

ALL GLORY TO SRI GURU AND SRI GAURANGA



-His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder Acharya: International Society for Krishna Consciousness

“If personally I have any credit in this matter, it is only that I have tried to present *Bhagavad-gita* as it is, without adulteration. Before my presentation of *Bhagavad-gita As It Is*, almost all the English editions of *Bhagavad-gita* were introduced to fulfill someone's personal ambition. But our attempt, in presenting *Bhagavad-gita As It Is*, is to present the mission of the Supreme Personality of Godhead, Krishna. Our business is to present the will of Krishna, not that of any mundane speculator like the politician, philosopher or scientist, for they have very little knowledge of Krishna, despite all their other knowledge.”
(-SRIa Prabhupada, BGAI Preface)

THE ASTROLOGICAL NEWSLETTER

Mithuna Twins Astrological Services
“Home of the Bhrigu Project”

In this issue:

Vastu Shastra... and the Wheel of Time

Chant this mantra:

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

...and your life will be sublime

19 September 2013 (#37) Bhadra Purnima, 527 Gaurabda Era corresponding to the full Moon day of Hrishiksha. Acceptance of Sannyasa in Mathura by SRIIa Prabhupada (<http://salagram.net/parishad71.htm>) *Srimad Bhagavatam* Day (<http://salagram.net/parishad-festivals1.htm#Srimad%20Bhagavatam%20Day>;) SRI Vishwarupa Mahotsava (<http://salagram.net/VishvarupMahotsav.html>)

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

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Dear Prabhus,

Dandavats to the Vaishnavas—and welcome to the issue. It is nice to be in touch with each of you.

TWO ECLIPSES ON THE HORIZON: We'd like our readers to be aware that there are two fierce eclipses on the horizon, and therefore the world will be going haywire for the next several weeks. We have exhaustively dealt with the effects of eclipses in many past newsletters, so our readers know what we are speaking about. The recent spurts of major accidents, random shootings, volcanoes, an earthquake, floods and increased warfare that are being reported over the past few days are harbingers of the weeks to come. The first eclipse is a lunar event on 18 October which begins just as the Moon enters fiery and movable Aries, the first sign. This penumbral event begins at 9:50 pm GMT and lasts for over three hours. Aries is a Martian sign signaling an increase in warfare, urban violence, explosions and upheavals pertaining to both the earth and to society.

The next blackout is a rare hybrid solar eclipse that occurs a fortnight later on 3 November. Solar eclipses occur when the Sun conjoins the Moon and Rahu. With this eclipse, not only are the Sun, Moon and Rahu conjoined in

Libra, a movable air sign, but Saturn and retrograde Mercury are also in the same house. It is annular or “ringed” at some stages and total at others, hence “hybrid.” Days around the eclipse are not recommended for travel (especially by air). The five uneasy planets fighting in an air sign are a silent testimony to why travel should only be undertaken with a view toward good *muhurtas*. For more on the last two eclipses of 2013, visit the NASA site: <http://eclipse.gsfc.nasa.gov/OH/OH2013.html#SE2012May20A>.

DOCUMENTARY ON REINCARNATION: Seen any good films lately? Probably not—other than the “Memories” series by Siddhanta Prabhu, and those old videos of SRILA Prabhupada, what is worth watching? Be that as it may, we Mithuna Twiins have a suggestion for you. Called “Remembered Lives,” it’s a study of reincarnation from the BBC. Well-documented with interviews it includes, among other fascinating histories, the story of two ladies in India who died about the same time. However, when one re-awoke she was actually the soul of the other lady who was now residing in her body. The incident has been verified by her memories and language as you will see.

This phenomenon of a soul inhabiting the body of someone who has just died is explained in *SRI Chaitanya Charitamrita* (Madhya 9.244, Purport) in the matter of SRI Shankaracharya occupying the body of a king in order to win the debate with Mandana Mishra. Such rare instances are disparaged as myths by skeptics, but here in this fascinating film we experience living proof of the rare phenomenon: <http://www.youtube.com/watch?v=KDI3M9VB8BU>.

As ever, we look forward to your feedback and love to be in touch. Always wishing you the very best in Krishna consciousness, I beg to remain
Yours at the lotus feet of the servants of SRILA Prabhupada,

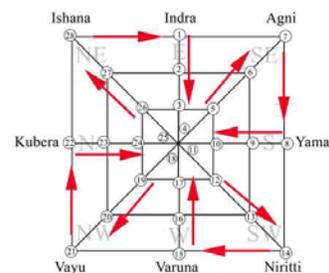
Patita Pavana das Adhikary, Ed

Vastu Shastra

... And the Wheel of Time

Abhaya Mudra Dasi

An important yet usually overlooked aspect of our daily lives is the environment and arrangement of the house or buildings that we work in or inhabit. Understanding the importance of building structure, directions,



location, lay-out and the interaction of energies within the edifice is known as the science of *vastu* (lit. “building”) in Vedic culture. Although an extremely important consideration, the scientific application of *vastu* is seldom applied in modern construction. Furthermore even when *vastu* is applied it has a limited potency in Kali Yuga, since the other structures or gardens surrounding the *vastu*-friendly structure have been built up without due consideration of the subtle science of arrangement.

VASTU SHASTRA IN THE CITY OF DVARAKA

A perfect description of *vastu* application in an entire city is found in the 10th canto of *SRImad-Bhagavatam*. In his elaborate commentary entitled *Krishna the Supreme Personality of Godhead*, His Divine Grace AC Bhaktivedanta Swami Prabhupada describes the city of Dvaraka in the chapter: “Krishna Erects the Dvaraka Fort.” SRIla Prabhupada writes:



It is stated in the *SRImad-Bhagavatam* that this new, well-constructed city, developed within the sea, had regular planned roads, streets and lanes. Not only were there well-planned roads, streets and lanes, but there were well-planned paths and gardens filled with plants known as *kalpavrikshas*, or desire trees. These desire trees are not like the ordinary trees of the material world; the desire trees are found in the spiritual world. By Krishna’s supreme will, everything is possible, so such desire trees were planted in the city of Dvaraka constructed by Krishna. The city was also filled with many palaces and *gopuras*, or big gates. These *gopuras* are still

found in some of the larger temples. They are very high and constructed with extreme artistic skill. Such palaces and gates held golden water pots (*kalashas*). These water pots on the gates or in the palaces are considered to be auspicious signs.

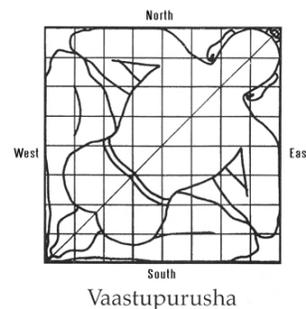
Almost all the palaces were skyscrapers. In each and every house there were big pots of gold and silver and grains stocked in underground rooms. And there were many golden water pots within the rooms. The bedrooms were all bedecked with jewels, and the floors were mosaic pavements of *marakata* jewels (emeralds). The Vishnu Deity, worshiped by the descendants of Yadu, was installed in each house in the city. The residential quarters were so arranged that the different castes, *brahmanas*, *kshatriyas*, *vaishyas* and *shudras*, had their respective quarters.

Thus through the unbreakable chain of disciplic succession and from the crest jewel of all scriptures, SRI Prabhupada describes the essence of *vastu* by repeating the words “well planned.” In fact, His Divine Grace not only demonstrates certain general elements of applied *vastu*, but from the text we can understand *vastu*’s origin in the Supreme Lord Himself, SRI Krishna.

THE VASTU PURUSHA

The principles of *vastu* are based upon the map of the heavens with due consideration to the directions where the prime demigods who control this cosmos dwell. In the center of that model is the sitting place of Lord Brahma, who is the secondary creator of this universe being inspired to construct the universe on the order of Lord Vishnu. Surrounding Lord Brahma are the cities of eight primary demigods or *dig-palas* (“controllers of the directions”) who rule the eight main directions within the horizontal plane. These empowered demi-gods are all representatives of Lord Krishna. They are:

- (1) **Indra, king of heaven** (East),
- (2) **Varuna, demi-god of the waters** (West),
- (3) **Kuber, the treasurer of the devatas** (North),
- (4) **Yamajara, the king of the dead** (South),
- (5) **Ishana (Shiva)** (Northeast),
- (6) **Agni, the demi-god of fire** (Southeast),
- (7) **Alakshmi or Nirriti** (Southwest) and
- (8) **Vayu the demi-god of wind** (Northwest).



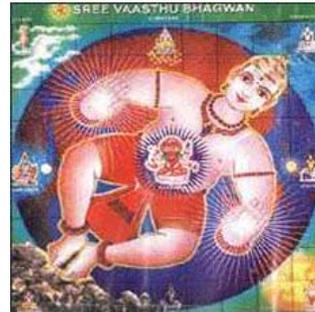
Every house—if properly constructed—attracts the blessings of all of the 300,000 demigods who once overpowered the deity of Vastu Purusha whose origin is explained in the *Matsya Purana*. The Vastu Purusha appeared as a boy from the sweat of Lord Shiva when he was fighting against the demon Andhakasura. Famished by hunger, this boy began to devour the universe.

He was so powerful that he was arrested and held down by the great deities of the universe. Since then his body lies in every house with his head in the northeastern direction and his feet in the southwest. A properly constructed house or building should face the four corners of the world. If through an odd or careless design a building tends to cut one or more body parts of the Vastu Purusha, he becomes disturbed. In his anger he feeds upon the health and good fortune of the residents.

This is not just mythology but can be practically proven. According to *Vastu Shastra*, when the south west corner of a building is cut this leads to kidney stones. Miscarriage and mental problems arise from a design that cuts out the northeastern direction. Problems in design that relate to the northwest lead to lung diseases. When the southeast corner is severed, anger with the potential for violence and even suicide arise. Eye problems, affliction to the urinary tract and bleeding arise when the north is afflicted by faulty *vastu*. Malignancy (*vrana* or cancer) may arise among residents when the eastern direction is harmed in house construction. An improper design on the southern side results in all sorts of health issues. Respiratory problems may follow a cut in the western side of the shape of the property. Stomach and spine problems are created when the center of a house is cluttered.

Astrology is closely connected to Vastu as every direction in the house is also controlled by the nine planets that affect the *karmas* of the world as seen here:

- (1) **Sun**—East
- (2) **Venus**—Southeast
- (3) **Mars**—South
- (4) **Saturn**—West
- (5) **Moon**—northwest
- (6) **Mercury**—North
- (7) **Jupiter** and **Ketu**—Northeast



Rectification of defects may be performed either by placing the *yantra* of the planet or the image of the *dig-pal* that controls the afflicted direction.

THE KALACHAKRA AND SCIENCE OF DIRECTIONS

The *kalachakra* or “Wheel of Time” chart in *Vedanga Jyotish* reflects the cosmic model of the universe. Every individual has his own universal *kalachakra* model according to his birth chart. All nine planets also take their place in the individual *kalachakra* chart depending upon which one of the 27 *nakshatras* they occupy. The central position is given to the Sun. It is

necessary to construct the *kalachakra* around the Sun's position since it is the Sun who determines *kala* or time by his movement. Of the importance of the Sun in measuring time, SRILA Prabhupada writes in his introduction to *SRIImad-Bhagavatam* (5.22)

The Sun-god, who controls the affairs of the entire universe, especially in regard to heat, light, seasonal changes and so on, is considered an expansion of Narayana. He represents the three *Vedas*—*Rig*, *Yajur* and *Sama*—and therefore he is known as Trayimaya, the form of Lord Narayana. Sometimes the Sun-god is also called Surya Narayana. The Sun-god has expanded himself in twelve divisions, and thus he controls the six seasonal changes and causes winter, summer, rain and so on. Yogis and *karmis* following the *varnashrama* institution, who practice *hatha* or *ashtanga-yoga* or who perform *agnihotra* sacrifices, worship Surya Narayana for their own benefit. The demigod Surya is always in touch with the Supreme Personality of Godhead, Narayana. Residing in outer space, which is in the middle of the universe, between Bhuloka and Bhuvanloka, the Sun rotates through the time circle of the zodiac, represented by twelve *rashis*, or signs, and assumes different names according to the sign he is in.* For the moon, every month is divided into two fortnights. Similarly, according to solar calculations, a month is equal to the time the Sun spends in one constellation; two months constitute one season, and there are twelve months in a year. The entire area of the sky is divided into two halves, each representing an *ayana*, the course traversed by the Sun within a period of six months. The Sun travels sometimes slowly, sometimes swiftly and sometimes at a moderate speed. In this way he travels within the three worlds, consisting of the heavenly planets, the earthly planets and outer space. These orbits are referred to by great learned scholars by the names Samvatsara, Parivatsara, Idavatsara, Anuvatsara and Vatsara.

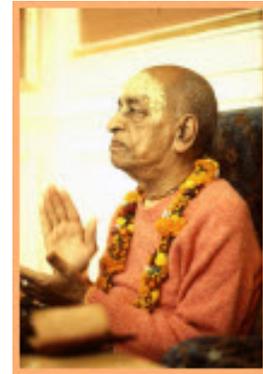
*For the names and qualities of Surya Narayana in each of the twelve *rashis*, please refer to the May 2012 issue of The Astrological Newsletter, article (beginning from p. 10) entitled "Lord Surya Narayana: Controller of Time and Destiny" by Abhaya Mudra Dasi http://ebooks.iskcondesiretree.info/pdf/Astrological_Newsletter/THE_ASTROLOGICAL_NEWSLETTER_-_Issue-29_-_2012_May_16.pdf

By examining this *kalachakra* chart based upon the Sun's location, an astrologer can determine certain trends during each particular period or *dasha* cycle in the life of any individual. Such forecasts of either favorable or unfavorable results rely upon the directions that the planets align within the *kalachakra*. Planets that fall in the section that is closer to the areas around the southern direction always offer more challenging experiences during their planetary periods. On the other hand, planets that shine to the north and its surrounding directions offer blessings and other good results.

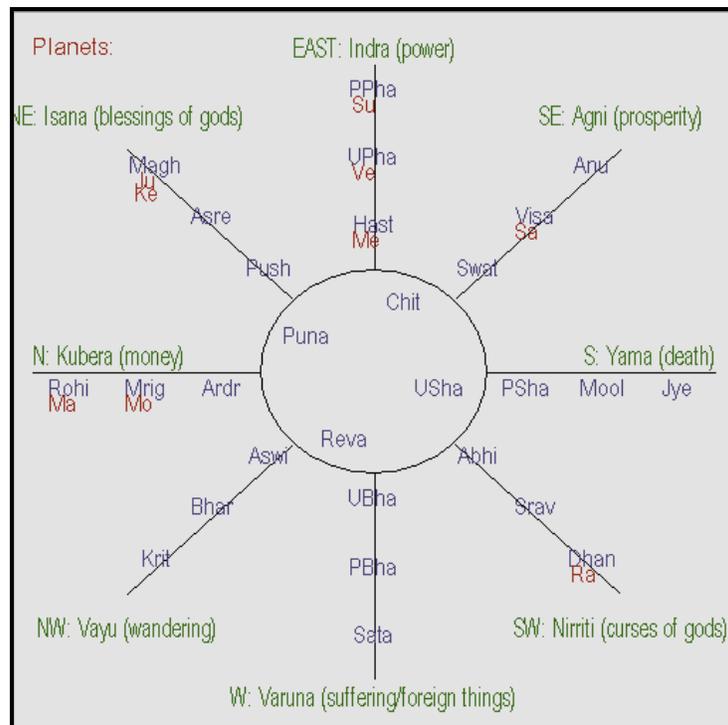
KALA CHAKRA IN THE CHART OF SRILA PRABHUPADA

Below is SRILA Prabhupada's *kalachakra* chart. His Divine Grace single-handedly spread the *sankirtana* movement all over the world during the years of his planetary periods of Mercury and Ketu (according to the 120-

year system of planetary cycles called *vimshottari dasha*). SRIla Prabhupada’s Mercury period ended around August 1971. In SRIla Prabhupada’s horoscope, exalted Mercury forms *bhadra mahapurusha yoga* in the 10th house *karmastan*. Note how in the *kalachakra*, Budha (Mercury) is powerfully positioned in the eastern direction of spiritual power alongside Sun and Venus. The eastern side of the *kalachakra* indicates that His Divine Grace has the blessings of the king of heaven lending additional power to the *yoga*.



Next, Ketu period followed the Budha *dasha*. In SRIla Prabhupada’s chart, Ketu is on the Northeast side of blessings that are given by the grace of Ishana (Shiva). Ketu is positioned in the east alongside the planet of *dharma* (Jupiter). Ketu sits in the kingly *nakshatra* of Magha, “the great one.”



Kalachakra or “Wheel of Time” chart of SRIla Prabhupada

UNDERSTANDING YOUR KALACHAKRA

When a weak or destructive planet is positioned in any of the eight directions, it is best to avoid a prolonged stay in this particular direction in one’s residence. Remaining in those directions in the house or office can promote the effects associated with the weak or harmful planet. On the

contrary, the person should spend more time in his favorable directions where good planets dwell. Following these simple guidelines can make a person more content, which for us devotees is another inducement to the practice of *bhakti yoga*.

As *Vedangas*, the sciences of *jyotish* and *vastu* are meant to help free us from negative effects of past *karmas* and thus become more inclined to engage in devotional service to SRI Krishna, the Supreme Personality of Godhead. Practicing these sciences for any other goal would contradict their ultimate purpose as adjuncts (*angas* or “limbs”) to *bhakti* and only implicate the living entity in never-ending karmic reactions. For example as we have seen from the *Krishna Book*, Dvaraka was perfectly planned according to *vastu* which helped each fortunate Dvarakavasi to live in Krishna’s city in perfect Krishna consciousness. This is the goal of *vastu*. ॠ

ISKCON Marriage Mail

Vaishnava physician in Pennsylvania seeks compatible life partner ...



Our office has been asked to look for a suitable Vaishnavi marriage partner for a nice devotee physician who enjoys a successful private practice in Allentown, Pennsylvania. Dr Anil Kumar has been practicing Krishna consciousness for some 18 years. He is an enthusiastic preacher and book distributor with interests in college preaching. His daily routine is one of strict Krishna consciousness. It consists of worshiping his home Deities of Sri SRI Radha-Krishna. He generally spends four to five hours daily in *japa* and reading the scriptures.

He serves about a dozen *tulasi* plants each day. Therefore his partner should be an enthusiastic servant of the Deities.

Anil Prabhu is divorced with a seven year old son Arjuna who spends a few days each month with him. The boy’s mother has zero connection with ISKCON. Dr Kumar’s intention is to find a steady and compatible partner in Krishna consciousness to share the bliss and challenges of spiritual life together. He is aspiring for initiation into ISKCON and follows all the principles. It is his promise to support and protect his life partner. He wishes

to have children. He also enjoys traveling and tries to spend each Kartik (Damodar) month in Vrindavan Dham.

He is a permanent resident in USA and is yet to be a citizen; therefore he is not in a position to sponsor the visa process. His partner should be able to freely travel in and out of USA.

Dr Kumar was born in 1973 in North India under the *deva nakshatra* Swati. His chart is not Mangalik (Mars afflicted). He mentions that he would like to correspond with an astrologically compatible lady in her 30's (or even 20's) who always keeps SRILA Prabhupad's movement at the center of her life. He hopes that she will be able to spiritually support his preaching activities at the local colleges.



If you are interested (or if you know a nice Vaishnavi who is interested) in corresponding with Anil Prabhu, please send your time, date and place of birth to me, Patita Pavana das Adhikary, at this address: dkrishna108@yahoo.com. Be sure to write out the month. There is no charge for this service for this individual devotee. ✍

Planets: *Created and Eternal*

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

The following article is SRILA Prabhupada's Bhaktivedanta Purport upon the "Chintamani Verse" of SRI Brahma Samhita (5.29). Lord Brahma's famous verse is repeated in SRI Chaitanya Charitamrita of SRI Krishna das Kaviraja (Adi 5.22).

*chintamani-prakara-sadmasu kalpa-vriksha-
lakshavriteshu surabhir abhipalayantam
lakshmi-sahasra-shata-sambhrama-sevyamanam
govindam adi-purusham tam aham bhajami*

TRANSLATION: I worship Govinda, the primeval Lord, the first progenitor, who is tending cows yielding all desires in abodes built with spiritual gems and surrounded by millions of purpose trees. He is

always served with great reverence and affection by hundreds and thousands of goddesses of fortune.



art: Madhava Priya devi dasi <http://www.glimpsofkrishna.com/bio.htm>

BHAKTIVEDANTA PURPORT: This is a verse from the *Brahma-samhita* (5.29). This description of the abode of Krishna gives us definite information of the transcendental place where not only is life eternal, blissful and full of knowledge, but there are ample vegetables, milk, jewels, and beautiful homes and gardens tended by lovely damsels who are all goddesses of fortune. Krishnaloka is the topmost planet in the spiritual sky, and below it are innumerable spheres, a description of which can be found in *SRImad-Bhagavatam*. In the beginning of Lord Brahma's self-realization he was shown a transcendental vision of the Vaikuntha spheres by the grace of Narayana. Later, by the grace of Krishna, he was shown a transcendental vision of Krishnaloka. This transcendental vision is like the reception of television from the moon via a mechanical system for receiving modulated waves, but it is achieved by penance and meditation within oneself.

SRImad-Bhagavatam (Second Canto) states that in Vaikunthaloka the material modes of nature, represented by the qualities of goodness, passion and ignorance, have no influence. In the material world the highest qualitative manifestation is goodness, which is characterized by truthfulness, mental equilibrium, cleanliness, control of the senses, simplicity, essential knowledge, faith in God, scientific knowledge and so on. Nevertheless, all



these qualities are mixed with passion and imperfection. But the qualities in Vaikuntha are a manifestation of God's internal potency, and therefore they are purely spiritual and transcendental, with no trace of material infection. No material planet, even Satyaloka, is comparable in quality to the spiritual planets, where the five inherent qualities of the material world—namely, ignorance, misery, egoism, anger and envy—are completely absent.

In the material world, everything is a creation. Anything we can think of within our experience, including even our own bodies and minds, was created. This process of creation began with the life of Brahma, and the creative principle is prevalent all over the material universe because of the

quality of passion. But since the quality of passion is conspicuous by its absence in the Vaikuntha planets, nothing there is created: everything there is eternally existent. And because there is no mode of ignorance, there is also no question of annihilation or destruction. In the material world one may try to make everything permanent by developing the above-mentioned qualities of goodness, but because the goodness in the material world is mixed with passion and ignorance, nothing here can exist permanently, despite all the good plans of the best scientific brains. Therefore in the material world we have no experience of eternity, bliss and fullness of knowledge. But in the spiritual world, because of the complete absence of the qualitative modes, everything is eternal, blissful and cognizant. Everything can speak, everything can move, everything can hear, and everything can see in fully blessed existence for eternity. The situation being so, naturally space and time, in the forms of past, present and future; have no influence there. In the spiritual sky there is no change because time has no influence. Consequently, the influence of *maya*, the total external energy, which induces us to become more and more materialistic and forget our relationship with God, is also absent there.

As spiritual sparks of the beams emanating from the transcendental body of the Lord, we are all permanently related with Him and equal to Him in quality. The material energy is a covering of the spiritual spark, but in the



absence of that material covering, the living beings in Vaikunthaloka are never forgetful of their identities: they are eternally cognizant of their relationship with God in their constitutional position of rendering transcendental loving service to the Lord. Because they constantly engage in the transcendental service of the Lord, it is natural to conclude that their senses are also transcendental, for one cannot serve the Lord with material senses. The inhabitants of Vaikunthaloka do not possess material senses with which to lord it over material nature.

Persons with a poor fund of knowledge conclude that a place void of material qualities must be some sort of formless nothingness. In reality, however, there are qualities in the spiritual world, but they are different from the material qualities because everything there is eternal, unlimited and pure. The atmosphere there is self-illuminating, and thus there is no need of a sun, a moon, fire electricity and so on. One who can reach that abode does not come back to the material world with a material body. There is no difference between atheists and the faithful in the Vaikuntha planets because all who settle there are freed from the material qualities, and thus *suras* and *asuras* become equally obedient loving servitors of the Lord.

The residents of Vaikuntha have brilliantly black complexions much more fascinating and attractive than the dull white and black complexions found in the material world. Their bodies, being spiritual, have no equals in the material world. The beauty of a bright cloud when lightning flashes on it merely hints at their beauty. Generally the inhabitants of Vaikuntha dress in yellow clothing. Their bodies are delicate and attractively built, and their eyes are like the petals of lotus flowers. Like Lord Vishnu, the residents of Vaikuntha have four hands decorated with a conch shell, wheel, club and lotus flower. Their chests are beautifully broad and fully decorated with necklaces of a brilliant diamond-like metal surrounded by costly jewels never to be found in the material world. The residents of Vaikuntha are always powerful and effulgent. Some of them have complexions like red coral, cat's eyes and lotus flowers; and each of them has earrings of costly jewels. On their heads they wear flowery crowns resembling garlands.

In the Vaikunthas there are airplanes, but they make no tumultuous sounds. Material airplanes are not at all safe: they can fall down and crash at any

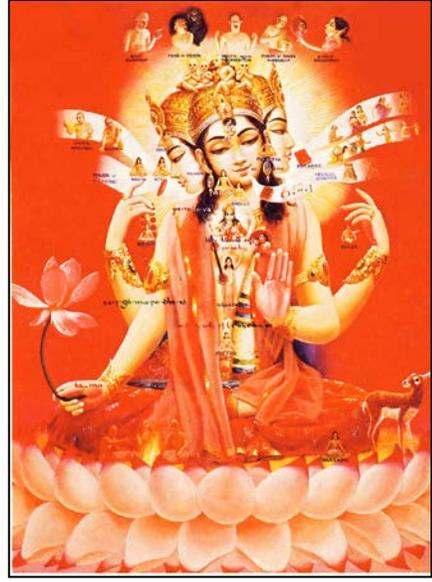
time, for matter is imperfect in every respect. In the spiritual sky, however, the airplanes are also spiritual, and they are spiritually brilliant and bright. These airplanes do not fly business executives, politicians or planning commissions as passengers, nor do they carry cargo or postal bags, for these are all unknown there. These planes are for pleasure trips only, and the residents of Vaikuntha fly in them with their heavenly, beautiful, fairylike consorts. Therefore these airplanes, full of residents of Vaikuntha, both male and female, increase the beauty of the spiritual sky. We cannot imagine how beautiful they are, but their beauty may be compared to the clouds in the sky accompanied by silver branches of electric lightning. The spiritual sky of Vaikunthaloka is always decorated in this way.

The full opulence of the internal potency of Godhead is always resplendent in Vaikunthaloka, where goddesses of fortune are ever-increasingly attached to serving the lotus feet of the Personality of Godhead. These goddesses of fortune, accompanied by their friends, always create a festive atmosphere of transcendental mirth. Always singing the glories of the Lord, they are not silent even for a moment.

There are unlimited Vaikuntha planets in the spiritual sky, and the ratio of these planets to the material planets in the material sky is three to one. Thus the poor materialist is busy making political adjustments on a planet that is most insignificant in God's creation. To say nothing of this planet earth, the whole universe, with innumerable planets throughout the galaxies, is comparable to a single mustard seed in a bag full of mustard seeds. But the poor materialist makes plans to live comfortably here and thus wastes his valuable human energy in something that is doomed to frustration. Instead of wasting his time with business speculations, he might have sought the life of plain living and high spiritual thinking and thus saved himself from perpetual materialistic unrest.

Even if a materialist wants to enjoy developed material facilities, he can transfer himself to planets where he can experience material pleasures much more advanced than those available on earth. The best plan is to prepare oneself to return to the spiritual sky after leaving the body. However, if one is intent on enjoying material facilities, one can transfer himself to other planets in the material sky by utilizing yogic powers. The playful spaceships of the astronauts are but childish entertainments and are of no use for this purpose. The *ashtanga-yoga* system is a materialistic art of controlling air by transferring it from the stomach to the navel, from the navel to the heart, from the heart to the collarbone, from there to the eyeballs, from there to the

cerebellum and from there to any desired planet. The velocities of air and light are taken into consideration by the material scientist, but he has no information of the velocity of the mind and intelligence. We have some limited experience of the velocity of the mind because in a moment we can transfer our minds to places hundreds of thousands of miles away. Intelligence is even finer. Finer than intelligence is the soul, which is not matter like mind and intelligence but is spirit, or antimatter. The soul is hundreds of thousands of times finer and more powerful than intelligence. We can thus only imagine the velocity of the soul in its traveling from one planet to another. Needless to say, the soul travels by its own strength and not with the help of any kind of material vehicle.



The bestial civilization of eating, sleeping, fearing and sense-gratifying has misled modern man into forgetting how powerful a soul he has. As we have already described, the soul is a spiritual spark many, many times more illuminating, dazzling and powerful than the sun, moon or electricity. Human life is spoiled when man does not realize his real identity with his soul. Lord Chaitanya appeared with Lord Nityananda to save man from this type of misleading civilization.

SRImad-Bhagavatam also describes how *yogis* can travel to all the planets in the universe. When the vital force is lifted to the cerebellum, there is every chance that this force will burst out from the eyes, nose, ears, etc., as these are places that are known as the seventh orbit of the vital force. But the *yogis* can block these holes by complete suspension of air. The *yogi* then concentrates the vital force in the middle position, that is, between the eyebrows. At this position, the *yogi* can think of the planet into which he wants to enter after leaving the body. He can then decide whether he wants to go to the abode of Krishna in the transcendental Vaikunthas, from which he will not be required to descend into the material world, or to travel to higher planets in the material universe. The perfect *yogi* is at liberty to do either.



For the perfect *yogi* who has attained success in the method of leaving his body in perfect consciousness, transferring from one planet to another is as easy as an ordinary man's walking to the grocery store. As already discussed, the material body is just a covering of the spiritual soul. Mind and intelligence are the under-coverings, and the gross body of earth, water, air and so on is the over-coating of the soul. As such, any advanced soul who has realized himself by the yogic process, who knows the relationship between matter and spirit, can leave the gross dress of the soul in perfect order and as he desires. By the grace of God, we have complete freedom. Because the Lord is kind to us, we can live anywhere-either in the spiritual sky or in the material sky, upon whichever planet we desire. However, misuse of this freedom causes one to fall down into the material world and suffer the threefold miseries of conditioned life. The living of a miserable life in the material world by dint of the soul's choice is nicely illustrated by Milton in *Paradise Lost*. Similarly, by choice the soul can regain paradise and return home, back to Godhead.

At the critical time of death, one can place the vital force between the two eyebrows and decide where he wants to go. If he is reluctant to maintain any connection with the material world, he can, in less than a second, reach the transcendental Vaikuntha and appear there completely in his spiritual body,

which will be suitable for him in the spiritual atmosphere. He has simply to desire to leave the material world both in finer and in grosser forms and then move the vital force to the topmost part of the skull and leave the body from the hole in the skull called the *brahma-randhra*. This is easy for one perfect in the practice of *yoga*.

Of course, man is endowed with free will, and as such if he does not want to free himself from the material world he may enjoy the life of *brahma-pada* (occupation of the post of Brahma) and visit Siddhaloka, the planet of materially perfect beings who have full capacities to control gravity, space and time. To visit such higher planets in the material universe, one need not give up his mind and intelligence (finer matter), but need only give up grosser matter (the material body).

Each and every planet has its particular atmosphere, and if one wants to travel to any particular planet within the material universe, one has to adapt his material body to the climatic condition of that planet. For instance, if one wants to go from India to Europe, where the climatic condition is different, one has to change his dress accordingly. Similarly, a complete change of body is necessary if one wants to go to the transcendental planets of Vaikuntha. However, if one wants to go to the higher material planets, he can keep his finer dress of mind, intelligence and ego, but has to leave his gross dress (body) made of earth, water, fire, etc.

When one goes to a transcendental planet, it is necessary to change both the finer and gross bodies, for one has to reach the spiritual sky completely in a spiritual form. This change of dress will take place automatically at the time of death if one so desires.

The *Bhagavad-gita* confirms that one will attain his next material body according to his desires at the time he leaves his body. The desire of the mind carries the soul to a suitable atmosphere as the wind carries aromas from one place to another. Unfortunately, those who are not *yogis* but gross materialists, who throughout their lives indulge in sense gratification, are puzzled by the disarrangement of the bodily and mental condition at the time of death. Such gross sensualists, encumbered by the main ideas, desires and associations of the lives they have led, desire something against their interest and thus foolishly take on new bodies that perpetuate their material miseries.

Systematic training of the mind and intelligence is therefore needed so that at the time of death one may consciously desire a suitable body, either on this planet or another material planet or even a transcendental planet. A

civilization that does not consider the progressive advancement of the immortal soul merely fosters a bestial life of ignorance.

It is foolish to think that every soul that passes away goes to the same place. Either the soul goes to a place he desires at the time of death, or upon leaving his body he is forced to accept a position according to his acts in his previous life. The difference between the materialist and the *yogi* is that a materialist cannot determine his next body, whereas a *yogi* can consciously attain a suitable body for enjoyment in the higher planets. Throughout his life, the gross materialist who is constantly after sense gratification spends all day earning his livelihood to maintain his family, and at night he wastes his energy in sex enjoyment or else goes to sleep thinking about all he has done in the daytime. That is the monotonous life of the materialist. Although differently graded as businessmen, lawyers, politicians, professors, judges, coolies, pickpockets, laborers and so on, materialists all simply engage in eating, sleeping, fearing and sense gratification and thus spoil their valuable lives pursuing luxury and neglecting to perfect their lives through spiritual realization.

Yogis, however, try to perfect their lives, and therefore the *Bhagavad-gita* enjoins that everyone should become a *yogi*. *Yoga* is the system for linking the soul in the service of the Lord. Only under superior guidance can one practice such *yoga* in his life without changing his social position. As already described, a *yogi* can go anywhere he desires without mechanical help, for a *yogi* can place his mind and intelligence within the air circulating inside his body, and by practicing the art of breath control he can mix that air with the air that blows all over the universe outside his body. With the help of this universal air, a *yogi* can travel to any planet and get a body suitable for its atmosphere. We can understand this process by comparing it to the electronic transmission of radio messages. With radio transmitters, sound waves produced at a certain station can travel all over the earth in seconds. But sound is produced from the ethereal sky, and as already explained, subtler than the ethereal sky is the mind, and finer than the mind is the intelligence. Spirit is still finer than the intelligence, and by nature it is completely different from matter. Thus we can just imagine how quickly the spirit soul can travel through the universal atmosphere.

To come to the stage of manipulating finer elements like mind, intelligence and spirit, one needs appropriate training, an appropriate mode of life and appropriate association. Such training depends upon sincere prayers, devotional service, achievement of success in mystic perfection, and the

successful merging of oneself in the activities of the soul and Supersoul. A gross materialist, whether he is an empiric philosopher, a scientist, a psychologist or whatever, cannot attain such success through blunt efforts and word jugglery.

Materialists who perform *yajnas*, or great sacrifices, are comparatively better than grosser materialists who do not know anything beyond laboratories and test tubes. The advanced materialists who perform such sacrifices can reach the planet called Vaishvanara, a fiery planet similar to the sun. On this planet, which is situated on the way to Brahmaloaka, the topmost planet in the universe, such an advanced materialist can free himself from all traces of vice and its effects. When such a materialist is purified, he can rise to the orbit of the pole star (Dhruvaloka). Within this orbit, which is called the Shishumara-chakra, are situated the Aditya-lokas and the Vaikuntha planet within this universe.

A purified materialist who has performed many sacrifices, undergone severe penances and given the major portion of his wealth in charity can reach such planets as Dhruvaloka, and if he becomes still more qualified there, he can penetrate still higher orbits and pass through the navel of the universe to reach the planet Maharloaka, where sages like Bhrigu Muni live. In Maharloaka one can live even to the time of the partial annihilation of the universe. This annihilation begins when Anantadeva, from the lowest position in the universe, produces a great blazing fire. The heat of this fire reaches even Maharloaka, and then the residents of Maharloaka travel to Brahmaloaka, which exists for twice the duration of *parardha* time*.

In Brahmaloaka there is an unlimited number of airplanes that are controlled not by *yantra* (machine) but *mantra* (psychic action). Because of the existence of the mind and intelligence on Brahmaloaka, its residents have feelings of happiness and distress, but there is no cause of lamentation from old age, death, fear or distress. They feel sympathy, however, for the suffering living beings who are consumed in the fire of annihilation. The residents of Brahmaloaka do not have gross material bodies to change at death, but they transform their subtle bodies into spiritual bodies and thus enter the spiritual sky. The residents of Brahmaloaka can attain perfection in three different ways. Virtuous persons who reach Brahmaloaka by dint of their pious work become masters of various planets after the resurrection of Brahma, those who have worshiped Garbhodakashayi Vishnu are liberated with Brahma, and those who are pure devotees of the Personality of

Godhead at once push through the covering of the universe and enter the spiritual sky.



The numberless universes exist together in foam like clusters, and so only some of them are surrounded by the water of the Causal Ocean. When agitated by the glance of Karanodakashayi Vishnu, material nature produces the total elements, which are eight in number and which gradually evolve from finer to gross. A part of ego is the

sky, a part of which is air, a part of which is fire, a part of which is water, a part of which is earth. Thus one universe inflates to an area of four billion miles in diameter. A *yogi* who desires gradual liberation must penetrate all the different coverings of the universe, including the subtle coverings of the three qualitative modes of material nature. One who does this never has to return to this mortal world.

According to Shukadeva Gosvami, the above description of the material and spiritual skies is neither imaginary nor utopian. The actual facts are recorded in the Vedic hymns, and Lord Vasudeva disclosed them to Lord Brahma when Brahma satisfied Him. One can achieve the perfection of life only when he has a definite idea of Vaikuntha and the Supreme Godhead. One should always think about and describe the Supreme Personality of Godhead, for this is recommended in both the *Bhagavad-gita* and the *Bhagavata Purana*, which are two authorized commentaries upon the *Vedas*. Lord Chaitanya has made all these subject matters easier for the fallen people of this age to accept, and *SRI Chaitanya-charitamrita* has therefore presented them for the easy understanding of all concerned.

**parardha* time refers to half of Lord Brahma's life of fifty years by the measurement of time in Satyaloka.

Listen to SRIla Prabhupada sing this beautiful prayer accompanying himself on electric harmonium (needs Flash player). From the link below, click on **CD11-01** http://www.prabhupadavani.org/index.php?option=com_content&view=article&id=623:bhajans-iii-with-flash-player&catid=48:bhajans&Itemid=99



Letters to the Editor

(Edited for brevity)

“From a Sannyasi”

Dear Patita Uddharana Prabhu,

Please accept my humble obeisances. All glories to SRILA Prabhupada. Thank you for your letter and extensive astrological info.

I have gone through and cannot thank you both enough. It is so very, very helpful and I hope I can translate it in a way that will enhance whatever little service I am fortunate to have and which will be pleasing to Srila Prabhupada.

I pray that your project there may be very inspiring to one and all and that your service become ever increasingly affective in bringing us closer to the lotus feet of guru and Gauranga.

I will keep your kind offer to visit Bulgaria on my future list of opportunities. Hare Krishna
I hope this finds you well.
Your servant, LG (world preacher)

“From a former GBC member”

Dear Patita Pavan Prabhu,

Please accept my humble obeisances. All glories to Srila Prabhupada! Many thanks to you and Abhaya Mudra Dasi for the excellent reading for my family member. I sent it on so let's see what he thinks. I thought it was very accurate in many respects.

I am glad my small contribution has helped you out. It was well worth it.

Your humble servant,
SD (former GBC)

“When the Deity Appears”

My dear Abhaya Mudra Mataji,

Please accept my humble obeisances all glories to SRI SRI Guru and Gauranga. Thank you very much for revealing everything in my chart. I am extremely happy to see how things took place in my life and you have given me

direction to worship Narsimha. In fact His Deity came into my life just few days before you even advised me, so I think it is all by SRI Krishna's arrangement. Now am worshipping my personal Deity daily as we do dressing and puja in our ISKCON temple. I am not sure how you want me to worship lord Narasimha so please guide me if there is any specific puja vidhi for the worship.

Thanks. Your servant,
Pdd (Eastern Europe)

“Amazed”

Dear Prabhus,
Hope all is well with you and your family.
I just wanted to express how amazed I get reading the chart you and Abhaya Mudra Dasi have made for me. It's amazing how accurately it describes aspects of my character and personality. How is it possible to know so much about a person through astrology, I still wonder ...?
I keep going back to it and rereading it. It's a source of help in self knowledge and discovery.
Love and Light
LM (Portugal)

Please accept my humble obeiences...

“Grateful”

Hello Patita Pavana das and Abhaya Mudra Dasi,...thank you again for such a kind service in completing my astrology. I've mulled over my reading since it was presented and I cannot offer enough gratitude for your time and service. I appreciate this deeply. Thank you.

Hare Krsna
LB (USA)

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