

ALL GLORY TO SHRI GURU AND SHRI GAURANGA

THE ASTROLOGICAL NEWSLETTER

Mithuna Twiins Astrological Services
“Home of the Bhrigu Project”



-His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
“Early Visit to Bhaktivedanta Manor”

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

1 November 2015 (#47) Kartika-masa krishna shasti, corresponding to the 6th day of the waning Moon in the sacred Gaudiya month of Damodara.

In this issue:

The Left and Right Eyes of God

Secrets of Combinational Astrology

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. Well, what can I say but, “Thanks to all of you for your patience.” It has been several long months since the last edition of The Astrological Newsletter. And I must say we had our fair share of adventures during that time. The Black Sea Sadhu Sanga was a tremendous adventure in itself, staying with the Vishakha Twins—Prabhus Nitai Chand and Gaura Chand—at New Madhuvan on the coast. Then there were the trips up rivers, into caves and onto mountain tops, and onto the borders with Turkey and Greece.

We have also been meeting new friends on Facebook, of course with our hope that each of you can also join us there, too. Aside from that, Abhaya and I have also organized, edited, laid out and sent off three books for the Bhaktivedanta Archives. These three books include a volume of collected articles by yours truly (called *The Art of Spiritual Journalism*) and Mother Abhaya Mudra's *Concepts of Reality*. The third book, which I have organized and compiled, is a collection of fine literary and historical pieces from the pens of some very talented ISKCON writers on the subject of ISKCON Press. That book is called "*This Is My Heart*." The title is the very expression I heard Shrila Prabhupada declare proudly when he visited ISKCON Press Boston in 1970. Incidentally, the downloads on all three books will be free from the newest Vedabase when Eknath and Nitya Tripta devi bring it out in a few weeks or so. Mother Abhaya and I do hope that you will enjoy these modern additions to the growing world of Gaudiya Vaishnava literature.

So-o-o-o, apart from the Black Sea Mela, traveling to all parts of beautiful Bulgaria in our ongoing research into the links between Thracian and Vedic culture, compiling three books, and of course taking care of our growing family of dear clients, we have few other excuses for the lateness issue.

To entice you to join our Krishna conscious FB discussions, I am sharing in this issue some posts that explain what we are about—*Bhagavata* Astrology. These posts are from our page Mithuna Twiins Astrological Services, and are a few recent ones from the past week.

In the first post, the entire foundation of genuine *parampara* astrology is given in these two insights of Sage Vyasadeva. It was Vyasa who compassionately built the underpinning for all Vedic arts and sciences through his immortal *Mahabharata* and *Puranas* which culminate in the crest jewel of all literature, the *Bhagavata Purana*. But it was the sire of Krishna Dwaipayana Vyasadeva—Shri Parashara Muni the "Father of Vedanga Jyotisha"—whose foundational *Brihat Parashara Hora Shastra* remains the greatest standard classic on the subject of a genuine conception of *jyotsha*.

Daily, especially in the West, there are new converts to Vedic astrology—and almost of them are mere memorizers of rules. Generally the rule books—at least those written by traditional *pandits*—are also bona fide generally. In other words, astrology (or any other limb of the *Vedas*) cannot be understood without a basis in *sanatana dharma*. As the Supreme

Personality of Godhead Lord Krishna proclaimed to Arjuna at Kurukshetra, “By all the Vedas am I to be known; indeed I am the compiler of Vedanta, and I am the knower of the Vedas.” (Bg. 15.15)

Thus modern astrologers who claim to be Vedic but who are without a bona fide spiritual master and the *sanskaras* of the twice born are not authorized to enter into the secrets of *jyotisha* . That is because one who has not studied Vaishnava literature culminating in *Bhagavata Puranas* under the guidance of a bona fide *guru* cannot claim to be a proper astrologer. Such mundane wranglers only serve to create an affront towards this science of light (*jyotisha*) and directly offend Goddess Saraswati herself.

As I have stated on several occasions in discussions with modern “Vedic” astrologers in America, “How can one who has not studied the Vedic literature understand the secrets of Vedic astrology?” It is simply not possible.

As Shrila Prabhupada used to say, “Vedic astrology is the subtlest of material sciences.” That is because it is the only science that defines the subtle differences and individual characteristics among each and every living entity, who are all simultaneously one and different from Shri Krishna. And it is Shri Krishna Who Himself is the father of all living entities (*aham bija-pradah pita*).

The only way to understand that which is subtle is from above, by looking down at it. Subtle energy is above gross energy, but higher still than subtle or mental energy is spirit. And astrology like all Vedic arts must be seen from the platform of spirit. It is this spiritual perspective that is given in the *Bhagavata* , as well as the *Vishnu, Padma* and *Brahmanada Puranas* . Vedic astrology is nothing less than the handwriting in the sky, an oracle of events both past, present and future, that ultimately comes from the ink in the pen of the Supreme Personality of Godhead, Himself.

For example, the open secret of Vedic astrology is that the Moon sign is accepted first and foremost as one’s *rashi* or “sign.” But why should not the Sun be one’s “sign” as in the concocted Western system? How many modern converts to the Vedic way can answer this basic challenge? To understand why the Moon sign is paramount requires a study of the *Bhagavata* version.

And it is precisely on this subject that we recently posted two items through which the *Bhagavata* ’s version on this subject is evident. For without understanding Vyasa, one cannot understand his father Parashara. And it is

Vyasa and not Parashara who explains this great open secret, this *raison d'être* of Moon sign versus Sun sign. The Sun is the father, time-keeper, regulator, and his sign kingly Leo is the home of Makha or Regulus. The Moon is the lord of Cancer the crab who lives always in the waters of life. The Moon is the mother, nourisher, detailer of individuality in all *praja*, life force, differences in tastes and sustenance, fickle and ever changing—like a mother who is always giving, sacrificing, devoted and affectionate despite her own travails and changes. And to quote Shukracharya, “There is no higher object of worship than one’s mother.”

Once you read the posts that follow, we hope that you will decide to join us at our Mithuna Twins page on Facebook.



The Left and Right Eyes of God

THE FUNCTION OF THE MOON PLANET IN NOURISHING THE UNIVERSE

From *Shrimad Bhagavatam* 8.5.34, the chapter entitled “The Demigods Appeal to the Lord for Protection.”

Here the *devatas* explain the Moon's function as sort of the “mother” of the Universe:

“Soma, the Moon, is the source of food grains, strength and longevity for all the demigods. He is also the master of all vegetation and the source of generation for all living entities. As stated by learned scholars, the Moon is the mind of the Supreme Personality of Godhead. May that Supreme Personality of Godhead, the source of all opulence, be pleased with us.”

BHAKTIVEDANTA PURPORT: Soma, the predominating deity of the Moon, is the source of food grains and therefore the source of strength even for the celestial beings, the demigods. He is the vital force for all vegetation. Unfortunately, modern so-called scientists, who do not fully understand the moon, describe the moon as being full of deserts. Since the moon is the source for our vegetation, how can the moon be a desert? The moonshine is the vital force for all vegetation, and therefore we cannot possibly accept that the moon is a desert. *End of Purport.*

“THE SUN GOD AS THE EYE OF THE SUPREME LORD”

From *Shrimad Bhagavatam* 8.5.36, the demigods pray to the Supreme Lord as follows:

“The Sun-god marks the path of liberation, which is called *arcirādi-vartma*. He is the chief source for understanding of the Vedas, he is the abode where the Absolute Truth can be worshiped, He is the gateway to liberation, and he is the source of eternal life as well as the cause of death. The sun-god is the eye of the Lord. May that Supreme Lord, who is supremely opulent, be pleased with us.”

BHAKTIVEDANTA PURPORT: The Sun-god is considered to be the chief of the demigods. He is also considered to be the demigod who watches the northern side of the universe. He gives help for understanding the Vedas. As confirmed in *Brahma-saṁhitā* (5.52):

*yac-caṣṣur eṣa savitā sakala-grahāṇām
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣam tam aham bhajāmi*



“The Sun, full of infinite effulgence, is the king of all the planets and the image of the good soul. The Sun is like the eye of the Supreme Lord. I adore the primeval Lord Govinda, in pursuance of whose order the sun performs his journey, mounting the wheel of time.” The Sun is actually the eye of the Lord. In the Vedic *mantras* it is said that unless the

Supreme Personality of Godhead sees, no one can see. Unless there is sunlight, no living entity on any planet can see. Therefore the sun is considered to be the eye of the Supreme Lord. That is confirmed here by the words *yac-caṣṣur āsīt* and in the *Brahma-saṁhitā* by the words *yac-caṣṣur eṣa savitā*. The word *savitā* means the Sun-god.” *End of Purport.*

To all of you who have asked for the next Newsletter, thanks for your patience, a quality that Shrila Prabhupada demanded of his followers with every *darshan*.

Yours at the lotus feet of the servants of Shrila Prabhupada,
Patita Pavana dasa Adhikary, Ed.

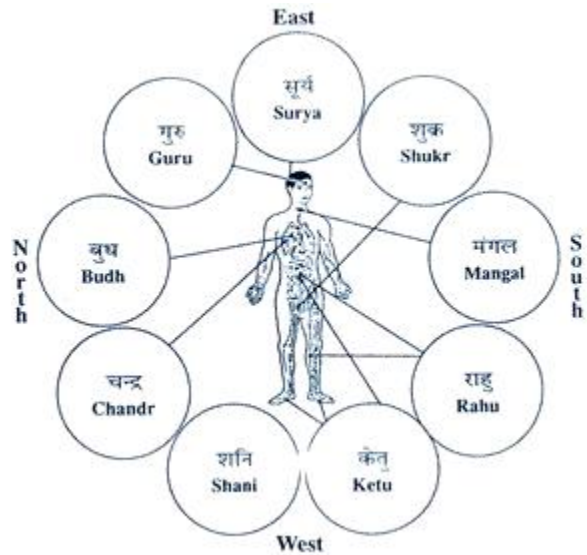
The material world is a very complicated place wherein the birth planets of each individual's horoscope are always affected by the horoscopes of everyone else. Abhaya Mudra Dasi reveals the function of horoscope interaction and ...

Secrets of Combinational Astrology

Abhaya Mudra Dasi

The branch of astrology in which the sum of all of the horoscopes in a particular group is considered is called Combinational Astrology. Each one of us is born with a unique horoscope. And though each entity's stars are unique, each embodied being's stars can be influenced by the horoscopes of others (and even objects), each one of which also carry their own horoscopes. This means that there is a constant interaction between one's own horoscope and the planets of others. This is the science of matching and combining charts in a nutshell.

Astrologers are often asked to prepare compatibility readings for potential couples. From the compatibility of charts of a husband and a wife grow a family whose individual planets are constantly interacting back and forth from one member to the other. In a group setting or in a crowd there is constant movement of different Astrology. Combinational Astrology examines the combined horoscopes of a unit, in this case a family, and how they interact with one another. Although two individuals may have been born at different times and under auspicious stars, nonetheless a combined horoscope can be the road to heaven or it can create disastrous consequences.



How do we judge the impact of another person's horoscope upon us? First we cast the person's horoscope. Then, keeping our own planets in mind, we take the other person's planetary positions and place each one of them in our own horoscope all the while keeping both rising signs in the same position as birth. For example, if a person is born with Leo rising and his *atmakaraka* Sun is in the 5th house in Sagittarius, then he would be interested in self-realization and introspection to the exclusion of almost everything else. But

if another person who has Sun in Leo interacts with him—and that person was also born with Sun in Leo—then the second person projects his Sun in Leo onto the first person's rising sign. Thus the person who projects his Sun's position may see the first person as proud due to this double effect of the powerful Sun in Leo the lion. That is a possible situation, despite the fact that the first person is really just interested in acquiring *vidya*—because in his natal chart Sun is in Sagittarius, the 5th house of learning or *vidyastan*.

From this crude example it becomes apparent that when people interact with one another, they project their own natal planets onto the other person. And for that reason it is difficult to interact with another's essential individuality because everyone views other individuals through the perspective of their own natal stars. The “tint of the window” (our own planets) through which we view the world is a compelling factor in all relationships.

The second thing that becomes obvious from the above example is that we are surrounded with countless objects that also have beginnings—and since everything here originates at a certain moment in time, each has a horoscope. This includes even material things, animals and other creatures. We are surrounded by countless projections upon our own individuality. But by moving through space and time and contacting different environments, we can experience the hotter or colder, benefic or malefic, influence of the nine astrological planets.

The planets come under the three *gunas* of material nature: Sun, Moon and Jupiter come under *sattva-guna*, Mercury and Venus sit under *raja-guna* and Mars and Saturn fall under *tama-guna*. A person who is more influenced by *sattva-guna* will try to surround himself with an environment and persons who emanate hot *sattva* and cold *raja* and *tama*. A person in *raja-guna* will try to surround himself with cold *tama* and *sattva* and hot *raja*. And the person in *tama guna* will prefer cold *sattva* and *raja* and hot *tama guna*. In all cases all *gunas* and planets are active because no place exists here in this material world where merely one *guna* is active. But when a *guna* is called cold it is less prominent. So a person in *sattva guna* should try to surround himself with hot Sun, Jupiter and Moon. In other words, he should look for places that emanate the qualities of these planets like duty (Sun), *dharma* (Jupiter) and compassion (Moon). He should avoid too much sense gratification (Venus) and speculative intellectual pursuits (Mercury) which come under *raja guna*. He must avoid anger (Mars) and dullness (Saturn), the influences of *tama guna*.

Due to the constant interactions of combinational astrology, conditioned living entities are hard pressed to interact with each other—or even with places—without personal projections. How we project our own stars onto others necessarily has an inhibiting effect upon genuine personal interaction because we prefer to see others according to our own modes of nature. Thus only Shri Krishna can interact with each living entity directly, and He alone knows the essence of each. Therefore, the Lord tells Arjuna (Bg. 10.8):

“I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.”

But these indications apply less to the devotee who is seated on the transcendental platform above the rope-like *gunas* of material nature. Karma is contagious. Therefore, to avoid the constant exchanges planetary interactions, is best to seek out the association of pure devotees of the Lord. As declared in all devotional scriptures, *sadhu-sanga* or devotee association alone is the sole link to Shri Krishna Who is beyond the influence of the planets (which indeed only He has created). He sees the living entity without any projections of material nature or planetary influences. Thus, without surrender to Shri Krishna it is impossible to transcend the imposition of combinational astrology—the limitations of our own or others’ planets—and arrive at the point of realizing our own individuality. ☞

Presenting another FB post. One of the greatest gifts of Shrila Prabhupada to the world is proof of the reality of eternal personality embedded within every atom of the Universe. And that includes the individuality of ...

The Seasons Personified

Since Krishna is a person, indeed He is the Supreme Person, therefore each of the six seasons described in Vedic literature and in *Jyotisha Shastra* are governed by specific *personal* deities. For evidence of this reference a verse from *Shrimad Bhagavatam* (8.8.9). This verse describes the worship of Goddess Lakshmi, the loving wife of Lord Vishnu, as She appeared from the ocean of milk during *samudra-manthana*.

*abhishecanika bhumir aharat sakalaushadhih
gavah pancha pavitrani vasanto madhu-madhavau*

“The land became a person and collected all the drugs and herbs needed for installing the Deity. The cows delivered five products, namely milk, yogurt,

ghee, urine and cow dung, and Vasanta, spring personified, collected everything produced in spring, during the months of Chaitra and Vaishakha [or months of Vishnu and Madhusudana, which occur around April and May].”

From our “Astrological Dictionary” of *The Bhrigu Project* we find the six seasons (or *ritus*) listed as follows:

ritu: The *shad-ritus* or “six seasons.” Each is the one sixth part of a year or two lunar cycles. They are *vasant* (spring), *grishma* (summer), *varsha* (rains), *sharad* (autumn), *hemant* (winter) and *shishir* (deep winter). ☞



When Mother Lakshmi arose from the churning of the Milk Ocean, Vasanta (Spring personified) collected articles from Nature for Her worship. In this picture the asuras are at the head of Vasuki, the churning rope, and the demigods are at the tail. Lord Shiva quaffs halahala; Lord Kurma supports the Mandara Mountain, and Goddess Lakshmi has arisen for Her swayamvara with Lord Vishnu.

From a talk delivered at Suhotra Sadan, Blagoevgrad, on 6 September 2015, Abhaya Mudra lays bare the individuality on all sides as well as the living entity's...

Our Purpose in the Material World

Abhaya Mudra Dasi

Even though the relationship between the living entity and Shri Krishna is always present, it remains beyond the control of this material world. Often neophytes when coming in contact with Krishna consciousness ask, “How

can I be sure that Shri Krishna loves me?” The answer is that Shri Krishna is not an ordinary man, even though He is called Purusha which literally means man. Shri Krishna describes Himself in BG 9.11:

*avajananti mam mudha manusim tanum ashritam
param bhavam ajananto mama bhuta-maheshvaram*

Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.



In order to understand how Shri Krishna is neither a material man nor even a human being, although to the atheists He may appear to be so, we need to understand the basic elements of psychology that drive the material world. Then we can move on to understanding Shri Krishna’s loving relationships with each living entity.

Here in this material world there are two basic prototypes or personalities: male and female. Although we all know that in reality all males and females have their own distinctive personalities, we disregard the personal characteristics in favor of the prototypical characteristics. Thus, if some living entity takes birth as a woman, she will have certain qualities of a woman. And if one is born as a man, then he develops masculine traits. Even so, people tend to generalize gender characteristics while disregarding the personal individual’s own characteristics.

It is practically observed that unless one is a fully self realized soul he or she is influenced by gender-based judgments—the first thing that registers in the mind is whether one is male or female. Following that are certain embedded reactions based upon gender generalizations. In this world only two archetypes or “personalities” make the variety: male and female. Although it is more or less obvious that under these twosome coverings everyone is an individual, it is also obvious that everyone is conditioned to accept the body as the self and hence act accordingly.

It may be speculated that there is no use of having two genders. After all, Brahma, the first living entity secondary creator of the universe, was born from Lord Vishnu. Many great sages were born solely from Brahma. Although in this way Brahma is engaged in the design and construction of

the universe, he is not active in fulfilling the desires of all the conditioned living entities, including their desire to procreate. It is said that Brahma can create, Lord Shiva can destroy, but only Lord Vishnu can maintain.

Even when living entities harbor inimical desires towards Shri Krishna, He satisfies them. Shri Krishna's arrangement of male and female prototypes in the material world creates an illusion of genuine relations between two different energies. And through the interaction of male and female entities other bodies take birth. The material world mimics (or reflects in a perverted sense) the spiritual world wherein there is constant interaction of Shri Krishna with His innumerable liberated servants, friends, mothers, fathers and lovers. In the material world the variety of personal characteristics is limited only to two. The material world does not have the facility to satisfy the spiritual seeker who is after the unlimited variety of the spiritual world.



“The ambitious conditioned soul wants to be very happy in this material world with his family, but he is compared to a traveler in the forest who desires to climb a hill full of thorns and small stones. As stated in the previous verse, the happiness derived from society, friendship and love is like a drop of water in the scorching heat of the desert.” (SB 5.13.8 Purport)

Shri Krishna interacts with everyone whether they are conditioned or liberated. He is not even slightly affected by the illusory bodily covering of the conditional living entities. His perspective is vast. He is like a bee who likes to taste the personalities of every living entity which for Him are like flowers. But the living entity is small and his perspective is always limited whether it is conditioned in the material world or liberated in the spiritual world.

The individual soul's relationship with Shri Krishna is sufficient to accommodate every one of his desires. The limited nature of the living entity cannot contain a deep personal interaction with other living entities unless those relationships are filtered through his bond with Shri Krishna. Thus, the connection of the living entity with the Supreme Lord is always a unique and one-on-one relationship. But when the rebellious entity seeks to falsely disconnect from Lord Shri Krishna he falls down into this material world. Here his one-on-one relationship with Shri Krishna is translated into the

relationship of male and female in this material world. This is actually evidence that the living entity who needs reciprocation cannot exist without Shri Krishna because he constantly reflects on the nature of his relationship with the Supreme Lord.



In this reflective material world, the characteristics of the female prototype are linked to her body and the characteristics of the male prototype are linked to his body. For the purpose of reproduction a woman has a womb while the man does not. A woman comes into her body with a clear perspective of her role and that her role is important. In the mind of the conditioned entity, procreation is the actual goal of existence because through reproduction of the species the living entity falsely thinks that he or she creates other individuals and in this way somehow becomes equal to God.

For this reason a woman holds an important position in this world. A conditioned man seeks to receive his share of credit as the creator and the only way to achieve that is through union with the woman. Thus his objective becomes sexual union and the woman an object of his desire. The man does everything to show others that he is as multifaceted as the woman is. The ego of the conditioned man is very fragile. He may try to flatter the woman in order to receive her favor although ultimately what he desires is to be recognized as a creator and to diminish the role of the woman as such. This is one aspect of the never ending battle of the sexes.

On the other hand, the woman attracts a man to share in her great burden of creation. She knows she is important and secretly regards the man as inferior. She becomes bitter when she discovers that he is with her only because of his own self-interest. This is the underlying principle of this material world, that there is no real love between the man and the woman because both have conditions that they place on the other person. Because both genders speak different languages and they have different means of achieving what they desire in life, neither understands the other. Therefore in this material world there are innumerable misunderstandings going on between the man and the woman. Neither has any genuine understanding that the other person covered with an illusory material form is a spirit soul who has zero to do with the demands and conditions of the body.

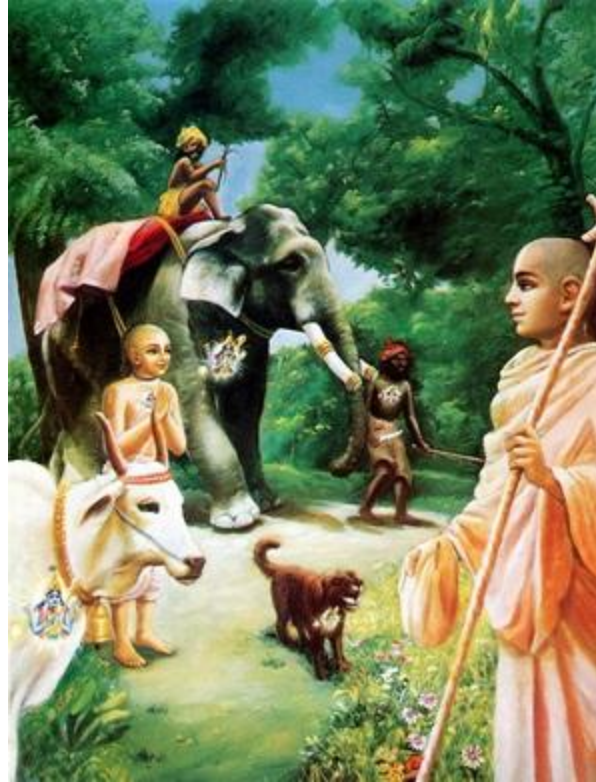
Offspring produced of the male and female are regarded as individuals only for the short period of time until they also take their turns in the reproductive cycle. The different personalities that the mother and father appreciate in the individual children are only related to relative matter.

But the reflective prototypes of males and females do not tell us all about the characteristics of Shri Krishna Who created them. Shri Krishna neither reflects the man or woman in this material world. But from the angle of limited, conditioned material understanding He may seem to possess trends from both male and female prototypes. He has a position which cannot be disputed just like the females in the material world are predestined as prototypes to give birth. Shri Krishna's position as the Supreme Lord cannot be disputed. He is also the maintainer of the whole universe just like a man maintains his family. Yet Shri Krishna does not have the limitation of the woman for only one significant relationship because He relates always with all of His parts and parcels. He is also neither like the man who is woven by a fragile ego. Shri Krishna is called the Purush or the Supreme Man yet that mainly serves to define the limited position of the living entity who has no capacity to form a loving relationship with more than one individual. Everyone knows that a woman would have a very hard time having more than one husband at a time. Thus, the living entity may well be called *prakriti* or female.

However, the relationship between the spirit soul and Shri Krishna transcends the material subjective concept of gender because only the personality traits play an important role in it. It is not that the spiritual personality is not visible in the material world but it is covered by a body and for a soul to be able to directly associate with Shri Krishna the gender identity should completely be dropped off. A genuine devotee should understand that the spiritual world has unlimited prototypes. In fact he is one of them. Everyone has his own spiritual unique "gender" that relates in a unique way with Shri Krishna. This is called *rasa*. And although there are five basic *rasas* of neutrality, survivorship, friendship, parenthood and conjugal love the variety in them is unlimited.

The personality of the living entity is ever present. Although covered in the material world, the relationship between Shri Krishna and the living entity is eternal. The love of Shri Krishna for the living entity is unconditional because the only thing He gains from the living entity is the taste of his personality and that is eternal and never diminishing. The living entity

cannot escape from the fact that he is a person no matter how much he is trying to hide under the cloth of material genders. So, for Shri Krishna who is ever aware of the eternal nature and personality of the living entity there is no obstacles to love. There is not a single moment when the Supreme Lord does not love the individuality of the living entity. And because relationships are only possible on equal footing, the living entity who desires to restore his eternal relationship with the Supreme Lord Shri Krishna should start to understand that Shri Krishna is the Supreme Person.



Shri Krishna is dressed in a nice yellow *dothi* and has nice ornaments on His dark blue body. His eyes are like lotus petals and his moonlike face is adored by a nice smile. He plays His flute and is surrounded by His close associates everyone also coming along with their eternal personal characteristics. In the material world nobody wears the same cloths all the time because the cloths are not part of the personality of the persona that wears them. The cloths are just there to be created and destroyed or, in other words, enjoyed temporarily. Everything in the material world carries this false desire to be God and enjoy the creation created by other living entities. But because the material world is in denial of its eternal spiritual origins nothing works properly. A man who is undercover and has to play a different role not being able to show his true identity is never truly satisfied. But that is the cost a person has to pay if he wants to pretend being somebody else and not himself. This is the position of the living entity pretending to be God. And the confusion in the material world is great because everyone is undercover.

This material world may be a place for the enjoyment of the unintelligent, but for Shri Krishna this place is a playground for His pastimes. This is a place where some living entities come to become inimical to Him while others stay on His side. Thus this world is a stage for battles and wars where

Shri Krishna is the ultimate winner. There are always constant wars going on in this world and peace is not possible due to the supreme dictum of epic enjoyment of Shri Krishna carried by Him personally in this world.



For example, the doorkeepers of Vaikuntha Jaya and Vijaya prayed to Shri Krishna to make them inimical to Him so his desire for fighting could be satisfied. Thus the great demons Hiranyakashipu and Hiranyaksha were born and then killed by Shri Krishna in a cosmic-scale battle. Shri Krishna likes to fight and win as revealed in *Bhagavad-gita* (4.8):

*paritrānaya sādhanam vinasaya ca duskṛtam
dharma-samsthāpanārthaya sambhavāmi yuge yuge*

“In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.”

Therefore whoever understands Shri Krishna’s nature is eligible to go back to His spiritual abode, for as the Lord tells Arjuna:

*janma karma ca me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” (Bg. 4.9) ☪

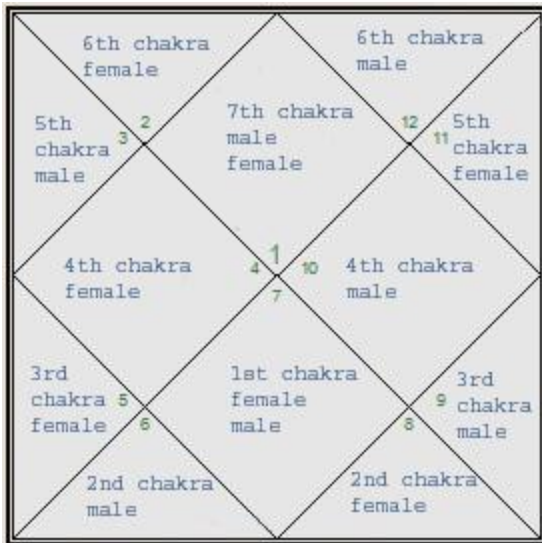
The yoga of astrology ...

The Seven Chakras and the Horoscope

Abhaya Mudra Dasi

Each of the seven *chakras* have specific association with certain houses of the horoscope. The horoscope can easily pinpoint which *chakra* in a person is weak or strong depending on the malefic or benefic planets positioned in those houses. A weak planet in particular house will shows that there is a

problems in the *chakra* associated with this house. For example a weak Moon in the 8th house shows a weakness in the 2nd *chakra*.



The *chakras* have a male and female side to them as everything in the material world. The affliction of weak planets in the male or female side of the *chakra* shows that either *ida* or *pingala* is weak in this *chakra*. *Ida* is the female while *pingala* is the male side of the channel of *kundalini*. When afflicted in the male side the *chakra* can be too opened and when afflicted on the female side too closed. The first house is more male oriented and more planets there would show over activity while no planet female influence and possible under activity. The 7th house is the opposite. If too many planets are there it will show more female influence and possible

over activity while no planet or affliction in the 7th house possible under activity. The goal is to bring the *chakras* in balance. For the devotee there are special affirmations that can make the *chakras* work in a spiritual way.

Chakra	Muladhara (root)	Svadhithana (sweetness)	Manipura (lustrous gem)	Anahatra (unstruck)	Vissudha (purification)	Ajna (to perceive)	Sahasrara (thousand-fold)
Spiritual Elevation	Ananda	Chit	Sat		Sat	Chit	Ananda
Negative feeling	Fear	Guilt	Shame	Grief	Lies	Illusion	Attachment
Affirmation	Shri Krishna provides everything and I should trust Him completely.	Devotional service is enjoyable.	I am a servant of Shri Krishna.	I have eternal relationship with the Supreme Lord Shri Krishna.	To always act in the best interest of Shri Krishna.	Always pray to Paramatma for guidance.	Shri Krishna is all encompassing.

The heart chakra is the center of all other chakras. The three lower chakras below the heart charka deal with receiving the mercy of Shri Krishna while the three upper chakras above the heart chakras deal with giving our service to the Supreme Lord. ♪

From Krishna Book, chapter 51, Princess Rukmini writes to Shri Krishna Who She hopes will arrive at the last minute to rescue her ...

Young Princess Rukmini Writes to Lord Krishna



Queen Rukmini. She is an incarnation of Goddess Lakshmi Devi who appeared on Vaishakha dwadashi shukla paksha corresponding to the twelfth day of the waxing Moon of Madhusudana.

“My dear Kṛṣṇa, O infallible and most beautiful one, any human being who happens to hear about Your transcendental form and pastimes immediately absorbs through his ears Your name, fame and qualities; thus all his material pangs subside, and he fixes Your form in his heart. Through such transcendental love for You, he sees You always within himself; and by this process all his desires become fulfilled. Similarly, I have heard of Your transcendental qualities. I may be shameless in expressing myself so directly, but You have captivated me and taken my heart. You may suspect that I am an unmarried girl, young in age, and may doubt my steadiness of character, but my dear Mukunda, You are the supreme lion among the human beings, the supreme person among persons. Any girl, although not yet out of her home, or any woman who may be of the highest chastity, would desire to marry You, being captivated by Your unprecedented character, knowledge, opulence and position. I know that You are the husband of the goddess of fortune and that You are very kind toward Your devotees; therefore I have decided to become Your eternal maidservant.” R

Ancient European Worship of Narada and Krishna

Abhaya Mudra Dasi

In the Greek language Orpheus (or Arnopei) means “a singer with a

beautiful voice.” As recorded by Greek historians, Orpheus was born in the Rhodope Mountains in Thracia or present-day Bulgaria. Modern historians claim that the story of Orpheus is merely a few thousand years old. Notwithstanding that, the history of mankind is millions and billions of years older than whatever nonsense is officially accepted by “historians.” Some of the ancient that parallel to the *Old Testament of the Bible* (such as the books of Enoch and Yasher) mention the Thracian

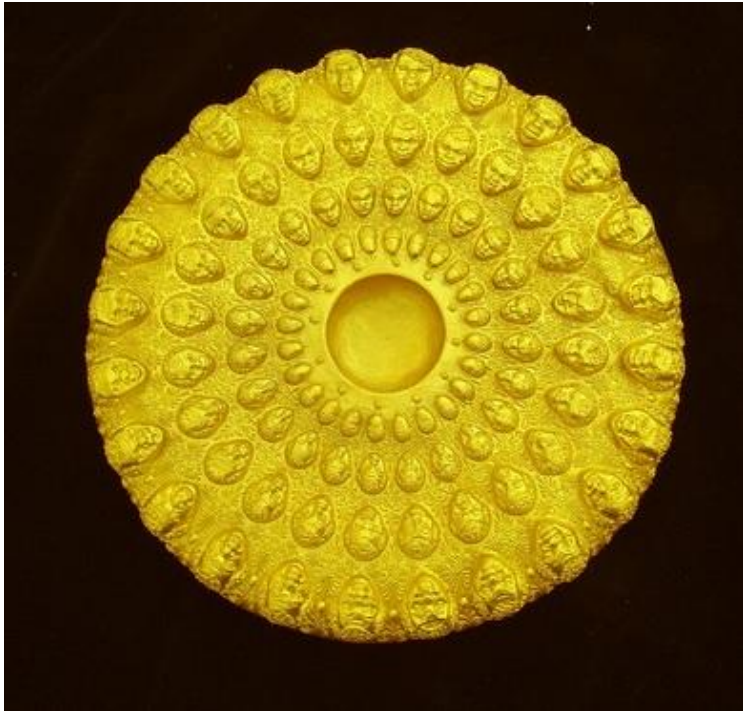


or Bulgarian people living in the same lands as today.

The books of Enoch and Yasher which are studied and followed in Ethiopia till today, colorfully depict the times that immediately follow the new creation coming with Noah. Noah is also known in the Vedic literature as our present Manu or Manvantara. This means that that the Thracian people used to live in Europe millions of years ago. We know that Manu is now middle aged, and there are 71 Yuga cycles each of 4,320,000 years in his life.

When we look at Orpheus from this perspective, we cannot but recognize the similarities with the *rishi* of the *devatas*, Shri Narada Muni, the son of Lord Brahma. Orpheus is always depicted carrying or playing upon his stringed instrument. He is often surrounded by animals because he can tame them with the divine melodies he plays his harp. He is often seen also surrounded

by people who carefully attend to his every word and instruction. Paintings of Orpheus can be found all over Europe.



Orpheus propagated the cult of Dionysus, the god happiness and joy which later was interpreted by the Greeks as a god of wine. It has been postulated that the Greeks originated from Africa since many distinct illustrations of Africans appear on Thracian artifacts. But today there are no Africans living on these lands as they have been assimilated into the general population.

Genealogical research has also suggested that some Greeks have genes that are similar to those of the Ethiopians. Thus evidence points to Greeks as the invaders while the original European population is Thracian. In this group are included the Goths, Celts and others that today go by the name of Slavic peoples.*



Orpheus disseminated the cult of devotion aimed at Dionysus who was accepted as the Supreme Lord. Because God was known as Dionysus, or abbreviated Deo or Teo, the discipline that studied God was known, and is still known in the West, as theosophy (or later as theology).

With the onslaught Kali Yuga the nature of humans has become more base. started showing and the Greeks became prominent on the European subcontinent. And as they lived on the lands of rich Vedic heritage Greece became

erroneously known as the cradle of civilization. The Greeks were scoundrels and fond of carnal pleasures and thus the Supreme Lord Dionysus became the God of wine. The Greeks exaggerated and perverted everything according to their pleasure-seeking attitude. Thus the Supreme Lord Shri Krishna who was worshiped by Narada Muni and revered in all Europe because of Narada Muni was turned into a legend.

The Greeks, and later the Romans, adopted the Greek pantheon of Gods and worshipped the Supreme Lord just as one of the demigods with what they enjoyed the best—wine. We can often see depiction of Dionysus especially during the Renaissance as a young boy amongst grape vines or enjoying wine. Just know next time that this actually is Shri Krishna but seen through the mental speculation of drunkards. And that is the reason that maintaining the purity of representing the disciplic succession is so important. ♪

*<http://www.africasource.com/rasta/sesostris-the-great-the-egyptian-hercules/the-nigerian-origins-of-ancient-greeks-compiled-by-jide-uwechia/>



Letters to the Editor

(Edited for brevity)

“Wedding Bells”

Dear Patita Pavana Prabhuji,

Please accept my humble obeisances. All glories to Sri Guru and Sri Gauranga. I cannot thank you enough for this reading, and for your powerful and merciful blessings. I am grateful beyond words. You

have instilled in me the confidence to continue. I have been convinced that this would be pleasing to Sri Guru, to the Vaishnavas, and to Bhagavan.

We are proceeding with our plans for the wedding.

Aspiring humbly for your service,

MD (USA)

“Astrology and Shastra”

Dear Patita Pavana Prabhu,

Dandavat pranams. Jai Sri Sri Guru Gauranga! Jai Srila Prabhupada! Thank you for your e-mail, it is so very good to hear from you! I am glad to hear that you are now working on my chart. This is very exciting news. Thanks also for the link to your newsletter, it was really good to read, all your newsletters are so informative and full of knowledge. I have already deepened my knowledge not only of astrology but also of *shastras* just by reading what is in The Astrological Newsletter.

Your servant,

SD (Singapore)

“Immense Value of Jyotisha”

Dear Prabhus,

I am so insignificant, and by your grace I am alive and well and still aspiring to serve Guru and Gauranga. Kali Yuga is so heavily polluted that we are fooled into ignoring the very wisdom which will protect us in the short term, and save us from this hellish *samsara* in the long term. I pray that more and more souls take advantage of the hard work and dedication of you and Shrimati Abhaya Mudra Dasi in revealing the immense value of this great *jyotisha* science.

SD (Mauritius)

“Prabhupada Conscious”

Dear Prabhus,

You and Abhaya Mudra are the real astrologers.... very deep profound and Prabhupada conscious. It's a great honour and privilege for me to know you. Jai Sri Radhe

MMD (UK)

“Adherent to the Practice and Tradition”

Haribol to both Prabhu and Mata ji who did my chart,

I am blessed to even know of devotees who have knowledge of these matters and are truly adherent to the practice and tradition.

Haribol!

LK (UK)

“Prabhupada Conscious”

Dear Patita Pavana and Abhaya Prabhus,

Please accept my humble obeisances. All glories to Shrila Prabhupada. I am very impressed and in awe of your masterful chart! It is so amazing! I plan on printing with a professional in booklet form one to mail to my son and one I will keep.

Your fallen servant

AG (USA)

“Complete and Well Presented”

Dear Patita Pavana Prabhu, and also dear Abhaya devi,

Please accept my most humble obeisances, and all glories to our dear beloved Shrila Prabhupada! Thank you for your extensive work on these two charts; the work is very complete and also well presented, with pictures and descriptions. You are both very great astrologers and a huge help to many devotees in the matter of navigating the tricky waters of their lives. It also gives me a clearer picture of your Bhrgu Project that you have been immersed in for several years and which is very important work for the future of mankind! My love to you both,

Your servant, with much affection,

GD (USA)

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