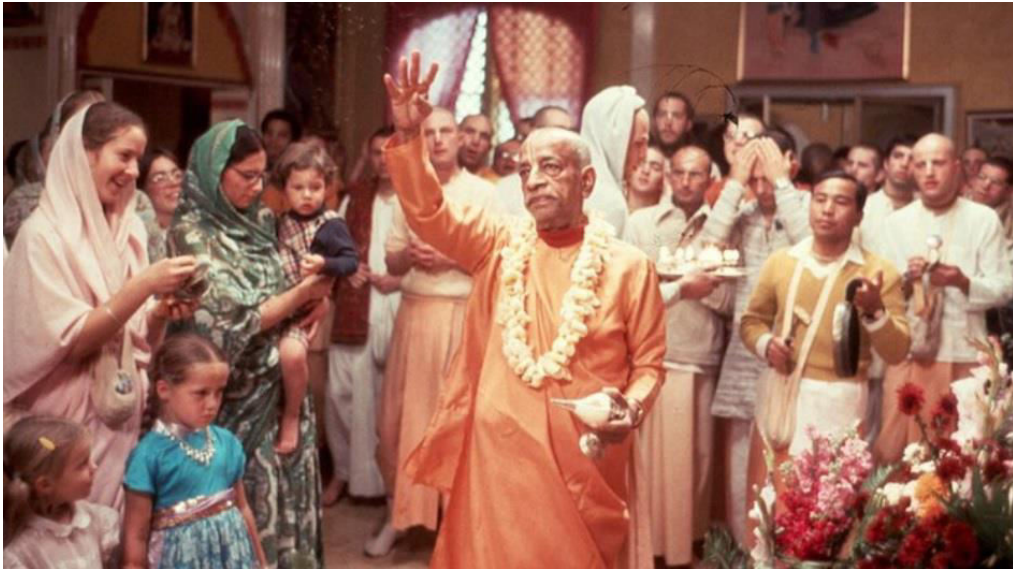


ALL GLORY TO SHRI GURU AND SHRI GAURANGA

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
Blessing the world with the only panacea ... pure devotion to Shri Krishna.

**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)

2 October 2019 (#56): Ashwina panchami shukla—Navaratri and the day of Goddess Skandamata.

Editorial: Abhaya Mudra Dasi & Patita Pavana dasa

Read It In This Issue:
***Rare Six-Planet Solar Eclipse in the
Sign of the Arrow***

Also: Omens of War and Peace

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

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Dear Prabhus,

Welcome to the issue! During December '19 and January '20 the sky will be tied into knots as some very bizarre and very telling eclipses ring out over the horizon. In this issue Abhaya Mudra Dasi explains their dire significance—and what you should do about it.

Long after the Battle of Kurukshetra, the great sage Vaishampayana Rishi told King Janamejaya, the son of Raja Parikshit, the many omens that had foretold the war. This issue carries those intriguing details as they were spoken by Sage Veda Vyasadeva to the distressed Dhritarashtra.

You'll find lots more 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 ...

Abhaya Mudra Dasi takes a hard look at a coming event wherein the planets themselves appear to be tied into knots. For the wise forewarned is forearmed ...

Part One: Rare Six-Planet Solar Eclipse in the
Sign of the Fire Arrow

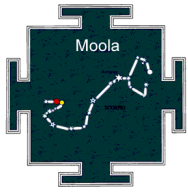
Abhaya Mudra Dasi

December 26th 2019, the day after Christmas, will bear witness to one of the most unusual eclipses ever—an annular solar eclipse* in Sagittarius, which at the time will be occupied by *no less than six planets*. Basically this six-planet conjunction afflicted by Rahu and Ketu mixes each of those individual fields of energy (the planets) into a toxic mixture that can only produce grim results singly and collectively.



The solar eclipse will be visible in northeastern Africa, virtually all of Asia and northern Australia. Greatest areas of visibility are Saudi Arabia, and Kanya Kumari (the tip of South India), Shri Lanka, and Indonesia. All these areas have been (or still are) hot spots.

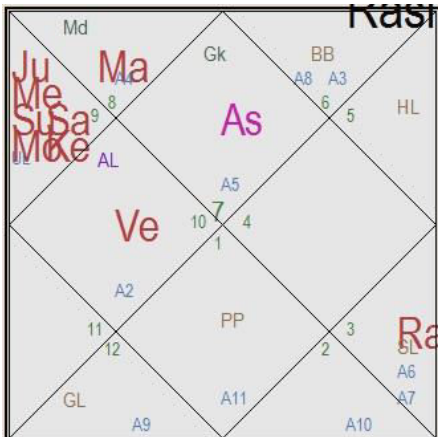
Saudi Arabia’s confrontations with Iran could very well boil over into a major conflict. The Saudis are already three years into a war with Yemen, and the eclipse foretells more senseless bloodshed in that oil-soaked region. Indonesia has suffered several major natural disasters including earthquakes, tsunamis and volcanic eruptions, and it appears that more are on the horizon. Australia has suffered terrible fires around the times of recent eclipses that were visible in that country. India, the great motherland of civilization and the world is said to be the source of all three races of mankind. Eclipse visibility at the very tip where the virgin goddess Kanya Kumari is worshiped does not bode well for the sub-continent.



The solar eclipse occurs while the Sun is in transit through the part of Sagittarius *rashi* where the fierce Mula *nakshatra* resides. Mula can be a treacherous star that represents the poisonous tail of the scorpion that dangles into Sagittarius from next door Scorpio. Ruled by *tamasic* Ketu, Mula is a star of destruction and demolition. Mula is associated with horrific deities like Mahakali, the destroyer of the “blood-seed demon” Raktabija. This eclipse is a south nodal event meaning that the Sun is *conjoined* Ketu and *aspected* by Rahu. Consider that the Sun is in the *nakshatra* of Ketu even as Ketu is causing the eclipse. The brilliant Sun, the light of the universe and the astrological representative of governments, is getting pummeled from in front and behind.



As of this writing, for several weeks or months two sets of planets have been moving in groups towards one another. The Sun, Mercury, Venus and Mars have been traveling together in forward motion, while Jupiter and Saturn were traveling backward near or with Ketu during the summer in retrograde motion. Although Saturn and Jupiter are at this moment traveling direct, they are plodding ahead very slowly. Soon the faster planets will catch up with the slower titans like warriors on the field of battle—and the meeting point happens just during the eclipse. This is a message of the heavens if there ever was one!



The diagram on the left charts the beginning of the eclipse. Here we see six planets coming together in Sagittarius—Sun, Moon, Mercury, Jupiter, Saturn and Ketu. Notice that Mars and Venus are positioned on either side of Sagittarius in Scorpio and Capricorn respectively forming *ubhayachara yoga*.

The overall picture is one of *shula yoga*, or the “combination of the spear,” which is famous for piercing the houses that the spear afflicts. Since this *yoga* will occur in the fiery sign of Sagittarius—the bow-wielding centaur—it is understood that it signifies the threat of powerful weapons.

Mars will have just entered in his own sign of Scorpio on the day before the eclipse, meaning that, despite his being the landlord, he is in babyhood (being in the first degree). Therefore Mars, who is the *senapati* or planet of war, has very little time to react.

Venus is well-positioned in Capricorn and in the *nakshatra* of Shravana, the star of hearing, revealing that those who are wise can escape. The lord of Capricorn, Saturn, is in the very last degrees of Sagittarius. After moving in Sagittarius for over 2½ years, Saturn will be preparing to enter his own sign of Capricorn in less than a month after this event. But, for the moment, the position of the “old man of the sky” in the old position of a sign (the last degrees) is crucial. Timing events of past great wars have shown over and over again that the conjunction of Saturn and Jupiter can lead to widespread hostility.

This eclipse further reveals the world economic system continues to crumble toward freefall. Demonic politicians will be considering that a war is necessary for a new beginning. Fortunately benefic Jupiter is the house lord of Sagittarius, and he does provide some protection—especially for those enlightened souls who have taken the trouble to educate themselves about coming rough times. Economic deterioration will not take place immediately. Rather it will be carefully crafted and will arrive with a loud wake-up call—whether a bomb, some natural disaster or religious fanaticism.



It appears inevitable that drastic measures will be necessary. Great tension is already building between Saudi Arabia and Iran, and this eclipse shows that this tension could very likely escalate to an unprecedented degree. Devotees should be making plans for the protection of their communities. Although we rely on the mercy of Lord Shri Krishna, the Supreme Personality of Godhead, as the old saying goes, “God helps those who help themselves.” Or as Shрила Prabhupada used to say, “I am simply praying to Lord Krishna that He gives my disciples some intelligence.” ✍

*Technical details of the eclipse here: <https://www.timeanddate.com/eclipse/solar/2019-december-26>

The second eclipse in this coming cycle foretells the results shown by the first ...

Part Two: The Lunar Eclipse in January ***As the World Awakens***

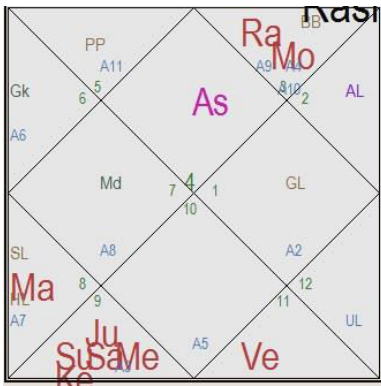
Abhaya Mudra Dasi

On January 10th 2020 there will be a second eclipse** during this cycle, a penumbral lunar event that has a huge spectrum of visibility. It will be seen from Nova Scotia, across the Atlantic, throughout Europe, Africa, Asia, and Australia, and across the Pacific to Alaska. By then, Venus will have moved into Aquarius where he is aspected by Saturn

and Mars. Mars himself will have gained more control over his sign of Scorpio, having by then reached the sign's second *drekkana*, past the ten degree point.

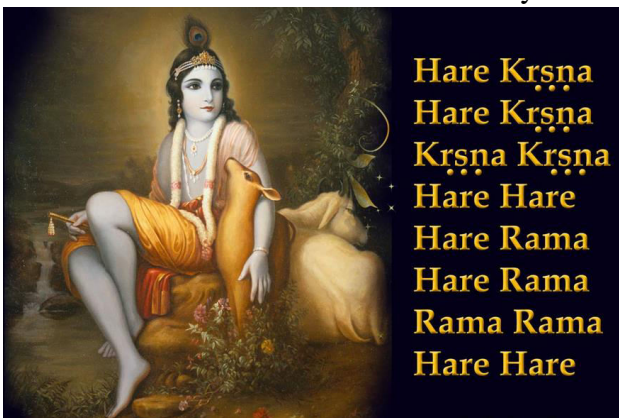
The remaining assembly of planets that were sitting in Sagittarius for the solar eclipse two weeks earlier will still be in the house of the bowman: Sun, Mercury, Jupiter, Saturn and Ketu. Jupiter will be traveling at lightning speed having crossed an alarming three degrees in the two weeks since the solar event of two weeks earlier. The priest of the demigods, Brihaspati, as if moving in fear, will pass through the entire sign of Sagittarius in a mere six months or so, instead of his usual one year. Why has the *guru* of the *devatas*, the personality who all rely on for stability and security, become so alarmed?

On the left is the chart at the beginning of the lunar eclipse. It begins with Cancer on the ascendant while the Moon, lord of the ascendant, has become lost in the 12th house from his sign of Cancer in Gemini. During the four-hour eclipse, Rahu will be sitting relatively far from the Moon in his own *nakshatra* of Ardra as the Moon gets eclipsed in Punarvasu, the star of the universal mother.



At tie time, the great enemies, Sun and Saturn, will be a mere three degrees apart. Together this hostile twosome has a nearly direct aspect to the eclipsed Moon. The Sun and his son, Saturn, will each be stepping into Capricorn a few days after the event. These karmic movements reveal a determined preordained destiny regardless of the consequences. The movements of Fate will proceed on schedule despite any emotional reactions by the masses. Even if the world comes to its senses as it witnesses its Destiny unfold, the calls and cries of the masses will have little effect.

The good news is that Jupiter has involved himself in the situation. He is always the protector, especially when he is moving in his own sign. Since he is positioned directly in the middle of Sagittarius, his influences must still be reckoned with. Therefore, whatever unfolds before the world will ultimately lead to a higher awakening of awareness and transcendence.



Jupiter remains the major player in the game because he will be moving in and out of two signs *three times* within two years. This is exceptional and is practically unprecedented. Jupiter is quite busy arranging and fixing things, even when the situation is not well understood on the surface. And since he will be positioned in the mid-point of his own sign, his glory will surely

manifest as the blessing of *dharma*.

Genuine spirituality—Krishna consciousness—will have an open door to flourish now as the *yagna* for the *yuga*, *sankirtana*, continues to spread far and wide. Before the world is an opportunity to take a step into new realms of transcendence—as propounded by the Founder-Acharya of ISKCON, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. For the world, there is no other way, no other way, no other way to submit to this new frontier of spirituality and awareness.

To summarize, the forthcoming pair of eclipses will work hand in hand. On one side there is the possibility of war and destruction, while on the other side sits the possibility of bringing a higher spiritual understanding and true understanding of *dharma* down to the masses. These two energies will be set into motion now and they will function together by setting the scene for the next one year. ✨

****Technical details of the eclipse here: <https://www.timeanddate.com/eclipse/lunar/2020-january-10>**

Our version below has been adapted from The Mahabharata of Shri Krishna-Dwaipayana Vyasa, Book Six, Shri Bhishma Parva, Section One. Jamvu-khanda Nirmana Parva. It has been translated into English prose from the original Sanskrit by Kisari Mohan Ganguli. We have edited the text into lucid, modern English for the readers of The Astrological Newsletter ...

Omens of War and Peace

Patita Pavana dasa Adhikary, Editor

Obeisances to the Supreme Lord and His Representatives

Having bowed down before the most exalted Lord Narayana and Shri Nara Narayana Rishi, and also having offered obeisances before Goddess Saraswati, we will speak the victorious words that never fail.

Inquiries by King Janamejaya

King Janamejaya inquired of Sage Vaishampayana, “How did those heroes, the Kurus, the Pandavas, the Somakas, and the high-souled kings who were assembled together from various countries, fight?” *

****Obviously Vaishampayana is recounting this as history to King Janamejaya, the son of King Parikshit and grandson of Arjuna long after the Battle of Kurukshetra.***

Vaishampayana Rishi replied, “Listen, O lord of the Earth, how those heroes, the Kurus, the Pandavas, and the Somakas, fought on the sacred plain of the Kurukshetra. Entering Kurukshetra, the Pandavas—who were

blessed with great strength—were joined by the Somakas for they all desired victory against the wrathful Kauravas. Accomplished in the study of the *Vedas*, each one of these brave *kshatriyas* took great delight in battle. As they faced the Kauravas along with their soldiers each one expected only success in the terrible battle ahead.

“Approaching the army of Dhritarashtra’s son, Duryodhana, those invincible warriors stationed themselves with their troops on the western part of the Kurukshetra plateau, with their heads turned towards the east. Yudhishtira, the son of Queen Kunti, ordered that thousands of tents should be set up beyond the region called Samanta Panchaka.

“Back in the towns and villages, the whole earth appeared to be empty, divested of horses and men, destitute of chariots and elephants, and with only the children and the elderly left behind. The armies had been collected from the entire area over which the Sun sheds his rays. O best of kings, these great kings and *maharathis* and their armies had arrived from all the distant lands of *Jambudwipa*. These warriors were of all races, and they had assembled together to occupy an area extending for many *yojanas** over districts, rivers, hills, and woods. That bull among men, King Yudhishtira, ordered excellent food and other articles of enjoyment for all of them along with their animals. And Yudhishtira explained many different code words for his side; so that any soldier who repeated these words would be known to belong to the Pandavas side. And that descendant of Kuru’s race, Duryodhana, also settled names and badges for all of his allies for recognition during time of battle.

**A yojana is a distance of eight miles.*

“Duryodhana, the son of Dhritarashtra, beheld the flag of Pritha’s son, King Yudhishtira. With a white umbrella held over his head, in the midst of a thousand elephants, and surrounded by his hundred brothers, Duryodhana and his allies began to arrange their troops against the regal sons of Pandu. Seeing Duryodhana, the Panchalas, who always delighted in battle, were filled with joy. The Panchalas blew their conches and clanged their cymbals. Beholding the delight of those troops, the hearts of Pandu’s son Arjuna and Vasudeva Krishna, the Supreme Personality of Godhead, were filled with joy. Both armies stood ready for battle, just like two agitated oceans standing on the field of Kurukshetra.

Indeed, it appeared as though the end of the *yuga* was nigh. And yet, as they both blew their celestial conches, they struck fear into the hearts of the Kauravas just as creatures of the forest are filled with fear upon hearing the roar of a lion. As a frightful dust arose over the Kurukshetra plain, nothing could be seen as though the Sun himself had become so enveloped by the dust it seemed to have set.

The Rules of Warfare

“Extraordinary omens appeared. A black cloud arose as over the battlefield showering flesh and blood over the troops. The wind sent stones flying in all directions pelting the millions of troops.



Lord Shri Krishna, the Supreme Personality of Godhead, on the Battlefield and Arjuna face the Kauravas

“O Bull of Bharata’s race, at that time the Kauravas, Pandavas, and Somakas met together to settle the rules of battle. Equals should fight only equals, and all fighting must be conducted fairly according to established codes of war. Troops who engaged opponents with words should be answered with words. Warriors in retreat should not be killed as they flee.

“O Bharata, a chariot-warrior should engage another chariot-warrior. A warrior mounted upon an elephant should fight a similar combatant. One horseman should meet another horseman, while the foot-soldiers should fight each other. Guided by considerations of fitness, willingness, daring and might, each soldier should give notice to his opponent before engaging him. No one should strike another who is unprepared for warfare, and a soldier who is struck by panic should be spared.

“The following should not be attacked: the warrior who is engaged with another, a soldier in retreat, a soldier whose weapon is broken, or whose weapon is not drawn. Neither should any of the following be harassed—drivers, animals that are yoked to cars or who are carrying weapons, men who are engaged in the transport of weapons, drummers and those blowing on conch shells. Thus having agreed on the rules of the battle, the Kurus, and the Pandavas, and the Somakas joyously returned to their battle stations.

Vyasa Counsels Dhritarashtra and Gives Sanjaya Divine Vision

Vaishampayana Rishi said: “Seeing that the two armies were standing on both the east and the west for the impending battle, Shrila Vyasadeva, the son of Satyavati, spoke to the royal son of Vichitravirya, Dhritarashtra.

“Sage Vyasadeva is the foremost knower of the *Vedas*; he is the grandsire of the Bharatas; he is conversant with the past, the present, and the future; and he sees everything as if it were present before his own eyes. Thus he spoke these words in confidence unto Dhritarashtra who had become distressed by reflecting upon the evil policy of his sons.

“Shrila Vyasadeva said: ‘O King, the hour of your sons and the other monarchs has arrived, and they will all perish in the ensuing battle. Bearing in mind the changes brought on by time; do not give in to grief. If you wish to see the warfare, I will, my son, grant you divine vision. Now behold the battle.’”

“Dhritarashtra said: ‘O best of *rishis*, I would not like to witness the slaughter of my kinsmen. I shall, however listen to your minute narration of this battle.’”

Vaishampayana Rishi continued: “Since the king did not wish to see the battle, but agreed instead to hear of it, Vyasadeva the lord of benedictions, offered a boon to Sanjaya. Then addressing Dhritarashtra, Vyasa proclaimed, ‘O King, Sanjaya will describe the battle to you. Blessed with celestial vision, nothing in the entire battle will be beyond his vision. He will understand everything that takes place, whether it is visible or hidden; whether it occurs by day or by night; or even those ideas which are considered in the mind. Weapons will not harm him, and exertion will not fatigue him. This son of Gavalgani will emerge from the battle with his life. After the battle the fame of the Pandavas and the Kurus will spread far and wide. Do not grieve, O tiger among men, for this is destiny and it cannot be prevented. As regards victory, it will be found where righteousness prevails.’”

Vyasa Reveals the Omens of Impending Warfare

Vaishampayana Rishi continued: “Vyasa, the highly-blessed and holy grandsire of the Kurus, once again addressed Dhritarashtra, ‘O Monarch, this battle will result in great slaughter for there are many omens that indicate a terrible outcome.

“Hawks and vultures; and crows and herons; flocking together with cranes, are now alighting on the treetops. Taking delight in the prospect of war, these birds are intensely watching the field of battle beneath them. Carnivorous beasts will feed on the flesh of elephants and steeds. Fierce herons that forebode terror are wheeling across the centre towards the southern region while shrieking mercilessly. O Bharata, in both the twilights I see the Sun during his rising in the east and setting in the west to be covered as though by headless trunks.

“Tri-colored clouds which resemble maces are appearing overhead. With their white and red extremities and blackened necks they are charged with lightning. These inauspicious clouds are appearing to envelope the Sun in the twilight of both morning and evening. The Sun, the Moon, and the stars are all ablaze while no difference is seen in their aspect either in evening or morning. I am seeing fearful phenomena both throughout the day and throughout the night.

“On the fifteenth *tithi* or full Moon in the month of Kartika, the Moon, shorn of splendor alternatively became invisible and then assumed the hue of fire, with the sky resembling the hue of a lotus flower. Many heroic lords of the earth—kings and princes alike, and each one endowed with great bravery — who will be slain. Great warriors who have arms resembling maces will lie down on the earth never to arise.

“Echoing from the night sky are the ominous and fierce cries of brawling boars and cats. Temple deities within sometimes appear to laugh, sometimes tremble, and at times even appear to emit blood through their mouths. The deities sometimes seem to sweat, and at other times they fall down. O Monarch! Drums emit sounds without being beaten. The great chariots of the warriors move on their own even though no animal is yoked to them. Cuckoo birds, woodpeckers, water-hens, parrots, crows, and peacocks, are all heard uttering terrible cries. Here and there mounted soldiers, dressed in mail and armed with weapons, shout fiercely.



Shrila Veda Vyasadeva counsels his son King Dhritarashtra as Sanjaya listens attentively

“At sunrise great swarms of insects darken the sky like clouds. Whether sunrise or sunset, the cardinal quarters appear to be ablaze; while and the clouds in the sky, O Bharata, shower down dust and flesh from above. The star of Arundhati,* who is celebrated throughout the three worlds and who is applauded by the righteous, now keeps her lord Vashishtha on her back.

“The planet Shani also, O King, appears to be afflicting the constellation of Rohini. The star of the deer—the *nakshatra* Mrigashirsha—has deviated away from her usual position in relationship to the Moon. All these combine to indicate some great terror is at hand. A terrible roar can be heard from above even when the sky is cloudless. Everywhere animals appear to be weeping and their tears are falling fast.”

“Shrila Vyasadeva continued: ‘Donkeys are taking births from cows and some have been seen copulating with their mothers. In the forests the trees are bearing flowers and fruits out of season. Women bear their children prematurely, while others are giving birth to monsters. While feeding together carnivorous beasts mingle with flesh-eating birds. Inauspicious beasts—some having three horns, some with four eyes, some with five legs, some with two sexual organs, some with two heads, some with two tails, some having fierce teeth—are being born. With their mouths wide open these freakish animals utter unholy cries.



**Arundhati is the wife of Vashishtha, one of the Sapta-rishis, and her star is the twin star of Alcor. Alcor’s twin Mizar belongs to her husband Vashishtha Rishi.*

“Mares are bearing colts with three legs, four teeth, and horns. O King! The female horse is bringing forth a cow-calf, while the female dog is giving birth to jackals. Normally peaceful antelopes and sweet parrots now join cocks in making inauspicious cries. Some women are giving birth to four or even five daughters at once. And as soon as these babies are born, they dance sing and laugh.

“The members of the lowest orders of society are laughing, dancing and singing indicating doleful consequences. Infants, as if urged by death, are drawing pictures of warfare. Armed with clubs children are challenging one another or go around the town on rampages of destruction. Lotuses and lilies of different varieties now grow from trees.

“Strong, fierce winds constantly throw dust in all directions. The earth trembles frequently as Rahu approaches the Sun.¹ Ketu, the white planet has passed beyond the constellation Chitra.² All these ill omens taken together particularly bode the destruction of the Kurus. A fierce comet—a great planet that will cause frightful mischief to both the armies—is now rising toward the constellation Pushyami.³ Mars is wheeling towards Magha *nakshatra*⁴ and Brihaspati is moving toward Shravana⁵ (where he is debilitated).

“The son of the Sun, Shanideva, is now approaching towards the constellation of Bhaga (Purvaphalguni) to afflict her.⁶ The planet of Shukracharya (Venus) is now ascending towards Purvabhadra and is shining brilliantly.⁷ Venus is looking towards Uttarabhadra, having conjoined a smaller planet (Mercury). The white planet, Ketu, now blazes like fire mixed with smoke, having attacked the bright constellation Jyeshtha that is sacred to Indra.⁸ The constellation circling Dhruva-loka, blazing fiercely, wheels towards the right (instead of to the left). Both the Moon and the Sun are afflicting Rohini.⁹ The fierce planet Rahu has taken up his position between the constellations Chitra and Swati.¹⁰ The red-bodied Mars, possessed of the effulgence of fire, is wheeling circuitously and is staying in a line with the constellation Shravana and conjoining Brihaspati.¹¹

***Planetary Positions:**

1. As Rahu is moving toward his eclipse position, there are frequent earthquakes;
2. Ketu is moving around Chitra *nakshatra* in the early degrees of Libra;
3. A comet is afflicting Pushyami the star of nourishment, in the sign of the Moon, Cancer;
4. Mars in Capricorn is aspecting Leo and the kingly Makha *nakshatra*;
5. Jupiter is debilitated in Capricorn;

6. Saturn is approaching Purvaphalguni in Leo, the sign owned by his enemy the Sun;
7. Venus is moving in the later degrees of Aquarius on the “funeral cot” that links Purvabhadra to Uttarabhadra;
8. Previously Ketu had been exalted in Scorpio with in the nakshatra of Jyeshtha owned by Mercury and he has now moved on;
9. The Sun and Moon are in Taurus, in the constellation of Rohini, creating an amavasya tithi;
10. Rahu is in Aries, but is aspecting Swati in Libra;
11. Mars, planet of war, is exalted in Capricorn whereas Jupiter, planet of brahmanas is debilitated in Capricorn.

The earth which produces particular crops during each season finds itself covered with the crops of every season. Every barley-stalk is graced with five ears, and every paddy-stalk with a hundred. Cows, the best of creatures, yield only blood even as we depend upon cows for *ghee* in sacred *yagnas*. Radiant rays of light emanate from rainbows. Swords blaze forth brilliantly and it is evident that the weapons themselves are beholding the battle, as if the war is already upon us. The hue of weapons, the glow of ponds and lakes, as well as the coats of mail and flags on the chariots, all blaze like fire.

“O Bharata, know for certain that a great slaughter will take place here in this battle of the Kurus against the Pandavas. The earth will become a river of blood with the flags of the warriors floating like rafts. Animals and birds on both sides, their mouths blazing like fire and uttering fierce cries, are displaying these evil omens. The terrible consequences are foreboding. A wrathful bird with but one wing, one eye, and one leg, is hovering over the night sky and screaming so frightfully that one who hears its macabre calls might even vomit blood.

“The effulgence of the constellation of the Sapta-rishis has now grown dim. When the two blazing planets, Brihaspati and Shanideva, were in the constellation of Vishakha, they became stationary and stayed there for an entire year.

“All the quarters of the earth, being overwhelmed by showers of dust, appear inauspicious. Fierce clouds, which portend only danger, pour blood during the night. O Monarch, the fierce Rahu is also afflicting the constellation Krittika.* Fierce winds that portend only danger are constantly blowing.

**Krittika nakshatra bridges Aries to Taurus with one pada in Aries and three padas or quarters in Taurus. Therefore Rahu is in the 1st pada of Krittika in the latter degrees of Aries.*

“All these omens foreshadow a war that is characterized by many heartbreaking incidents. The constellations are divided into three classes—

deva, manushya and *rakshasa*. Upon each of these classes a malefic planet foreboding terrible dangers has shed its evil influences.

“The Moon now finishes his lunar cycle—whether waning or waxing—in thirteen days rather than the usual fifteen days, and Rahu is causing eclipses on those days. Strange eclipses—both lunar and solar—during these shortened lunar cycles forebode a great slaughter. A lunar fortnight has hitherto consisted of fourteen days, or the usual fifteen days, or even sixteen days. However, I never knew that the day of new Moon would be on the *thirteenth* day from the day of full Moon. And yet in course of the same month both the Moon and the Sun have undergone eclipses on the thirteenth days from either the days of *amavashya* or *puṇima*. Meteors that are as effulgent as the thunder-bolt of King Indra are falling with loud hisses. Even as they drink mouthfuls of blood, the *rakshasas* do not become satiated.

“The great rivers are now flowing in the opposite directions of their usual courses and their waters appear blood red. Foam is forming within wells, and sounds resembling the bellowing of bulls come out of them. As this night passes away evil consequences will overtake you. Coming from out of their houses people holding lighted brands will see only a thick gloom of darkness in all directions.

“Great *rishis* have prophesized that in view of such inauspicious circumstances, the earth will drink the blood of thousands of kings. From the mountains of Kailasha, Mandara and Himavat, thousands of explosions can be heard while thousands of summits tumble down. In consequence of the Earth’s trembling, each of the four oceans has swelled greatly and appears ready to transgress their boundaries and flood the Earth. Fierce winds charged with sharply pointed pebbles are blowing everywhere, even crushing mighty trees. In villages and towns both of ordinary and sacred varieties of trees are falling down—either crushed by mighty winds or struck by lightning.

“The sacrificial fires of the *brahmanas* become blue, red, or yellow when the *pandits* pour on their libations of *ghee* on them, and their flames bend towards the left, yielding a foul odor. O Monarch; even touch, smell, and taste have become what they never were before. The flags of warriors repeatedly tremble and emit smoke. The drums and cymbals of musicians throw showers of coal dust.

“O Bharata, from the tops of tall trees crows wheel in circles to the left and utter fierce and frightful cries of *pakka, pakka*, Crows perched upon royal flagstaffs foretell the destruction of kings. Vicious elephants tremble as they run hither and thither, passing their waste. Horses are all melancholy, while the elephants stay in the water and do not wish to come out. Hearing all this, let that be done which is suitable so that the world may not be depopulated.”

Shrila Vyasadeva Exhorts His Son Dhritarashtra

Shri Vaishampayana Rishi continued: “Hearing these words of his father Vyasadeva, Dhritarashtra lamented, ‘I think all this has been ordained by the will of fate. Certainly a great slaughter will take place. Yet, if the kings die in battle while observing duties of the *kshatriya* order, they will then happily attain regions reserved for heroes. These tigers among men, who cast away their lives in a great battle, will win renown in this world will be awarded an exalted position in the next.’

Vaishampayana Rishi continued: “O best of kings, thus addressed by his son Dhritarashtra, that prince of poets, Shrila Vyasamuni concentrated his mind in supreme *yoga*. Having contemplated for a moment, Vyasadeva began again, “Without a doubt, O King of kings, it is time alone that destroys the universe, and it is also time that creates the world—for nothing here is eternal. Show the path of righteousness to the Kurus, to your kinsmen, to your relatives, and to your associates. You are competent to restrain them. The pious have condemned slaughtering kinsmen as sinful. Do not do that which is disagreeable to me. O King, death personified has been born as your own son.* Slaughter is never applauded by the *Vedas* and it can never be beneficial. The members of one’s own race and clan are equal to one’s own body. Whoever slays his family destroys himself.

**Here Shrila Vyasadeva is referring to Duryodhana.*

“Time itself has caused you to deviate onto the wrong path for the destruction of your race and of the kings of the earth. Though a man in distress can lose his sense of direction, you are still competent to tread the path of righteousness. O King, calamity itself has come to pay you a visit in the shape of your kingdom. Do not let your virtues diminish, but rather show your sons the true meaning of righteousness. Even if one is invincible, of what value is a kingdom that only brings sin? By taking care of your good name, your *dharma*, and your fame, you will win a place in heaven. Let the Pandavas have their kingdom, and let the Kauravas have peace.”

Vaishampayana Rishi continued: “Though speaking words of wisdom, the tone of that best of *brahmanas*, Vyasadeva, was most sorrowful. Again the son of Ambika, Dhritarashtra, addressed his father: ‘My knowledge of life and death is similar to yours, and I do understand the truth of the matter. However, men who are concerned with their own interests become deprived of good judgment. Dear father, I am merely an ordinary person while your powers are immeasurable. I pray that you will extend to us your strength and guidance. You have long ago mastered your desires and your senses and are in complete control. You are my refuge and my teacher. My sons do not obey me, O great *rishi*. In truth I am not inclined to commit this sin. You are the cause of the fame, of the achievements, and of the path of righteousness for the Bharata clan. You are the reverend grandsire of both the Kurus and of the Pandavas.’”

“Vyasadeva said: “O royal son of Vichitravirya, tell me freely what is on your mind and I will remove any doubts that may still linger.”

Omens of Victory

Dhritarashtra said: “O holy sage, I would like to hear from you about the omens for those who are victorious.”

Sage Vyasadeva then replied: “For the victorious the sacred fire assumes a cheerful radiance with its light blazing upwards. Its flame bends towards the right. It burns brightly without emitting smoke. Libations poured on such a fire are fragrant. Conches and cymbals yield sounds that are deep and loud. Both the Sun and the Moon emit rays that are pure. These are signs of future success.



“Crows, whether stationary or in the air utter calls that are agreeable. Those who are behind urge the warriors to advance, while those who are in front forbid advancement. Where vultures, swans, parrots, cranes, and wood-peckers utter delightful cries, and move toward the right, the *brahmanas* conclude that victory in battle is certain. Those soldiers, whose divisions are beautified by their ornamentation, coats of mail, and flags—or by the melodious neigh of their steeds—will see victory. Warriors who appear resplendent and who are so bright that they are incapable of

being gazed upon always conquer their enemies. O Bharata, warriors who utter cheerful shouts, and whose energies are not dampened by sloth or moroseness are victorious. Those warriors whose garlands do not fade always cross the ocean of battle. Brave *kshatriyas* who utter cheerful shouts after having penetrated into the phalanxes of their enemies see victory. Such brave warriors are heard uttering kind words to their adversaries. Even before engaging them, such righteous soldiers forewarn their foe.

“The objects of hearing, sight, taste, touch, and smell become auspicious and do not undergo any change for the worse. Another indication of a victorious army is continuous joy among the troops. The following omens indicate success: when the winds blow favorably; when the clouds yield beneficial showers with rainbows; and when birds are seen as pleasant. All these taken together, O King, indicate that armies will be crowned with victory. But, O Monarch, all these omens appear quite opposite for armies that are about to face destruction.

“Whether an army is small or large, cheerfulness is said to be a certain indication of victory. If only one soldier becomes struck with panic, he can cause even an *akshauhini* to become frightened and run away. And when a panicked army takes flight, it can even result in great heroes fleeing in fear. If a large army is thus broken and routed, it cannot be easily checked, just as a herd of frightened deer or a mighty current of water are impossible to organize.

“Once a battalion is routed it is incapable of being rallied. O Bharata, even those who are disciplined and well-skilled in battle lose heart under such circumstances. When soldiers are struck with fear and are leaving the field of battle, panic spreads in all directions. Soon the entire army becomes broken and, when an army consisting of the four kinds of forces is routed, even the most courageous leaders are incapable of re-organizing the troops.

Victory without Warfare



“An intelligent man, who is always actively exerting himself, should strive to succeed by every legitimate means possible. It is said that that success won by negotiations is the very best. That which is achieved by producing disunion among the enemy is indifferent; while, O King, that

success which is won by battle is the worst. Though there are many evils in battle, foremost is the slaughter of the troops. Even fifty brave men who know each another well; who are not under undue pressures; who are free from family ties; and who are firmly resolved can crush a large army. Even seven, six or just five men, who are hold their ground and do not retreat can win victory for their army. O Bharata, when Vinata's son, Garuda, beheld even a huge of flock of adverse birds did not ask for assistance from even one follower. Therefore, an army's strength in numbers is not always the cause of victory. Victory is uncertain. It depends on chance. Even they those who become victorious will at some stage sustain loss.”

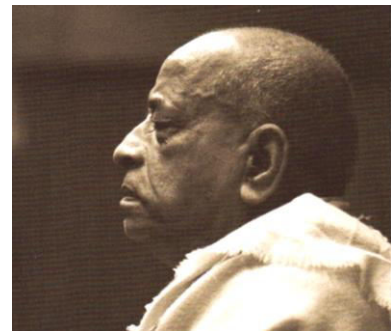
Vaishampayana Rishi said, “Having explained this matter unto his son Dhritarashtra, Sage Vyasadeva departed while the blind king reflected on these instructions in silence.” ☞

Shrila Prabhupada introduced the concept of adhikara to the western world. Nor could anyone understand this concept as well as His Divine Grace because he saw the deepest unique qualities of each person—and facilitated their realization and practical engagement in Krishna's service. The concept of adhikara is deeply personal and goes from material preferences to the highest perceptions of individual transcendental consciousness ...

Understanding Your Adhikara

Patita Pavana dasa Adhikary

From the first initiations of married couples in ISKCON Shrila Prabhupada added “Adhikary” (or Adhikari) to the husband's name to designate that he is now a family man or householder. His Divine Grace explained simply that Adhikary means “one who has possessions.” A married man who “holds a house and its contents” naturally requires more than a celibate *brahmachari*. After all the wife is known as “*stri*” or “she who expands.” Through the wife, the family expands, and with that horizontal growth so must a householder's possessions increase.



An “*adhikari*” is one who has *adhikara* which refers to one’s ability to “spread over” something, or to “take on or possess a thing” whether material or spiritual. In fact, “Adhikary” is often seen as an official title in India for appointed officials whose influence “spreads over” a certain area within their authority.

There are different ways—or *levels*—of understanding *adhikara*. *Adhikara* refers to a person’s understanding of what is to be done at a certain time and place and what he is fit to do, and how much he can acquire either in the material or spiritual sense. It is common sense that a person can only perform those tasks and accomplish those tasks for which he is capable. Likewise, in the higher, transcendental sense, *adhikara* refers to a person’s ability or capacity to acquire wisdom or advance in Krishna consciousness. This concept of *adhikara* goes directly to the heart and soul of the Krishna conscious philosophy of individuality and a *jiva*’s unique capabilities. And because one’s *adhikara* is his or her own unique capacity, it is something that astrology also reveals since *jyotisha shastra* is the science of individual aptitudes.

Astrologically the extent of one’s *adhikara* whether material aptitude or ability to evolve spiritually, is judged by the combinations of the planets. Is there a preponderance of exalted or debilitated planets? Are these *grahas* or fields of energy in beneficial houses or bad ones? Are the owners of signs in the houses of their enemies? Is the benefic Jupiter blessing good houses—or are the individual’s opportunities blocked by a malefic Saturn? Or conversely, is Jupiter poorly placed and expanding only delusions and meaningless dreams? Or perhaps a beneficial Saturn is increasing wisdom and austerity? Astrology being the measure of *karma* sets limitations. And the overall combination of planets in a birth chart taken as a whole shows the proper yardstick of *adhikara*, at least for this particular lifetime.

The individual person’s talent to act; to determine what must be done at any given time; and the ability to acquire, is one’s *adhikara* or personal competency. It is a profound concept that carries with it the individual nature of the soul as a unique emanation—a part and parcel—of Lord Krishna. In Krishna consciousness as spiritual awareness expands of the devotee’s personal capabilities which due to the doctrine of spiritual uniqueness vary from one individual to the next. No two person’s *adhikara* can therefore be the same.

The ability to “spread out” one’s understanding of Krishna consciousness is measured at three stages of advancement. Shрила Prabhupada explains in his Purport to *Shrimad-Bhagavatam* 4.22.16:

“There are three different kinds of devotees, namely *kanishtha-adhikari*, *madhyama-adhikari* and *uttama-adhikari*: the neophyte, the preacher and the *maha-bhagavata*, or the highly advanced devotee. The highly advanced devotee is one who knows the conclusion of the *Vedas* in full knowledge; thus he becomes a devotee. Indeed, not only is he convinced himself, but he can convince others on the strength of Vedic evidence. The advanced devotee can also see all other living entities as part and parcel of the Supreme Lord, without discrimination.

“The *madhyama-adhikari* (preacher) is also well versed in the *shastras* and can convince others also, but he discriminates between the favorable and the unfavorable. In other words, the *madhyama-adhikari* does not care for the demoniac living entities, and the neophyte *kanishtha-adhikari* does not know much about *shastra* but has full faith in the Supreme Personality of Godhead.



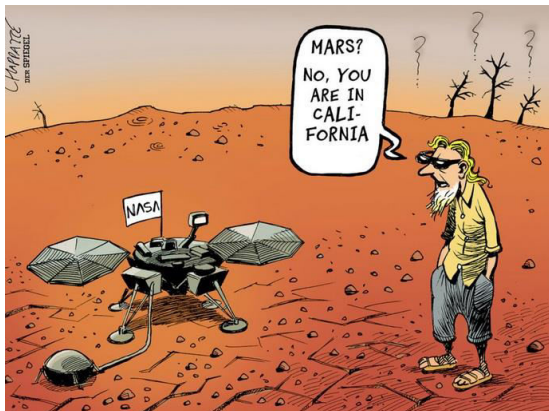
The Four Kumaras: Sanak, Sananda, Sanatana and Sanat Kumar

“The Kumaras, however, were *maha-bhagavatas* because after scrutinizingly studying the Absolute Truth, they became devotees. In other words, they were in full knowledge of the Vedic conclusion. In the *Bhagavad-gita* it is confirmed by the Lord that there are many devotees, but a devotee who is fully conversant in the Vedic conclusion is very dear to

Him. Everyone is trying to elevate himself to the highest position according to his mentality. The *karmis*, who have a bodily concept of life, try to enjoy sense gratification to the utmost. The *jnana*'s idea of the highest position is merging into the effulgence of the Lord. But a devotee's highest position is in preaching all over the world the glories of the Supreme Personality of Godhead.” ८

Mission to Mars

In the name of science—and for the good of all humanity—NASA boldly prepares for its mission to Mars.



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Letters to the Editor

(Edited for brevity)

“Fascinated”

Hare Krishna dear Patita Pavana Prabhu! Please accept my humble obeisances! All glories to Srila Prabhupada!

A time ago we wrote because you and dear Abhay Mataji, all my obeisances also to her, prepared my whole life horoscope. I am still very fascinated with it and every time I read it I find more and more information. Thank You so much!

Your Servant
LD (Germany)

“Much Appreciated”

Dear Patita Pavana dasa & Abhaya Mudra Dasi,

Thank you very much sending my chart and your effort is very much appreciated. Also thanks the instruction, I will carefully study the document.

Kind Regards,
JJ (Australia)

“Insights, Wisdom and Illumination”

Haribol! and Pranams to you, Patita Pavana Dasa ji Prabhu and the lovely and transcendently wise Abhaya Mudra devi dasi!

I am re-reading and studying the almost one hundred pages of information that you sent as Glossary and as my personal Vedic Astrology Chart and explanations. Replete with deep insights, profound wisdoms, and illuminations and inspirations, I am encouraging every being on the Vaisnava *bhakti* devotional path, sojourning Back hOME to Godhead, to invest wisely in having Mithuna Twiins do an astrological chart reading and to prepare your extremely in-depth summary!

VD (USA)

“Ordering a Full Life Reading”

Hare Krishna and Dandavat pranamas Patita Pavana Prabhu,

All glories to srila Prabhupada and Srila Gurudeva. I saw a post on our Facebook Mithuna Twins page, and I feel inclined to know more about my astrological configurations. I want to request a chart since you give all information that is necessary for good guidance from the stars. So, let me know if you receive this and after that I can sent you whatever you need.

Regards and again my dandavat pranamas
LM (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.

For additional details on this and other services, please contact us at <dhimanakrishna@yahoo.com>