

ALL GLORY TO SHRI GURU AND SHRI GAURANGA

THE ASTROLOGICAL NEWSLETTER

Mithuna Twins Astrological Services **“Home of the Bhrgu Project”**



-His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Shrila Prabhupada leads kirtan at the construction site of the Bhubaneswara, Orissa temple project which was under the able leadership of HH Gaura Govinda Mahaaja. In the audience: Shri Pradyumna Pandit, Yashodananda then-Swami, Shriman Shrutakirti dasa and His Grace Shyamasundara Prabhu.

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

20 Sept. 2014 (#42) Shri Indira Ekadashi or Ashvina krishna ekadashi corresponding to the eleventh day of the dark fortnight of Padmanabha, 528 Gaurabda Era.

*In this issue: Ancient Influence of Sun
Worship on Modern Religions
Also: Life and Death of Robin Williams*

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. This is the first issue since the May number. The newsletter was delayed because Mother Abhaya Mudra Dasi and I, and the two girls, spent the summer traveling and preaching at blissful devotee gatherings in Bulgaria. Next, I had to undergo what amounted to life-saving surgery in Sofia. For this I must thank each of you for your kind support and prayers, and by the grace of the Supreme Lord the operation was a success and we are now recovering. As relatively inexpensive as medical treatment is in Bulgaria, without the generosity of our clients there is no way that we could have afforded the procedure. So I remain indebted to each one of you, our dear clients, for your life-saving patronage. Thank you.

New Madhuvan: We hope that some of you can join us for the devotee gathering next year along the Black Sea coast. Called New Madhuvan, it is an active Krishna

conscious farm that showcases acres of greenhouses, cows and bulls, and is headed by twin Vaishnava *sadhus* Nitai Chandra and Gaura Chandra. It is five minutes' drive from an idyllic beach and warm sea water on the Bulgarian Riviera. The gathering is informal yet very devotional. Please write to us for information.

Demigods from Heaven: As we have been telling our clients for the past year, there would be a run of planets in exaltation and in their own signs in early to mid-September of this year. We are pleased that by the will of Providence four of our clients have given birth during this brief period of planetary elevation. The two girls and two boys all have multiple *mahapurusha* and other beneficial *yogas*. We pray that each one of these demigods of the earth is able to fulfill their destiny and to make an impact on the world as the great movement of Krishna consciousness continues to spread far and wide.

Deity silver: We thank two members of our e-congregation Mothers Ridhi and Latha for their generous and spontaneous donations towards Deity paraphernalia including silver cups, saucers and spoons and a 125 caret white topaz. May our Shri Shri Radha-Rasaraja and Shri Giri Govardhana bless them and their worthy families forever for their selfless generosity.

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

Patita Pavana das Adhikary, Ed

The Sun is the leader of the nine planets, and—as described in Bhagavad-gita (10.21)—he represents the Supreme Lord. Therefore it is no wonder that, the worship of Surya Narayana has been central to many cultures since time immemorial. Indeed, as Abhaya Mudra Dasi explains, reverence for the Sun god influences virtually every religion to this very day.



Ancient Influences of Sun Worship on Modern Religions

Abhaya Mudra Dasi

“Now please hear me as I describe the descendants of Aditi in chronological order. In this dynasty the Supreme Personality of Godhead Narayana descended by His plenary expansion. The names of the sons of Aditi are as follows: Vivasvan, Aryama,

Pusha, Tvashta, Savita, Bhaga, Dhata, Vidhata, Varuna, Mitra, Shatru and Urukrama.” (*Shrimad Bhagavatam* 6.6.38-9)

This is the story of Vashishta Muni and of his half brother Jarutha as I have originally learned it from my spiritual master, His Holiness Suhotra Swami. As an authoritative source for his information, Shripad Suhotra Maharaja quotes the *Rig Veda*, which is one of the very few ancient texts that mention Jarutha. He points out, “*Rig Veda* (7. 9. 6) indicates that Jarutha’s theology was opposed by the sage

Vashishta.” As confirmed by Shrila Prabhupada, Vashishta Muni was born from Varuna, the presiding deity of water. His Divine Grace writes (in his Introduction to *SB* 6.18), “Agastya and Vashishta were two sons of Mitra and Varuna. Upon seeing the beauty of Urvashi, Mitra and Varuna discharged semen, which they kept in an earthen pot. From that pot, Agastya and Vashishta appeared.”

Of the two sons of Varuna, Jarutha was born out of wedlock. Because of his unfortunate birth and activities he was cursed to go astray from Vedic culture and he later promoted an imaginary alternative to the *dharma* of the *Vedas*. Both Jarutha and Vashishta naturally had an affinity for worshiping their important father Varuna.

In an article entitled “The Vedic Background of the Western Religious Tradition” Suhotra Maharaja points out, “The Vedic scriptures list twelve Adityas who are the twelve spokes of the *kala-chakra*, the wheel of time. *Chandogya Upanishad* (3.8. 1) proclaims Varuna the chief Aditya.” Varuna is the lord of the oceans, but he was also given charge of the twelve Adityas who oversee the Sun planet. It is the duty of the twelve Adityas to take charge of the Sun planet for one month each in a year. In this way they radiate the different qualities of the Sun which emanate through his rays as he passes through each of the twelve *rashis* or signs of the zodiac. In his capacity as chief of the Adityas, Varuna presides over the first month of the year while Surya transits the sign of Aries from mid-April to mid-May each year. During his thirty days in Aries or Mesha *rashi*, Surya is known as Mitra. Throughout the *shastras* Varuna is frequently associated with Mitra, sometimes even being known as Mitra-Varuna.

Vashishta and Jarutha worshiped their father Varuna not only because of his demigodly status, but as their father he was their superior and ancestor. Therefore, their filial respect was proper, even if it appeared to be a preference for worshiping a particular demigod. Yet soon the difference in the boys’ modes of worship became obvious. Vashishta respected his father in a personal mood while Jarutha worshiped his father along with all of his entourage in a mood of awe and reverence. Unfortunately, Varuna was served by demons because as the demigod of the oceans he lives in the lower regions of the universe. Thus slowly Jarutha began worshiping



his father’s uncouth entourage of demons who are generally not very refined in their manners. Vashishta did not approve of the mode of worship of his half brother, and therefore petitioned the fire demigod Agni to attack him. Even though Agni complied and fired his *astra* or weapon upon him, somehow Jarutha was not vanquished.

According to the Vedic traditions, when one is humiliated, he does not show his face again in his own country. For this reason Jarutha proceed towards the west and there amongst the uncivilized population he spread his doctrine of Mitra worship. As stated earlier, Mitra worship constitutes the

adoration of the Sun while he is in the mood of exaltation, while he passes through the movable fire sign of Aries. For this reason, Jarutha emphasized the worship of fire which became the basis of the Parsi religion. As a result Parsi fire temples are still active today.

In the regions of the world around modern Iran (where the letter “j” was pronounced as “z”) he became known as Jarutha-astra, Zarutha-astra or Zarathustra and later, in the West, as Zoroaster. Zarathustra, who was a *brahmana*-born teacher or *magi*, could not align with the Vedic tradition in which all the demigods received equal worship. He stressed the worship of his father who became promoted to the post of the main god in his doctrine. Later, the teachings of Jarutha or Zarathustra were condensed into the scripture known as the *Zend Avesta*, which was written in the Avestan language, a dialect that is closely related to Vedic Sanskrit. In that book the fight between Jarutha and Vashishta, who is called Vahishta is confirmed. It describes the great Vashishta as a “person of harmful intellect.”

Jarutha considered his father as supreme and taught that the other demigods were devils, or powers that are in constant conflict with the demons. He taught his followers that the demons were the actual angels of God. Since the demigods were known as *devas* they became known as “devils,” or the powers that fight with the *asuras*. According to one lecture by Suhotra Swami on the subject <http://www.youtube.com/watch?v=7LmVdAgM-uc>, many Western religious scholars trace certain philosophical doctrines that remain extant in the three major Western religions back to some of the original teachings of Zarathustra. Zoroastrianism emphasizes certain concepts of *dharma*, *artha* and *kama*. *Moksha* is not included because Jarutha preached a bodily concept of life that the good souls will win out over the evil ones and will eventually be reborn on earth where they will enjoy forever. This point was discussed by Suhotra Maharaja in a lecture at Radhadesha given 21 February 1999:

“There's a history to this. This whole Western conception originally comes from a Vedic sage who deviated. He is mentioned in the *Rig Veda* as Jarutha, and is known in Western history by the name Zarathustra. Jarutha was the first one to conceive of an earthly paradise and that there will be a messiah who will come. He came up with the notion that all the bodies will be raised out of the ground and judged and the bad ones will go to Hell and the good ones will inherit the Earth. The Earth will become like heaven and that will be the reward for our pious activities; we'll live forever on the Earth in an eternal material body.”

Zarathustra taught that God should be known as Asura Maya (today: Ahura Mazda). This name is actually given in the *Zend Avesta*. Asura Maya means “the one who has power over the *asuras*,” and specifically indicates Varuna. What Jarutha’s half-brother Vashishta feared had now been realized. Through his teachings Jarutha had turned the Vedic concept upside down and he was actively promoting a non-Vedic doctrine of demon worship and material enjoyment that reviled the *devatas*.

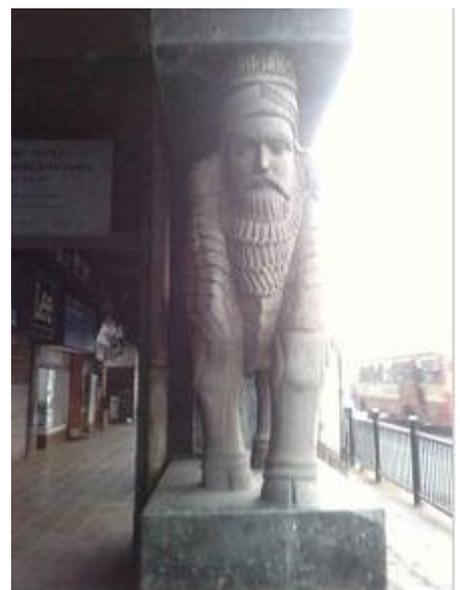
The *magi* were attached to fire sacrifices, as pointed out by Suhotra Maharaja in the article referenced above, “*Bhavisya Purana* describes the *magis* as attached to the performance of fire sacrifices. Even today the small remnant of the *magi*—the Parsi

community in India—is known as ‘fire-venerating.’ It appears from the *Bhavisya Purana* that Jarasabdha (another name of Jarutha given in the *Vedas*) was dear to the Sun-god. In return he placed himself fully under the protection of this deity. The Zoroastrian scriptures (*Korshed Yasht* 4) do indeed prescribe worship of the Sun: ‘He who offers up a sacrifice unto the undying, shining, swift-horsed Sun—to withstand darkness, to withstand the Devas born of darkness, to withstand the robbers and bandits, to withstand the Yatus and Pairikas, to withstand death that creeps in unseen—offers it up to Ahura Mazda, offers it up to the Amesha-spentas, offers it up to his own soul. He rejoices all the heavenly and worldly Yazatas, who offers up a sacrifice unto the undying, shining, swift-horsed Sun.’”

Eventually, Jarutha’s teachings received royal patronage and were elevated to the state religion in ancient Persia. Since the teachings of Jarutha were spread throughout Persia, his followers came to be known as Parsis. Around a thousand years ago when Moghul hordes began spreading across Persia and waving their sharp swords of conversion, Parsis escaped overland to Sindh or by sea to Gujarat. Having been granted shelter by the king of Gujarat, the Parisis clung to their own traditions while merging with the social traditions of their new home in India. Over time, practically the entire Zoroasterian community migrated to India, and today there are some 30,000 Parsis in India, mostly in Mumbai.

But the influence of Jarutha spread West, as seen by a discovery of the world’s oldest Bible, one that is engraved in stone, in Persia. Although many modern historians attribute only 4,000 years to the Judaism, the religion of the Old Testament, it is actually much older. The proof can be found in Vedic accounts. In these millennia Vashishta is one of the Sapta-rishis who lives at the point of Mizar and Alcor in constellation known as the Big Dipper or Ursa Major.

Since the account involving his brother Jarutha occurred when Vashishta was still present on the Earth, therefore the doctrines of Judaism must have originated from a previous millennia. Proof of this is found in the *Old Testament* itself where a big flood had been recorded. In that Biblical account only Noah could save himself because he built his ark (boat) which was like a time capsule for all different species of living entities. After the flood, these species multiplied on Earth and life was renewed. In the *Matsya Purana* it is mentioned that our current Manu, or propagator of humanity, was also saved in a similar way by Matsya Avatara during the great flood of partial destruction that occurs at the cusp of two Manus. Thus, Judaism has very deep roots that go back in history for millions of years.



Christianity has been born out of Judaism. Jesus Christ—or Isha-putra Krishna-rishi—spent the missing years of his life—those that are not described in the Bible—in India where he became familiar with the *Vedas* and Vaishnava *dharma*. When he returned to his birth place to share the Vedic teachings of Krishna consciousness, he was crucified by rigid worshipers who were attached to their established traditions. Slowly recovering from his grievous injuries, Jesus Christ escaped back to Northern India never to return. Evidence from many sources proves that he lived in Kashmir where his *samadhi* is still worshiped on Shankaracharya Hill.

Yet the teachings of Jesus Christ had spread far and wide, becoming a thorn in the side of the Roman Empire where the worship of the solar deity Varuna Aditya as Mitra had grown in force. Similarly the cult of Mitra or Mithras had also spread throughout the areas known today as Egypt and Greece. Thus a form of Christianity emerged from out of the worship of the Sun god. What Jesus had taught about the worship of Vishnu or Krishna now had to be assimilated as seamlessly as possible into the doctrine of Mitra worship. Thus was invented a form of “Christianity” which observed its main celebrations in accordance to the Sun worship. As further evidence, we see that even though the Bible advises to “keep the 7th day” (meaning leave each Saturday aside for worship), the Christians (except for the modern 7th Day Adventist sect) worship on Sunday, the ancient “day of the Sun” which is traditionally when *yagnas* to the Sun god are offered.



The Last Supper: Lord Jesus Christ with His Twelve Apostles

The birth of Jesus Christ came to be celebrated on Makara Sankranti when the Sun begins his northern path. The invented resurrection of Jesus (remember Jesus did not die, he escaped) would be celebrated during the month when Aries, most sacred to the Zoroastrians, when the forces of Varuna as Mitra Aditya are strongest. Since Aries is a sign ruled by Mars, the “Christian soldiers” became famous for forcefully spreading their doctrine. It has not been lost upon many historians that the number of Jesus’ apostles, twelve, coincides with the number of signs of the zodiac and hence months on the solar calendar.

Eventually many nations adopted the new doctrine of Christianity, which is basically an extension of Judaism which in turn grew out of (or was strongly influenced by) the teachings of Jarutha.



Though the pre-Christians of Europe have been derogatorily labeled as “pagans,” they were actually worshipers of demigods like Indra and Durga. Soon all traces of Vedic civilization were wiped out as the pagans, too, fell under the tide of Christianity. Their history of demigod worship and religious tradition was rewritten—even as revisionists condemned their previous way of life in Western Asia and Europe as primitive or even savage. Nonetheless, some of the Christian priests would see the dangers in total eradication of traditions, and they were more diplomatic about salvaging an ancient culture. Those who used to be expert in the worship of the demigods referred to themselves the “right way worshipers” or “the orthodoxy.” Therefore, the church fathers in the countries of Eastern Europe declared that their church would be considered the orthodox or genuine form of Christianity. The Orthodox Church managed to secretly keep the Vedic deities disguised in the forms of different saints or angels. For example, the king of the dead Yamaraja, the chastiser of the wicked, has been made into Archangel Michael. St. George is actually the king of heaven Indra. Though priests that devised this way of worship were wise to retain some Vedic influences on the new religion, their followers could not understand their motives. Therefore within a short period of time they began to regard the Vedic deities of their ancestors disparagingly and in a way that contradicted the roots of the European Vedic traditions.

Following the lines of succession from Zoroastrianism to Judaism to Christianity, Islam was the next to appear on the scene. Though the adherents of each of these Western religions continually fight amongst themselves—whether within their respective churches or with others of different faiths—they all share many philosophical similarities that can be traced back to Jarutha. Their conflicts may be compared to the fights between demigods and demons. In a sense, they are brothers having been descended from the same father Kashyapa Muni and from sisters Aditi and Diti. This fight between Daityas and Adaityas is nothing new and will continue long into the future even when the Earth will be destroyed at the end of the present millennia millions of years hence.

The material world was made in such a way that fighting is inevitable. It is a place that, for the wise at least, the only obvious solution is to go back to home back to Godhead in the footsteps of Shrila Prabhupada. With his frequent tongue-in-cheek manner of expression, Suhotra Maharaja calls the chain of Western religious thought “sort of a disciplic succession.” Fortunately we devotees have *Bhagavad-gita As It Is* through the original disciplic succession, wherein Lord Krishna tells Arjuna,

*na tad bhasayate suryo na sashanka na pavakah
yad gatva na nivartante tad dharma paramam mama*

“That abode of Mine is not illumined by the Sun or Moon, or by electricity. One who reaches it never returns to this material world.” ♪

In the following class delivered at Mayapura on 19 June, 1973, Shrila Prabhupada explains that Krishna conscious activities, yagna, produce rain, and from that rain comes all necessities ... Even the pearls and rare gemstones that are so helpful in astrology are produced from rain. As His Divine Grace explains, all it takes is the influence of right constellation or nakshatra!

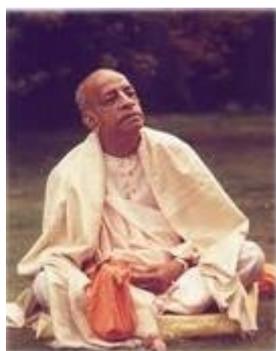
Krishna Consciousness and the Power of Plenty

His Divine Grace AC Bhaktivedanta Swami Prabhupada

Pandit Pradyumna dasa leads chanting:

*kamam vavarsha parjanya sarva-kama-dugdha mahi
sishichuh sma vrajan gavah payasodhasvatir muda*

“During the reign of Maharaja Yudhishtira, the clouds showered all the water that people needed, and the earth produced all the necessities of man in profusion. Due to their swollen udders and cheerful attitude, the cows used to moisten the grazing ground with their milk.” (SB 1.10.4)



Prabhupada: There is a maxim in Bengali: *rajera doshe rajya nashta, grihini doshe griha nasta*. This is a very important instruction. If the king of the state is impious and sinful, then that kingdom will never be happy. *Nashta*. Everything is spoiled. Just as in a family if the housewife is not good, if she is contaminated, then there is nothing good in the family. In Western countries especially—and in this country (India) also—nowadays there is no peace between husband and wife. And as a result there is practically no family life. In Western countries there is divorce and here also the divorce law has now been introduced. And no family is happy. *Grihini doshe griha nasta*. So the king must be very pious.

We have studied a few verses about Maharaja Yudhishtira. So the beginning is *dharmena*:

*pitra chanumato raja vasudevanumoditah
chakara rajyam dharmena pitri-paitamaham vibhuh*

King Yudhishtira was Dharmaraja, the ruling *dharmena*. *Dharmena* means “just according to the desire of the Supreme Lord.” This is *dharma*. *Dharmam*. *Dharmam tu sakshad bhagavat-pranitam (SB 6.3.19)*. *Dharmena* or the religious principle means to act according to the order of the Supreme Personality of Godhead. This is the religious principle. It is not that you manufacture some *dharma*: “We are Hindus” or “We are Muslims” or “We are Christians.” These are not *dharmas*.

Nobody cares for God any longer and nobody carries out the orders of God. Nobody knows Who is God. Nobody knows what our relationship with God is. So where is *dharma*? The (manufactured religions) are all bogus. Therefore *Bhagavata* says: *dharmah projjhita-kaitavo 'tra (SB 1.1.2)*. This so-called cheating type of religious system is kicked out in *Bhagavatam* in favor of real *dharma*. What is real *dharma*?

Param satyam dhimahi. This is *dharma*. *Om namo bhagavate vasudevaya.* Shrila Vyasadeva is offering respect unto Vasudeva, Krishna. Why? Now *satyam param dhimahi.* Because He is the Supreme Truth. What is the Supreme Truth? *Janmady asya yatah* (SB 1.1.1). The Supreme Truth is He from whom everything emanates. And this is confirmed in the *Bhagavad-gita: mattah sarvam pravartate. Aham sarvasya prabhavah* (Bg 10.8). The *Vedanta-sutra* hints that the Absolute Truth, Brahman, is that which is the original source of all emanations, the Absolute Truth. *Athato brahma jijnasa.* What is Brahman? Brahman means the original source of everything. So this is the verdict of the *Vedanta-sutra*. And Krishna says (Bg 10.8):

*aham sarvasya prabhavo mattah sarvam pravartate
iti matva bhajante mam budha bhava-samanvitah*

So when one becomes *budha*—well aware of everything—then he understands that Krishna is the source of everything. He is the Supreme. And *dharma*, as it is stated in the *Shrimad-Bhagavatam* in reference with the episode of *Ajamila-mokshana*, Lord Yamaraja said: *dharmam tu sakshad bhagavat-pranitam* (SB 6.3.19). Nobody can manufacture *dharma*.

So here Yudhishtira Maharaja ruled over this planet, Bharatavarsha, *dharmena*. Here it is exactly stated, *chakara rajyam dharmena*. And here also it is confirmed *nishamya bhishmuktam atha achyutoktam*. So if such a pious king is there, then everything is all right. Everything! Here it is stated, *ishvara niveshayitva nija-rajya ishvaro yudhishtiram prita-mana babhuva*. And Krishna, why did He take part in the Battle of Kurukshetra? He wanted to see these rascals like Duryodhana and company removed. And since Yudhishtira must participate, therefore He personally supervised the warfare. He took the reins of Arjuna's chariot and gave him direction: "Kill all these demons. Even Bhishma. Even Dronacharya. Kill all of them, because they have taken the wrong side. Kill them." That is Krishna's order. "Although Bhishma is respectable, Dronacharya is respectable, your *guru*, your grandfather, and other such great personalities—certainly they are all respectable. But because they have taken the wrong side, they must be killed. It must be." This is the instruction.

So *dharma* is so strong. *Dharma* means to abide by the order of Krishna. That is *dharma*. If we remain faithful to Krishna and to what Krishna says—if we can just do that—that is the perfect *dharma*. *Sa vai pumsam paro dharmo yato bhaktir adhokshaje* (SB 1.2.6). That is the first-class religious system. We do not decry any system of religion. We do not say that Hindu religion is better than Christian religion. In what way is the Hindu religion better than the Christian religion? *The followers of the so-called Christian religion are also a set of nonsense, and so are the Hindus.* Why should we give preference to one class of rascals and fools rather than the other class of rascals and fools? We have no such idea that "The Hindus are greater than the Muslims or the Christians," or "The Muslims or the Christians ..." We want to see and to test how much one is a devotee of God—how much he has

developed his God consciousness. Then we accept that “Here is *dharma*.” That is the test. *Sa vai pumsam paro dharmo yato bhaktir adhoksaje* (SB 1.2.6).

I told you about an incident at the New York Airport. Seeing us *sadhus*, one young man came up to me and introduced himself: “Sir, I am Christian. I faithfully discharge my religious principles.” So I told him, “No, no. You do not faithfully discharge your religion.” So he was surprised that without talking with him, I immediately charged, “You don’t follow your Christian religion.”

“No? Why do you say like that?”

“Do you eat meat?”

“Yes, sir.”

“Then you are not a Christian. You are not a Christian because in the Christian religion the first commandment is ‘Thou shalt not kill.’ So you are encouraging killing. How are you a Christian? You are not a Christian.” Actually everyone is very proud of becoming Christian, Hindu, Muslim, but nobody is following. Nobody is following. They are all bogus.

We do not say “follow this religion or that religion.” If they actually would have followed, then the symptom is that they would have been become devotees of God, lovers of God. And as soon as he becomes a lover of God, he becomes fully qualified with all good qualifications. *Yasyasti bhaktir bhagavaty akinchana sarvair gunais tatra samasate surah* (SB 5.18.12). This is the test. He hasn't got to be trained up how to become honest, how to become clean or how to become this or that. If he becomes a lover of God, Krishna, then all good qualities are automatically revealed. Just like when you recover from a diseased condition, then all your healthy symptoms are manifest. It is not required for your symptoms to manifest separately; they are already there. Because every living entity is part and parcel of God, Krishna, everyone has all the good qualities of Krishna, but in a very minute quantity. The Goswamis have analyzed: not in full, but in a minute quantity of seventy-eight percent. It is not joke. Seventy-eight percent of the qualities of Krishna are there in living entity. And Krishna means all-good; they are all good qualities.

So actually when one becomes a devotee he is qualitatively one with Krishna, because one cannot become devotee without acquiring the qualities of Krishna. You cannot go into the fire without being fire. Without being Brahman, you cannot approach Brahman. Just like if you want to become the secretary of a very big man, then you must have the necessary qualifications. Not that just any man can become secretary of a big man. So when one becomes a devotee, it is the statement of *shastra*: *yasyasti bhaktir bhagavaty akinchana ...* (SB 5.18.12). *Akinchana-bhakti* means without any motive. That is *akinchana-bhakti*. Not that, “I’ll become a devotee because I’ll get this opportunity to exploit Krishna.” That is not devotion. When one becomes ready to be exploited by Krishna, then he is a devotee. Not that with the motive, “I shall become a devotee and exploit Krishna and the Krishna

consciousness movement and aggravate my position as sense gratifier.” No, that is not devotion. As stated in *Bhakti Rasamrita Sindhu* (1.1.11)

*anyabhilashita-shunyam jnana-karmady-anavritam
anukulyena krishnanu-shilanam bhaktir uttama*

That is *uttama-bhakti*. And when one attains that *uttama-bhakti*, then he is a first-class follower of religion. *Sa vai pumsam paro dharmo yato bhaktir adhoksaje ...* (*SB* 1.2.6). It does not matter whether you are Christian or Muhammadan or Hindu; we want to see whether you love God, whether you are a devotee of God, whether you can sacrifice everything for God. Then you are religious. Otherwise there is no question of religion.

So Yudhishtira Maharaja was that type of religious man, *dharmena*. And as soon as you become (*dharmena*), then *ajitashraya*. You become sheltered under the lotus feet of Krishna. It is not a mere story. Krishna says, *aham tvam sarva-papebhyo mokshayishyami ma shuchah* (*Bg.* 18.66). Krishna confirms: “You just become My devotee, and I’ll give you all protection.” *Kaunteya pratijanihi na me bhaktah pranashyati* (*Bg.* 9.31). (Krishna gives) so many assurances: “Immediately I will give you protection.” *Aham tvam sarva-papebhyo ...* If I am released from all reaction of my sinful activities, then where is my difficulty? Difficulties will be there as long as we are sinful. We suffer the reactions of sinful activities. But if there is no sin, if I become purified, then where is suffering? There is no question of suffering.

So the king is the head and therefore he is called the *naradeva*. A King is considered as God’s representative. Sanatana Goswami gave a certificate to Nawab Hussain Shah stating, “You are the representative of Krishna.” When Nawab Hussain Shah was inquiring about Chaitanya Mahaprabhu, “This person is not ordinary. We are kings and sometimes when we give in charity so many men flock around us. But here is a person that wherever He goes, thousands of men are following Him. So He’s not an ordinary person.” After all, Nawab Hussain Shah was a king. He was intelligent and even from a diplomatic point of view, he could understand. He inquired from his minister, Sanatana Goswami, “Who is this person?” So Sanatana Goswami replied, “Whom you accept as (indistinct), the profit is His. It is your fortune that during your reign, He has taken birth in Bengal. You are the governor, the king of Bengal. And why are you asking me? You are the king. You are the representative of Krishna. You ask your own mind and you will understand Who He is.” He gave the certificate immediately. Not that, “Oh, you are Muhammadan. What you can know?” No. Muhammadan, Hindu, doesn’t matter. If one is a king he must be blessed by Krishna. He has been given the opportunity to become the king. And if the king also remembers, “I am the representative of God. God has given me this post to rule over this country, to make them dharmic, to follow, to understand Krishna consciousness, then that is my first duty” ... then everything is all right.

The rascal, so-called kings, they think “This is my property. Let me tax the people to the extreme and take their money and enjoy drinking and women.” Therefore the monarchy is finished. But what is the benefit by finishing this monarchy? Democracy has produced another set of rascals. Once there was one rascal, but now you have hundreds of rascals. That is the “benefit.” Hundreds of rascals form the democratic government as ministers and then there is dacoity. There is only the rising of the rogues and thieves, and they are enjoying fat salaries. So at the present moment, we are in a very precarious condition as far as the government is concerned. People may say that I am speaking against government, but I am just comparing the governments of today to that of Maharaja Yudhishtira. I am not imagining anything, these are the facts. And if the king is right, if the king is dharmic and he is a proper representative of God, then there is no limit of supply. Take.

We have got experience. Sometimes we find in the mango season there are such profuse mangoes that people cannot put an end to the mango season no matter how much they eat. And at other times there are no mangoes. Why? Because the supply is in the hands of Krishna through His agent: the material nature or this earth. The earth can produce profusely if people are honest and God conscious. Then there cannot be any scarcity. Therefore it is said, *kamam vavarsha parjanya* (SB 1.10.40). God gives. *Nityo nityanam chetanash cetananam eko yo bahunam vidhadhati kaman.* (Katha Upanishad 2.2.13). So God, Krishna, fulfills all our desires.

Now in Bengal we are seeing some rains. In other parts of India, there is no rain. Last time I was in Hyderabad and Ahmedabad it was all dry. And in Bombay also. People are very much unhappy. There was a declaration of famine. So if there is no *parjanya* or rains, then everything is finished. Your many schemes, your ten-year plan, your five-year plan and so many different plans—they will all dry up. These rascals do not know. And how does *parjanya* become possible? *Yajnad bhavati parjanyo parjanyad anna-sambhavah.* When you perform *yajna* there will be *parjanya*. The falling of the rain is not in your hands. You may be a great scientist and calculate so much hydrogen and so much oxygen, and how it becomes mixed up and produces water. Now (the scientists should) try mixing it up and bringing water where there is no rain.

So these so-called scientists, philosophers, all of them are rascals. We should take instruction from *shastra*. Krishna says: *parjanyad anna-sambhavah. Yajnad bhavati parjanya* (Bg 3.14). *Yajna-shishtasinah santo muchyante sarva-kilbishaih.* We have to perform *yajna*. *Yajna* means to satisfy Lord Vishnu. That is *yajna*, Vishnu. Another name for the Supreme Lord Vishnu is Yagna-pati. So *yajnarthe karmanah anyatra loko 'yam karma-bandhanah* (Bg 3.9). Therefore everything should be done for *yajnarthe*, for satisfying Vishnu. But *na te viduh svartha-gatim hi vishnum* (SB 7.5.31). These rascals, they do not know that their real interest is to satisfy Vishnu.

These rascals think, “Some way or other, if I can satisfy my senses, then my life is perfect.” But you cannot satisfy your senses without satisfying the Lord’s senses. If there is no water, no grains, no food, how can you satisfy your senses, you rascal? So, if you satisfy the senses of the Lord, then your senses will be automatically satisfied. *Tasmin tuste jagat tusta*. But if you neglect to satisfy the senses of the Lord, and if you only want to satisfy your senses then you will fail.

So Maharaja Yudhishtira was always prepared to satisfy Krishna. He was sorry that so many people were killed in the battle, but still he was happy: “Krishna wanted and Krishna is satisfied. That’s all right. Never mind that so many people have been killed.” But personally he was not happy, but Krishna was satisfied. Krishna wanted. *Paritranaya sadhunam vinashaya cha dushkritam* (Bg. 4.8). So He has finished all the *dushkritam*. But finishing *dushkritam*, everyone achieved *swarupa* (*moksha*). They were all liberated. Therefore, Krishna is all-good. Whether He delivers the devotees or kills the non-devotees, the resultant action is the same—both of them become liberated. *Svarupa*: that is also stated because everyone died seeing Krishna in their presence on the battlefield. Either this party or that party, it doesn't matter. Everyone died seeing Krishna so they were all liberated. It is not an ordinary thing, that (one dies) in the presence of the Supreme Lord ... We have to remember Krishna at the time of death. But Krishna is so kind that on the Battlefield of Kurukshetra He was personally present. Anyone who died there was seeing Krishna. So what is the question of liberation? Everyone there was liberated.

So *kaman parjanya*, *kaman vavarsha parjanya* (SB 1.10.4). Whatever you get, all the necessities of your life will be available if there is sufficient rain because after all, the earth produces... This is the system.

When there is proper rainfall, then the earth produces not only food grains, but jewels. Those who are astronomers (astrologers), they know. Under a certain constellation, if the rain falls on the head of a snake, there is a jewel. If the rain falls on the head of an elephant, there is a jewel. In the sea also pearls are produced. It is all due to rains.



So *kaman vavarsha*. We require so many things and Krishna is prepared also to supply them. Nature is there. But even if Krishna wants to supply, if you do not become a devotee, then nature will restrict, “No!” That is the proof. When there was a deficiency in natural resources, Maharaja Prithu wanted to kill Prithivi. She pleaded, “Why are you after me? It is my duty. Now there are only demons. I don’t want to give food to the demons. I want to give foodstuff to the devotees.” So a natural restriction of supply occurs when the population becomes non-devotees. There will be famine and pestilence. This is the way of nature.

So, kings like Maharaja Yudhishtira and Maharaja Parikshit were not demons. When Maharaja Parikshit wanted to kill Kali, he gave him two choices: “Either you get out of my kingdom, or I shall kill you.” So Kali said, “My lord, I am also your subject. My activities are very heinous. That is my nature and I am meant for that purpose. However, I am also your subject. So why do you wish to drive me away? Just give me some other place to go if you do not like me.” Then Maharaja Parikshit gave him his place: *yatra papash chatur-vidha, striyah sunah pana dyuta yatra papash ...* “Go to that place where there are four principles of sinful activities, namely, illicit sex, intoxication, meat-eating and gambling.” So Kali could not find a single place where these things were going on during the reign of Maharaja Parikshit. So he became very much distressed. Therefore, he drew up a plan to drive away Maharaja Parikshit so that he could advance his activities, the activities of Kali.

Thereafter, one *brahmana* boy who was influenced by Kali cursed Maharaja Parikshit. The boy’s father repented, “Oh, you rascal boy, what you have done?” Though only a twelve year old boy born of a *brahmana*, he could still irrevocably curse even a big king like Maharaja Parikshit. His curse could not be nullified. Of course, Maharaja Parikshit could have nullified it, but he accepted it. So even a *brahmana* boy could curse, but since it was wrong, his father repented, “What a childish thing have you done to such a king.” So as soon as Maharaja Parikshit was removed from the scene, then Kali-yuga began in full force. Therefore, sometimes it is said that the *brahmanas* are responsible for introducing Kali-yuga. So that is actually not a fact since in due course of time everything will happen.

So Maharaja Yudhishtira was so pious that during his reign, *kaman vavarsha parjanya* (SB 1.10.4). There was regular rainfall and everything was produced nicely. *Sarva-kama-dugha mahi*. The other side is that you do not require industrialization. If you have land and cows, then everything is complete; this is the basic principle of Vedic civilization. Have some land and have some cows. *Dhanyena dhanavan gavayah dhanavan*.

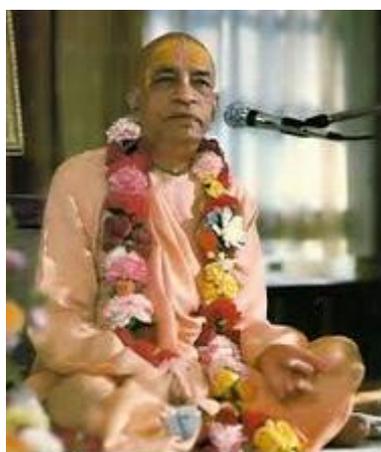


Not industry; there is no need of industry. The nice foodstuffs, milk and fruits that you require will be produced by nature. You cannot manufacture all these things in the factory. So therefore at the present moment, these big, big factories are the activities of the *asuras*, *ugra-karma*. All the people have been dragged into the city, to the industrial areas to become engaged in the production of big, big iron bars and so many other industries. These capitalists have drawn all the innocent people from the village. And the workers are thinking, “We are getting fat salaries.” But what is the use of a fat salary? On one side you get your fat salary; and on the other side you

have to purchase rice for three rupees a kilo. This is going on. Finish your salary and let them produce their own food. Let him have some land, let there be cows and let the cows become happy.

Now here is one very important word: *muda*, happy. *Payasodhasvatir muda, udhasvatir muda*. Protected cows were very jolly because they understood whether or not they are going to be killed. Because even though they are animals, they have got sense. I have seen in your country, almost all the cows are crying because all their calves are taken away and slaughtered in their presence. Perhaps you know. So what is the position of the cow? I have seen when we purchase cows that their calves have already been taken away. The cow is crying with regular tears gliding down. So they can understand their situation. Who can not understand? Suppose you are taken to the concentration camp just like the Germans did. What is the meaning of concentration? That you will be killed after some days! So how can you be happy? If you are already informed that you are condemned to death and kept in a concentration camp, will you be happy? Similarly, when these people take these cows to the slaughterhouses, to the animal stock rooms, the *godowns*, the cows can understand their situation. Just a few years ago there was an article published that (the door to) some barn was somehow broken and all the cows began to escape. You may have seen it. And all the cows were shot to death. They were fleeing like anything, “We shall save ourselves.”

So if the cows are not happy, if they are always afraid that this rascal will kill us at any moment, then how they can be happy? There was no such thing (during the reign of King Yudhisthira). Therefore it is said: *muda*, happy. And as soon as the cows are happy—so much milk was supplied that you not only get sufficient milk, but the pasturing ground became moist with milk. Here it is stated, *payasa udhasvatir muda*. Yes. There is another description. Formerly when Krishna’s cows were passing on the road, the entire road became moistened with milk. The milk supply was so sufficient. Simply manufacture butter, milk products, *dahi*—and distribute. Krishna was distributing even amongst the monkeys: “Take, monkey, come on.”



So by Krishna’s grace if we actually become dharmic and follow Krishna, the milk supply will be so profuse that everyone—even the animals—can take the butter and yogurt. That is wanted. That is civilization. Produce sufficient quantity of grains and let the cows supply sufficient quantity of milk. All economic questions will be solved. There is no use of industrialization or for men commuting fifty miles to work. No, there is no need for that. Simply have land and cows. Here is the statement: *kamam parjanyaḥ, vavarsha parjanyaḥh sarva-kama-dugha*. You will get everything from the land including

even luxury articles. What can be a more luxurious article than jewels? The jewels are also produced. Medicine, minerals, gold, diamonds—they are all produced from the earth. *Sarva-kama-dugha*. You can get everything. Make your civilization very perfect and very luxurious simply by satisfying Krishna. This is the Krishna consciousness movement. Thank you very much.

This text has been lightly edited for clarity. Listen to the original audio here: <http://prabhupadabooks.com/classes/sb/1/10/4/mayapura/june/19/1973> ♪

From the Niti Shastras...

Pearls of Wisdom

“Rubies are not found in every mountain, nor are pearls found in the head of every elephant; neither are saints found everywhere, nor are sandalwood trees found in every forest.” (*Shri Chanakya Niti* 2.9)

“By entering the den of a lion, only pearls from the heads of elephants may be obtained; but by entering into the cave of a jackal, one may discover nothing but the tail of a calf or a bit of the hide of an ass.” (*Shri Chanakya Niti* 7.18)

“Water when splashed upon a hot iron evaporates without a trace. A drop of water resting upon a lotus leaf glistens in the sun. The same droplet—when entering an oyster while the Moon conjoins the Swati star—becomes a pearl. In the same way, a man’s qualities become base, middling or exalted through his association.” (*Niti Shataka* of Shri Bhartrihari 66)

“It is said, *manina bhushitah sarpah kim asau na bhayankarah*. Some snakes are decorated with a jewel on the hood. So the materialist—however qualified he may be—he is just like a jewel on the head. *Shastra* says, ‘Do you think that a snake coming towards you with a jewel on head is not dangerous or ferocious?’ He is as dangerous as the serpent without any jewel. Similarly, any materialistic person—however so-called educated he may be—is simply a dangerous snake.” (Shrila Prabhupada, lecture, Los Angeles, August 22, 1972) ♪

From the Garuda and Agni Puranas we learn of ...

Improper Uses of Gemstones



As per the following verses, gemstones as astrological remedies must be used properly. The translations from the Garuda Purana are from the Motilal Banarsidass version.

1.68.9-10: These are the different kinds of gems: *vajra* (diamond), *mukta* (pearl), *mani* (gems), *padmaraga* (ruby), *marakata* (emerald),

indranila (blue sapphire), *vaidurya* (lapis lazuli), *pusparaga* (topaz), *karketana* (a species of quartz that originated from the nails of Balasura), *pulaka*, *rudhira* (a type of blood red stone), *sphatika* (crystal), *vidruma* (coral). Persons who know gems have classified them thus.

1.68.12: Gems bought or first used in a bad *lagna* or on an inauspicious day become defective and lose even their merits.

1.68.27-29: Diamonds with defects are inauspicious and can bring bad luck, even up to death.

1.70.19: If anyone wears a gem of many flaws out of ignorance, then grief, anxiety, sickness, death, loss of wealth and other evils torment him.

1.70.30: Even one *chandala* can attack and kill a number of *brahmanas*, similarly a spurious or alien gem can nullify the potency of many gems endowed with good qualities.

“A gem that is free from all impurities and radiating its characteristic internal luster should be looked upon as an escort of good luck. A gem which is cracked, fissured, devoid of luster or appearing rough or sandy should not be used at all.” (*Agni Purana* 246.7) 🐾

The Comedy and Tragedy of Robin Williams

Patita Pavana das Adhikary



When Robin Williams died of apparent suicide on 11 August 2014, many of the devotee community were shaken. It was as though a fellow member of the Vaishnava community had passed away. Usually the death of a celebrity or politician or other famous person is greeted with a crescendo of indifference from the devotee community, since as philosophers we understand

that ultimate death is merely a natural consequence of living here in this *martya-loka*. I was able to empathize with the feelings of the devotees because I knew Robin back in San Francisco where occasionally ran into him. I often passed by his house at Sea Cliff which was recognizable by the Greek theater masks portraying both comedy and tragedy that adorned the outside wall. I would learn through my brief acquaintances with Robin that those masks held the secrets to both his inner and outer psyche. They spoke of his life as a comic to the world as well as a deeply troubled and silently disillusioned searcher looking for something better. To me it appeared that Robin was two separate personalities. One side of the comic's face showed a message of wit while a sense of heartbreak seemed to emerge from the other. He was crying out for help but his pleas were obscured by the laughter of his audience.

The first time I saw Robin was on Columbus Ave. at Fisherman's Wharf where I lived at the time. A homeless man asked him for spare change, and Robin immediately handed him a twenty dollar bill. However, the first time we spoke was at his son's school up on Pacific Heights. Dutiful dad that he was, he had come to pick the lad up. I happened to have an issue of *Back to Godhead* with me, an issue for which I had written an article about my "discovery" of Parashurama Kunda in Madhya Pradesh.* Though ours was a brief exchange that day, I gave him a copy of the BTG which he was very thankful to receive. He struck me as a humble and kind person at heart; unlike most of Hollywood's other mega-celebrities.

*Read the article "Journey to Unknown India" here: <http://backtogohead.in/parasurama-kunda-a-journey-into-unknown-india-by-patita-pavana-dasa-adhikari/>.

The second time I met Robin was at City Lights Book Store in North Beach where he was browsing for something to read. I asked him if he had found time to look through the BTG magazine I had given him. Then I told him that City Lights sold my book *Motorcycle Yoga*.* I offered to buy him a copy from the store, but he declared, "No I want your book. Let me pay." So he did, and he even let me sign it. "Oh yes, your autograph," he declared, chuckling, since undoubtedly not many people had given Robin their autograph. Then he invited me to join him at the famous Tosca Cafe across the street. In the cafe he charmed every person at every table. It was interesting that he was so willing to entertain even perfect strangers, which made him widely loved by everyone. This was his devotee quality; he was a friend to everybody. It was strange that he did not try to charm or entertain me, but rather looked at me respectfully and with a sense of reaching out for something. Every time we met he would look at me silently as though I was supposed to give him something ... which I tried to do.

The third and last time I met Robin he was sauntering down Columbus Ave where I had a small business. I asked him if he had gotten around to reading *Motorcycle Yoga** yet, and he replied that the book was sitting on his night lamp table and he was just now finding the time to get to it. I had a small altar to Lord Krishna inside my shop, so I invited him in for *darshan*. He immediately followed me inside with no sign of self-importance whatsoever. Then after offering prayers at the altar, I took a small Shiva-*linga* that I had found in the Narmada River some years earlier. Handing it to him, I asked Robin if he knew what it was, and he replied matter-of-factly, "Of course, it's a Shiva-linga." I told him to take Lord Shiva home with him and gave him some incense for the offering and "installation." He gladly accepted it, taking the deity silently and reverently like a pilgrim receiving a blessing at a holy shrine.

Given that on different occasions Robin had taken from me a BTG, my book and a Narmadeshwara, I always felt a certain devotional kinship with him. I had observed that he was dissatisfied behind the Hollywood mask of laughter. It could be read it on his face. He was desperately in need of something higher than merely being the

funniest person in the world. His dual persona caused me to reflect back to the Greek theater masks that adorned his Sea Cliff mansion. The funny side of Robin Williams was apparent to his hundreds of millions of fans and to his fellow celebrities who laughed at his antics; but to me (and apparently to other devotees, too) the other Robin was visible. He was a tragic seeker somehow cast by fate into a funny, high life of opulence and fame, but always crying within for knowledge of something higher, which as we know is the Supreme Absolute Truth Who is personified as Lord Krishna. To me this appeared to be the essence of this great yet humble man's frustration. (And recognizing this makes us realize all the more the value of our position as recipients of Prabhupada's blessings.)

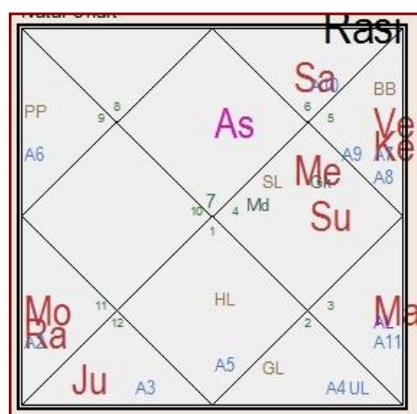
On the Ekadashi following the tragic death of Robin Williams, Mother Abhaya Mudra and I offered the benefits our fasts to him. When the *vrata* was over, I turned to the computer news and saw that he had been cremated with his ashes spread over the San Francisco Bay. The waters of that bay—like the great Narmada and other holy rivers—join Sagar, the husband of all sacred streams. We devotees know that death by suicide can produce terrible suffering in the next life, perhaps even in a ghostly body. And neither is Yamaraja impressed with wealth, fame or talents. But did not Shрила Prabhupada encourage his *sankirtana* army of book distributors, saying that anyone who received a BTG would become elevated, and that Krishna would never forget their service. We join our Godbrothers and Godsisters in praying that Robin Williams has moved towards taking a better birth in a devotional family wherein his vast talent and wit can be meaningfully engaged in the service of Lord Krishna's lotus feet.

**Motorcycle Yoga by Miles Davis (Patita Pavana dasa) is in print and available from the publishers here http://www.royalfieldbooks.com/motorcycle_yoga.html* 

In the second part of this article on Robin Williams, Abhaya Mudra Dasi offers some astrological insight into this great talent.

Life and Death of Robin Williams

Abhaya Mudra Dasi



Robin Williams was born on 21 July 1951 at 1:34 pm in Chicago. Rising to great heights from an early age, his astrological periods up till his demise were positive for his career.

In his horoscope he had a nicely positioned Sun and Mercury in the 10th house of career—the *karmastan*. This shows that he was very smart, as well as expert, in his choice of roles. Mercury, the planet of communication, rules his 9th house of spirituality, which demonstrates that he tried

in odd ways to insert some sublime messages in his performances. His manner of speech was influenced by Jupiter, Mars and Saturn: Jupiter aspects his 2nd house of speech while Mars owns it. Next, Mars aspects Saturn who in his turn places his vision back upon his house of speech. This was his *yoga* for spoken wit. The combination of Mars, Jupiter and Saturn influencing his house of speech explains Robin's means of communication that was at once both philosophical and passionate. Yet his dialogue was influenced by the conjunction of Rahu and Moon in the 5th house in Aquarius showing the meaning and weight of his words. Due to the influence of Rahu, his style was often unrefined and even coarse. His Moon sign was Aquarius ruled by Saturn, and his Shatabhisha *nakshatra* was under Rahu's control. Jupiter as lord of the 6th in the 6th creates *harsha yoga* for happiness. Hence, Jupiter's influence brought him happiness although due to the exchange of aspects between Saturn and Jupiter he could appear sad and philosophical.

Because both Jupiter and Saturn aspected his 2nd house—which rules the face and the mouth—he had a very specific expression like a jester who is laughing and crying at the same time. Though divorced twice, he did have luck in marriage as the lord of the 7th house of partners had gone to the lucky 9th house. As far as his children are concerned, to a greater degree they are a reflection of their father's talents. In real life his children may also appear a bit eccentric as well. Although his chart shows no strong indication for illnesses, he created some health issues due to his innate dissatisfaction with the world. This fact is again seen by the strong position of Jupiter in the 6th house of health under aspect from Saturn. Saturn, who is the lord of the house of happiness, has gone astray to the 12th house of loss. This gave him a sense of being trapped in his fame and wealth. He wanted out and needed a guide to show him the way. His life was not destined to be very long as Venus, the lord of the 8th house of life and death, is positioned in an enemy sign with malefic Ketu. When Robin left the world he was running the final sub-period of the major period of Ketu. It is actually not uncommon for death to occur at the end of Ketu *dasha* as the South Node of the Moon carries poison in his tail just like a scorpion.

Ketu is positioned in the 11th house of gains along with the lord of the house of death, Venus. Thus, he gained death in the planetary period of Ketu through self inflicted means related to pleasure. In fact he died in his mansion at Paradise Cay in Marin County, one of America's most beautiful locations. Venus not only ruled the house of death but also ruled his house of self. Venus is astrology's natural significator for pleasures. At the time of his death he was running Mercury sub-period in Ketu *dasha*. Mercury is positioned alongside the Sun, lord of the house where Ketu is found in his chart. Thus, his death became very much discussed in the media as Sun is in the most visible house of the horoscope. It is very likely that after his death his fame and influence will continue for a long, long time to come. ♪



Letters to the Editor

(Edited for brevity)

“Delighted”

Dear Patita Pavana das, All glories to Shrila Prabhupada. Please accept my humble obeisances. I was delighted to receive my chart. Thank you so much. It will take me some time to digest your reading as it is very comprehensive. I am very happy with my initial reading, but no doubt will have many questions. Please let me get back to you in the near future with any queries I may have and to discuss further anything that arises in particular. Thank you for such beautiful work- it is a magnificent piece of work and much much appreciated. Your servant SM (Australia)

“Instant Liberation?”

Hare Krishna, Please accept my humble obeisances. All Glories to Shrila Prabhupada!! I got your e-mail id from dandavats.com. Just wanted to ask you what are indications of *moksha* in Vedic astrology? Many people say that Ketu in 12th house is the indication and I see that placement in both Shrila Prabhupada and Shrila Bhakti Siddhanta Saraswati Thakura's chart. But many devotees who are very serious as well do not have this placement. So just wanted to clarify Your servant, VV (India)

My dear Prabhu, No, there is no automatic guarantee that if the mokshakaraka (Ketu, significator of liberation) is in the mokshastan (12th house of liberation) that moksha is automatically given. In fact, in astrology the presence of a karaka in the house which covers the portfolio of that subject can deny such an eventuality. Hence Brihaspati putrakaraka in the 5th putrastan can deny a son, or kalatrakaraka Shukra (Venus significator of wife) in the 7th jayastan can deny marriage, etc.

Neither did Shrila Prabhupada appear with Ketu in the 12th. As Dhanush lagna His Divine Grace's Ketu was in the 9th dharmastan along with lagnadipati Guru and swa-rashi Surya. This combination with the other planets in the chart shows our Guru Maharaja's liberation from birth. And our Param Guru Maharaja showed Ketu in his 4th house of home, hence Shrila Prabhupada's venerable Guru Maharaja founded strict brahmachari ashrams, domiciles for liberation. I do not know where you have obtained your information from, or who has misled you in these matters. As devotees our focus is not moksha; this is the desire of the impersonalists. Our desires lie in following in the footsteps of Shrila Prabhupada and thereby serving the Supreme Lord Shri Krishna, And to chant this wonderful Hare Krishna mahamantra: for us that is liberation.

Astrology is only a field and we must take advantage of this human form of life. A wasted opportunity is a thorn in the side. We must be determined to become Krishna conscious and go back to Godhead in this very life by the grace of the acharya of the Holy Names, not merely by planetary locations.

*Always wishing you the very best,
Patita Pavana das, Ed.*

“A Great Blessing”

To: Sriman Patita Pavana dasa Adhikari Prabhu and Abhaya Mudra dasi Mataji,
Dear gentle Devotees, Thank you very much for your services which are actually a great blessing. We have already quickly read over your findings and are amazed at the deep understanding. At once we can feel your kindness permeating your writings. We remain in debt to you and Gurudeva. Sincere regards, VD (Africa)