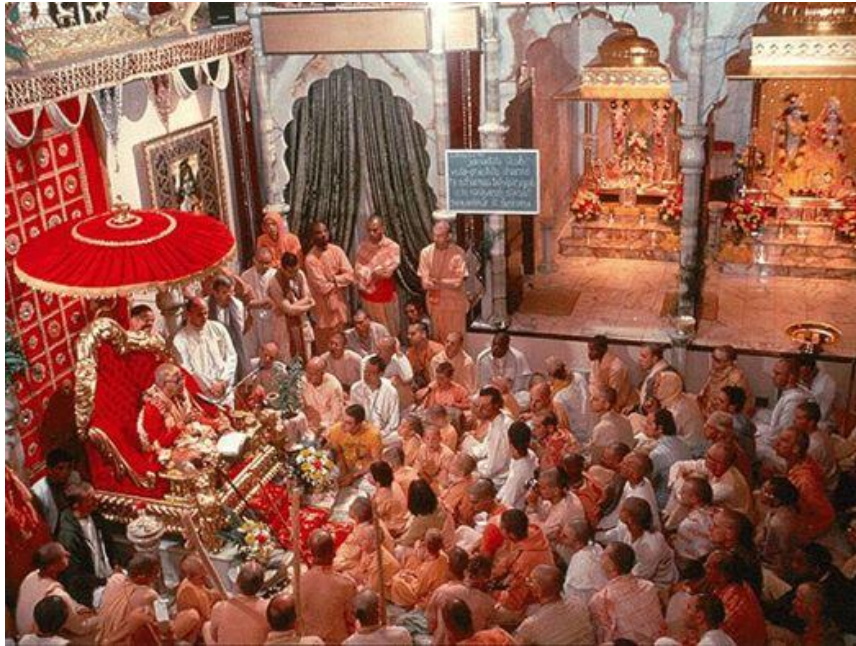


ALL GLORY TO SRI GURU AND SRI GAURANGA



-His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder Acharya: International Society for Krishna Consciousness
... during his last visit to New Dwaraka

“One famous Marquess told one of my Godbrothers, “Please make me a *brahmana*.” My Godbrother said, “Yes, it is not a very difficult thing. Simply give up these bad habits—intoxication, illicit sex, meat-eating and gambling. Then you can become a *brahmana*.” The Marquess then said, “Impossible! This is our life.” Actually we have seen that in Western countries older men cannot give up these habits, and because of this they are suffering, yet many young boys and girls have given them up, and there is no suffering. This is due to Krishna consciousness.”
(*Teachings of Lord Kapila* “Symptoms of a Sadhu”)

THE ASTROLOGICAL NEWSLETTER

Mithuna Twins Astrological Services “Home of the Bhrigu Project”

In this issue:

Stars of Srila Prabhupada
also: Horoscope of the Mahabharata War

Chant this mantra:

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

...and your life will be sublime

15 January 2014 (#39) Paush Purnima, 527 *Gaurabda* Era. The full Moon in the month of Paush means that Chandra conjoins the nourishing Pushyami star for the festival of Sri Krishna Pushya Abhisheka (<http://salagram.net/parishad100.htm>)

The Astrological Newsletter (Please e-share it with your friends)

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Dear Prabhus,

Dandavats to the Vaishnavas — and welcome to the issue. For the disciple, Sri Guru is everything. In the *Nectar of Devotion*, Srila Prabhupada writes, “In the *Adi Purana* there is the following statement by Lord Krishna Himself, addressed to Arjuna: ‘My dear Partha, one who claims to be My devotee is not so. Only a person who claims to be the devotee of My devotee is actually My devotee.’ No one can approach the Supreme Personality of Godhead directly (*Cc. Madhya*. 13.80). One must approach Him through His pure devotees. Therefore, in the system of *Vaishnava* activities, the first duty is to accept a devotee as spiritual master and then to render service unto him. ”

There is a story that is told in volume 1 of *Memories Anecdotes of a Modern Day Saint*, an invaluable treasure that is referenced in a few places of this issue.

Shrutakirti: In Bombay there were two types of cars. One looked like an old Plymouth (*allusion to the Padmini modeled after the Italian Fiat Delight 1100) and the other was the Ambassador (*modeled after a 1955 Morris Oxford). Shyamasundar had driven Srila Prabhupada, Pradyumna and me in the (Padmini) to go for a morning walk. We parked the car, got out and had a nice walk. One and a half hours later we returned to the car. Shyamasundara tried to start it for a few minutes and then said, “The key is not working.” Prabhupada said, “What’s wrong?” Shyamasundara said, “I don’t know, I can’t get the key to work in the car.” We were sitting there for about five minutes when all of a sudden two Indian men came up to the car and began speaking in Hindi. Everything was very friendly. Prabhupada said, “He says that this is not our car. This is their car.” The men

decided that they wanted to take Srila Prabhupada to his quarters. They convinced him that they wanted to do this service because he was a swami. They said, “Swamiji, we will take you to where you are going. Srila Prabhupada and I remained in the back seat and the two gentlemen got into the front seat of their car while Shyamasundar and Pradyumna went to find the other car. Srila Prabhupada said, “This is the difference between your country and India. In your country if we were sitting in someone’s car, immediately they would have us arrested. But here we sit in their car and they want to take us home.”

Whether the disciple is getting the key for his car, or searching after the key to eternal life ... Whether driving home, or navigating the spiritual road to transcendence beyond the planets of this *jagat*—the guidance of Sri Guru is always with us. Therefore we begin this and every issue by offering our obeisances to Srila Prabhupada because whatever we have learned has value only in relationship to the instructions of Sri Guru. Through his books and his example Srila Prabhupada has taught us how to see Krishna in everything.

MAKARA SANKRANTI: Don’t forget that the Sun enters into the northern region of the *devatas*—*uttarayana*—on **14th January 2014**. Makara Sankranti occurs in mid-January of each year when Surya enters into Makara *rashi* as explained in the 5th canto of the *Bhagavatam*



(http://prabhupadabooks.com/sb/5/21/21_summary). Note that Makara or Capricorn is not a mere goat as mistakenly assumed by so-called “Western astrologers,” but is a crocodile-like creature who serves as the *vahana* or vehicle for Goddess Ganga (see illustration).

This is the day that the dead sons of King Sagara became washed by the waters of the Ganga at the place where the river meets the ocean. Hence, yearly there is a grand *mela* at Kapila Ashram, where the Ganga meets the Bay of Bengal at Gangasagara. Sri Bhishma Pitamaha also deigned to give up his body on this day at Kurukshetra. Makara Sankranti is celebrated during the Magha Mela at Triveni Prayaga, which was observed by Lord Sri Chaitanya Mahaprabhu. As we find in *Sri Chaitanya Charitamrita* (Madhya.18.222): “Sri Chaitanya Mahaprabhu finally arrived at Prayaga, and for ten successive days He bathed in the confluence of the Rivers Yamuna and Ganges during the festival of Makara Sankranti (Magha Mela).” Makara Sankranti is also the day Mahaprabhu had accepted *sannyasa* from Sri Ishvara Puri.

Always wishing you the very best in Krishna consciousness, I beg to remain,
Yours at the lotus feet of the servants of Srila Prabhupada,

Patita Pavana das Adhikary, Ed

A learned pandit predicted at the time of Srila Prabhupada's birth that this newborn son of Sri Gaur Mohan De would travel the world from around the age of 70 and open many temples. What are the planetary combinations that could lead to such a stunningly accurate prophecy?

Stars of Srila Prabhupada

Patita Pavana das Adhikary



There is a famous story that upon merely seeing a picture of Srila Prabhupada a Bengali astrologer stated that our Guru Maharaja could shelter the entire world. Which in essence is the purpose of the International Society for Krishna Consciousness: it is a transcendental society with temples of the Supreme Lord all over the globe—the aim of which is to engage everyone in the Lord's service and to transfer all its members to the spiritual kingdom after this lifetime. Here is how that description of Srila Prabhupada came about...

Brahmananda: ... the astrologer in Mayapur?

Devotee: Oh ... in Svarup Ganj there's one big astrologer. So he saw your photograph, and he said, 'This is the face of the most powerful spiritual personality on the planet.'

Prabhupada: (laughs) Hare Krishna.

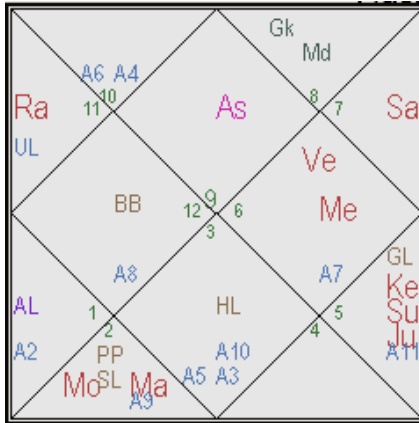
Brahmananda: Then what else?

Devotee: Then he said that, '*I can tell from his face that he can make a house in which the whole world can live peacefully.*'

Devotees: Jaya Prabhupada!

Srila Prabhupada's position as the world *acharya* was predicted from the beginning. He often praised the astrologer who his father consulted at the time of his birth—which occurred on 1st September 1896 in Calcutta—as follows:

"Bhṛigu-saṁhita speaks of past, present and future. My horoscope was—after seventy—I would go open temples. The limitation was eighty years. So if I live through this, it is the special influence of Krishna ... an extension. Dr Chandrik Bose used to publish a paper in which a very famous astrologer would write. Dr Bose's son was in Germany, so Dr Bose asked the astrologer to fix a date of return to India for his son. The astrologer, Sundar Mohan Bhattacharya was a rigid *brahmana*. He said, 'Your son will not return. He has to go to a hill station.' The next letter came from the son, and he said, 'I am attacked, spinal tuberculosis, and am going to Switzerland.' There was such a qualified caste of *brahmanas*. Nanda Maharaja used to call them, and he was sure if such a *brahmana* blessed my son, he will be all right.' Now everyone is *shudra*. It is Chaitanya Mahaprabhu's mercy, *cheto darpana marjanam*. No qualification; let them chant. Therefore, Rupa Goswami has said, '*namo maha-vadanyaya, krishna-prema-pradaya te.*' Instead of making a *brahmana*, he is bestowed with Krishna-prema. In the beginning there is no use of so many rituals. One will not be able to follow them. Just Hare Krishna. Then automatically the other things will follow.'" (Diary of Tamal Krishna Goswami 17 June 1977)



What are the astrological combinations upon which this prediction could be based? In fact the planetary positions appear quite obvious when Srila Prabhupada's *janma chakra* is viewed from the standpoint of Sagittarius rising / Dhanush *lagna*. This prophecy is therefore another important key to the rising sign.

For Sagittarius rising, we find three planets in Leo in the 9th house ruling travel and *dharma*. These planets are (1) the religious Jupiter, (2) the lordly Sun who also rules the 9th house and (3) Ketu, the detached planet of liberation or astrology's *moksha-karaka*. Ketu, though a malefic, actually owns astrology's broadest dual portfolio. Not only is Ketu considered *swa-rashi* or "in his own sign" in Leo, but being a shadow planet or *chhaya-graha* he reflects the qualities of the planets with whom he associates. A strong Ketu is often seen in the charts of mystics and *sadhus*; those whose minds are absorbed in transcendence. Next, Sun as the chief of the *nava-grahas* is the natural *karaka* or significator of temples. Furthermore, Jupiter in the 9th house of *dharma* is not only the lord of the 1st house of "self" (the *atmasthan*) but is also the lord of the 4th house ruling happiness, construction projects, etc. Thus the conjunction of *swa-rashis* Ketu and Surya with Brihaspati in Simha in the 9th conferred powerful *raja yoga* for constructing temples and world travel in the capacity of *acharya*.

Next there is Srila Prabhupada's strong *sadhu yoga* that merges with the ever-victorious *jaya yoga*. In astrology, the *arooda lagna* is that sign that is as far away from the lord of the ascendant as the ascendant lord is from the *lagna*. For Srila Prabhupada, this means that the *arooda lagna* is Aries and two benefics in the 6th place from Aries (Mercury and Venus) confers *sadhu yoga*. Next, Mercury is exalted and Venus is debilitated. This is powerful *jaya yoga*, demonstrating one who cannot be defeated. This is because Mercury rules the house of career or *karmasthan* and being in that house confers *mahapurush yoga*, especially in the area of his life's mission. And debilitated Venus is the lord of the 6th house of enemies means that his adversaries were helpless to cause any real harm. Even so, Venus becomes *nicha-bhanga* or exalted due to conjunction with the exalted house lord Mercury in a *kendra*, the *karmasthan*. Next, Saturn exalted in the house of friends and as the lord of the house of speech confers tremendous powers of influence via the spoken word. As far as the timing, around age 70, that would place His Divine Grace in the period of Mercury / Jupiter—two benefic planets whose colossal influences are noted above. Therefore, the prophecy at the time of Srila Prabhupada's birth points to the last portion of Dhanush as *lagna*. ♪



Although Srila Prabhupada arrived in America alone and penniless, he has changed the course of world events. Only the guru of jagat gurus could have achieved what His Divine Grace did during the ...

Most Blessed Year of Jupiter

Patita Pavana das Adhikary

Poona 1977: I had come to Poona (now Pune)—the “Oxford and Cambridge of India”—to collect reviews for Srila Prabhupada’s books from the community of scholars. One day I chanced to meet a bearded American who seemed quite at home navigating the streets of the city’s busy Budhwar Peth marketplace. “How long have you been here in India,” I asked him. “For one *tapas*; twelve years,” he smiled pleasantly. Hmmm, twelve years, I mused as the friendly stranger waved and went on his way, swallowed up by the endless traffic moving ‘round and ‘round.

One *tapas* or twelve years is the period of time that it takes for Jupiter to make a single round of the zodiac. In simple terms; one *tapas* equals a “year of Jupiter.” A round of Brihaspati or Jupiter through the twelve *rashis* of the zodiac is equal to twelve solar years because the priest of the *devatas* generally prefers to spend around twelve solar months in each *rashi* or constellation. And it is for this period of time—twelve years—that sages often vow to perform some *tapasya* or austerity.



Shukadeva Goswami explains *kala-chakre-gatah dvadasha masan bhunkte rashi-samjan* (SB 5.22.5). This means that “on the wheel of time, the Sun spends twelve months encircling the (twelve signs of the) zodiac.” Whereas the Sun spends one month or a *masa* (about thirty days) in each sign or *rashi*, Brihaspati or Jupiter spends about a full year (a *parivatsara*) in each *rashi* (SB 5.22.15): *bhagavan brihaspati eka-ekasmin rashau parivatsaram charati*. Referring to Brihaspati respectfully as “Bhagavan” (or the “most powerful of all planets”) Srila Shukadeva Goswami tells King Parikshit:



“Situated 1,600,000 miles above Mars, or 10,400,000 miles above earth, is the planet Jupiter, which travels through one sign of the zodiac within the period of a *parivatsara*. If its movement is not curved (lit. *vakra* or “retrograde”), the planet Jupiter is very favorable to the *brahmanas* of the universe.”

Srila Prabhupada’s manifest *lila* as the *acharya* and prophet of Lord Sri Chaitanya Mahaprabhu’s *sankirtana yagna* remained visible for one *tapas*. His Divine Grace arrived in Boston on 17 September 1965 and departed from our

mortal vision on 14 November 1977. When Lord Sri Krishna's perfect representative walked off the Jaladuta at Boston Harbor, Jupiter was in Gemini, 6°17'. At the time that the manifest *lila* of His Divine Grace drew to a close, Jupiter was 11°53' Gemini. *This position of Jupiter was a mere five degrees ahead of the position of Jupiter when Srila Prabhupada arrived in America.* Thus His Divine Grace preached for one year of Jupiter—or one *tapas*—and circled the world twelve times. And during this all-too-short period of history, the pure devotee changed the course of world events as future history will record. ♪

In Mahabharata, Srila Vyasadeva, the literary incarnation of the Supreme Lord, delineates the planets for the ...



Horoscope of the Mahabharata War

Abhaya Mudra Dasi

In the *Mahabharata* (Book 6 of Bhishma Parva, section III the literary incarnation of the Supreme Lord, Srila Vyasadeva himself, describes the positions of the planets just prior to the start of the Kurukshetra War. The translation is taken from the late 19th century edition of the *Mahabharata* by Sri Kisori Mohan Gangulli, with English updated and our comments in *italics*.

(Sri Krishna Dvaipayana Vyadadeva said) The earth trembles frequently, and Rahu approaches the Sun.

Notes: Rahu approaching the Sun alludes to the solar eclipse mentioned in Mahabharata that foretold the coming slaughter. Earthquakes often occur during such times as described here, since these bad omens follow one another in succession.

The white planet (Ketu) has passed beyond the constellation Chitra. All this particularly bodes the destruction of the Kurus.

Notes: Chitra nakshatra is owned by Mars, the planet of war—and Ketu is a sudden and malefic planet. However, reading further we find that Ketu was exalted in the 8th sign of Scorpio, also owned by Mars. Chitra is the bridge nakshatra between Virgo and Libra. “Passed beyond Chitra” appears to be a prophecy that the war is inevitable and indeed is almost overdue.

A fierce comet rises, afflicting the constellation Pushya. This great planet will cause frightful mischief to both the armies.

Notes: Comets, ruled by Ketu, are particularly evil omens since they are said to be planets in their death throes. Pushya or Pushyami is situated in the sign of Cancer owned by the nourishing Moon, and Pushya herself is a nakshatra of nourishment. Hence the affliction by a comet here indicates the opposite of sustenance—or destruction.

Mars wheels towards Makha and Brihaspati (Jupiter) moves towards Shravana. The Sun's offspring (Shani) approaches towards the constellation Bhaga to afflict it.

Notes: Mars was debilitated in Cancer, but was moving towards Leo and the nakshatra Makha ("the great star" of Regulus or Alpha Leonis located in the forepart of the lion). Jupiter, situated opposite Mars, was likewise debilitated in Capricorn or Makara where the nakshatra of Shravana is located. The son of the Sun is Saturn who is in Leo where the constellation of Purvaphalguni or "Bhaga" is located. Bhaga is another name of the demi-god of the Sun who is the ruler of Purvaphalguni. Since Saturn and the Sun are enemy planets, Vyasa notes that the son of the Sun is in the sign and in the constellation of his enemy father, an obvious reference to the coming fratricidal war.

The planet Shukra ascends towards Purvabhadra and shines brilliantly, and wheeling towards Uttarabhadra, looks towards it, having affected a conjunction (with a smaller planet).

Notes: Shukra or Shukracharya is the planet Venus who has entered the last pada of Purvabhadra in Pisces, where he is exalted, hence "shining brilliantly." Venus is moving towards Uttarabhadra which draws attention to the fact that these two nakshatras taken together constitute the legs of a cot used at a funeral, another reference to the coming deadly war. Venus is conjoined the smaller Budha or Mercury who (like Mars and Jupiter) finds himself debilitated (in Pisces).

The white planet (Ketu), blazing up like fire mixed with smoke has attacked the bright constellation Jyeshtha that is sacred to Indra. The constellation Dhruva, blazing fiercely wheels towards the right. Both the Moon and the Sun are afflicting Rohini.

Notes: Rahu is known as the dark or black planet, hence Ketu—the opposite of Rahu—is the "white planet." Ketu rules sudden white streaks of lightning whereas Rahu rules the blackish, smoky eclipses of the Sun and Moon. Ketu is conjoined Jyeshtha, which is the "elder" of the twenty-seven constellations. In fact, King Yudhishthira as the elder of the Pandavas appeared under Jyeshtha, a constellation whose deity is the heavenly king Indra, swarga's elder. The Moon is at home in Rohini because Chandradeva is actually the ruler of this star. Rohini or Aldebaran is the favorite wife of the demi-god of the Moon and the birth star of Sri Krishna. But in this case, since the Sun and Moon have joined in Rohini, and an eclipse was on the horizon due to the presence of Rahu in Taurus, this otherwise auspicious position of Moon in Rohini was now seen as an affliction. An eclipse in the birth star of Lord Krishna Himself put the Lord, Who was playing the part of an ordinary human being, right into the thick of battle. Note that Arjuna who was born in Simha rashi was himself now in sade sati. Yet still did Krishna protect him!

The fierce planet has taken up his position between the constellations Chitra and Swati. The red-bodied (Mars) possessed of the effulgence of fire, wheeling circuitously, stays in a line with the constellation Shravana over-ridden by Brihaspati.

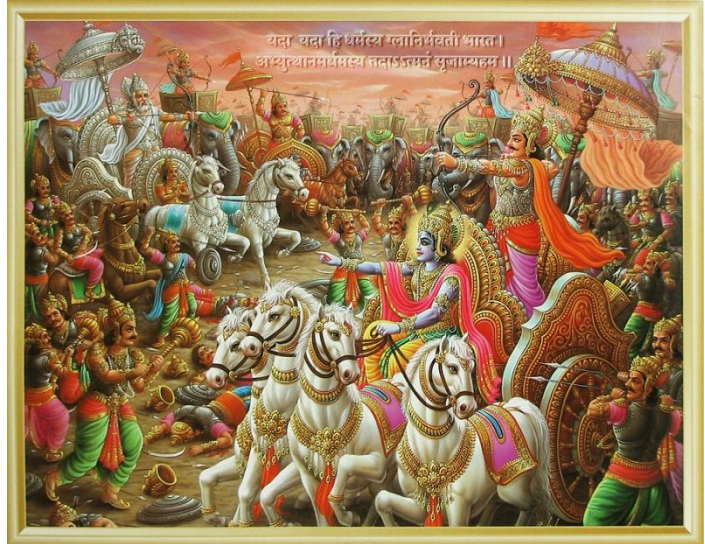
Notes: To this day in modern astronomy Mars is called the red planet because of his bright color. When times of strife appear imminent, the reddish color of Mars becomes even brighter and more pronounced. Wheeling circuitously could refer to Mars moving in a vakra or retrograde position. He is in line (hence opposite) Shravana nakshatra and is aspected by (hence "over-ridden" by Jupiter.) Gangulli has opined that the "fierce planet" referred to in this verse is Rahu. However, that is not possible as per the specific description of Ketu in Jyeshtha / Scorpio. We can only surmise whether this ugra-graha refers to one of the other malefic upa-grahas (like Gullika) that are sometimes seen in Vedanga Jyotisha.

To summarize these verses, let us first look at the eclipse that Srila Vyasadeva describes. Rahu is moving towards the Sun. The nodes of the Moon (Rahu and Ketu) always move in retrogression. In order to produce an eclipse, Rahu can be either in the same sign as the Sun, in the sign after the Sun, in the sign opposite to the Sun or the 8th sign from the Sun. These are some of the different types of eclipses. The closer Rahu is to the Sun, the more complete the eclipse becomes.

In *Srimad Bhagavatam* (5.24.2) Rahu is described as being three times the size of the Sun planet:

The sun globe, which is a source of heat, extends for 10,000 *yojanas* or 80,000 miles. The moon extends for 20,000 *yojanas* or 160,000 miles, and Rahu extends for 30,000 *yojanas* or 240,000 miles.

In order for an eclipse to occur, Rahu needs to be no more than half a sign away from the Sun. As noted, Ketu is described as having passed beyond the *nakshatra* of Chitra in Libra and has come to afflict Jyeshtha in Scorpio. As Jyeshtha is located towards the latter portion of Scorpio, Rahu's position had to be 180° away and towards the mid- to later degrees of Taurus. Note the position of the Sun and the Moon in Rohini, who occupies 10° to 23° 20' in Taurus. This was the situation of the planets that made for a deadly and full solar eclipse prior to the Battle of Kurukshetra.



Mars is described as approaching Makha showing that he was still in the previous *nakshatra* of Ashlesha, which falls in Cancer. This position is confirmed by the fact that Mars is described as looking (across the sky) to the position of Jupiter in Capricorn. Cancer is the debilitated sign for Mars. Further aggravating this situation is the comet moving through Pushya *nakshatra*, which is also situated in the sign of the crab. Jupiter is described as being in Shravana which falls within Capricorn and which is his debilitated position. Both Mars and Jupiter are debilitated and aspecting each other, another clear indication of an impending war. The image of angry Mars (Kurus) opposing righteous Jupiter (Pandavas) is one of two sides facing off. Both are debilitated, yet each one also causes *nichabhanga* or “cancellation of debility” referring to the victory of King Yudhisthira.

Saturn is described as being in Makha which sits in Leo just before to the *nakshatra* of Bhaga or Purva Phalguni. From his place in Leo, the malefic Saturn aspects (and thereby further afflicts) the position of the Sun in Taurus where the eclipse was to take place. The affliction of Saturn to Taurus is also mentioned in *Mahabharata* 5.143. Both Saturn and Mars placed their vision or *drishti* upon (“aspects”) the sign of Libra which was the location of the Sapta Rishis.

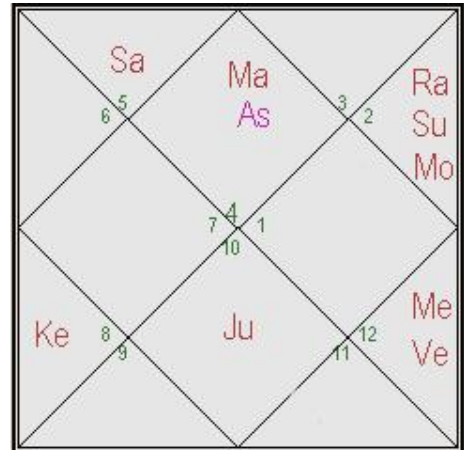
Venus (“in Purvabhadra and moving towards Uttarabhadra”) could be only have been in Pisces since Venus cannot be more than two signs away from the Sun. Pisces is the exalted position of Venus who is also described as “being in

conjunction,” which must indicate Mercury since no mention of Budha is otherwise given. Also Mercury always follows closely the position of the Sun.

As the War started in the morning after the eclipse the horoscope is also cast for the Kurukshetra war. Although nowadays the war is considered to have begun in the winter, due to the equinox change it actually happened in the spring time (as with time the seasons shift as well).

The Horoscope as Given by Srila Vyasadeva

We have fixed the ascendant for the time of the beginning of the conflict as being a couple of hours after sunrise, giving each soldier time to perform ablutions, offer prayers, honor *prasad* and get himself ready for battle. In the positions of the planets as described by Srila Vyasa, the exchange of aspects between debilitated Mars and Jupiter becomes the driving force behind the madness. This position is often described also as *matibrahmana yoga* (lit. “combination for unsteady intelligence”) and is an astrological



cause of insanity. Venus is the only bright planet on the horizon, and in the 9th house *dharmastan* he shows that the war was based on religious grounds. However there are also indications of a great loss of spirituality as Mercury—who is in debility rules the 12th house of losses—is in conjunction with Venus.

Saturn’s *drishti* or vision over the 8th house or *ayustan* could have caused the war to last longer, though the blood bath continued for only eighteen days. Even though Saturn is complicit in the events, it was the eclipse that caused the hostility to move quickly. Still, there is no doubt that Saturn’s unhurried effects are seen in the war’s long and lingering impact on the future of humanity. Indeed, the Battle of Kurukshetra set the stage for the imminent Age of Kali. Ominously, the eclipse happened in the *nakshatra* of Rohini which is also the birth star of Sri Krishna. Soon after the Great War, Sri Krishna left the planet and at that very moment Kali Yuga began. ♪

Afterword

The Lunar Calendar vs. Solar Calendar in Kali Yuga

With every changing epoch the measurement of time is adjusted and even the movements of the planets change. With the advent of different *yugas*, even seasons shift and consequently so do the dates of celebrations. Due to Kali Yuga much there is much confusion regarding the measurement of time. As a result, from the Julian to the Gregorian calendar and others, dates have been whimsically

changed not once but many times. For this reason it is very difficult to find the exact dates especially if we are to peer as far back as the Mahabharata War. The confusion grows greater still since the planets move in different ways during the different *yugas*. For these and other reasons, finding the exact date for the Mahabharata War has been a daunting task for many scholars.

In narrating the omens of the coming battle, Vyasadeva advised Dhritarashtra, who was also his son, “Do not do that which is disagreeable to me. O king, Death himself has been born in the form of your son.” Duryodhana is accepted as the personification of Kali and the root cause of the Mahabharata War. He was also in favor of adhering to a solar calendar which is based upon the movement of the Sun. He showed this when he did not accept the date of the completion of the exile of the Pandavas. His reasoning was that he did not accept the lunar calendar and he insisted that the sons of Pandu had not completed their fourteen year of living incognito *by one day*. The *Mahabharata* mentions that Duryodhana was born in the constellation of Purvaphalguni located in Sun-ruled Leo. It is not a coincidence that Leo or Simha *rashi* is also the sign where the constellation of the Sapta Rishis was at the onset of Kali Yuga. Hence in Kali Yuga, the lunar calendar is practically lost.

*yada devarshayah sapta maghasu vicharanti hi
tada pravrittis tu kalir dvadashabda-shatamakah*

When the constellation of the seven sages is passing through the lunar mansion Magha, the Age of Kali begins. It comprises twelve hundred years of the demigods. (SB 12.2.31)

From the officially recorded history of Kali Yuga, it is well known that the first followers of the solar-based calendar were the Egyptians. After the Romans took the solar calendar from the Egyptians, it spread throughout the world. Prior to that event, the ancient calendars were all based on synchronization of the movements of the Moon with the Sun. During Kali Yuga, society is no longer in harmony with nature, which is nourished by the Moon (as per *Bg* 15.13), and the world now follows the solar calendar. As a result there are mistakes in dates and it has become very difficult to ascertain the dates of events even in relatively recent times. In a calendar that considers correctly both the movements of the Moon and the Sun, proper adjustments were made to compensate for the differences in their orbits. This is logical since there is no way to artificially equalize the movement of the Moon to the Sun or ignore one or the other. In Kali Yuga, although a Sun-centered calendar is followed, the months are still considered to be modeled after the movements of the Moon (as seen from the very word “month” indicating “Moon”). Therefore confusion over the measurement of time has become inevitable in this age.

In the year 43 BC, the Roman Empire accepted the solar calendar based on the Egyptian model for it served their dates for election better. The Romans were worshipers of the Sun. Even during the reign of Constantine the Great, at which

time the Romans accepted Christianity, they set the day of Makara Sankranti as the birthday of Jesus Christ (since the start of Uttarayana was a very significant festival for the Romans). Just prior to the rule of Constantine the Great, Makara Sankranti was observed on the 24th of December. Thus even today the world continues to celebrate this date as an acknowledgement to the Sun taking its northern course by celebrating the birth of Jesus and giving presents. In Vedic tradition, it is also considered auspicious to give presents on Makara Sankranti.

For almost 1700 years few have considered that the movement of the equinoxes may have changed the date of the brightest day of the year—Uttarayana—with the result that the masses blindly continue to celebrate the date but not the actual event. Thus the whole world is celebrating the darkest days of the year when the nights are the longest. This is a trick of Kali who enjoys darkness. An intelligent person should understand the strings that pull events from behind. The winter festival of Makara Sankranti should be returned to its former glory. It should be celebrated on its actual occurrence—when the Sun enters Capricorn, which for this year it is on January 14. Discussions regarding events from the Vedic Age like the Mahabharata War, or the movements of the planets in the different *yugas* are fertile fields for *shastris*. But who beside someone like Markandeya Muni—who has lived through contiguous *yuga* cycles—can speak of these things conclusively? 🌀

The discussion of destiny vs. independent choices is as old as the universe, and will undoubtedly continue on until pralaya. Be that as it may be, when (by the grace of Sri Guru) Lord Krishna becomes involved in the life of His devotee the discussion becomes really interesting as we examine...

The Ongoing Conundrum of:

Fate Vs Free Will

Patita Pavana das Adhikary

As noted in the April 2011 edition of **The Astrological Newsletter** the first devotee to observe Srila Prabhupada in New York—as the Jaladuta entered the harbor—was at that time a young Coast Guard lieutenant. It was a moment's *darshan* that changed the young officer's life forever. Now His Holiness Chyavana Swami, he has written to **The Astrological Newsletter** to add his thoughts to a subject that has bewildered great minds since time immemorial:



Dear Patita Pavana Prabhu,
All Glories to Srila Prabhupada. Very nice newsletter from you, the insight and logic of the *jyotisha* is clearly present in your seemingly endless ability wind the clock backwards, and reveal the truth forward. This is a gift given by Krishna and Srila Prabhupada, please use it well. I have shared the "Moon landing" article (Sept. 2013 edition) with others here, and am amused at how the fakers are being picked apart ... just as Prabhupada predicted they would be.

Our work here (at Camp Garuda <http://campgaruda.tripod.com/index.html>) is going on, slow but steady and some new devotees are coming, which leads me to a serious question often asked, how can I answer? "If free will and the laws of karma take the soul on a path which is almost entirely predictable by astrological calculation, what happens to him when he or she becomes a "surrendered" soul?"

My guess is that no one can predict that because it has become a contract between the individual and Lord Krishna.

I hope this meets you well and in full serving mood and look forward to your thoughts on this.

Best wishes.
Your servant,
Cyavana Swami

Dear Cyavana Maharaja,

Dandavats to your feet ... and respects unto all the Vaishnava servants of Srila Prabhupada's servants there at Camp Garuda. Thank you very much for your kind words about the Newsletter, a meager service to the Vaishnavas which hardly compares to the efforts of my sincere Godbrothers.

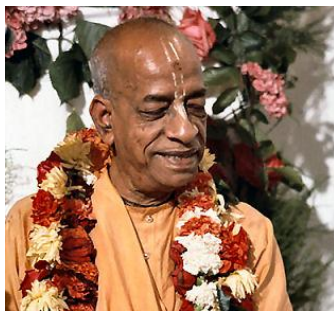
Astrology when properly understood (as per the directions of the *Puranas* of Vyasadeva) is the means of trying to interpret destiny through the language of the skies. That is why this language—one that Krishna has given for our guidance—is called *jyotish*, the "science of light." Though *jyotish* indeed lights the path, it is up to the individual to choose how he wishes to go down that path. So there is still room for adjustment, not much but some. And though we are born with certain karmic destiny—one which *jyotish* helps us to understand—it is only through the blessings of Sri Krishna's pure devotee that one's path becomes utterly transformed. For, as it is often said amongst us, "The material body of a devotee is gradually and inconceivably changed into a spiritual one." But just as the blade of a fan does not stop spinning the moment it is unplugged, so *karma-phal* goes away only in measured proportion to the devotee's surrender to the bona fide Sat-Gurudeva representative of Krishna. The rich man chained to "enjoyment" is just as entangled as the pauper chained to poverty and disease.

Though astrology—the measurement of karmic destiny—applies to some degree to all but the most elevated devotees, its influence grows less on those who have become wise enough to shelter themselves in the Holy Names of the Lord. In fact, due to their devotional service to the Lord in past lives, devotees’ horoscopes are always more elevated than the charts of those who are sadly embroiled in material existence perpetually, the *karmis*. Therefore, it is an astrological irony that astrology itself reveals which souls are less influenced by astrology. Whereas devotees’ charts show prominent Jupiter and benefic planets in good houses, non-devotees charts show prominence planets like Rahu, Saturn and Mars demonstrating their entanglement in *karma*.

However, the fact remains that the association of a devotee can and will change the fate of a *karmi* for the better as alluded to in your letter. Hence devotees even risk their own lives to give eternal benefit to the suffering souls by offering them a chance to read *Bhagavad-gita As It Is* and other literatures of the International Society for Krishna Consciousness. Therefore, the book distributor on the streets is actually the *guru* of the world because he represents Krishna’s representative. And that is why we address each other as Prabhu or “master.” The *sankirtana* devotee is actually the destroyer of the bad *karma* of not only the individuals who meet him or her, but of the entire planet. The *karmi*’s donation given to the cause of Krishna will show up as a good planetary combination in the horoscope of this the donor’s future birth. Let us now turn to the pure devotee for his thoughts on the subject of Destiny (which are taken from a room conversation in Vrindavana on 6 February 1974).

The Real Meaning of Good Destiny

Srila Prabhupada: So I have seen this instrument. Destiny is very strong. *Karmana daivane treṇa jantur deha upapattaye* (SB 3.31.1). Therefore *shastra* says that you try for that thing which was not possible in many other lives. In each life everyone gets father, mother, son, and the father’s duty to son, son, that is going on. When you take birth as demigod—Indra, Chandra, Varuna—or as a human being or as an animal, the care-taking business is there. Even the small ant during rainy season, when there is so much flood, they take the eggs on the head—you have seen the red ant?—and finding out some place. The care-taking is there. Even the birds, a sparrow. So when their, the season for laying down eggs, they bring some straws, and keep like that to make a nest for taking care of the eggs. So this taking care by the father and mother, beginning from the ant up to the Indra, Chandra, the *devas*, that is there.



*yas tv indragopam athavendram aho sva-karma-bandhanurupa-phala-bhajanam atanoti
karmani nirdahati kintu ca bhakti-bhajam govindam adi-purusam tam aham bhajami*

-*Brahma Samhita* 5.54

Indra... there is *indragopam*, one very small insect. It is also called *indra*, *indragopam*, insect. And another Indra is the king of heaven. So *shastra* says from this Indra to that *indra*, everyone is bound up by his *karma*. *Karmani nirdahati kintu cha bhakti-bhajam* (Bs. 5.54). *Everyone is bound up by the resultant action of his karma. It cannot be changed. So shastra says don't try to change your karma-phala. Better utilize that energy for becoming advanced in Krishna consciousness.* Because you cannot change the destiny. That is not possible. Then shall I not endeavor for improvement of my economic, economic position? No. Why? I am, because destiny, whatever you have got your destiny, you'll get it ... How shall I get it?

Now suppose if you are put into some unwanted circumstances. You do not want it. You are forced to accept it. So similarly, as distressed condition comes upon you without your wanting, similarly, the position of happiness also will come to you, even you don't have to try for it. *Tal labhyate duhkavad anyatah sukham*. Just like distressed condition, unhappiness, nobody wants, but it comes, by force. Similarly, the conditional happiness of life. Because everyone's life is mixed up with some distress or happiness. Nobody can say, "I am simply happy." That is not possible. Distress is there, but nobody wants distress. But it comes. So why happiness will not come?

You Cannot Get Krishna and Guru in Every Life

So don't waste your time in this way, because you cannot change this. This will come, automatically. You try for Krishna consciousness, which you never tried. That is recommended. And there is a Bengali verse, *janame janame sabe pita mata paya*: to take care of oneself by the fathers, that is available in every life. Because the ant is also taking care. That is not human society, but he's still taking care. The tiger also taking care. The small cubs, they're loitering on the body of the lion, and he is feeling very nice. Even monkeys, I have seen. One monkey came in window, and she had one small child, and somehow or other the child came inside my room. She, that outside monkey, became mad after it. So I had to take... (laughs) The affection is there. The ant, they're affectionate, the snake affectionate, tiger affectionate, man is affectionate. That is given; otherwise who will take care? So therefore the Vaisnava *kavi* says, *janame janame sabe pita mata paya*: in every life you'll get father and mother and their protection, *krsne guru nahi mile bhaja hari ei*, but in every life you cannot get Krishna and *guru* to take care of you. Because unless you get Krishna and *guru*, then you are within the cycle of birth and death. And you get father and mother and their care, that is all right, but Krishna-*guru* does not come in that way. That you have to search out. *Ei rupe brahmanda brahmite kona bhagyavan jiva guru-krsna-krpaya paya bhakti...* (Cc. Madhya 19.151). Because Krishna, *guru* will give you the nucleus of devotional life. *Krsna guru nahi mile bhaja hari ei*.

The Baby Lizard and the Ant

So actually, that is the fact, and I was going to tell about Sridhara Swami. Sridhara Swami was a great devotee, so he was thinking of taking *sannyasa*. So he was contemplating that "I shall now leave my home and take *sannyasa*." So in the meantime, his wife became pregnant. Then he thought that "I was thinking like that. Anyway, this has happened, and if I take *sannyasa* now, what people will say, that "His wife is pregnant and he has taken *sannyasa*, he has gone out of home." So he waited, the child was born, and the mother died. Then he thought, "I do not



know what Krishna desires. Who will take care of this child, motherless child?" So that he was thinking very deeply.

One lizard dropped before him, one small child lizard. Mother gave birth to a child this morning, and the small lizard was staying, and immediately small ant came before the mouth of that small lizard, and he ate. Then Sridhara Swami thought, "Every arrangement is there. Why I am thinking of this or that?" Immediately went away. Actually, that is the position. The actual care is taken by Krishna, *eko yo bahunam vidadhati kaman, nityo nityanam cetanas cetananam* (*Katha Upanisad* 2.2.13). He is taking care of everyone.

So destiny is that we should devote our life for awakening Krishna consciousness. This human life is meant for that purpose. By nature's way, *prakrteh kriyamanani gunaih karmani sarvasah* (Bg. 3.27), nature is bringing us. As soon as we become sinful, we are dropped down to suffer the sequence of sinful life in different varieties. Again, just like a man, criminal, is put into the jail, but when his time is finished, again he is made free. Similarly, the cycle of birth and death, *dehantara-praptih, tatha dehantara-praptih* (Bg. 2.13), one after another, is going on. So the animal life means reaction of sinful life, and upper class of life, demigods, means result of pious life. Two kinds of things are there, sinful and pious, through the cycle of birth is going on.

But this human form of life or above human form of life, it is a chance for understanding the real value of life, and therefore for human beings there are guidances, these *Vedas, Puranas, Vedanta-sutra*. This is meant for the human beings, not for the cats and dogs. *Anadi-bahirmukha jiva krsna bhuli gela ataeva krsna veda-purana kaila* (Cc. Madhya 20.117). So it is

recommended in the human form of life, first of all training as a *brahmachari*, then he may remain as *grihastha* for sometime. The life is divided into four parts, twenty-five years. Suppose I live a hundred years: twenty-five years to become *brahmachari*, remain as *brahmachari*, and twenty-five years to remain as *grihastha*, family man, and twenty-five



years as *vanaprasthi* and twenty-five years as a *sannyasi*. This is the system, the Vedic system. *Sannyasa* means *vanaprastha* is the preparation for *sannyasa*, and *sannyasa* means completely dedicated to the service of Krishna. This is our system. Just like you are spirit soul. Our business is not here. Our business in the spiritual world. Here, by circumstances you have fallen into the material condition, but if you take "This is all-in-all our duty," that is not advised in the *shastra*. It is circumstances. We have fallen into, under certain circumstances, so we have to take care of. The real duty is to how to save myself from this material entanglement."

Listen to the audio (and support the site): http://prabhupadavani.org/audio/CNV_audio/CNV098.MP3

As long as we remain helplessly entangled by the modes of material nature, destiny can be measured only in terms of how tight or (relatively) loose are the ropes of our bondage. This is why astrologers who exclusively work within *karma kanda* are themselves generally considered *karmis*. Even among astrologers, few have any knowledge of what lies beyond the three modes of Nature. Good fortune actually means “no fortune,” and this is possible only by the grace of Sri Guru.

Both the rich man and the poor man are both tied up by the same forces of Maya in the form of sex desire and one becomes the other in the endless round of birth and death. Shackles made of gold or iron are still shackles. Therefore, Cyavana Maharaja, in conclusion allow me cite for Your Holiness one instance of a morning walk with Srila Prabhupada in England, as recorded in Sriman Siddhanta das’ wonderful *Memories—Anecdotes of a Modern Day Saint* (vol. 1, pp 201-2): While hiking alongside Srila Prabhupada, one devotee asked, “Can you please tell us what you mean by ‘good fortune’—because I have read in your books that nothing happens by chance?” To which Srila Prabhupada raised his cane and thundered, “We are their good fortune.” ☞



Out of millions of births, we have the greatest opportunity ever before us because there is no greater fortune than ...



Rebirth as a Devotee

In *Bhagavad-gita* (7.19) Krishna instructs Arjuna:

*bahunam janmanam ante jnanavan mam prapadyate
vasudevah sarvam iti sa mahatma sudurlabhah*

“After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”

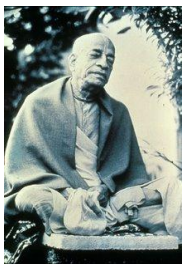
Srila Prabhupada used to call the *sankirtana* preachers his “*sudurlabha mahatmas*.” His Divine Grace confirmed this verse in a room conversation in London when he casually announced to the gathered devotees, “Actually my Guru Maharaja has ordered all of you to take birth to spread this mission. Now we are all together again.” (*Memories—Anecdotes of a Modern Day Saint*, vol. 1, p. 204). It is for this reason that—when seeing the horoscopes of devotees—we first look to the 5th house of past life piety (*purva-punyastan*) and the 9th house of acquired good fortune (*bhagyastan*). It is from these two important places that we obtain some clues as to what past activities have brought a fortunate soul to Krishna consciousness. On the contrary, we often see that *karmi* astrologers are more drawn to the houses of “success” in this lifetime, the 10th (career), 11th

(gains) and 2nd (stored wealth). Generally *karmis* approach astrologers to see how much money they will make, or when they will become promoted at their jobs. Devotees are more intelligent. They are more concerned with their *dharmastan* or 9th house activities, advancement in Krishna consciousness.

There is an interesting encounter mentioned in the book *Biography of Tapasvi Baba* (and republished in the US under the title *Maharaja*) by TS Anantha Murthy. It should be mentioned that this book about a well known *sadhu* has the ring of believability about it, being the narration of the memories a Vrajabhumi saint to his disciple. Most books today about *yogis* are actually instruments of self-propagation for *yoga* posers, since genuine *sadhus* (who far outnumber their imitators) are usually quite reticent to discuss their experiences. This book is an exception. The following story took place around the late 19th Century.

“(Tapasvi Baba) traveled by train to Kiccha (old dist. Nainital) and then crossed many hills and valleys of the Himalayas on foot. On the way he came across a large farm and was surprised to see an Englishman and his wife living there with their children. The Englishman greeted the saint in Hindi. “Maharaja, my wife and I are retired. We have a guest room. I beg you to stay with us a day or two and then proceed with your journey.”

The Saint was pleased with the courtesy and hospitality of the Englishman and accepted his invitation. He was fed sumptuously and given a warm bedroom to sleep in. The next morning the Englishman came to (Tapasvi Baba’s) room and they conversed at length. “Maharaja, in my previous birth I was a (*sadhu* here in India) serving penance on the banks of the Sharada River. One other *sadhu* and I were disciples of the same spiritual master and we performed *tapasya* together in the same cave. Somehow I got the desire to enjoy worldly life so I gave up my body of my own accord and took birth in England as the son of a rich man. I was well educated and married an English girl, whom I loved. Two children were born to me by her. She and I and our children have migrated to India to spend our remaining days here. I selected this Himalayan spot and built a farm for my occupation. I know that my wife and two boys will all die before me, and after they die I will cast off my English body and take a new birth in India. I wish to become a *sadhu* once again.”



Unfortunately, this *sadhu* did not have the guidance of Srila Prabhupada or he would have sought to end this endless cycle of birth and death then and there, and immediately return to the lotus feet of Sri Krishna in the Spiritual Sky. Who can say whether the desires of Maya would have haunted the Englishman once again when he took his in India? As disciples, we must never forget that the source of our good fortune is the grace of Sri Guru. And bringing to a close this seemingly never-ending round of *samsara* is only possible through his blessings and the Holy Names of the Lord. For as Sri Krishna tells Arjuna (Bg 10.25) *nanam japa-yajno'smi*: “Of sacrifices I am chanting of the Holy Names.” To which Srila Prabhupada comments, “Of all sacrifices, chanting Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare ... is the purest representation of Krishna.” ♪

The Jantar Mantar of Sawai Jai Singh Maharaja

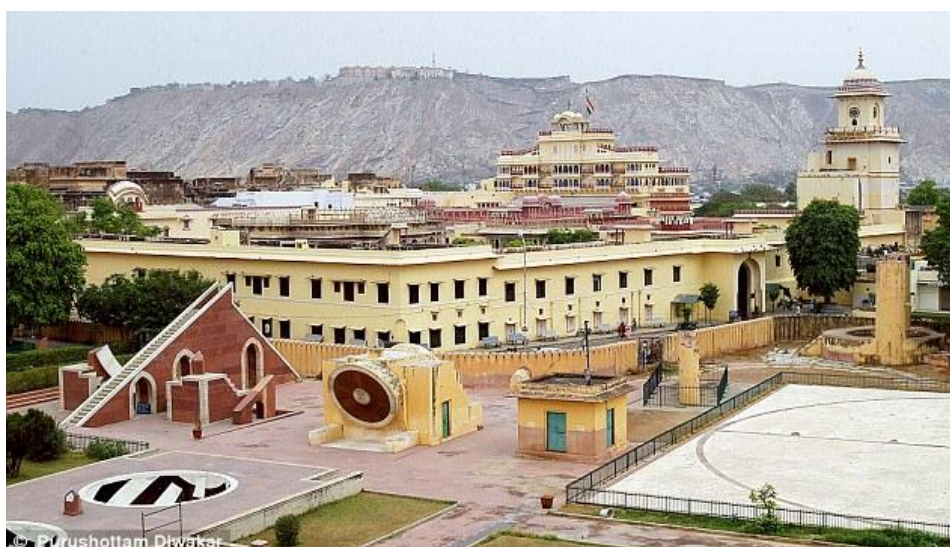


photo: Purushottam Diwarkar © Mail Online India

Maharaja Jai Singh, for whom Jaipur was named and who founded the city in 1728, was a great student of *gola shastra* or astronomy. His Majesty built five observatories (in Jaipur, Delhi, Mathura, Varanasi and Ujjain) out of which the ones in Varanasi and Mathura no longer exist. Though crude in appearance, these limestone instruments or *yantras* are so accurate that when the king of Portugal sent his majesty stellar tables of the astronomer De La Hire, Jai Singh discovered errors in calculations. Guided tours are available daily in Jaipur and Delhi. ✍



Letters to the Editor

(Edited for brevity)

“Thank You”

Dear Sir,
Thank you for your newsletter which I am receiving regularly. This time it was very interesting, particularly Smt. Abhaya Mudra Devi's article (“Stars of ISKCON”). Please convey my appreciation to her. Thanking you and with kind regards,
GV (India)

“Very Enlightening”

Thank you for the additional *bhuktis* you calculated. This is very enlightening as it coincides with plans revealed to me. I am glad I approached you and Mother Abhaya Mudra Dasi for your services, as it shows I am on the right path. I am excited to live it out and study. In about 3 months I join the *brahmacari ashram* and there I may have opportunity on some days to have *kirtan* 10 hours in a day like the old days. I had planned to be in the *ashram* for about 3 years, which coincides with when *sade sati* wanes. This time for clearing past *karmas* has been

going well, and I feel the *ashram* will accelerate it and give an atmosphere to study and serve and get training in instruments, etc. Hoping to serve the devotees well,

BD (USA)

“Kind Words”

Dear Patita Pavana prabhu,

Please accept my humble obeisances. All glories to Srila Prabhupada. Thank you for your kind words and the chart analysis, which I will follow.

Your servant,

CA (USA)

“It Happened Like That”

Dear Prabhu,

Please accept my humble obeisances. All glories to Srila Prabhupada and his great tradition. The *bhukti* analysis (drawn up by Abhaya Mudra Dasi) said : “This *bhukti* might take you away to a distant land as you will not be able to perform well here. It might be the only choice you have in the many troubles of this time.”

It happened just like that.

On the 26th November I arrived in Kathmandu where I stayed for two weeks in Boudha, not far from the famous Pashupati Mandir, waiting for a visa to India. I visited a number of temples, including Pashupati Mandir.

A month before travelling, back in England I started studying Hindi very seriously which I am undertaking now. I like it very much. Once again, in the *bhukti* analysis you mentioned that this time would be good for learning. At the time I read this I did not think I would be learning much, as I am in such an inner turmoil, but it happens that I am learning great deal about Hindi and Indian culture.

You also mentioned I could teach again, and I thought, oh no! But here I am sometimes teaching a few things about English and computers. Also in Nepal for few days I stayed in a place where I taught two children a little bit of English. It is encouraging that astrology is proving so accurate. With love and gratitude,

Hare Krishna,

L M (UK)

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare