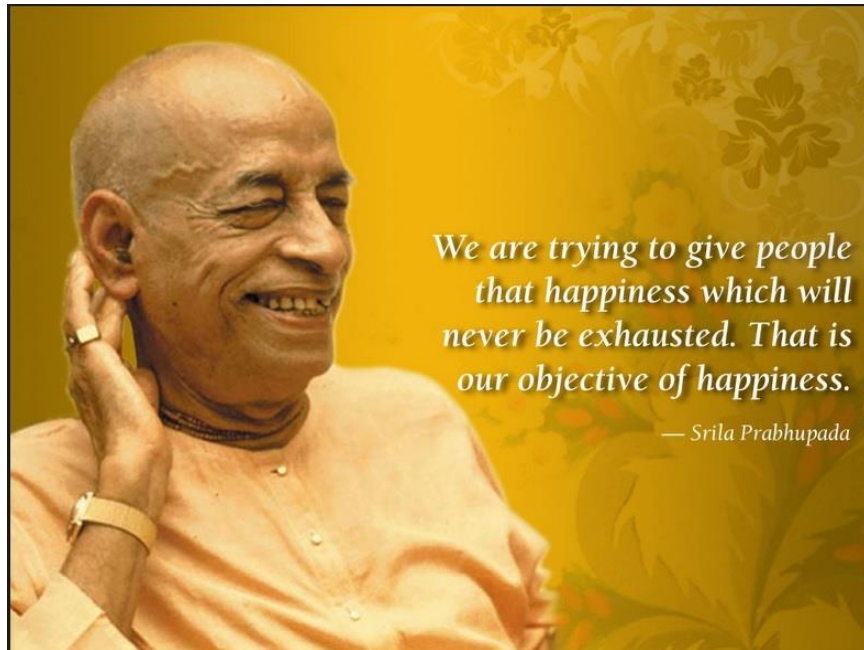


ALL GLORY TO SHRI GURU AND SHRI GAURANGA

THE ASTROLOGICAL NEWSLETTER

Mithuna Twiins Astrological Services

“Home of Shri Shri Radha-Dharmeshwara and the Bhrigu Project”



His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

He gave everything and asked for nothing in return ... except love.

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

“Therefore any gentleman, dhira, must be interested in jyotisha, astrology.” (S.B. 10.8.5, Purport)

24 March 2019 (#55): Chaitra pratipada krishna—the Utsava of Shri Jagannatha Mishra or the Birth Celebration of Shri Chaitanya Mahaprabhu

Editorial: Abhaya Mudra Dasi & Patita Pavana dasa

Read It In This Issue:

Planetary Deities in Bhagavad-gita

Also: The Star of David or Shiva-Shakti Yantra?

Summer of '19: What You Need to Know About Ketu

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

Patita Pavana dasa Adhikary

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In This Issue:

<u>Dear Prabhus</u>	<u>2</u>
<u>Planetary Deities in Bhagavad-gita</u>	<u>3</u>
<u>The Shiva-Shakti Yantra</u>	<u>10</u>
<u>Avasthas in the Horoscope of Lord Chaitanya</u>	<u>14</u>
<u>When Saturn and Ketu Move Backwards Together</u>	<u>16</u>
<u>Table: Saturn and Ketu—The Long Hot Summer of 2019....</u>	<u>20</u>
<u>The Rise and Tragic Demise of Princess Grace</u>	<u>21</u>
<u>Letters to the Editor.....</u>	<u>25</u>

From us...

Dear Prabhus,

Welcome to the issue! Today we came across a statement by Professor Thomas Hopkins, an admirer of Shrila Prabhupada. He wrote:



“It’s an astonishing story. If someone told you a story like this, you wouldn’t believe it. Here’s this person, he’s seventy years old, he’s going to a country where he’s never been before, he doesn’t know anybody there, he has no money, he has no contacts. He has none of the things, you would say, that make for success. He’s going to recruit people not on any systematic basis but just by picking up

whomever he comes across, and he’s going to give them responsibility for organizing a worldwide movement. You’d say, ‘What kind of program is that?’

There are precedents, perhaps. Jesus of Nazareth went around saying, “Come follow me. Drop your nets, or leave your tax collecting, and come with me and be my disciple.” But in his case, he wasn’t an old man in a strange society dealing with people whose backgrounds were totally different from his own. He was dealing with his own community. Bhaktivedanta Swami’s achievement, then, must be seen as unique.

Professor Thomas J. Hopkins served as chairman of the department of religious studies at Franklin and Marshall College. Read his full article here: <https://back2godhead.com/interview-5/> Listen to Shrila Prabhupada’s conversation with Dr Hopkins here: <https://vedabase.io/en/library/transcripts/750713r1phi/?query=thomas+hopkins#bb330198>

There is a lot happening in the stars and times are getting tense. Learn about the workings of Saturn and Ketu who are traveling backwards together over the next many months. There’s a lot more in here, too, so thanks for reading.

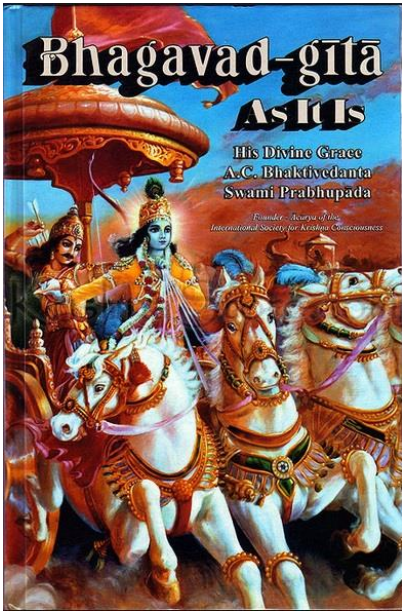
We beg to remain, yours at the lotus feet of the servants of Shrila Prabhupada,

Patita Pavana dasa Adhikary & Abhaya Mudra Dasi
Dasa, dasa, dasa anudasa ...

For the Vaishnava astrologer, the planets are representatives of the Supreme Personality of Godhead ...

Planetary Deities Who Represent Lord Krishna in the Shrimad Bhagavad-gita As It Is

Patita Pavana dasa Adhikary



Lord Shri Krishna Lord Shri Krishna, the Supreme Personality of Godhead, discusses four planets—or rather the planetary deities—in *Bhagavad-gita* that He points out represent Him. These are the Sun (who Krishna calls variously as Aditya, Surya, Ravi or Arka) the Moon (who Krishna calls variously as Soma, Shashi or Chandra), Jupiter (Brihaspati) and Venus or Shukracharya (described by the name of Ushana or Kavi).

The point is simple. Krishna tells Arjuna (Bg.15.15) *vedaish cha sarvair aham eva vedyo*: “Of all the Vedas I am to be known.” Astrology is the *Jyotir Veda*—so only one who is a Vaishnava—that person who is on the path of Krishna consciousness—can be a genuine astrologer. Astrology is a divine science given by Krishna for lighting the path—or giving His *jyotisha*—to the world. This becomes evident even Lord Krishna’s words in the *Bhagavad-gita*.

Lord Krishna is Partial to Brahmanas— And to Brahmana Planets

Of the four planetary deities who Lord Krishna mentions in *Bhagavad-gita*, three—the Moon, Jupiter and Venus—are considered *brahmana* planets in Vedic astrology. Naturally, Lord Krishna mentions the Sun—he is the leader and thus represents Him. But Krishna does not mention Mars, Mercury, Saturn, Rahu or Ketu.

Jupiter and Venus—the *gurus* of the *devatas* and the demons respectively—are both mentioned in the 10th chapter entitled “The Opulence of the

Absolute.” In verse 10.24 Krishna declares *purodhasam cha mukhyam mam viddhi partha brihaspatim*: “Of priests, O Arjuna, know Me to be the chief, Brihashpati, the lord of devotion.” The word *mukhyam*—which also means “mouth”—is significant. The job of the priest or *brahmana* is to preach and instruct. Goddess Saraswati resides in astrology’s 2nd house which rules not only the physical mouth, but also speech. As Prabhupada has stated, “No one can become great unless he is a good speaker.” Just as Brihaspati or Jupiter is the priest of the *devatas*, one who is born with a strong Jupiter in his horoscope can become a teacher or even a *guru*, other factors considered,

Shukracharya, the deity of Venus and the *guru* of the demons, is mentioned by the name of Ushana in 10.37. Krishna says *kavinam ushana kavih*. Shukracharya represents yet another opulence of the Supreme Lord. Krishna honors him as a *kavi*—a learned poet or “thinker.” A *kavi* is “one who can speak wisely on any subject.” In astrology generally Venus is considered the planet of sensual pleasures, wealth, fine domicile and all sorts of enjoyment. Generally astrologers do not know this higher aspect of Venus that Lord Krishna praises here. In the charts of devotees Venus accelerates devotional service and inspires renunciation even amidst wealth.

The Sun Represents Lord Krishna

In astrology the Sun is called the *atma-karaka* or “significator of the soul.” The Sanskrit *karaka* is used frequently in astrology. It means “significator.” In each individual chart the planets take turns as *karakas* for different aspects of life according to their degree positions. Thus any of the nine planets can become the temporary *atma-karaka* for a particular chart. But in astrology the effulgent Sun is the overall *atma-karaka*. Now, the word *atma*—self—is flexible and the definition refers to the level of the person’s realization. In ordinary horoscopes, those of body-conscious materialists, *atma* might refer to the false ego. But for self-realized personalities or devotees, *atma* naturally refers to the eternal individual spiritual spark—the actual self. Thus in his highest aspect in astrology the Sun represents realization of the eternal position as spirit soul, part and parcel of the Supreme Lord Shri Krishna, and joined to Him through loving service. Krishna tells Arjuna in verse 10.21: *jyotisham ravir amshuman*, “Among lights I am Ravi—the radiant demigod of the Sun.”

In verse 13.34 Lord Krishna gives the example of His representative the Sun to explain different points in a single verse. Addressing Arjuna as the son of Bharata, the Lord says, “... As the Sun alone illuminates all this universe, so

does the living entity, one within the body, illuminate the entire body by consciousness.” From this verse the reader understands that not only is he an eternal spiritual entity, but that the Universe has only one Sun. Scientists often bluff that the distant stars are “Suns” in distant “solar systems.” However, this inaccurate theory is disputed here by the Supreme Authority with the words *kritsnan lokam imam ravih*: “The single Sun illuminates the entire Universe.”

In chapter eleven, wherein Lord Krishna displays His Universal Form or Vishwarupa to Arjuna, the Lord’s stunned disciple responds with the words (Bg.11.12), “If hundreds of thousands of suns rose up at once into the sky, they might resemble the effulgence of the Supreme Person in that universal form.” From this verse we can understand that the brilliant and blinding Sun we see in the sky each day contains but a tiny fragment of the brilliance of the Supreme Lord. Astonished, Arjuna declares *divi surya-sahasrasya bhaved yugapad utthita*: “If thousands of Suryas were present at once ...” they *might* be something like the Supreme Lord’s Vishwarupa. Yet, as Krishna says elsewhere in the *Gita*, these forms of the Lord represent but a “spark of His splendor.”



Arjuna compares Krishna to Arka, the Sun, in verse 11.17 (*dipta-anala-arka-dyutim aprameyam*): “Your form, adorned with various crowns, clubs and discs, is difficult to see because of its glaring effulgence, which is fiery and immeasurable like the Sun.” Even in his Universal Form, the Supreme Lord is holding *gadas* and *chakras* and wearing shining helmets. Thus the Supreme Lord is always a person and the impersonal aspect or His divine effulgence is subservient to the spiritual form of the Personality of Godhead.

The Moon Represents Lord Krishna

Krishna often pairs the Sun and Moon—Shashi and Surya—together in his dialogue with Arjuna. In verse 7.8 He tells Arjuna, *prabhasmi shashi-suryayoh*: “I am the light or *prabha* of the Moon and the Sun.” Here the Moon is called Shashi because the Moon appears to have a rabbit or *shasha* engraved upon it. Krishna also explains that the Moon is one of the stars in

10.21 when he tells Arjuna *nakshatraṇam aham shashi*: “Among the stars I am Shashi—the Moon.” Again, in 15.12 the Supreme Lord emphasizes that both Aditya and Chandra represent Him:

*yad aditya-gatam tejo jagad bhasayate 'khilam
yac candramasi yac chagnau tat tejo viddhi mamakam*

“The splendor of the Sun, which dissipates the darkness of this whole world, comes from Me. And the splendor of the Moon and the splendor of fire are also from Me.”

Submissively, Arjuna speaks in wonder in: *ananta-bahum shashi-surya-netram*, “You have numberless arms, and the Sun and Moon are among Your great unlimited eyes.” (11.19) Understanding the Lord’s glories in the Universe, Arjuna exclaims: *vayur yamo 'gnir varunah shashankah*: “You are air, fire, water, and You are the Moon!” (11.39)



Finally the Lord explains to Arjuna a great secret of His potencies in a verse that is actually the most important in all astrology--*jyotisha*. He reveals,

*gam avishya ca bhutani dharayamy aham ojasa
pushnami chaushadhih sarvah somo bhutva rasatmakah*

“I enter into each planet, and by My energy they stay in orbit. I become the Moon and thereby supply the juice of life (the *rasa*) to all vegetables.”

Why do we see this verse as so important? Before Shrila Prabhupada came to the West with the actual teachings of Vedic science, philosophy and religion, no one understood the secrets of the Moon’s potency or how the planets stay in orbit. Of course everyone appreciates the Sun because his presence in the sky is so obvious. But as far as the Moon is concerned, many bluffer “scientists” speculated that it was merely a dusty rock spinning in space that “might have broken off from the earth only to be captured by the earth’s gravity.” (If the earth’s gravity is strong enough to hold the Moon in orbit hundreds of thousands of miles away, how did it break off in the first place?).

By understanding that the Moon is one of the eyes of the Supreme Lord Shri Krishna, and that he has a function in the maintenance and development of the universe, a higher consciousness arises, Krishna says in this verse, that

through His energy He personally nourishes all vegetables and supplies the juice of life to them. The word *pushnami* or “nourishing” is significant—through the agency of the Moon Krishna nourishes the Universe. As such, through an extended understanding of the importance of this verse it becomes clear that Lord Krishna—through His representative the Moon—supplies the life force to all individual entities who take birth in this world.

And this is the secret of Vedic astrology, a secret that is told in none of the “how to” *jyotisha-shastras* that specifically deal with the technicalities of the science. In the genuine form of astrology—the original system that has come to be known as Vedic astrology—the Moon sign is of primary importance. And the reason for that is given in this verse. Apparently the “Father of Vedic Astrology” (Parashara Muni who wrote *Shri Parashara Hora Shastra*) left it to his son (Shrila Vyasadeva) to explain the philosophical and scientific substance of astrology. While the father gave the formulas, the son presented this knowledge embedded in his *Puranas* and *Mahabharata*. This was done apparently to keep unqualified and vainglorious status seekers—those who would use astrology to leverage their own name and fame—separate from the genuine teachings of the Vedas. Today in the West although there are thousands eagerly claiming to be “Vedic astrologers,” only a precious few of them have a clue about *Bhagavad-gita As It Is*. Thus through the insight and vision of Shri Parashara Muni and Shrila Vyasadeva the actual teachings of the *shastras* remain protected from the unqualified.

This verse conveys the understanding that since the Moon is the planet of nourishment—*pushnami*—therefore the Moon sign holds primary importance. This is confirmed in the *Shrimad-Bhagavatam* (SB 5.22.9-10):

“...The Moon is the source of nectarean coolness that influences the growth of food grains, and therefore (Soma) the demigod of the Moon is considered the life of all living entities. He is consequently called Jiva, the chief living being within the universe.

“Because the Moon is full of all potentialities, he represents the influence of the Supreme Personality of Godhead. The Moon is the predominating deity of everyone’s mind, and therefore the Moon-god is called Manomaya. He is also called Annamaya because ‘he gives potency to all herbs and plants,’ and he is called Amatamaya because he is the ‘source of life for all living entities’. The Moon pleases the demigods, pitas, human beings, animals, birds, reptiles, trees, plants and all other living entities. Everyone is satisfied

by the presence of the Moon. Therefore the Moon is also called Sarvamaya or ‘all-pervading’.”

Just as the Sun is the *atma-karaka*, so the Moon is astrology’s *manasa-karaka* or “planetary deity of the mind.” Furthermore the Moon is also considered the most important planet in astrology because the Moon is the most changeable of all the *nava-grahas*. Not only does the Moon move the fastest—circling the twelve signs of the zodiac in twenty-eight days, a feat which takes the Sun 360 days—but the Moon also waxes and wanes and thus creates different effects at every second. Therefore, more than the other planets, the keys to individuality in a chart are found in the Moon’s position.

The Sun and the Moon are like the father and mother of the universe. In almost any household, the silent and patient presence of the mother is actually greater than that of the father’s—although the mother is generally less visible. In the same way, in the universe the silent, subtle and soft Moon quietly nourishes and cares for all living entities and thus acts as the life of the Universe. The different tastes of fruits and vegetables, the healing properties of herbs, the individual natures of living entities and the difference in personalities of all creatures are due to Lord Krishna’s influences through the Moon. Therefore, in a nutshell, this is why the Moon and not the Sun is the key planet or “sign” (*rashi*) in astrology.

Lord Krishna emphasizes the movements of the planets at the time of passing away also. Just as the stars at the time of birth—the birth chart—speak of the *karma-phala* that the entity has brought to this lifetime, so also the horoscope at the time of leaving the body speaks of the entity’s next destination. The Lord tells Arjuna (Bg.8.24):

*agnir jyotir ahah shuklah shan-masa uttarayanam
tatra prayata gacchanti brahma brahma-vido janah*

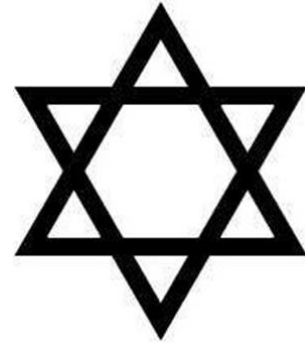
“Those who know the Supreme Brahman (Krishna) pass away from the world at an auspicious moment: during the influence of the fiery god (Agni), in the light (*jyotir aha* or in the daytime), during the waxing fortnight of the Moon (*shukla* meaning *shukla paksha*) and the six months when the sun travels in the north (*uttarayana* or the region of the *devatas*).”

Of course, the exception to this instruction is also given in *Bhagavad-gita* (11.55) wherein Krishna assures Arjuna: “My dear Arjuna, one who is engaged in My pure devotional service, free from the contaminations of previous activities and from mental speculation, who is friendly to every

living entity, certainly comes to Me.” That is why Shrila Prabhupada has called Krishna consciousness his “back to Godhead” movement. Through the divine dispensation of the Lord’s Holy Names by Shri Chaitanya Mahaprabhu a new dawn is spreading over the planet. For the devotee who remembers of the Lord’s holy names—Hare Krishna—at the time of leaving this world he is promoted to the Spiritual Sky, to Goloka Vrindavana, never to return to this miserable world of birth and death. ♪

Although yantras seem to be two dimensional, when they are properly meditated upon they become three-dimensional or four-dimensional and begin to rotate. Thus they are called yantras or “machines” ...

The Star of David or Shiva-Shakti Yantra?



Abhaya Mudra Dasi

The symbol of union between the divine principle of male and female energies is expressed in a *yantra* of intertwined upper and lower facing triangles. Let’s look closely into real symbology of this most significant *yantra* for this world (left).

Shri Krishna and His counterpart Shrimati Radharani are forever separate entities. Each is a different aspect of the same Divine entity who is the Supreme Personality of Godhead. Any idea of their merging together in supposed oneness would break the everlasting principle of Divine Love. Yet this material world is a place wherein the unthinkable happens—that is, the male and female principles merge into one another.

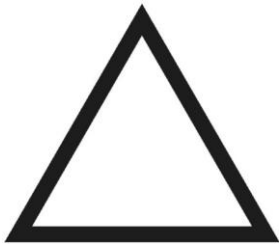
From a divine point of view, this material world is a pastime wherein the Lord can break His own principle of eternal separation from His energy. Living entities who want to merge with His existence can come here and pretend that they have become one with God or try to play God for a short duration of time. However, here in this world the energy can merge with the energetic. Therefore the material world is the place of merging between the

male and female divine principles. This principle is reflected in sex which is the main pastime of this world. Yet merging breaks the principle of love since in loving exchanges two are required. Once there is merging the result becomes a single person, and exchange is no longer possible.



This merging of the two principles is well coded in the Shiva-Shakti *yantra*. Shiva and Shakti are sometimes depicted as one individual—Ardhanarishwara—half of whom is female and half male. Since Shiva and Shakti are the merging identities of Radha and Krishna and, therefore they are also the shadows of Radha and Krishna.

Now let us further examine the symbology of the upward and downward triangles. Because as a figure the triangle can never be rounded to a plain number, it is considered a representation of endlessness or eternity. Why

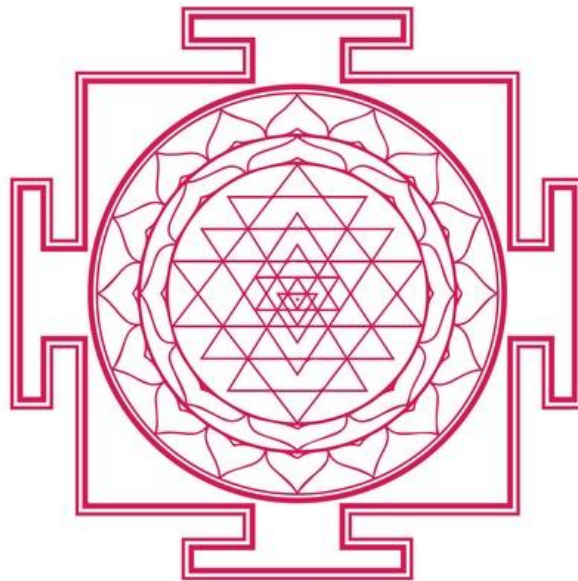
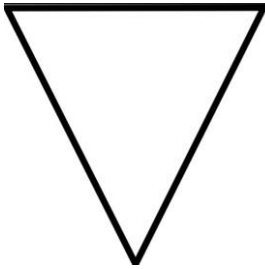


does the upper triangle symbolize the male while the lower triangle symbolizes the female? Often they are said to represent the male or female generative organs, but this is a very basic and obtuse explanation.

The upper triangle is composed of a horizontal line at the bottom with a joining point at its top. The essence of the upward triangle of triangle is the base line and its point at its top. As a mathematical principle we can consider that the base line is comprised of an unlimited number of dots. These dots symbolize the unlimited divisions representing the many individual expressions of Lord Shri Krishna in the form of His expansions and incarnations.

Next the conjoining point at the top represents the union of purpose and individuality in of all of these expansions and incarnations. Thus all incarnations and expansions of Shri Krishna are nothing but expressions of His own Self. There is no difference in the purpose in all of His manifestations. He is One without a second despite the fact that He can appear in different forms.

Now, the downward triangle is the opposite of the upward triangle. Its bottom sits on the tip of the conjunction while the top is the line of division. In this case, the Personality of the female principle, Shrimati Radharani, has divided Herself into many forms. None of these forms are the same as any other, since each one of these forms stands on her own as a separate individual. This allows the expression of variety that Lord Shri Krishna enjoys. Thus, although the female principle is one, it is also divided into many. All expansion of Shrimati Radharani appears to be different from Her. She appears to be just one of the many servants of Shri Krishna, although She is the combined Principle of all of His servants. The union in the female principle is not in individuality, but is found in the desire to satisfy the male principle. Thus service or the activity of the exchange of love is the driving principle of this divine triangle. It is only due to the female principle of exchange that love is possible.



In this material world wherein the male and female principles merge, there is neither real love nor loving exchange. The focus is on the contemplation of merging, and does not really consider the individuality of the other with whom one seeks to merge. Since in this world the living entity is so much accustomed to the merging experience—also known as sex—the Lord comes and exhibits His own conjugal pastimes and thus attracts the living entity back to the spiritual world.

This is done because the materially conditioned living entity has no knowledge beyond the activities of merging or sex. But in the spiritual world, the activities of loving exchanges are free from the conditioning of merging.



Shri Shri Radha and Krishna in a picture entitled “Two Bodies—One Soul”

That is the real loving exchange which can only be known when we are fortunate to attain the spiritual existence. This process of “unmerging” of the female and male principles is best represented in the Shri Yantra, which in one sense can rightfully be called a window to the spiritual world. R

Abhaya Mudra Dasi makes a rare and fascinating discovery about the horoscope of Shri Nabadwip Chandra,, the Golden Moon of Nabadwip, through an esoteric branch of astrology...

Avasthas of the Planets in the Horoscope of

Lord Shri Chaitanya Mahaprabhu

Abhaya Mudra Dasi

In astrology the science of *avasthas* reveals the mood of each of the nine planet in a horoscope. The horoscope of Lord Shri Chaitanya Mahaprabhu has some surprising *avasthas* (“aspects or moods”) that influence the divine formation of the planets at the time of His appearance on Phalguna Purnima 1486 in Nabadwip.

Sun: *gamana* or “on the move:” This *avastha* signifies living in forests and being bereft of wealth. The Sun in Mahaprabhu’s horoscope is in the 7th house of marriage showing that he was the perfect *sannyasi*.

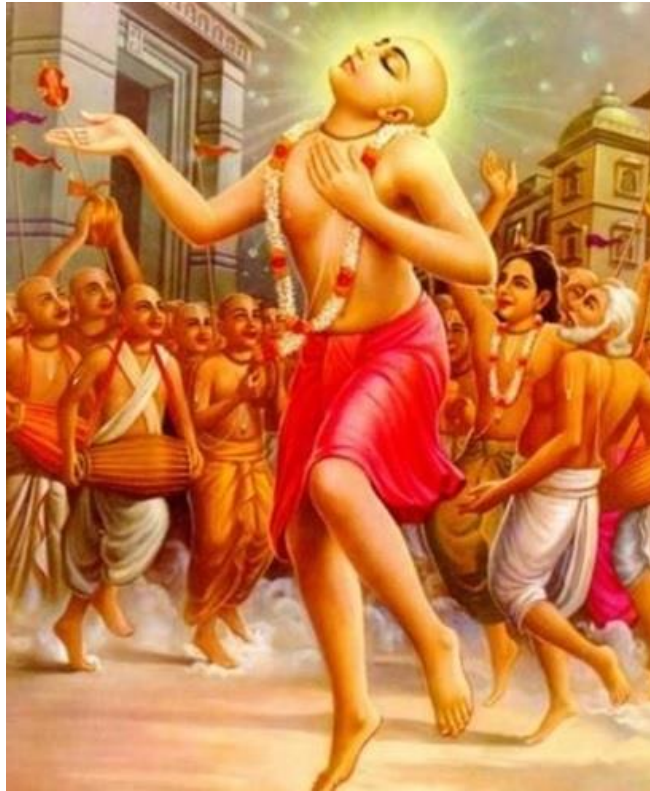
Moon *agama* or “returning.” The Moon’s *avastha* shows distress due to emotions. In his horoscope Mahaprabhu’s Moon was full and rising (in the lagna or ascendant) and was being eclipsed by Ketu. Lord Shri Chaitanya Mahaprabhu was fully emerged in the mood of separation experienced by Shrimati Radharani for Her Lord Shri Krishna. \]

Mars: *nritya lipsa* or “desiring to dance.” This *avastha* reveals wealth coming from kings and many riches in one’s own kingdom. Mahaprabhu’s Mars is exalted in His 6th house of overcoming obstacles. He was truly a King of winning, especially in philosophical discussions. Mars is also the lord of His 4th house of happiness. Mahaprabhu is the King of happiness and of real riches that are only obtained through devotional service rendered at the lotus feet of Lord Shri Krishna.

Mercury: *agamana* or “approaching.” This *avastha* reveals His visits to opulent places and shows that Goddess Lakshmi dwells in His abode. In Mahaprabhu’s horoscope Mercury is debilitated in His 8th house which shows that his associates benefited more by this *avashta* than Mahaprabhu Himself. His wealth was not of this world. It was the highest fruits of devotion which he offered freely to the world.

Jupiter: *upavesana* or “sitting.” This *avastha* shows pride, talkativeness, punishment from enemies, from kings and even some wounds.

Mahaprabhu's Jupiter is positioned in his own sign of Sagittarius in the 5th house of knowledge, the *vidyastan*. This opulence of His must have attracted



Mahaprabhu embodied the skill at dance of the Supreme Dancer Shrimati Radharani

some jealousy from others. Eventually he gave up his role as an undefeated *pandit* just to follow the path of *sankiran yagna*.

Venus: *nritya lipsa* or “desiring to dance.” This *avastha* shows intelligence and wealth. Mahaprabhu's Venus is in the 9th house of spirituality and this position speaks volumes for what He considered His real wealth.

Saturn: *nritya lipsa* or “desiring to dance.” This *avastha* shows wealth and charity. Saturn is positioned in the 4th house of happiness. In Mahaprabhu's horoscope Mars and Saturn are in exchange position. This shows that he was able to give charity and wealth even to kings because his wealth was greater than that he kings possessed.

Rahu: *Upavesana* or “sitting.” This *avastha* reveals that although the person is penniless, he is favored by kings. This is another indication for His life as a renunciate.

Ketu: *nritya lipsa* or “desiring to dance.” This *avastha* shows danger from enemies. Spreading spiritual ideas in the material world is always dangerous. The most significant feature of the Lord’s planets in their moods or *avasthas* is that four of His planets are *nritya lipsa* or “desiring to dance.” Mahaprabhu was known as the greatest of dancers. His dancing and splendid beauty were unmatched and made him an unforgettable sight. Lord Chaitanya at *sankirtana* was a vision that no witness could ever forget.

Today we may think of popular entertainers like Michael Jackson as great dancers and singers but such performances are choreographed and are perfected only after tireless hours of practice.

Lord Shri Chaitanya Mahaprabhu was nothing like this. A real dancer can always dance without practice. Even though his dancing is not choreographed it is still perfect, spontaneous and never the same.

All glories to the most beautiful dancer, the Supreme Lord Shri Krishna in His Form as Shri Chaitanya Mahaprabhu. Indeed, He also embodied the dance skills of the supreme dancer Shrimati Radharani. ॠ

A rare and fearful astrological phenomenon will soon be upon us ...

When Saturn and Ketu Move Backwards Together

Abhaya Mudra Dasi & Patita Pavana dasa Adhikary

*upasarge 'nyachakre cha durbhikne cha bhayavahe |
asadhu-jana-saparke yau palayet sa jivati*

“He who flees a fearful disaster, a foreign invasion, a terrible famine and the association of non-devotees (*asadhus*) alone can save himself.”

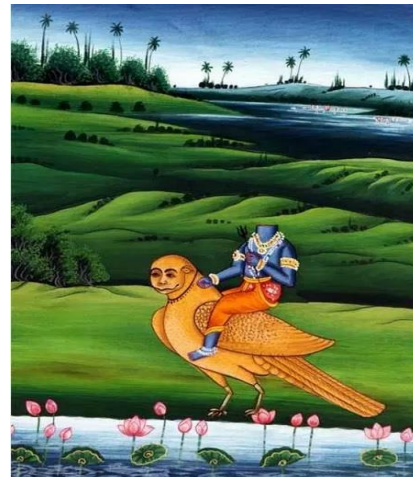
-Shri Chanakya Niti 3.19

On 30 April 2019 at midnight GMT Saturn—moving in the 26th degree of Sagittarius—slowly grinds to a halt and then begin retrogression or *vakra* movement. At that instant, Capricorn rises. At that instant, the mystical yet tamasic Ketu, who always moves in reverse motion, will be one degree away from Saturn in the 27th degree of the warrior centaur, fire sign Sagittarius.

Waltz of the Odd Pair

Together, the deliberate and slow malefic Saturn and the sudden and harsh malefic Ketu will be traveling degree by degree until Saturn turns direct on 19 September 2019. But it will not be until the beginning of October that the pair is actually one full degree apart and are moving their separate ways. What is in store for the world this summer? Obviously there are some secret plans afoot as the earth prepares for the ultimate collapse of its artificial civilization.

Such an intense phenomenon may not have been witnessed before. Besides the coming jumping of Jupiter three times into Sagittarius and back, and then three times into in Capricorn and back, this is another strange planetary event that also supports profound worldwide changes ahead.



Flying in reverse gear: the journey of an unlikely twosome. The lord of generations and final judge and jury of the zodiac, Saturn (L) and the headless mystical Ketu (R)

When considering this strange couple, we should first understand the lower and higher “octaves” of both Saturn and Ketu. In his higher realms, Saturn is the philosophical planet of *yogis* and sages. He represents voluntary hardship of *tapasya* and *prayaschitta* or penance. In his lower modes he represents the masses, the working class and great adversity. For his part, Ketu is a fierce and invincible warrior skilled in tantric magic. But in his higher modes he is the planet of spirit and liberation—astrology’s *moksha-karaka*. In other words, the indications can be beneficial for the spiritually-minded, but could spell likely disaster for those bent on floundering in the abyss of sense gratification. Though hard times are ahead for the world at large; even so

Shrila Prabhupada's instructions alone will save the wise who have ears to hear the voice of transcendental wisdom of the Supreme Absolute Truth.

The Shani / Ketu conjunction is the impetus that should urge devotees to further separate from the mass of *karmis*, and push the *bhaktas* towards further self-sufficiency. For protection of this rare knowledge of Krishna consciousness there must be protection of Krishna conscious personalities who are knowers of the sacred Vedas.

For no other reason than to support a war-based economy, national leaders create enmity with other nations. Meanwhile, and despite hollow talks of disarmament, powerful nations of the world are secretly arming themselves to the teeth with newer and more destructive technology in preparation for manmade holocausts. Such posturing has been going on for many decades—only now the anticipation is whether Saturn and Ketu moving backwards will bring hostilities to a head. Add to this that there are two eclipses in July:

(1) A total solar eclipse in Cancer that occurs on 2 July, and

(2) A fortnight later on 16-17 July a partial lunar eclipse in the two signs of Sagittarius and Capricorn <https://www.timeanddate.com/eclipse/>.

The lunar eclipse of 16 /17 July is another augury of great change because it begins in the sign of Sagittarius wherein Saturn and Ketu are doing their waltz together. Then, ominously during the eclipse, the Moon changes signs into Saturn's Capricorn *rashi*. Meanwhile, as more inauspiciousness pours down from the sky, the Sun actually moves from *uttarayana* (his "northern path" of the demigods) to *dakshinayana* (his "southern path" or region of the ghosts and departed ancestors) ***just as the Moon is being eclipsed!***

The conjunction of Ketu and Saturn is not an easy pill to swallow. The qualities of the dark and shadowy Shani and the qualities of the light of *brahmajyoti* Ketu are both quite undefined substances. In fact this establishes a certain friendship with one another, despite the fact that they are quite opposite in nature.


Saturn, in his highest octave is the most remote of the Nava-grahas and thus also signifies the penance needed to attain the spiritual world. He is the "final judgment." Therefore, this Saturn-Ketu conjunction in Jupiter's sign of Sagittarius will definitely create a significant push for spiritual enlightenment in the world. Sagittarius is both a sign of priests and

philosophy—as well as war (since the symbol of the *rashi* is an archer and it is a fiery sign). Yet Ketu always brings involuntary surrender, even if one is not ready for it; while Saturn (as the judge and jury) signifies punishment for those who have strayed. Those who have not readied themselves for the drastic changes ahead may have to suffer tremendous retributions.

Outwardly, this conjunction will bring floods, landslides, volcanic eruptions, earthquakes, explosions, epidemics, mass poisonings, disasters, skirmishes and even all out warfare which will impact the world. Pestilence and drought will affect Africa, especially around “the horn of Africa.” As nations stockpile horrible weapons, armies of mercenaries are springing up as if from nowhere.

Ketu in the sign of Sagittarius is controlled to some degree by spiritual surrender since the house lord Jupiter always has a say with Ketu. For the *bhakta*, Ketu in the sign of the archer can bring on actions that reflect higher inspirations. And Saturn in Sagittarius brings to the world a more philosophical view. People will begin to think deeper and become inspired to action by their thoughts and inspirations. But this can also lead to madness for those whose minds are not controlled. We can see many such activities taking place and more scenes of mass hysteria such as mob riots that now rock Paris are likely to hit the headlines.

For many, the conjunction of Ketu and Saturn moving backwards together will cause many pressures as emotions rise to the boiling point. For the wise individual, the only recourse is to stay calm and detached even when there is a desire to express some newly acquired powers. Saturn and Ketu are two elements of a combination called *tapasvi yoga* (Venus being the third). Therefore tolerance, detachment and introspection are keys to remaining out of the fire that the masses may run headlong into like moths.

Less fortunate persons may stop caring about their security. Many will lose their minds and some will even take their own lives because they may not be able to tolerate the intense pressures of Saturn and Ketu moving backwards for several months in the same degree of Sagittarius making for strange times ahead. Already serious weather events are taking thousands of lives in America’s Midwest and Mozambique. The worst terror attack in New Zealand took place as of this writing. And there is more on the way. 

Saturn and Ketu: The Long Hot Summer of 2019

24 March 2019: As of the date of this newsletter, Saturn is in the 25th degree of Sagittarius and Ketu is in the 29th degree. They are four degrees apart.

28 March 2019: Jupiter leaves Scorpio and joins Saturn and Ketu in Sagittarius. Jupiter is called *gandanta* in this position since he is moving from a water sign to a fire sign, two incompatible elements that don't meet. And he is moving simultaneously from the end of one *rakshasa nakshatra* (Jyeshtha, the heart of the scorpion) to another *rakshasa nakshatra* (Mula, the tail of the scorpion). There is no "nakshatra bridge" between Scorpio and Sagittarius.

10 April 2019: While only in the 0 degree of Sagittarius, Jupiter gets cold feet and turns back in retrograde motion.

23 April 2019: Jupiter in reverse motion returns into Scorpio, still *gandanta*.

29 April 2019: Saturn at less than 1 degree from Ketu stops and becomes retrograde. Saturn will now move backwards with the ever-retrograding South Lunar Node.

4 May 2019: Saturn and Ketu are now conjoined in the 26th degree of Sagittarius.

23 May 2019: Saturn and Ketu moving in the 25th degree of Sagittarius.

12 June 2019: Saturn and Ketu moving in the 24th degree of Sagittarius.


23 June 2019: Saturn and Ketu are in exact conjunction in the 24th degree of Sagittarius.

29 June 2019: Saturn and Ketu moving in the 23rd degree of Sagittarius.

2 July 2019: Total eclipse of the Sun in Cancer.

8 July 2019: In between two eclipses, Mercury in Cancer becomes retrograde along with *vakra* Jupiter and Saturn.

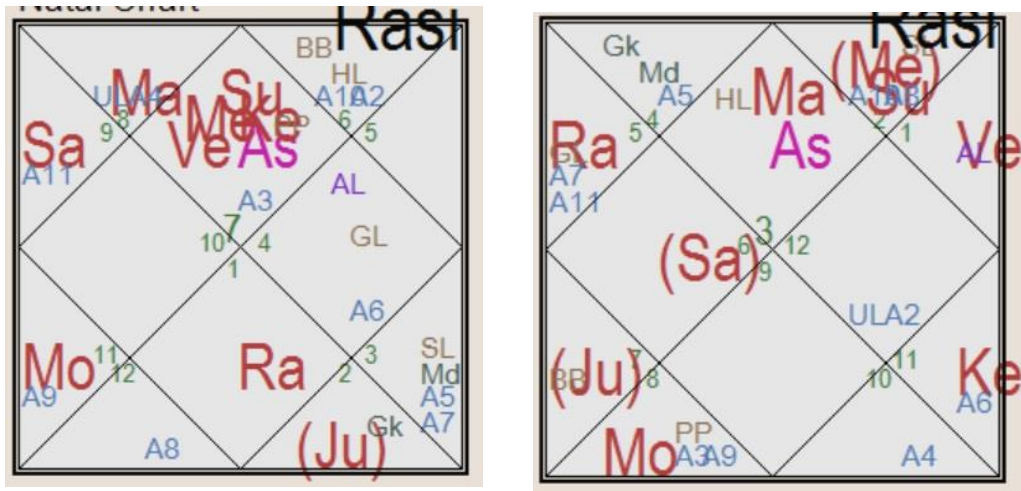
16-17 July 2019: Partial eclipse of the Moon in Sagittarius and Capricorn occurs while the Sun is changing from *uttarayana* to *dakshinayana*. Saturn and Ketu are less than half a degree apart.

17 Sept 2019: Saturn turns direct while he is within eight minutes of Ketu and moves on. 

With Ketu and Saturn now about to begin their retrograde dance together, we present “A Study in Ketu” through a very telling horoscope ...

The Rise and Tragic Demise of Princess Grace

Patita Pavana dasa Adhikary



(L) Stars of the star, Grace Kelly, 12 November 1929, 05:31 AM, Philadelphia PA, GMT-5. Lois Rodden grade AA for accuracy. Source Astro-Databank. She had Libra rising. In her lagna were swa-rashi Venus, nicha Sun, Mercury and the all-powerful yet secretive Ketu. She was born in Kumbha rashi with Purvabhadra nakshatra. Data is from <https://www.astro.com/astro-databank/Kelly, Grace>.

(R) Stars of royalty: Prince Rainier 31 May 1923, 6:00am, Monaco. He appeared under Gemini rising with Mars there making him domineering and Mangalika He was born under Moon in Scorpio, Jyeshtha nakshatra. Data is from <https://www.astro.com/astro-databank/Rainier III, Prince of Monaco>.

Philadelphia-born home town beauty Grace Kelly rose to stardom in the 1950's for her demure appearance and fine acting, She even won a Golden Globe and an Oscar. At 26 she left acting behind for what would become a turbulent marriage to Prince Rainier of Monaco. She would state that she felt unfulfilled in the relationship due to her husband's uncaring and distant nature.

On September 13, 1982 at the age of 52 while driving her V-8 Rover 3500 sedan on a twisty mountain road between France and Monaco, she suffered a stroke. Losing control of the car, the car plummeted off a cliff falling 120

feet. She was seriously injured and died the next day. Her daughter Stephanie who was in the car survived with no serious injuries.

Grace Kelly was born under Aquarius Moon (Kumbha *rashi*) and Purvabhadra *nakshatra*. Her horoscope reveals the suddenness that the Moon's South Node, Ketu, can cause in a horoscope. As noted, her Ketu rises in the Venusian sign of Libra and she had Venus, the planet of glamour and the high life, in her *lagna*. In other words, the benefits of Venus and her Malavya Mahapurusha Yoga were enhanced and expanded by Ketu. In the rising sign are also the Sun (in debility), Mercury. This Surya-Budha-Shukra Yoga with Ketu in the house of self makes for an interesting *yoga* and in Grace Kelly's life she would experience both sides of Ketu's power.



Incidentally, there is also second *mahapurusha yoga* in the chart, the Mars-caused *ruchaka yoga* as seen from Chandra-*lagna*. Mars in his own sign of Scorpio is ten places or a *kendra* location from the Moon. She was a very bold and enterprising individual who could be demanding and commanding.

Since Ketu is a *chhaya-graha* or “shadowy planet,” he tends to absorb the qualities of the other planets with whom he is in contact with. Thus her Malavya Yoga sprang into action with great force and the beautiful young lady burst into stardom with the suddenness of a Ketu-ruled meteor. Yet Ketu can also assert a mind of his own when the time is ripe. And when her good *karma* expired, her life would be ended in a sudden, meteoric fashion.

The power of Ketu in her chart is enhanced by the fact that she was born in the abyss between two eclipses. On 1 November there had been a Ketu-caused annular solar eclipse of the debilitated Sun in Libra. Then, four days following her birth on 16 / 17 November, there was be a penumbral eclipse of the exalted Moon in Taurus.

The peculiarity of the lunar eclipse was that it began just a couple of minutes after the Moon entered the Venus-ruled sign of the bull. Birth between eclipses of the two “lights”--one debilitated and the other exalted—with Ketu rising in her chart certainly spoke of a meteoric rise and fall of the much beloved Princess Grace. It is interesting that the eclipse occurred just

as the Moon entered exaltation, while her future husband was born in the sign opposite Taurus, or Scorpio, just as the Moon was leaving his sign of debility.

Princess Grace died during her 20-year Venus period. Ketu had given the results of Venus in her youth and now, with *karma* having run out, the *yoga* switched—Venus would give the results of Ketu. The sub-period (*bhukti*) lord was the Moon. Both the Moon and Venus are beneficial *brahmana* planets, yet both can act as *marakas* (potential death-inflictors) in her chart. The Moon is aspected by Saturn and Mars (the 2nd lord) making the Moon a great *maraka*. And Venus is the 8th lord, ruler of the house of death. At the time of her death she was undergoing Ashtama Shani, the 8th house transit of Saturn when Saturn ominously plows through the sign that is 8th from the Moon's *rashi*.



Cars: (L) Grace Kelly with Cary Grant in a Sunbeam Alpine in Alfred Hitchcock's To Catch a Thief. (R) Grace Kelly's Rover.

Shrila Prabhupada confirms in his Bhaktivedanta Purports that through astrology psychological harmony can be determined between couples (<http://www.dandavats.com/?p=8169>). The potential for compatibility is determined through comparing the couple's positions of their lunar positions in both *rashi* (sign) and *nakshatra*. Through comparing their respective *rashis*, the mood and mental make-up of the individuals can be determined. This is all-important when matching charts for the potential compatibility of the pair.

As most readers know, the famous point scale (going from realistically 3 to 33 points) of matching *nakshatra padas* ("feet" or quarters) mathematically analyzes eight or more significant aspects of a relationship. A passable score is 18, though in these modern times, when married couples get very little familial or social support, the score should better be above the 23 range.

Prince Rainier was born under Jyeshtha *nakshatra*, the star of “the elder.” A famous Puranic example of Jyeshtha is King Yudhishtira, eldest of the five Pandavas. In modern times Donald Trump is a Jyeshtha. Jyeshtha is a *rakshasa-gana* star predominated over by Indradeva, king of heaven.

Princess Grace was born under the *manushya-gana* Purvabhadra *nakshatra* in Aquarius or Kumbha *rashi*. The symbol of her star is a lion which denotes the lion-like qualities of Purvabhadra personalities. They do not like to be told what to do and inevitably have their own ways of doing anything. The harsh contrast in psychological profiles between a Jyeshtha man and Purvabhadra lady made for a very uneven match. The point score between a man born Jyeshtha / Scorpio and lady born in Purvabhadra / Aquarius is a paltry 12 points in either direction. In other words there could be no



harmony in the relationship. They would never agree on anything.

The debilitated Sun in Princess Grace’s rising sign gave exalted aspect to her 7th house of marriage—meaning that her husband would have the bearing of a leader or even be actual royalty. Her 7th house of husband was in Mars-ruled Aries. In fact, her husband was indeed strongly Martian—or to use a better word “Mangalika.” Since her husband had Mars rising, the malefic energy of Mars went to both his house of home and happiness and his house of wife due to the 4th and 7th house aspects of Mars in the Prince’s chart. Princess Grace’s Mars occupied her 2nd house of speech giving a harsh tongue when she felt it was necessary. The palace would have been a scene of royal tension and anxiety. Even if they felt deep affection for one another, astrologically speaking, the match was a hopeless one. The Prince never remarried after the tragic loss of his wife.

With Ketu playing a strong hand in the coming months of 2019 this most mysterious of the *nava-grahas* should be understood. The *Shrimad-Bhagavatam* states that inauspicious comets and meteors are ruled by Ketu. And in astrology, the different aspects of Ketu can give a meteoric rise and fall—or the spiritual knowledge to free oneself from the whirligig of rising and falling. ♃



Letters to the Editor

(Edited for brevity)

“Indebted”

Hare Krishna Prabhujis,

I am and will always be indebted to Mataji and You for your kind mercy on me and my family. Your mercy is like rain shower on the barren land of our lives. It is my great fortune that I get to serve elevated Vaishnavas and Brahmanas in my own little way.

Thanks and Regards,
Your menial servant
GS (India)

“Ordering Full Life Readings for the Entire Family”

Dear Mother Abhaya Mudra devi and Patita Pavana dasa,
Please accept my humble obeisances, all glories to Srila Prabhupada !

Thank you very much for your fine analysis of my chart and I must say that it is proving very useful for me as my plans unfold. Your analysis is proving 100% correct. I am herewith ordering charts for several family members and the birth details are sent below.

Your servant in Prabhupada,
WD (USA)

YOUR FULL LIFE READING FROM MITHUNA TWIINS

The Full Life Reading from Mithuna Twiins is a 40+ page (16,000+ words) analysis of your chart. It includes incredible details about your past life and what you have brought into to this life. And what lies ahead. It is presented in a way that appeals to brahminical persons—devotees since it is also a full lesson on Vedanga Jyotisha through your own horoscope. We spend over 25 hours on each Full Life Reading.

Euros 135 + 8 PayPal charges. For additional details on this and other services, please contact us at <dhimanakrishna@yahoo.com>