

Kaal Sarpa Yog

The truth and propagated myth about Kaal Sarpa Yoga



Great importance has been afforded to snakes in Vedas. In not only India but also the ancient culture of America, Australia, Africa, Egypt, and other cultures also worship serpents. They symbolise the snake with fertility due to their appearance as umbilical cord, birth and regeneration, immortality, symbol of eternity, healing, gods, wisdom and knowledge. It is believed that snake coils the earth. The biting of his tails by his mouth symbolises ocean. Indian mythology is full of such myths. In Indian mythology, the sustainer Vishnu is taking rest on the coil of Shesh naga, Goddess Lakshmi is serving him on his feet, creator Brahma is sitting on Kamal/ lotus flower coming out of umbilical of Vishnu. Kurma, another part of Vishnu, in turn supports the Shesh naga. Lord Shiva has worn ornaments of serpents around his neck and arms. What does it symbolise? According to me, it symbolise that the sustainer Vishnu has created world /Universe according the Karma. You will also find picture of Bhagavana Narayan standing on the coil of snake in Satya Narayan puja on puranmasi. So serpent symbolises Karma. The picture of Lord Shiva indicates the cure of KSY. The Kaal is time, moving like a snake, ups and downs. The Kaal Sarpa yoga indicates that the native has to suffer like a snake due to his past Karma in his present life. The Kaal Sarpa Yoga is found, some time in all the members of a family. It is Karmic representation. These native have come to fulfill some specific work in his life. One has to struggle hard to achieve one's aim in life.

KAAL SARPA may be divided as a yog in Kaal Sarpa yog (KSY) and Kaal Amrita Yog (KAY). It is to be remembered that Rahu/Ketu are always in retrograde motion. When all the planets are hemmed in between Rahu and Ketu counted in clockwise motion in North Indian chart, it is Kaal Sarpa Yoga.

When all the planets are hemmed in between Ketu and Rahu counted in clockwise direction in North Indian chart, it is called Kaal Amrita yoga.

The KSY enhances materialism and comfort in the life of the individual and KAY enhances spiritualism and renunciation in the life of the individual.

The KSY raises the individual from rags to heights then to rags again, snake and ladder game. The KAY keeps the individual contented and satisfied in rags. So the end results of both the yogas is the same. The life is full of struggles. We will not be able to appreciate the yoga till we understand the principle working behind the same.

It is well known principle of astrology that when ever a planet or a house is hemmed in between the malefic planets the significations of the planet or the house suffers.

When all planets are hemmed in between Rahu and Ketu, the malefic by nature, the native suffers. The most powerful planet Sun suffers when Rahu eclipses the same. According to our mythology, Rahu signifies our Karma.

Therefore KSY/KAY signifies our Karma, good or bad. Laghu Parasari says that Rahu & Ketu if occupies the Kendra & Kona and even if they are not related to kendra or trikona lords, still in their own antar dasa will give results similar to Raja Yogas (chapter 4, shloka 8).

While discussing about Rahu bhukti under Rahu dasa, Maharishi Parashar says in his book that it is always auspicious to have Rahu in Cancer, Sagittarius, Virgo or Taurus (chapter 41 shloka 1) & in Shani Dasha Rahu Bhukti, he says that it is auspicious to have Rahu in Aries, Taurus, Cancer, Leo, Sagittarius, or Pisces. (chapter 43 shloka 67).

As you all know that Sarvarth 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 Aries, Taurus, Cancer, Virgo, Sagittarius, or Pisces. (chapter 16, shloka 21 & 22).

Per Maharishi Parashara, one should predict about ones wealth from the position of Rahu (chapter 14 shloka 19).

A well-placed Rahu in his dasa gives wealth. An ounce of experience is worth tones of theory. No detailed study has been under taken to search the life pattern of such natives who suffer from Kaal Sarpa yoga. I have taken up the study of such persons and have found that the Kaal Sarpa yoga has its effects.

It is hence classified under Nabhas yoga. According to Sage Parashar, the Nabhas yogas are those yogas which are formed due to the position of planets or appearance of planet from each other in the chart. If the appearance of planet is like a Snake, Sarpa yoga name has been give. If it appears like a Musala, Musala yoga name has been given etc. On the basis of appearance of the planet, name of the Yoga has been given as Kaal Sarpa yoga.

The Kaal Sarpa yoga is a yog. The effect of yoga depends on the strength of the planets which forms it. The strength of the planet depends on bhava, sign they occupy and conjunction with or aspected by other planet.

The yoga can be cancelled as there is cancellation of Raja Yogas and Neech Bhanga raja yoga and other cancellations. Similarly Kaal Sarpa yoga can be cancelled. As we say that if you want to condemn astrology, first study Astrology and then condemn it.

Many famous personalities have demonstrated Kaal Sarpa yoga, including, Late Sh Jawaharlal Nehru, India Independence chart, Sh Morarji Desai, Osho Rajneesh, Lata Mangeshkar, Dhirubhai Ambani, Kuldip Sing Jain, Margaret Thatcher, Sachin Tendulkar, Atal Behari Vajpai and many other prominent personalities have Kaal Sarpa Yoga. They have touched the Everest heights in their life.

Kaal sarpa is a karmic yog indicating adversities, struggles and moksha. According to the available literature on KSY, it is of main twelve type with Rahu posited in Lagna to 12th house, (1) Anant, (2) Kulik, (3) Vasuki (4) Shankpal (5) Padma (6) Mahapadma (7) Takshat (8) Karkatak (9) Shankhanaad (10) Patak (11) Vishakta (12) Sheshnaga respectively. It can be extended with many more numbers with the conjunction with and aspected by different planets. The effect of the KSY can be summarised as follows: (I have given in detail about KSY in my book Kaal Sarpa yoga in Hindi)

- The effects of KSY should be judged from the position of Rahu in the chart.
- We should see whether the Rahu is posited in Udita part of the chart or Unudita part of the chart. Rahu is more powerful in Udita part of the chart.
- Whether the planets are posited in clockwise direction in the North Indian chart from Rahu or Ketu. If the planets are posited in clockwise direction from Rahu it is KSY. If the planets are posited in clockwise direction from Ketu, it is KAY. The KSY is more powerful.
- Rahu in female signs is mild. In male signs it is more powerful
- Rahu in Kendra or trine is benefic planet.
- Rahu posited in own nakshatra does not scare the native.

- If the dispositor of Rahu is posited in Kendra in his own, or exalted sign in that condition Rahu does not scare the native.
- The navamshesha of Rahu also play an important role to give malefic or auspicious results.

There is cancellation of Kaal Sarpa Yoga

- If Lagna, lagna lord, Sun and Moon, any two are strong.
- If there are benefic planets in Kendras or trines.
- If there are malefic planets in Upachaya houses.
- If there is Panch Mahapurush yoga in the chart.
- If Venus is posited in 2nd or 12th without any conjunction or aspect.
- If Jupiter is posited in Lagna, 4th or 10th without any conjunction or aspect.
- If there is Budha-Aditya yoga in Kendra or trine with out conjunction or aspect.
- If a planet has Dikbala and not conjuncted or aspected by any planet.
- If Lagna does not fall in between KSY.
- If a planet is out of KSY except Moon and Moon is not afflicted or the planet is not in the nakshtra of Rahu or aspected by Rahu.

The main question of controversy is the remedial measures in Kaal Sarpa yoga. The most of the astrologers accept that there is KSY/KAY.

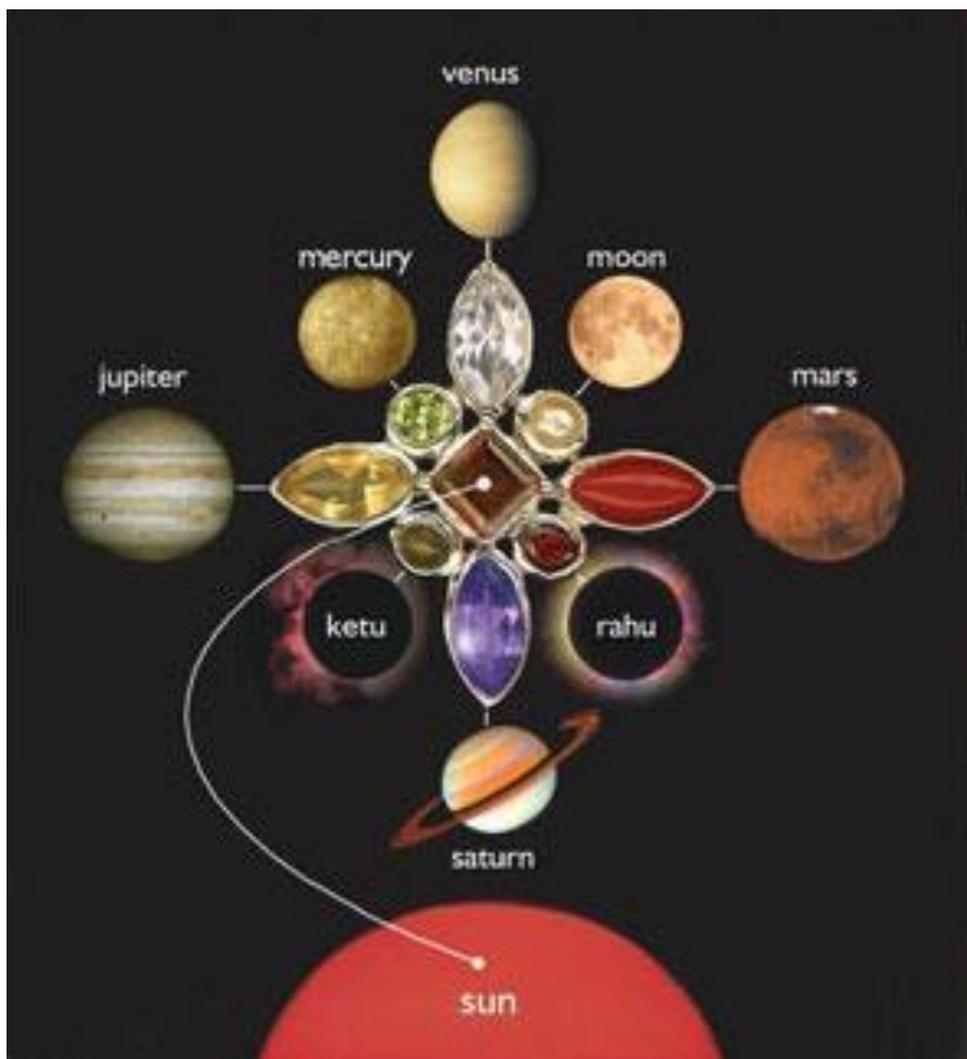
Can we escape the results of KSY, our Karmic results, by performing remedial measures? My answer will be 'yes'. I believe that it is a karmic yoga. It can be cancelled only by Karmas. AS shown in figure the past Karma can not be touched. We have to endure the results of Past Karma.

Dedicating one to humanity is good karma.

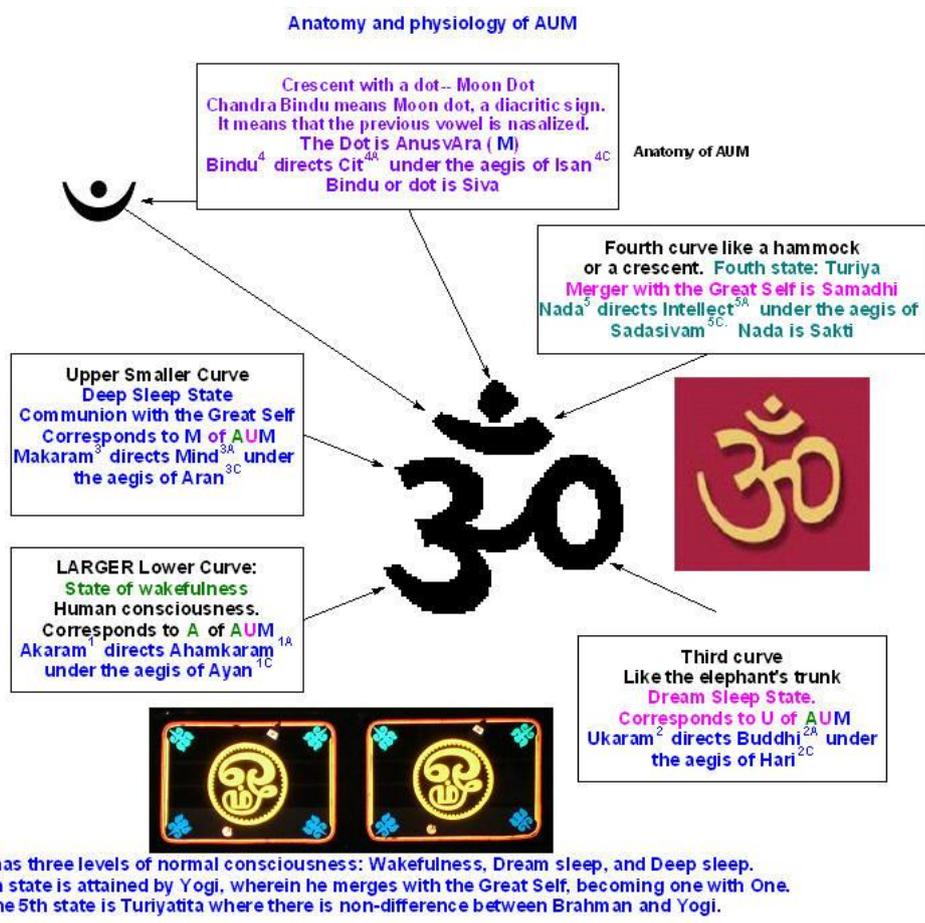
Bhagavan Vishnu rests on the serpant, the sarpa-devata Ananta SheshNaaga is his hood and ManasaDevi is curled nine snakes Devi with the Shesha-Naaga. Bhagavan avatara Vishnu svayam is sleeping with Maha Maa Lakshmee at his feet on the cushion of nine Naagini Mansa-Devi. The whole entire existence of 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 Dignal, his arms in tandava dance and Ganga as apah sprouting from his head. Bhagavan Shiva is in constant worship of Brahma God Vishnu who is the Narayanaya Swaropa Lord Hari. When Hari and Hara unite, together, there is a fusion of delight of million sparks of infinite enlightenment covering the whole entire cosmos in sheer transcendental dance of natraj. Shiva is in ecstasy of losing gross intellect, ego, and is divinely entwined in the Hari's energy. Hari is the Brahma, Hari is the Upanishad God of all, and Hari is the God of Shesha Ananta 'naaga' [serpent], the king of serpents and the keeper of the divine nectar of Somma-nath ['sommam amruttam'].



Such a magnificent Cosmic deity Shiva, is worshipped by Lord Rama who had the Kaal-Sarpa Yoga and Pitru-Dosha, with the Rudrashtakam daily. "Aum" is Lord Shiva's beeja mantra and from Aum emanates 84 billion sounds, 64 thousand energies, and 108 thousand forms of mantras, rishis, seers, chandas [cantos], hymns and cosmic motion. Our entire whole galaxy moves in the sound of AUM, in finitely echoing into the eternity.



Lord Shiva's nataraj dance is a depiction of the spiritual spiral dance of Gods, and the first symbol of Shiva is "Aum" and his first mantra "Aum Tat Sat".



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.

This yog cannot be examined and evaluated in isolation from other configurations like navansha chart, placement of Jupiter and mars and also placement of mercury in the birth chart.

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 rāhuḁ ante ketu sarbe madhyagatā grahāḁ| yogam kālasarpākhyam 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 or 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).

Rahu & Ketu-

“yad yad bhāvagato rāhuḥ ketuḥca janane nāḥm|yad yad bhābeḥasaḥyuktastat falaḥ pradiḥedalam|”,

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 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.

Brahmins who scare off people and make money out of 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 worshipping 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” yog, 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. In no way do I claim that your problems will diffuse totally. However, there will be remarkable relief in your problems.

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.

Family karma and kaal sarpa yog part two of Kaal sarpa yog

Dedicated to the spirit world

It is NOT a coincidence that some suffer adverse misfortunes whilst others enjoy pleasures of fortunes in their life time. In the recent past, during my practice as spiritual vedic astrologer, I have had many subjects approach me with the crux of difficult “misfortunes” which were a result of collective family karma bank.

One may slag this as ‘mambo jambo’. Of course our ancestors can and do leave behavioural and attitudinal legacies that help us actualise our innate potentials spiritually.

Modern psychology offers little to us to help us with our adversities, hurt, grief of loss, misfortunes and life’s batter. Mingled with ancestral legacies we discover our blessings as well as our curses.

One can take a major step toward maturing when one can see and accept both the good and the bad in other important people in our life and lineage. One should be able to interpret grief of hurt as means not an end to reach BRAHMA that divine soul of ours hidden away for seven generations by ego, intellect, pleasure senses, enjoyments, and lure of material comforts in gross fiery ambitions, aggressive competitions, desires and more desires.

Life is a series of choices. Choices lead to actions. Actions carry consequences. Action plus consequence is what we call karma. The results of many of our actions affect not only us, but others as well. The consequences of many of our grandparents' and our parents' actions reverberate in our lives today. In this book [article] we will use the term "karma" to refer to our ancestors' and our own actions and the consequences that necessarily follow. A lot of karma spans three or more generations. That is why we call it "family karma."

One may ponder endlessly and one may argue intellectually on this subject matter offensively, defensively, debate wise. However, the truth of the matter remains unchanged. Karma is a deliberate choice of action, whose reaction and influence perpetuate in cycles of life and death like the tides of the ocean. Our lives never end in spiritual sense because there is life after life. However we are unable to see the life after life. Such imminence can be felt and only be vaguely perceived in our dreams or intuition or insight or inner feelings. Moreover, every sequence of perception and value-based, goal-oriented action creates an outcome that is itself a situation, resembling or differing from the earlier situation in which take action. Thus, we can see how our life is an unending cycle of actions and outcomes, all based on what we value and what we perceive. Three sources of karma that each of us must address in order to reach our fullest and highest soul potential: individual, family, and past-life karma.

First, we must retire or reverse the karma we have generated in our present life time. This is our personal karma. As you recognise and realise conditions and situations we have created that are uncomfortable, that do not serve us well in relation to others, that cause us distress and anguish, we must take the steps necessary to change those conditions and situations. This is called deliberating on positive divine willpower, positive divine grace and positive divine spiritual practice. Such reversal can transpire from becoming good and kind and compassionately loving, forgiving our foes and letting go of our past.

Perhaps we find that this kind of nonsense does not really suit reality of practical intellect. Maybe one may have become obsessed in an activity, a cause, a relationship or vocation or position or power. Power when false can hurt others and one's own self. One may have hurt others and only the person who has caused the hurt or began that karma or vikarma [negation] the most can alleviate that pain through sincere words and actions. Whatever it is, wherever one sees the undesirable fruits of one's actions, it is up to us to reflect, to reverse and to retire our vikarma [or negation or bad speech, bad hurting words or hurtful slander] by taking remedial actions that will lead to more desirable pacifying outcomes. One must learn to pacify negation or negative karma instantly. One must constantly ask for forgiveness out of gestures as this humbleness releases one from the bondages of curses of misfortunes.

A parent can curse a sibling with bitter wishes and such curses can become imminent to an extent on the sibling's life. However the sibling cannot curse the parent or elders. Curse cannot necessarily be uttered. Mere thinking of someone with immense anger and immense rage can produce bad energy. Psychologically proven, one who constantly gets angry at another loved one usually ends up destroying two lives, one's own and that of another loved one. Like smoking, one who smokes causes risks to one's own health and the health of the passive smokers are even at greater risk. So who is selfish?

Second, one has to work on the karma of 'collective family' [sarva-samma-kutumbha] -- parents, grandparents, and other fore-bearers -- to free our soul from their unintended karma. Perhaps we are fulfilling the ambition of a grandparent rather than our own. It sometimes happens that we deal with situations in "family-typical" ways that we later realise and appreciate that it does not suit us; that may even be contrary to what we deep-down feel is authentically our way. We reign in our ways, we never like to let go of our ways. Or we might engage in behaviours that we consciously recognise as self-defeating but that we feel powerless to overcome. Many of my subjects have experienced great relief when they have been able to trace such patterns in their lives to their ancestors who had similar patterns, attitudes, complexes, illnesses, relationship styles, and so forth. But one cannot change what one has not successfully identified.

One must identify, pin point the crusade of ancestry influence on one's life. Recognising the blessings and curses of our ancestors -- our family karma -- is the first step and often a revelation to greater and much more happy spiritual life.

Third, we have to retire and reflect the karma generated in our previous lives, our past-life karma.

In the last few years, researchers have compiled persuasive evidence that supports the idea of past lives and karma deriving from them. For some people, past lives are an article of belief; for other people, the idea of past lives is nonsense. But if the empirical evidence so far accumulated continues to be supported by future research, more people will have to take the possibility of past life karma seriously.

When we realise that our life is encumbered by the results of our and other peoples' choices, or the residue from a past life, we can begin to make different choices that heal wounds, put right the wrongs, remedy the misfortunes we suffer in our family and we hope with the divine grace we will experience a fuller reality in which we live with greater integrity and authenticity.

We make choices in the pursuit of wealth, relationships, power, success, or other goals that often result in our neglecting some other possibilities and innate potentials that do not fit neatly in our chosen success program.

Both what we have devoted our energies to and what we have neglected generate our individual karma. I call this deliberate karma. In realising and appreciating that what we attain often amounts to less than we had envisioned, we can harvest important insights. It is often in the margins of life that we discover the path to the centre. Actually most of re-discover the paths anew. We find the gold in the garbage when we have been wondering in the wrong places. So, the key crucial point is let us not burn the bridges and let us never say never again for we might now know when we may cross each other's paths.

In any case, rejections should not be taken personally. It is not our problem that our beloved family members have been influenced psychologically, emotionally and mentally against us by our own kind; it is the issues of the one who sees us in this manner. Nevertheless, the problem of hatred, rage, anger, rejection, hurt, can remain grief because it is eventually a breakdown of the link of holding together the unity of solid, healthy cultural family. When a family is together, culturally solid and strong, no difficulty of life will shake or move or break the family. However when the unity is not there how would one pluck the resources of courage, strength and determination of spiritual force? It is only futile to say that one can and should struggle to survive. However what is it actually that we are struggling against; something or someone that never was ours? Something

Individual karma is our responsibility: we set it in motion; we pay the price and we pay for our own consequences.

Friendship is a two-way street. To find a true friend in life, is a rare blessing indeed. One true friend is enough to overcome million foes.

It may seem weird that we bear the consequences of what our ancestors did. But we do. Our older brothers, our parents, our uncles, our family, extended families, have some influence on our lives. Most obviously, if they immigrated to the U.S., we were not born in the country of their birth. If they made it big and set up a trust fund for us, we benefit from it now. But our ancestors made other choices and took other actions that established patterns or energy fields that may continue to affect our thoughts, emotions, choices, and karma. The idea underlying the concept of family karma is that the choices we make affect our children and possibly our grandchildren as well as us. Vice-versa, our parents', grandparents', and sometimes other ancestors' choices likewise carry consequences with which we still have to deal -- as curses or blessings. We are the bearers of an ancestral karma that we must manage, either by retiring the curse [negation] or by enhancing the blessing [fortune]. Each generation must carry forward the evolutionary trajectory of the family line, making the best use of the ancestral blessings and dissolving the ancestral curses [negation] or vikarma or "assatt".

As long as we are unaware of ancestral patterns, we cannot modify their influence on us. In other words, we are unconscious of a lot of family karma. To put it more precisely: much family karma operates outside our awareness from the psychic unknown, unconsciously.

This mystical loop of karma is known as “Pitru-karma”.

During the five days of the dark cycle of the moon from the ekadashi-krushnapaksha to the amavasya [darkest night of the moon cycle], are days of the spirit world. Every month, one can perform remedial shraadha or offer peace and resolution of prayers to one’s ancestors in very simple manner of the way called “Tarpana-Trupttyam”.

This rite and ritual is for those who find it difficult to adopt a formal shraadha ceremony or who cannot obtain family support to perform expensive travel to India.

In lighting slanted cotton wick made out of sesam seed oil, one can place this in rose water container, and offer flowers in south corner of one’s home placing the mandala of sampurna kaal sarpa yantra and the picture of the pitru that died tragic unexpected death. On the darkest day of the moon cycle called amavasya, pour sesame seeds, rice, pearl barley, wheat, urad lentils, jaggery and cane sugar to the running waters or birds or sea. Recite the mantra: “Aum Namoh Namah Shivah Shivayah Namah Aum” when pouring it to the river, or sea. In one’s mind offer peace mantra thrice to the pitru: Name the pitru and say the shantih mantra.

For every ekadashi and amavasya, of the dark cycle of the moon, one can recite the “Aum Shree Raama Sharrannamm mamma” with the index finger without covering the mala made of Tulsi beads [such a mala must NOT be used by anyone for any other purpose]. Doing one mala, or more.

Offer water to the photo of the pitru and offer the rose water to plants. Offer milk to children every Mondays in the name or nimiti, or in the confluence of our departed soul. Offer blanket and some money to old man/woman during the five days of the dark cycle of the moon. Perform Rudra-abhishekha on Amavasya.

Every Saturdays recite Hanuman chalisa to the departed spirit. Every Saturday also offer Urad and black sesame seeds to birds.

In reciting the kshama or the forgiving prathana or prayer, one gets support anchor from Shiva. Shiva is the God of death and God of dissolution of the decay. Our misfortune or adversity is decay which Lord Shiva will destroy.

In many experiences, Narmada Shiva Lingham, worship has given beneficial results as much as reciting the Maha Mrutyunjaya mantra has.

KULAMRIT STOTRA

Sage Narad once asked Lord Shiva about the means by which a man could become free from the delusions of the world. Lord Shiva revealed to him the contents of 'Kulamrit stotra', eulogizing the majesty of Lord Vishnu. By chanting this 'stotra', Narad successfully attained to that supreme status, which even the most enlightened souls can only dream of. One who eulogizes Lord Vishnu by chanting this 'stotra', becomes liberated from all the bondage of the world. The 'stotra' goes as follows -

*YASTU VISHWAMANA DYANTA MAJAMAATMANI SANSTHITAM;
SARVAGYA MACHALAM VISHNUM SADA DHYAYET SA MUCHYET.*

*DEVAM GARBHO CHITAM VISHNUM SADA DHYAYAN VIMUCHYET;
ASHARIRAM VIDHATARAM SARVAGYAN MANORATIM.*

*ACHALAM SARVAGAM VISHNUM SADA DHYAYEN VIMUCHYET;
NIRVIKALPAM NIRABHASAM NISHPRAPANCHAM NIRAMAYAM.*

*VASUDEVAM GURUM VISHNUM SADA DHYAYEN VIMUCHYET;
SARVATKAM CHA VAI YAVADATMA CHAITANYA RUPAKAM.*

*SHUBHAM EKAKSHARAM VISHNUM SADA DHYAYEN VIMUCHYET;
VAMYATITAM TRIKALAGYAM VISHVESHAM LOKSAKSHINAM.*

*SARVA SMADYUTAM VISHNU SADA DHYAYEN VIMUCHYET;
BRAHMADI DEVA GANDHARVAI MUNIBHIH SIDDHA CHARANAIH.*

*YOGIBHIH SEVITAM VISHNUM SADA DHYAYEN VIMUCHYET;
SANSAR BANDHANAN MUKTI MICHHAMLEKO DHYA SHESHATAH.*

*STUTVAIVAM VARADAM VISHNUM SADA DHYAYAN VIMUCHYET;
SANSAR BANDHANAAT KOPI MUKTI MICHCHHAN SAMAHITAH.*

*ANANT MATYAYAM DEVAM VISHNUM VISHVA PRATISHTHITIM;
VISHVESHVAR MASARAM VISHNUM SADA DHYAYAN VIMUCHYET.*

Naaaga dosha nivarana mantra:

॥ नाग दोश निवारण मन्त्र ॥

॥ nāga dośa nivāraṇa mantra ॥

Nāga:

the race of Kadru or Surasaa inhabiting the waters or the city Bhoga-vati¹ under the earth ; they are supposed to have a human face with serpent-like lower extremities [see esp. Nag. v , 17 RTL. 233 &c.] ; their kings are Shesha , Vaasuki , and Takshaka ib. 323 ; 7 or 8 of the Na1gas are particularly mentioned MBh. Ka1v. &c. ; with Buddhists they are also represented as ordinary men

-Dictionary MW

॥ नाग दोश निवारण मन्त्र ॥

॥ nāga dośa nivāraṇa mantra ॥

अनंतो वासुकि शेषः पद्मनाभश्च कंबळः

anaṁto vāsuki śeṣaḥ padmanābhaśca kambaḷaḥ

anaṁto/ananta; Endless one; eternal,

vāsuki ; one who protects (like cloth or covering),

śeṣaḥ/shesha; remainder; one who remains even after deluge,

padmanābha; One whos the lotus navel;The lotus stalk from Visnu;Umblical chord;The one who creates,

kambaḷa; The insect which spins fiber for blanket,

शंखपालो धार्तराष्ट्र तक्षक कालियस्तथ ॥

śaṁkhaṇḍo dhārtarāṣṭra takṣaka kāliyaśtatha ॥

śaṁkhaṇḍo /shankapaala; ṣaṁkha conch or shell, also refered to temple bone on forehead; One who protects the conch.

dhārtarāṣṭra /dhaartaraashtra; the son of Dhṛtarāṣṭra (Duryodana); One born of a firm empire.

takṣaka /takshaka; One who cuts (like a carpenter)

kāliya; Kāl+iya; who is from time, beyond Time, dark (the manifestation of ignorance etc)

एतानि नव नामानि नागानां च महात्मानां

etāni nava nāmāni nāgānām ca mahātmānām

These nine names of nāgās of great fame,

सायंकाले पठेन्नित्यं प्रातःकाले विशेषतः ॥

sāyamkāle paṭhennityam prātaḥkāle viśeṣataḥ ॥

In the evening whoever recites at dawn inspecial

तस्य विषभयं नास्ति सर्वत्र विजयी भवेत्

tasya viṣabhayaṁ nāsti sarvatra vijayī bhavet

Those poisonous fear will be be negated and will be victorious all over.

Aum Navakullaya vidhmahe Vishdantaayeh dhimahee tannoo saarpah prachodayat

Our day, our life, our all, is allocated in thirds. One third of our all belong to the spirit world. If we appreciate this, we will remove all our burdens and encourage those of us who are trapped with the crux of karma to be freed from negation, negative karma and merely helping and wishing others is in itself “shraadha” according to padma purana.

"If we could read the secret history of our enemies, we would find in each man's life a sorrow and a suffering enough to disarm all hostility." Henry Wadsworth Longfellow

Our soul is seeking its own path home, returning to its dwelling, and the needs of the soul, not the desires of personality, orchestrate our human lives here and now. So, our karma, our life, our dharma, our fate, our collective family karma decided our present fate and our present lifetime of fortune and misfortune.

The opportunity to act on the unlive gifts of our family legacy is a gift. And what a challenge it is to redeem what was lost through ignorance, lack of courage, arrogance, or willful unconsciousness or even egotism, or even hatred.

Through our clarity, humility and willingness to accept limitations, we have the chance to bring forth the gifts that are longing to be expressed through us.

By looking at the patterns in the family history line one can't help but stand in awe of the patterns that say:

"this was my hope and fear for myself and my children"

The connection between soul and ego always has this mystery, a conflict; a dilemma unanswered this uncharted territory, created by the contract made pre-birth by our soul. Misfortune and sorrow is often the soul's last resort in moving a person closer to the right path for them. And who is to say what is truly misfortune? The soul's path is not easy to describe, and rarely simple to resolve. But we try.

In conclusion, I give, mantras to neutralise and diffuse Kaal – sarpa yog, or adverse yog of Rahu and Ketu in karma life. Karmic astrology may differ from the mainstream astrology in that, we combine the overall effects of nava-amsha chart, rashi, and nakshattara charts.

Aum shantih shantih shantih Sarve Sarpebhyou shanti

**Aum ANANTAM VASUKIM SESHAM PADMANABHAM CHA
KAMBALAM SANKHAPALAM DHRUTARASHTRAM TAKSHAKAM
KALIYAM TATHA YETANI NAVANAMANI NAGANAM CHA
MAHATMANAM SAYAMKALE PATHENITYAM PRATAH KALE
VISHESHATA:**

TASYA VISHAM BHAYAM NASTI SARVATRA VIJAYEEBHAVET

**AUM NAVAKULANAGAYA VIDMAHE VISHADANTAYA DHIMAHI,
TANNO SARPAH PRACHODAYAT AUM SHANTIH**

**AUM BRHAHM BHREEHM BHROUHM SAHH RAHUEH NAMOH
NAHAH**

**AUM SHRAHM SHREEHM SHROUHM SAH KETUVEH NAMOH
NAMAHAH**

**Aum Aditya s cha Somaya Mangalaya Budhaya s cha Guru Shukra
Ssannibhya s cha Rahuve Ketuve Namoh Namah Aum Brahma**

My personal recommended kaal sarpa yog remedies:

1. Wear a Kaal-sarpa gems of cats eye and garnet on Wednesday, in the small finger.
2. Donate dry coconut, mustard etc on that day and chant the mantra of Rahu & Ketu. Alternatively: offer coconut to the rivers with green lentils every Wednesdays.
3. Worship Lord Ganesha and before sunrise offer a pair of snakes made of silver on a Shiva ling.
4. Offer water daily on a narmada maha Shiva ling after chanting the mantra "Om Nama.H Shivaya".
5. Give a silver and gold jewellery at a girls wedding/marriage. This remedy is for a happy married life.
6. Drop coals and black sesame seed in a flowing river on Wednesday.
7. Donate some black dal & some money to a beggar early in the morning every Wednesdays.
8. Keep some grains under your pillow at night & feed them to birds early in the morning on Wednesdays.
9. Put a silver swastik on the main entrance of the house.
10. Have your food in the kitchen.
11. Drop a coconut in the sea.
12. Donate gold, black grains, blue coloured clothes and a blanket to an old man, widower or widow.
13. Drop a coin in the flowing water daily for 45 days.
14. Worship sampurna Kaal Sarpa Yoga yantra. Keep a Kal Sarpa Tantra & worship it daily.
15. Keep peacock feathers in the house.
16. Float a pair of snakes in flowing river made of urad flour.
17. Give Kanyadaan
18. Offer peace oblation reciting the Naaga Stuti.

My personal experience showed that performing Rudra Puja every Amavasya, proves very beneficial as is the performance of shiva puja on vraata ekadashi and sankastha chaturthi. Offering milk to child every Monday is sure way of diffusing negation of saarpa dosha.

AUM TAT SAT AUM HARI AUM SHANTIH SHANTIH SHANTIH. NAMASKARAAM PRANNAMM JAYA SHREE RAAMA. Aum Jaya Shree Rama

Jyotikar Pattni

Update to Dharma Awareness 2010

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