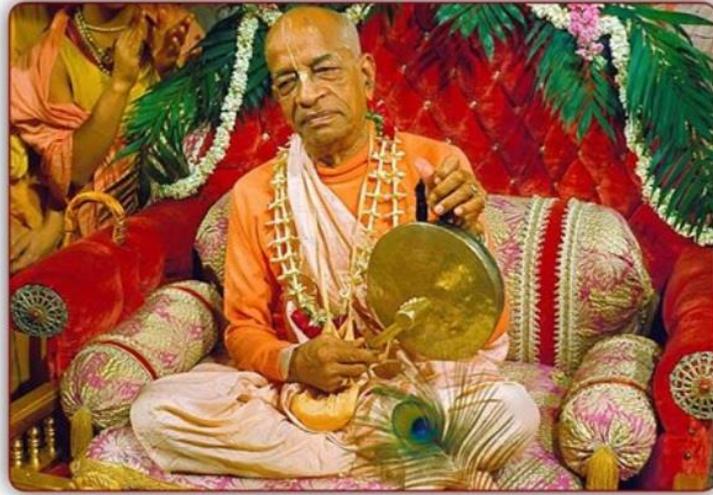


ALL GLORY TO SHRI GURU AND SHRI GAURANGA

THE ASTROLOGICAL NEWSLETTER

Mithuna Twiins Astrological Services
“Home of Shri Shri Radha-Dharmeshwara and the Bhrgu Project”



His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
...Setting the beat and the tone for the 10,000 year Golden Age

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

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

16 Sept 2016 (#50): Shrimad Bhagavatam Day, Bhadra-masa Purnima corresponding to the day of the full Moon in the Gaudiya month of Hrishikesh.

FREE E-BOOK:

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Read It In This Issue:

Bhavishya Purana and Jesus Christ

Also: Shrila Prabhupada's Horoscope: Sagittarius Rising

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

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Dear Prabhus,

Welcome to the issue. The essence of astrology is that within everything there is taste—and that is the taste of individuality which is imparted by the Moon planet. Through the agency of the Moon, each unique mixture of the nine planets in the twelve signs in any given horoscope produces an individual different taste. Therein lies the secrets of matching horoscopes or determining which persons can form a friendship. Certain *rashis*, *grahas* and *nakshatras* like the “taste” of one another, while others no so much.

In Vedic astrology the *pancha mahapurusha yogas* (five combinations for “great souls”) are well known. They are formed when one of the five planets

(minus Sun, Moon, Rahu and Ketu) are exalted or in their own signs in a *kendra* position from either the Moon or rising sign. The *mahapurusha yoga* involving Mars in Aries, Scorpio or Capricorn in a *kendra* is called *ruchaka yoga*, “the combination of taste.” The online *Sanskrit Dictionary* describes the root word, *ruchi*, as meaning “interest, desire, wish, pleasure, taste.”

It is commonly heard that “my meeting with Mr. Such-and-such left a bad taste in my mouth.” Certain persons take to certain other persons, while at other times there can arise an instant dislike. This is explained astrologically through the planetary positions, through the “taste” that each person has. Personal taste is as unavoidable as is the eternal individuality of the spirit soul.



In *Shri Chaitanya Charitamrita* (Madhya.23.12) we find this verse:

*ruchi haite bhaktye haya ‘asakti’ prachura
asakti haite chitte janme krishne prity-ankura*

“After taste is awakened, a deep attachment arises,
and from that attachment the seed of love for
Krishna grows in the heart.”

From the above verse—and throughout the teachings of Shrila Prabhupada—we learn that Lord Shri Krishna is all-attractive. Whatever “taste” one is seeking, that individual will find this taste, this *ruchi*, at its highest and sweetest form through rendering devotional service to Shri Krishna, the Supreme Personality of Godhead. Thanks for reading.

Yours at the lotus feet of the servants of Shrila Prabhupada,

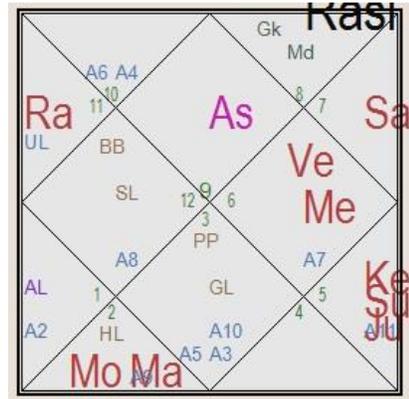
Patita Pavana dasa Adhikary, Ed.

Editorial: Did Shrila Prabhupada appear under Makara or Dhanusha lagna? We briefly show why only the latter—Sagittarius rising—begins to tell the story of the life and activities of Lord Shri Krishna’s purest representative ...

Rising Sign of Shrila Prabhupada

Patita Pavana dasa: When I first met my astrology teacher, Pandit Shri Vijaya Ranamukhadevaji in London in 1972, the first chart we looked at together under his tutelage was Shrila Prabhupada’s. Almost immediately, Panditji stated that His Divine Grace was born under Sagittarius rising. He

said that in the future there could be some confusion about it, since the time of birth had evidently been rounded up for convenience. It is very common that times of birth are recorded later rather than earlier, for the simple reason that during the crucial moments of childbirth the the very lives of both mother and baby might be at stake. Often, the birth timings are jotted down in retrospect only after the drama has settled and both mother and child are safe.



Because Ranamukhadevaji considered himself a servant of Shрила Prabhupada I came to trust his judgment implicitly. He once somehow showed up at 7, Bury Place as Prabhupada had just arrived in London, and presented His Divine Grace a gold encrusted plate of Lord Shри Krishna’s horoscope. Where he appeared from, or how he—who did not keep any money—obtained a gold horoscope of Krishna is a mystery. But he was such a mystic. And Shрила Prabhupada accepted the loving gift with one of the biggest smiles I have ever seen him beam. It was like the clouds over London opened up. For the information of the reader Shрила Prabhupada’s stated time of birth was said to be 4:00 PM, 1st September 1896, at Calcutta, but Panditji placed it some thirty-five minutes earlier.

Panditji first taught me that determining an unknown rising sign begins with looking at the physical frame of the person. This is basic common sense. That is why the rising sign is sometimes referred to as the *atmasthan* or *tanustan*: it reveals the body type of body. Ranamukhadevaji predicted that in the future a great debate will arise over whether Shрила Prabhupada’s ascendant might be Sagittarius or Capricorn. He stated unequivocally that the overall position of planets for Makara *lagna* (Capricorn rising at 4:00 pm) in no way fit the Jagat Guru because of three planets clustered in the *dustan* 8th, a so-called “evil house.”

He showed me that with Sagittarius rising, the horoscope’s emphasis moves from the 8th house of death to the 9th house of *dharma*. There we find three planets: the Sun in his own sign of Leo; the benefic lord of the rising sign Jupiter in the house of his friend; and the mysitical Ketu in his own sign. Furthermore, with Sagittarius rising there is the rare sition of unique pairs of “husband and wife” *yogas* that would not appear if Capricorn had been on the ascendant. These are Lakshmi and Hari Yogas, and Saraswati and Brahma Yogas. Apart from these technicalities, there are hundreds of other

validations for Dhanusha *lagna* that wholly discredit the misguided Capricorn rising theory. He stated, “Anyone who sees other than Dhanusha *lagna* does not know Shrila Prabhupada or understand his mission.

But going back to square one, the discussion of this or that *lagna* as applicable to physical characteristics, we find that the following verses from Mantreshwara’s *Phala Deepika* that thoroughly vindicate Shri Ranamukhadevaji’s conclusion. Have a look:

“The person with Sagittarius ascendant at birth will have a long neck and face with large nose and ears. He will always keep himself in some work or the other. He will be self-sacrificing and eloquent in speech. He will be short of stature. He will be courageous and will overcome his enemies. He will be wealthy and the favorite of the king, He can be won over by persuasion and kindness.”

(Phala Dipika of Mantreshvara 9.9)

“When Capricorn is on the ascendant at birth, the lower limbs of the native will be weak. The person will have ample vitality. He will be lazy by nature and will accept the advice of others. A man born here may become involved with an older woman or one from lower strata of society. He may become shameless and a religious hypocrite. He will be fortunate and fond of wandering. He may become prone to windy diseases.” *(Phala Dipika of Mantreshvara 9.10)*

Abhaya Mudra Dasi: By understanding that which Shrila Prabhupada considered most valuable, an astrologer can easily see why Sagittarius rising is the correct *lagna* for His Divine Grace.



His Divine Grace came to the West in order to fulfill the vision of his spiritual master, Shrila Bhaktisiddhanta Saraswati Thakura. Shrila Prabhupada not only rendered the transcendental literature of *Bhagavad-gita*, *Shrimad-Bhagavatam*, *Shri Chaitanya Charitamrita* and other Goswami literature into English, but he also organized an army of book distributors from his new followers. He personally said that his books will be read for the next 10,000 years. Therefore, it is undeniable that his main focus was the publishing and distribution of his transcendental literatures, as validated by Dhanusha *lagna*. His motto was “Books are the basis.”

With Sagittarius rising, Rahu is sitting in his own house of Aquarius in Shrila Prabhupada’s 3rd house of literature and endeavor. The lord of Aquarius is Saturn, who is exalted in his 11th house ruling gains and

fulfillment of desires. According to *jyotisha-shastra*, the 3rd house is the house of literature, while the 11th is the house of networking. With Sagittarius rising, it becomes plain to see that the two houses are intertwined: both the writing of and distribution of books. Rahu reveals one's obsessions—and what greater obsession did the Founder-Acharya of the Hare Krishna Movement have than distributing his literature to a world lost in illusion?

The *atmakaraka*, or planetary “signifier of the self,” is Rahu for His Divine Grace. Shrila Prabhupada came to this planet to write these books and to see that they are distributed. This was the crux of his mission. There can be no other conclusion but Sagittarius rising. ✎

Shrila Prabhupada quotes Shrila Vishwanatha Chakravarti Thakura to establish that the Moon is actually farther from the Earth than the Sun ...

Why Sunday then Monday?

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

We learn from the pages of *Shrimad Bhagavatam* (8.18.5): “On the day of Shravana-*dvadasi* (the twelfth day of the bright fortnight in the month of Bhadra) when the Moon came into the lunar mansion Shravana, at the auspicious moment of Abhijit, the Lord appeared (as Vamanadeva) in this universe. Considering the Lord's appearance very auspicious, all the stars and planets, from the Sun to Saturn, were munificently charitable.”

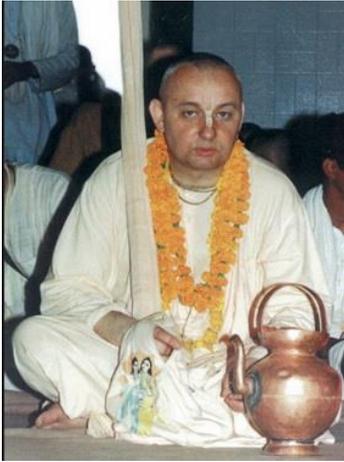


SHRI BHAKTIVEDANTA PURPORT: Shrila Vishwanatha Chakravarti Thakura, an expert astrologer, explains the word *nakshatra-taradyah*. The word *nakshatra* means “the stars,” the word *tara* in this context refers to the planets, and *adyah* means “the first one specifically mentioned.” Among the planets, the first is Surya, the Sun, not the Moon. Therefore, according to the Vedic version, the modern astronomer's proposition that the Moon is nearest to the earth should not be accepted. The chronological order in which people all over the world refer to the days of the week—Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday—corresponds to the Vedic order of the planets and thus circumstantiates the Vedic version. Apart from this, when the Lord appeared the planets and stars became situated very

auspiciously, according to astrological calculations, to celebrate the birth of the Lord. ♪

The origin of the name “Jesus” is Isha-putra, or “son of God.” He was also called Krishna-rishi, or “the Christ.” So from Isha Krishna has come his name of “Jesus Christ.” By reciting the Puranic version, His Holiness Suhotra Maharaja gives a brilliant understanding of the true teachings of Lord Jesus Christ—and of his escape from the hands of murderous mlecchas to the peaceful valley of Kashmir. ...

Bhavishya Purana and Jesus Christ



His Holiness Shрила (108) Suhotra Swami Maharaja

Bhavishya Purana, composed 5000 years ago, looks ahead to the period several decades after the birth of Jesus Christ. At that time a king named Shalivahana ruled a part of Bharatavarsha called Sindhustan. *Mlecchas* by this time were very populous, and Shalivahana brought order to their society by giving them laws and codes to follow.

Once Shalivahana visited Himatunga (the Himalayan region). The king came to the land of the Hunas amid the mountains and there saw an auspicious person of white complexion, strongly built, clothed in white cloth. Shalivahana was pleased and inquired as to the man’s identity. He replied *iishaputra cha maam vidhi kumaari garbha sambhavam*—“I am Ishaputra, a son of God, born from the womb of a virgin girl.”

Ishaputra told the king he had been a preacher to the *mlecchas*. Among those fallen people he had established the path of truth. The king asked Ishaputra to kindly explain the principles of his religion. That saintly person replied that he was known as “Masiha” (the Messiah) among the *mlecchas* because he restored their faith in God and the conduct of goodness that had greatly declined among them. That his doctrine would be accepted by the *mlecchas*, Ishaputra had even taken initiation from a *mleccha guru*.

The doctrine of Lord Jesus Christ featured these principles:

maanasam nirmala krtva malam dehe shubhashubham

The mind and the body are to be kept pure.

naigamam japamaasthaaya japata nirmala param

One should be strictly situated in *japa*—internal chanting or prayer.

nyaayena satyavarcasaa manasaikyena maanavah

One should speak truthfully and control his mind.

*dhyaayena pujayediisham suryamandalasamsthitam
acaloayam prabhuh saakshaattathaa suryocalah sadaa*

”One should attentively worship the Lord who is constant like the Sun.”

tatvaanam calabhutaanaam karshanah sa samatatah

“The Lord attracts to Himself the flickering living entities and assumes control of them.”

Summing up, he told the king:

*iishamurthiyandi praaptaa nityashuddhaa shivakarti
iishaamasiiha iti ca mama naama pratishitam*

“I keep the form of the Lord in my heart. That is why I am known as Isha Masiha, Jesus the Messiah, ever-pure and auspicious.”

iti krityena bhupaala masihaa vilaya gataa

“Because of his teachings, the authorities put the Messiah to death.”

At https://en.wikipedia.org/wiki/Roza_Bal, evidence is offered that Jesus



lived in Kashmir after the authorities in Palestine had him crucified. Shrila Prabhupada mentioned several times that because Jesus was a great *yogi* his persecutors could not kill him, though they thought they had killed him. And several times Shrila Prabhupada also

mentioned that Jesus lived in India. As we have seen, *Bhavishya Purana* reveals that after the attempt on his life, Jesus stayed in the Himalayas. About the account of Jesus this *Purana* gives, Shrila Prabhupada specifically said, “Everything is accurate there.” ♪

Astrology sans Krishna consciousness is useless as much as a leaf simply withers when it has become disconnected from its tree. From the immortal pages of Shrimad Bhagavad-gīta As It Is, Shrīla Prabhupada explains ...

The Basic Principle of Vedic Astrology

His Divine Grace AC Bhaktivedanta Swami Prabhupada

Lord Shri Krishna tells Arjuna, “I enter into each planet, and by My energy they stay in orbit. I become the Moon and thereby supply the juice of life to all vegetables.” (Bg. 15.13)

Shri Bhaktivedanta Purport: It is understood that all the planets are floating in the air only by the energy of the Lord. The Lord enters into every atom, every planet, and every living being. That is discussed in the *Brahmā-samhitā*. It is said there that one plenary portion of the Supreme Personality of Godhead, Paramātmā, enters into the planets, the universe, the living entity, and even into the atom. So due to His entrance, everything is appropriately manifested.

When the spirit soul is there, a living man can float on the water, but when the living spark is out of the body and the body is dead, it sinks. Of course when it is decomposed it floats just like straw and other things, but as soon as the man is dead, he at once sinks in the water. Similarly, all these planets are floating in space, and this is due to the entrance of the supreme energy of the Supreme Personality of Godhead. His energy is sustaining each planet, just like a handful of dust. If someone holds a handful of dust, there is no possibility of the dust falling, but if one throws it in the air, it will fall down. “Similarly, these planets, which are floating in air, are actually held in the fist of the universal form of the Supreme Lord. By His strength and energy, all moving and unmoving things stay in their place. It is said that because of the Supreme Personality of Godhead, the Sun is shining and the planets are steadily moving.

Were it not for Him, all the planets would scatter, like dust in air, and perish. Similarly, it is due to the Supreme Personality of Godhead that the Moon nourishes all vegetables. Due to the Moon's influence, the vegetables become delicious. Without the moonshine, the vegetables can neither grow nor taste succulent. Human society is working, living comfortably and enjoying food due to the supply from the Supreme Lord. Otherwise, mankind could not survive. The word *rasātmakah* is very significant.

Everything becomes palatable by the agency of the Supreme Lord through the influence of the Moon.

Editor's note: From Shrila Prabhupada's lucid explanation of Lord Krishna's words it becomes easy to understand why the Moon is considered the principle planet—or one's *rashi*—in Vedic astrology. Like a mother, the Moon nourishes and sustains the individuality of each entity. As a mother supports the household, so the Moon's influence supports the other family members, the planets.

This fact is corroborated in the following verse: "... The Moon is the source of nectarean coolness that influences the growth of food grains, and therefore (Soma) the demi-god of the Moon is considered the life of all living entities. He is consequently called Jiva, the chief living being within the universe.

"Because the Moon is full of all potentialities, he represents the influence of the Supreme Personality of Godhead. The Moon is the predominating deity of everyone's mind, and therefore the Moon-god is called Manomaya. He is also called Annamaya because 'he gives potency to all herbs and plants', and he is called Amata-maya because he is the 'source of life for all living entities'. The Moon pleases the demigods, pitas, human beings, animals, birds, reptiles, trees, plants and all other living entities. Everyone is satisfied by the presence of the Moon. Therefore the Moon is also called Sarvamaya or 'all-pervading'." (SB 5.22.9-10) ♪

Shri Varaha Mihira was one of the "Nine Gems" (nava-ratnas) of the court of the great King Vikramaditya who thrived in Ujjain about 2500 years ago. To this day many of his writings form the basis of Vedic astrology ...

The Great Pandit Varaha Mihira

Patita Pavana dasa Adhikary

If bad times seek to catch even a king, they will arrive at his palace doorstep. Shri Vijaya Ranamukhadeva, my astrology teacher, once told me a story of the great Varaha Mihira, the astrologer of the court of King Vikramaditya of Ujjain (Avantika). He was one of the *nava-ratnas* of the court and he wrote several standard texts on



Vedanga-jyotisha including *Brihat Samhita* and *Brihat Jataka*. The latter is considered as one of the five basic texts on the subject of the stars. As a scholar of astronomy and higher mathematics, history states that he was the first to mention the *ayanamsha* shift. This is the story of how he received the title “Varaha” as my teacher told it to me:

Varaha Mihira advised the king that on a certain day and at a certain time his son the prince would be gored to death by a boar. Therefore the king ordered his son to remain safely within the palace walls on that day. When the fated moment had passed, the king called the *pandit* to his court and challenged him, “Where is your astrology now, Panditji? The prince is safely protected in the royal quarters upstairs.”

Varaha Mihira replied sadly, “Your Majesty, he is on the roof and he has been killed by a boar.”

The king was shocked and sent his servants up to check on the prince. They found that the prince had ventured upstairs to look out over the kingdom from the safety of the palace roof. Now the royal emblem of the king was the *varaha*, the wild boar, and he had a huge iron *varaha* mounted on a pole above the palace. Just at the predicted moment this iron boar had broken loose and had fallen on the prince, with its sharp metal tusks piercing and killing him instantly.

Naturally the palace of King Vikramaditya was swept asunder in a tide of grief; yet for this prediction the title Varaha was bestowed upon Mihira. 🌀

The Astrological Newsletter presents a succinct explanation of the world we live on ...



Concepts of Bhumandala

Abhaya Mudra Dasi

“It is believed that all the universal planetary systems are situated on the extensive body of the Purusha, but He has nothing to do with the created material ingredients. His body is eternally in spiritual existence par excellence.”
(SB 1.3.3)

What is Gravity? Gravity is ultimately the universal principle of attraction towards the Supreme Personality of Godhead. Shrila Prabhupada mentions that Lord Vishnu’s couch, Shri Ananta Sheshanaga, is the strength behind the force of gravity. He is none other than the expansion of Balarama, the

Supreme Personality of Godhead from whom the original *chaturvyuha* (Vasudeva, Sankarshana, Pradyumna and Anirudha) expand. From these expands the first Narayana, and then the rest of the *chatur vyuhas*, then the second Narayana and Lord Vishnu. In other words, Balarama or Baladeva is the all pervasive Deity of this material world. In His form of Sankarshana He is the original *guru* of all conditioned living entities, as He even has some affinity with the demons.

He is the original *guru* or Paramatma. *Guru* also means heavy. And Gravity is the principle of attracting also the heaviness. Gravitation is the force that attracts the living entity towards the Supreme Personality of Godhead. The spiritual principle works on the material plane as well. Since Ananta Shesha lives in the waters of the Garbodhaka Ocean on the bottom of the Universe on which the whole universe floats, everything gravitates towards Him or is going down towards Him.

The Earth plane has more of the water element than the earth element. Earth floats on water; while small streams of water are always inclined to join with the large reservoir of water. Rivers float towards the ocean. Earth is inert and dense while water is changing but always moves downward. It is the fire element that has the ability to move in all directions. It is fire that can make one separate from the pull of gravity, not water. The *nakshatras*, the Sun and the Moon emanate light and that is an indication that they float in space with the perpetuation of fire. The light of the Sun is hot while that of the Moon is cold. The Sun who is the light of the universe moves the fastest. The inhabitants of the Sun planet are also fiery.

On the Earth the living entities have earth bodies which are predominated by water or other liquids. In other words, our bodies reflect the plane that we live on. The fire element is not in predomination on the Earth plane, which serves to explain why the Earth does not float in space. Observers from the Earth who look to the sky become deluded by the belief that the Earth is a round globe spinning in space although this is not the case. Our earth plane does not equal those objects that belong to the heavenly realm like the Sun and the Moon. Our Earth is down and the rest is up, just as earth and water either move downward and become fixed there the movement of fire is upward.

It has been constructed in that way because conditioned souls on the Earth plane should have the urge to move upward towards the heavenly plane and beyond. Yet even the heavenly planets always keep a reference to the Earth

plane while moving because it is the Earth that is being pulled down by the “gravitational force” of Ananta. It is from the Earth plane that reaching the anti-material spiritual world is easiest and even demigods become jealous of the human being for this rare opportunity.

What is Gola? *Gola* is an interesting word and concept. Since Sanskrit is a visual language when the words are spoken they create images in the mind of the hearer. They are not a mere bunching of garbled sounds as is the situation of with modern languages.

In astrology we have the Gola Yoga that forms when all seven planets (minus Rahu and Ketu) converge together in a single sign. When a planet, usually the swift moving Moon, breaks the *yoga* and moves into the next sign, then the *yoga* that is formed is called Yuga Yoga. The whole idea is that when Gola Yoga occurs it recreates the cyclic nature of the universe. There is a sense of creation when Gola Yoga occurs, which is followed by different Yuga Yogas. This happens just like the different *yugas* within every cyclic creation.

Thus *gola* in this sense also means cyclic. The nature of a cycle is that if someone goes in a straight line he can arrive at the same point from where he started. In the same way, time in the material world also moves in a straight line although it nonetheless causes one to arrive at the same point from where he started. This is seen in the repetition of *samsara* or of the four Yugas. Starting from one Satya Yuga and moving in the straight line of time we go through Dwapara, Treta and Kali Yugas; ultimately arriving at Satya Yuga once again.

This is also the nature of the circle. If we take a square and we try to walk on the edge in a straight line without making turns we will not arrive at the same point. But with the circle this walk is possible. This walk explains the concept of *gola*. So the shape of the Earth is such that by starting at one point and then moving in a straight line, a person will finally arrive at the same point. This does not mean it is a globe since a mere circle also functions in the same manner as does a shape that is semi-hemispherical. Just by walking or moving in a straight line on the Earth plane—with no need for flying—a person can pass through all the places of the *gola*. Thus, ultimately *gola* means interconnectivity. ♪

Shrila Prabhupada discusses the Khanar-vachana in the book KRISHNA, regarding the Supreme Lord Krishna's studies at Gurukula under his teacher Shri Sandipani Muni ...

Khanar-vachana And the Science of Omens

Patita Pavana dasa Adhikary



“Krishna then learned the art of foretelling events by seeing signs. In a book called *Khanar vacana*, the various types of signs and omens are described. If, when one is going out, one sees someone with a bucket full of water—that is a very good sign. But if one sees someone with an empty bucket, it is not a very good sign. Similarly, if one sees cow's milk along with a calf, it is a good sign. The result of understanding these signs is that one can foretell events, and Krishna learned the science.” –Shrila Prabhupada, *KRISHNA the Supreme Personality of Godhead*.

Khanar Vachana means “Thus Spoken by Khana.” Khana was a great astrologer of Bengal who lived around 2500 years ago. She is said to have married the famous Prithuyasas who is the author of the *Hora Sara*, a standard classic in the world of *jyotisha* . Prithuyasas was the son of Varaha Mihira who is described in an earlier article in this edition of *The Astrological Newsletter*. Thus Khana was Varaha Mihira's daughter-in-law. The following translation from the original Bengali is from the first chapter of *Khanar-vachana*. The text comes to us through the research at Sapta Rishi Astrology.

If, at the beginning of a journey, one sees an empty vessel, a crow on the barren branch of a tree, or sees a man of appropriate age who is shorn of hair, then such a journey must not be started. Furthermore, if one sees an oil merchant at the beginning of a journey, then the trip could prove disastrous.

Note: *The presence of oil is said to indicate the planet of karma-phala Shanideva whose deity is worshiped with offerings of oil.*

Though an empty vessel (a bucket or *lota* or the like) is considered inauspicious, if the vessel is filled with water then it is considered an auspicious omen.

Note: *Just as the bucket is filled, so will be the traveler's desires on his intended journey.*

A journey should be cancelled if at the time of departing someone calls out from behind. The exception to this omen is when the mother of the person mother calls his name.

Note: *Delay the journey until further omens, horas, etc. give a signal for a clean departure.*

Seeing a dead body at the start of a journey is considered a good omen.

Note: *The dead person has reached his destination, so you are likely to reach yours.*

Seeing a jackal is considered to be a lucky portent, especially if the jackal is on the left.

A cow in the act of raising her head high is considered lucky.

Note: *A cow feeding her calf or one that is being milked augurs well for the journey.*

It is better luck to see a crying individual than a laughing one.

Journeys that are undertaken at dawn on Sunday, Tuesday, Wednesday and Thursday are considered good. Dawn is the time when birds chirp from within their own nests. Even if they have the urge to fly they are reluctant to do so. Khana declares that the darkness (before Sunrise) is considered dawn.

Note: *We do not recommend beginning a journey at or before dawn on either Sunday or Tuesday. On Sunday before Sunrise the hour of Mars is active, and after Sunrise the hour of Sun is in effect. On Tuesday the hours of Sun or Mars respectively will be in effect depending upon whether you leave before or after the moment of Suryodaya. Mars augurs strife and the Sun indicates problems with authorities. It is best to leave on a journey during the hours of Moon, Mercury, Jupiter or Venus.*

At the beginning of a journey proceed to an open space in bright Sunlight. There erect a stick that is twelve fingers tall. Then measure the length of the shadow of such a stick. A journey is considered auspicious if: the shadow measures twenty fingers on a Sunday, sixteen on a Monday, fifteen on a Tuesday, eleven on a Wednesday, twelve on a Thursday, fourteen on a Friday, or thirteen on a Saturday.



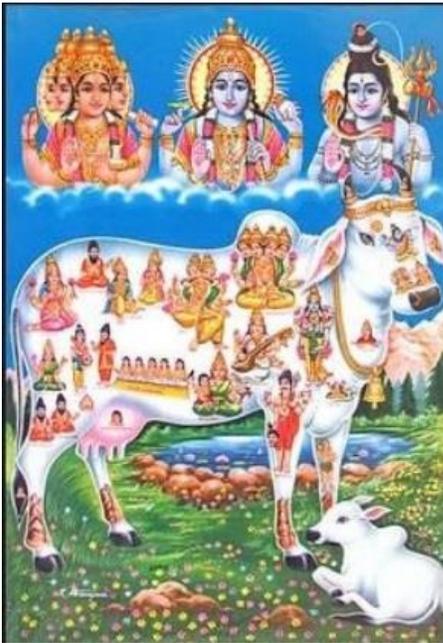
If upon beginning a journey a house lizard or gecko drops down, or you witness someone sneezing, the trip's success will be magnified times eight.

To the reader: *Chapter Two of Khanar Vachana deals with agriculture, auspicious times for planting, etc. Agriculturist devotees may contact the Editor of The Astrological Newsletter for the link. 🐸*

Planets moving in relationship to the natal Moon sign or in relationship to the rising sign are sometimes called “cows.” Thus the science of astrological prediction based upon planetary rotation through the rashis is called gochara. That is because cows, like the great planetary deities, are worthy of worship. So worshipful, in fact, that there is even a little-known ...

Cow Incarnation of Lord Vishnu

Patita Pavana dasa Adhikary



The great forms of the Supreme Lord such as Narasimhadeva, Varaha, Kurma, Matsya, Vamana, Shri Ramachandra are celebrated throughout the *shastras*. They are honored on a platform equal to Hari Himself. Although there is no difference because all are Vishnu-tattwa, each *avatara* shows a unique aspect of the Supreme Lord Shri Krishna. As Shrila Prabhupada points out in his *Bhagavatam* commentaries (1st canto): “The Supreme Lord appears in all species of life and His incarnations are as numerous as the bubbles on the ocean.” Lord Krishna’s qualities are unlimited, and each one of His expansions reveals a yet different understanding of the Lord’s all-spiritual and

transcendental potencies.

Despite the difference in the *lilas* of the Lord, His compassion for all His parts and parcels—which includes you and me—remains constant. We have seen and heard much about Ramachandra or Narasimhadeva, Matsya and Kurma.

But who among us know much about the cow incarnation of Lord Vishnu?

To learn about this relatively unknown form of the Supreme Lord, we turn to the 7th canto of the *Bhagavata Purana*. After narrating the history of Lord Nrisimhadeva, Narada Muni tells King Yudhishtira the story of Maya Danava’s defeat at the hands of Lord Shiva. After Lord Shiva defeated Maya Danava, he became celebrated as Tripurari. As we seen in the pages of the

spotless *Purana*, it was during this pastime that Lord Vishnu appeared as a cow, and Lord Brahma as a calf.

Attacked by Lord Shiva's golden arrows, all the demoniac inhabitants of those three dwellings lost their lives and fell down. Then the great mystic Maya Dānava dropped the demons into a nectarean well that he had created. (SB 7.10.59)

When the dead bodies of the demons came in touch with the nectar, their bodies became invincible to thunderbolts. Endowed with great strength, they got up like lightning penetrating clouds. (SB 7.10.60)

Seeing Lord Śiva very much aggrieved and disappointed, the Supreme Personality of Godhead, Lord Viṣṇu, considered how to stop this nuisance created by Maya Dānava. (SB 7.10.61)

The demons could see the calf and cow, but because of the illusion created by the energy of the Supreme Personality of Godhead, the demons could not forbid them. The great mystic Maya Dānava became aware that the calf and cow were drinking the nectar, and he could understand this to be the unseen power of providence. Thus he spoke to the demons, who were grievously lamenting. (SB 7.10.62)

Maya Dānava said: What has been destined by the Supreme Lord for oneself, for others, or for both oneself and others cannot be undone anywhere or by anyone, whether one be a demigod, a demon, a human being or anyone else. (SB 7.10.63)

... And so it was that Lord Vishnu, Krishna, became a cow. The Lord drank the nectar that was being misused by the demons, and He handed over victory to Shiva as Tripurari. All glories to He Who is the success and triumph of His devotees, though He gives all credit to His loving servants. ♪

FREE E-BOOK:

*Read **THIS IS MY HEART**, the story of ISKCON Press NY-Boston-NY as told by the talented devotees who were there. Simply go to this link <http://www.suhotraswami.net/abhaya-ashram-notes> and then click on the book's title. Read the eye-witness accounts and interpretations of this important period of ISKCON history by dozens of Shrila Prabhupada's devotees.*

Americans stand proud of their country's superlative efforts in the ongoing space race—even if frivolous expenses on rocket ships have bankrupted the middle class and resulted in wars and widespread homelessness. Considering the possibility of opening upscale malls and coffee shops on the Moon makes it all worthwhile. ("If they can put a monkey on a skyscraper, they can put a man on the Moon." –Shrila Prabhupada)

History of Early Astronauts (Part 1: Space Ape)



Though King Kong's first attempt in 1933 to reach the Moon planet by climbing the Empire State Building was unfortunately thwarted by an overzealous air force, his brave efforts served as inspiration for a future Moon launch in 1969.

History of Early Astronauts (Part 2: Space Dogs)



Proudly Americans honor their brave heroes who have made possible the spending of trillion\$ of their tax dollar\$ on futile space travel aimed at expanded sense gratification for the elite.
(Astro-mutts: l. to r. Lt. Moon-dog, Capt. Space-pooch and Col. Rocket-pup)



Letters to the Editor

(Edited for brevity)

Service to the Devotees

Hare Krishna Prabhuji and Mataji, Please accept our humble obeisances All glories to Srila Prabhupada, All glories to Sri Sri Guru and Gauranga. All glories to your service to the devotees. Thanks very much for the detailed reading report. I am truly amazed at the level of detail, accuracy and the spiritual perspectives you emphasize in the readings.

Thanks again. Hare Krishna.

Your aspiring servants

DSD & SKD (USA)

Matching Devotees Horoscopes

Hare Krishna Prabhuji,

Thank you so much for the wonderful reading and I was overjoyed to read that the horoscopes match very well and you have approved heartily which means very much to me. To get the approval from a learned scholar and devotee of the Lord is very great and wonderful. Thanks again and again. I will most definitely avail of your guidance regarding *muhurta* selection.

Haribol,

RPD (USA)

Eye-opening Newsletter

Dear Prabhus,

Your recent newsletter was the most eye-opening newsletter I've ever had the good fortune to see. Thank you both for your wonderful service!!

VPD (USA)

Horoscope for Newborn

Hare Krishna Prabhu!

Wonderful e-magazine as always ... I used to edit a Vaishnava magazine for 5 years and I enjoyed the article on the horoscope of Donald Trump, and the letters page. I was wondering whether you would be able to conduct an astrological reading of my first (and to be only) child who will be born very soon? Please confirm your rate of €125 (from website).

KMD (UK)

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हे राम हे राम राम राम हे हे ॥