

Kaal Sarpa Yog - the fright and myth

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Bhagavan Vishnu rests on the serpent, the sarpa-devata Ananta SheshNaaga is his hood and ManasaDevi is curled nine snakes Devi with the Shesha-Naaga. Bhagavan avatara Vishnu svayam is sleeping with Maha Maa Lakshmee at his feet on the cushion of nine Naagini Mansa-Devi.

The whole entire existence of nine planets, eighty four million stars, sixty four thousand cosmic deities and one hundred and eight cosmic energies rest between the crux of kaal between rahu and ketu.

“Kaal” and “Karma”are two shaktis that have been born out of Rahu and Ketu.

Lord Shiva incarnate of MahaDeva, embraces his existence through the entire whole cosmos engulfing Rahu and Ketu and when his form becomes the form of Macro-cosmos, the serpents become his garland, and the Vedic Gods combined namely Ishana, Rudra, Sommam, Agnee, vayaou, Indra, Vasus, Varuna, Yamah, Surya, and Digpal, his arms in tandava dance and Ganga as apah sprouting from his head.

Such a magnificent Cosmic deity Shiva, is worshipped by Lord Raama who had the Kaal-Sarpa Yoga and Pitru-Dosha, with the Rudrashthakam daily.

Arjuna had Kaal Sarpa Yoga, so did Pandit Jawaharlal Nehru. There is nothing so ridiculous about this yoga nor is it an astrological misfortune to have this yoga. It is untrue and totally and utterly rubbish to even suggest that by performing rites, rituals and ceremonies with idols of

snakes, one can reduce the effects or one can cure such a crux of spiritual karma.

Lessons of Karma can be divinely learnt, and from divinity and awareness and spiritual awakening one can progress in karma. By self-development of the self knowingly the atman, one then transforms from a gross materialistic selfish person to the subtle spiritualistic spirit of life. In this transformation, one gains DIVINE grace of Lord Shiva.

In Indian paradoxes, many Indians have made Kaal Sapra Yoga and Pitru dosha a “commercial enterprise”!

These rites and rituals whilst represent the Vedic rites and rituals are ceremonial oblations to our ancestors, our forefathers and our beloved ones who have died tragic sudden deaths, or violent deaths. When we perform shantih hommam, we do so without any selfish motives.

So, who so ever as Brahmin priest perform such a hommam of kaal sarpa yoga, never utters “idaam-na-maama-idaam”, or never surrender the motives of the hommam as we own nothing, so we cannot claim anything.

In this crux we have a paradox: We are invoking the energies of the kaal and karma on the one hand, and on the other hand seeking for our “vikarma” to be replenished by a ceremonial rite of Kaal-sarpa Puja. If such were the case, then, why did Lord Raama have to complete his vaanavas? Why did Arjuna and the pandavas have to complete their odyssey of sufferings? Why did Kunti have to suffer? Why did others have to suffer like Nelson Mandela, Mahatma Gandhi, etc.....

To claim as an astrologer or practicing VEDIC astrologer, that one knows a native or patient or client from rashi chart is fatal indeed. The rashi chart cannot be studied on its own! Nava-amsha needs to be studied in relation with the rashi chart.

In all cases, Vedic Astrology is about rendering solution to FUTURE and creating FUTURE that will neutralise the PAST or the VIKARMA or the shadows!

In Surya Vidhanta: When the Sun rays fall on the body of an individual, the shadows fall behind us and we glow with radiance of the grace of surya narayana.

By simply performing a yagna or hommam one cannot expect that one's misfortunes will be wiped out! That is utterly rubbish.

One's karma requires to be changed; one's lifestyle needs to be changed. One's ways of thinking needs to be changed; one's outlook to life requires to be changed; one's internal motive requires to be changed. Change can only happen when a Vedic Astrology guides a native to conduct mantra-jaapas or recite mantras consistently, constantly for long term, worship of Narmada-Shiva-Lingham, and reciting Rudra_Ashthaka regularly.

Here is my issue: When we have Shiva who drank the poison from the Samundar manthana, and saved the amrut, as the GOD of serpents and god of fatal death, why are Vedic Astrologers propagating remedial measures that are affluence towards the poison and not towards the GOD that drank the poison? The Indian holy Brahmins always confuse the world class people, and from confusion emanate differential class systems of schools of thoughts. Vedas challenge fear! Vedic Astrology should be scientific! Whilst there is the truth that puja and hommamm have to be conducted in a proper and methodical detailed manner as prescribed by Garuda Purana, the Vedas, the BrahmaUpanishads, the shastras, it is also vital and important that divine intention of the one who conducts the puja and hommamm be taken into consideration. When one who conducts the puja does not have divine intention of

guiding and doing good to the native but instead the end purpose is to earn money out of the ceremony or service, then this becomes nothing more than a business transaction. If and when the end purpose becomes more materialistic and fees are stipulated such that it expresses greed, or personal mal-intention, such a puja or ceremony must NOT be done all together. When a spiritual puja and spiritual service becomes necessary and when a poor man/woman cannot afford much money towards the grandeur of such complex puja/homman, one as a spiritual guide in the capacity of Vedic priest must NOT RIP off the poor already broken person who has suffered long period of misfortune and who has come as a last resort for help.

In the recent times, Kal Sarpa Yoga has become the most common point of discussion in the country. It is said that this is most ominous combination, all the beneficial roles of planets are destroyed & the native having Kal Sarpa yoga in his chart is said to be suffering through all kind of hardships throughout his life, while his hardship doesn't yield any good result.

It is said that if all the planets are between Rahu & Ketu, then it becomes Kal Sarpa Yoga, giving result to an ominous combination. However, books are being published under this name, with suggested remedies etc. while astrologers keep themselves busy by discussing about this topic in newspapers, television & internet with the relevant information they have about the effects of this yoga.

The word, "Kal Sarpa" itself frightens anybody as the "Kal" (meaning a bad period) takes the form of "Sarpa" (Snake) & troubles the native. For no reason, even the astrologers of today are talking about the frightening effects of Kal Sarpa Yoga. Some of the results, which they opine are, the native's fate is damned, he cannot earn name & fame in

his/hers life, may not get a job or his/hers work atmosphere will never be good, may suffer from financial problems, problems in having offspring etc. all such craps.

According to the modern“orators” of Kal Sarpa Yoga, if all the planets are within the half of Rahu & Ketu or if one or more planets are with Rahu or Ketu, while the others are in between, then it is, “Purna Kal Sarpa Yoga” (Total Kal Sarpa yoga). However if six planets are in between Rahu & Ketu, while another one is located in the other half, then it is termed as, “Ardha Kal Sarpa Yoga (Partial Kal Sarpa Yoga). Some of them say that people born with Partial Kal Sarpa Yoga lead more disastrous life than people having Total Kal Sarpa Yoga. Whenever a problem arises, we consult the classics of Vedic astrology, but in this case the problem is that we don’t find anything regarding Kal Sarpa Yoga in Brihat Parasara Hora Sastra, Jaiminisutram, Brihat Jatakam, Uttar Kalamrita, Phaladeepika, Jatak Parijat, Sarbartha Chintamani, Bhabartharatnakar, Jatakabharanam, Sanketnidhi, Bhabakutuhalam, Manasagari Paddhati, even the modern Astro books like, jataktatwa etc. don’t speak anything about this Kal Sarpa Yoga.

Pundit Shree P.S. Sastri discussed about Kal Sarpa Yoga in the Astrological magazine published from Bangalore in the volume of December 1965, October 1987 & September 1994. While discussing about KSY, Mr. Sastri quoted a sloka, but didn’t mention about its root. However he admitted that classics don’t talk KSY. The sloka he quoted is as under:-

“agre rāhuù ante ketu sarbe madhyagatä grahäu | yogam kälasarpäkhyam nāpa çasya bināçanam | |”

-the meaning is quite clear. If rahu is at front & ketu is at last while all other planets are in between, then this combination is called Kal Sarpa Yoga & results into death of king of destruction of grains.

It is clear that the above mentioned sloka has nothing to do with personal astrology (Jatak Jyotish) & is related to mundane astrology (Rashtriya Jyotish).

In that same magazine, another writer supported this combination by referring it to classics like Brihat Jatakam by Varahamihira & he wrote about Sarpa Yoga, the condition of which is Sun, Mars & Saturn in kendras while the rest of the planets in houses other than kendras, & this combination is mentioned in the chapter of nabhas Yoga of Brihat Jatakam, Saravali by KalyanVarma, & in the texts of Badarayan, Manish & Garga etc.

We know that Varahamihira has discussed about the existence of Sarpa Yoga in his Brihat Jatakam(chapter of Nabhas Yogas). According to him, if malefics are in Kendras then that combination is known as “Sarpa Yoga”, & he has taken the name of Maharshi Parasara to support this yoga. Bhattotpal, commentator of Brihat Jatakam, also named Mahrshi Manish & Badarayan. However, this yoga didn't include Rahu & Ketu, as in the texts of Varahamihira, Rahu or Ketu hasn't been accepted or any importance. Bhattotpal has made it clear about the condition for Sarpa Yoga, he says:

“yeñu keñu triñu kendreñu päpakñaya süryabhaumasaurä tabanti na kaçcit kendre bhabati saumya graha tadä sarpo näm yogo bhabiçyati”

-that means if Sun, Saturn& Mars occupy then it is Sarpa Yoga (while other planets are not in kendras). Dr. P.S. Shastri has said the same in the Astrological magazine of June, 1994. So we can see rahu or ketu has got nothing to do with this ominous yoga viz., Sarpa Yoga.

We can deduce that Kal Sarpa Yoga has no reference in classical texts, nor supported by any astrological texts, because Maharshi Parasara, Jaimini, Varahamihira, Ramanujacharya, Kalidas, Baidyanath Dixit, Benkateswar Daivajna, Mantreswar, Chuntiraj or famous astrologers didn't accept this yoga.

Rahu & Ketu.

It is generally considered that one having Kal sarpa Yoga will have a ruined life with devastating results, as all other planets start acting as malefics as they lose their potential to do good--- thus violating the basic rule as prescribed by Maharshi Parasara. In his book Brihat Parasara Hora Sastra, Maharshi Parasara has told us how to analyse the results of Rahu & Ketu-

“yad yad bhāvagato rāhuḥ ketuḥca janane nāḥm | yad yad bhābeḥṣaḥyuktastat falaḥ pradiḥdalam | |”,

Rahu & ketu will give results according to their houses they are placed & according to the conditions the lord of those houses that are placed in a given chart. If Rahu & Ketu, who do not have any power of their own to give results, then how the good results of planets placed between Rahu & Ketu will nullify does not have any reasonable answer.

It is clear according to Maharshi Parasara, that Rahu & Ketu does not have anything of their own (as they are Nodes). So we can't agree that the presence of all planets between Rahu & ketu will nullify all the good results of the planets placed, & results into Kal Sarpa Yoga. Without any doubt, Rahu & Ketu are natural malefics and in Brihat Parasara Hora sastra we find many yogas formed by Rahu & Ketu along with any other malefics, but no yogas are mentioned, which is formed by Rahu & Ketu.

We know that a planet's role (both as a benefic & a malefic) depends upon its nature, according to lordships, according to its position, according to combinations formed. As for Rahu & Ketu, they can't give results according to lordship, but they have a major role to play according to their placements. If Rahu & Ketu is positioned in a benefic's house or related to any benefic, then definitely it will give good results, which has been seen in many of the charts.

Now let us discuss on Rahu & ketu according to various classical literatures.

In Laghu Parasari, in 2nd Chapter, 8th sloka, it is clearly said that if Rahu or Ketu are positioned in Kendras or Trikonas & if they are related to lords of Kendras or Trikonas, then they become Rajyogakaraks.

As you know, malefics if occupy Upachayas(3,6,10,11 houses from Lagna) then they give good results. So if Rahu & Ketu occupies the above said houses, no doubt they will give good results.

In Manasagari Paddhati, a very similar sloka is very appropriate in the current context of discussion. In that very text, presence of Rahu in Vrishabh, Kark, Simha & in Kanya have been eulogised & it is said that Rahu acts as a Rajyoga karaka. The results have been seen in many natives life, where Rahu is posted in any of the above signs of zodiac. In Bhavarthratnakar by Shree Ramanujacharya, we find that presence of Rahu in 4th, 5th, 10th, 11th, & in Kendras & konas & presence of ketu in 3rd bhava is considered to be auspicious & there it is said that Rahu & ketu in their own dasas will give results of similar to rajyoga (9th Chapter, Sloka-3-4). In the same text, Shree Ramanujacharya has considered Rahu to be a Rajyoga Karak, even if he occupies the 7th bhava. As said earlier in the same text viz., Laghu Parasari it is said

that Rahu & ketu if occupies the kendras & konas & even if they are not related to kendra or trikona lords, still in their own antar dasas will give results similar to Raj Yogas (chapter 4, sloka 8).

While discussing about Rahu bhukti under Rahu dasa, Maharshi Parasara says in his book that it is always auspicious to have Rahu in Kark, Dhanush, Kanya or Brischik (chapter 41 sloka 1) & in Shani Dasa Rahu Bhukti, he says that it is auspicious to have Rahu in Mesh, Brishabh, Karka, Simha, Kanya, Dhanush or in Meen (chapter 43 sloka 67).

As you all know that Sarbarth Chintamani is a good reference while analysing dasa results. In the same text the dasa results of rahu has been said to be good, provided it is posted in Mesh, Brishabh, Karkata, Kanya, Dhanu or in Meen (chapter 16, sloka 21 & 22). According to Phaladeepika dasa of Rahu is good when it is posted in signs like Kanya, Brischik or Meen (chapter 19, sloka 16). Moreover according to Maharshi Parasara, one should predict about ones wealth from the position of Rahu (chapter 14 sloka 19). It is expected from a learner of Jyotish to know that a well-placed Rahu in his dasa gives wealth. While speaking about the dasa results of Rahu when it is well placed, he says- All are beneficial for the native, be it regarding to Kingdom, begetting son, money, wealth, vehicles, construction of new home, patronised by the king etc. (chapter 36 sloka 42,46-49). Both Parasara & Jaimini are of the opinion that when Ketu is auspiciously placed it might result into Moksha. All these above said conditions are stated to prove that Rahu & Ketu are not always inauspicious & not at all responsible to minimise all the good effects of planets posted between them. So, Kal Sarpa Yoga is not established by the astrological writings & none of the classics mention about it. Predicting ones future using this Yoga Many of the

Astrologers, who all believe this Yoga, tries to prove their prediction while using his yoga & if those natives have experienced anything ominous, then they state that Kal Sarpa Yoga is responsible for such ill effects. If one yoga is enough to nullify all good results & if ones relies upon a single yoga, then there is no point in talking about such yoga which is irrelevant. All the charts published in the“Astrological Magazine” regarding Kal Sarpa Yoga, was gone through by another learned astrologer & in the same Magazine, he said that all the ill results caused to those concerned persons are not due to Kal Sarpa Yoga, but due to the presence of planets in inauspicious places. Some examples charts with Kal sarpa dosha. Still, we are ready to accept such yoga, which is not supported by any classics. But for general belief, we need to give examples for proving what we decide, as we do in Science & in Arts. It is generally considered that one having Kal Sarpa Yoga suffers throughout his life, while“Ardha” Kal Sarpa Yoga is much more “poisonous” than“Purna” Kal Sarpa Yoga. Is it relevent to the present situation?? Or is it possible?? But we are surprised to find horoscopes of many famous personalities who had Kal Sarpa Yoga according to the “present”astrologers, still they had no problem in achieving success. Some example of Purna Kal Sarpa yoga:-

- 1) Shree Shree Mahaprabhu Chaitanyadev- Simha Lagna, Moon & Ketu in Lagna, Sun, Mercury, Venus & Rahu in 7th, rest of the planets between Rahu & Ketu.
- 2) Pt. Jawaharlal Nehru- Karkata lagna, Rahu in 12th, Jupiter with Ketu in 6th, rest of the planets between Rahu& Ketu.
- 3) Scientist Dr. K.S. Krishnan-Mesh Lagna, Mercury & Rahu in 9th, Ketu in 3rd, rest of the planets between rahu & Ketu.

There are plenty of examples but I don't want it to be unnecessarily large, so have refrained from giving more examples of Purna Kal Sarpa Yoga. Now, some examples of Ardha Kal Sarpa yoga or "Bhanga Kal Sarpa Yoga": -

- 1) "Father of the Nation" Mahatma Gandhi- Except Jupiter, all planets are between Rahu & Ketu.
- 2) Author of the book "Bande Mataram" Bankim Chandra Chattopadhyay- Except Saturn, all planets are between Rahu & Ketu.
- 3) Adi Shankaracharya-Except Saturn, all are between Rahu & Ketu.
- 4) Swami Ramanujacharya-Except Jupiter, all planets are between Rahu & Ketu.
- 5) Singer Hemanta Mukhopadhyay (better known as Hemant Kumar)- Except Mars, all planets are between Rahu & Ketu.

By seeing the above examples charts with kal sarpa yoga we come to the conclusion that this is not a dosha instead a great Raja yoga. Because the persons mentioned are world famous for their religious, political and social status. If it were a bad yoga they could not have attained such a status.

Conclusion

Brahmins who scare off people and make money out innocent people by conducting complex, paradoxes of puja and oblations for ancestry worship, pitru hommamm, etc should not contemplate ancient remedies to the modernity and modern structures. Our modern world is saturated with throwing things into the rivers. Our modern world is already short of space and we are already short of healthy environment. In such modernity, Brahmin priests must guide a native or subject towards more realistic and more practical puja rites and rituals. Those that involve worshiping the Ganga, the holy places, the pilgrimages, the

taking time out of doing good to the need people like for example giving blanket, giving food and feeding children. I believe that rather than spending money large sums of fees on Brahmins, whose families are high positions holders in career, we must consider spending our limited resources of finance on the needy ones.

Thus we can deduce, that Kal Sarpa Yoga is nothing but a “cultivated” yoga, only to scare people who come to seek astrological advice. As the examples given above it is true that whatever incomplete they felt in their life, was due to planetary position, not due to the so called “Kal Sarpa Yoga”. I have a number of horoscopes where there is presence of Kal Sarpa Yoga, but those persons have felt the height of success in their life, but inclusion of those examples will unnecessarily make this work pretty large.

Vedic Astrology suggests that there are options, other ways of doing things. There is NOT just one way of doing things! That is not Vedic Astrology.

- One of the most successful and inexpensive remedy for any curses is MAHA SHIVA RUDRA ABHISHEKHA. This remedy is healthy and clean puja.
- Another most successful and inexpensive remedy is offering of rose water from the conch shell to Lord Surya Naryaana daily without fail and to do surya Yoga with twelve surya asanas.
- One who performs jaapas of Maha-Mrutynajayaa daily of eleven times or more is saved from the misfortunes of Kaal-sarpa and pitru dosha.

- One should keep the yantra of Sampurna-kaal sarpa yoga and perform navagraha shantih puja daily. Recite the navagraha mantra.
- One can recite the 108 names of Rahu and 108 names of Ketu for forty days offering black sesame seeds, cane sugar, and black urad daal to the birds, crows, and rivers.
- One offers bread to crows daily.
- One gives donation to poor widow/ widower.
- One recites the GITAUPANISHAD
- Give charity to children in need
- Feeding children on Mondays
- Doing Hanuman chalisa daily.
- Reciting the Raama Raksha Stotra daily.
- On every Amavasya, CONDUCT the RUDRA ABHISHEKHA.
- On every Wednesdays, offer: green lentils to birds and to eat green mungdaal.
- Give Kanya-daana.
- Give Gita daana.
- Give Brahmins a book of Gita Upanishad.

My conclusion is that I do not judge the native but only look at the circumstances in which the native is in.

My aim is to bring light of hope to the native and to bring results to the native; not to conduct complex paradoxical avenues of remedies that will result into great inconvenience to the already broken native. Karma does not stop with parents giving foundation to their children but with children transforming the karma from the worn out old ways into the new relevant and more appropriately practical servitude towards the future generation. Our duty is not to ourselves but to our future generation. So, we have to cure the roots, the cause karma not the reason or the symptoms.

The root cause of karma is our own spiritual divinity our own faculty of changing from the gross mundane attachment of “false ownership” to the subtle divine spiritual sharing. We will realise sooner than later that we are born to give, albeit we feel intellectually ambitious in taking.

When we are able to see why Lord Raama did not refute to Dashraath Raaja’s ordain of sending his own son to fifteen years of Vaanvas, we will relate to the divinity of God Raama. In relating to the divinity of Lord Bhagavan Raama, we will realise that our only anchor true remedy manifests in SHIVA.

Therefore, Vedas entail we learn the lessons of our past karma.

“Aum Jaya Shree Raama Ramaya, Aum Namoh Raama Ramaya Jaya SiyaRaama”

“Aum Namoh Namah Shiva Shivayah Namah Aum”

Aum is the divine sound of God. Aum must be uttered before everything, anything and something good always transpires out of Aum

Aum Tat Sat.