19 (PiK)
Me (R): 25 Li 09 (AK)	Ju: 9 Aq 30 (PK)	Ve: 5 Sg 45 (GK)	Sa (R): 18 Ta 03 (MK)
Ra: 8 Cp 33 (BK)	Ke: 8 Cn 33	HL: 0 Ge 18	GL: 27 Ar 43

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Md Ra	Su	Ve (Me)	SL (Sa)	
Mo	D-9 Aurangzeb		AL	
	November 3, 1618 13:22:40 (4:57 east) 74 E 16, 22 N 50		Ma	
GL Ju	As	HL	Gk Ke	

As: 6 Aq 39	Su: 22 Li 19 (AmK)	Mo: 3 Ta 27 (DK)	Ma: 16 Le 19 (PiK)
Me (R): 25 Li 09 (AK)	Ju: 9 Aq 30 (PK)	Ve: 5 Sg 45 (GK)	Sa (R): 18 Ta 03 (MK)
Ra: 8 Cp 33 (BK)	Ke: 8 Cn 33	HL: 0 Ge 18	GL: 27 Ar 43

We observe that in Aurangzeb's chart, Ketu occupies the 6th bhāva in Karka (Cancer) rāshi of Chandra in rāshi chart and Kanyā navāmsha owned by Budha (Mercury), in navāmsha chart. Budha owns the 5th and the 8th bhāva in the rāshi chart.

This would mean Ketu shall afflict the Chandra and Budha in addition to the 6th bhāva, the 5th bhāva and the 8th bhāva. We know from history that Aurangzeb lost his mother quite early and his relations with his relatives, most of whom he put to sword were never cordial or rather inimical. Afflicted Chandra occupying the 4th also led to his being away from his place of birth and spent most of his time fighting rebellion in the sought of India, besides initially being banished by his father to Deccan provinces to keep him away from grabbing throne. Malefics in the 6th however can defeat enemies and this he certainly was able to do. Ketu also relates to religion and his placement in the 6th bhāva led him to use religion as a tool to vanquish his enemies. One of Ketu's names is Dhvajā indicating the flag atop temples. Ketu occupying the 6th bhāva, perhaps, led him to order destruction of temples and churches, as state policy and an aid to vanquish his enemies.

Budha (Mercury) is also considered the karaka for communication and it occupies the 9th bhāva in rashi of Shukra who is connected with communication in dance and music. Ketu afflicting Budha on account of occupation of its navāmsha rashi, interestingly lead Aurangzeb to ban dance and music, going as far as to destroy musical instruments wherever found.

Ketu as we have seen afflicts Budha, who is both the 5th and the 8th lord and 5th bhāva is bhāva of acquired knowledge whereas 8th bhāva is also called bhāva of death. Ketu as we know is connected with self realization as he is called the Moksha Karaka. It is, thus, interesting to see that Budha dashā was running when Aurangzeb breathed his last in February 1707 and he is said to have told his son "I came alone and I go as a stranger. I do not know who I am, nor what I have been doing."

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Having come to the end of our understanding of how Ketu manifests in our standard charts and the end of articles on grahas, let us pray to Ketu as is our custom while writing about grahas.

Ketu Stotra:

पलाशपुष्प संकाशं तारकाग्रह मस्तकम् ।

रौद्रं रौद्रात्मकं घोरं तं केतुं प्रणमाम्यहम् ।

palāśapuṣpa saṅkāśaṁ tārakāgraha mastakam ।

raudraṁ raudrātmakaṁ ghoram taṁ ketuṁ praṇamāmyaham ।

Oh Ketu I salute you, the one who is fierce, angry, scary, looks like the flower of Palāsha and the chief amongst all the grahas.

Ketu Gāyatri.

ॐ अश्वध्वजाय विद्महे । शूलहस्ताय धीमही । तन्नो केतुः प्रचोदयात् ॥

om aśvadhvajāya vidmahe । śūlahastāya dhīmahī । tanno ketuḥ pracodayāt ॥