

ALL GLORY TO SRI GURU AND GAURANGA

THE ASTROLOGICAL NEWSLETTER

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



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

“Vision of the Goswamis”

(Sriman Gopal Chandra Ghosh said) “During these months when I would visit (Srila Prabhupada) in his rooms at Radha-Damodara he occasionally told me some special things that I understood as secrets in his bhajan. Once I came early in the morning in wintertime. He was chanting hari-nama very deeply and I saw tears coming from his eyes. When I inquired several times for him to tell me anything, he said that he had received a visit last night. In the courtyard by Srila Rupa Goswami’s samadhi, he saw some very beautiful persons. One was wearing only kaupina and was chanting on large tulasi mala around his neck. His eyes were large like lotus flowers and he was extremely effulgent. Also coming there was another personality, dressed similarly, but older and taller, very kindly to him. Behind them was a much younger sadhu, whose beauty and sweetness were captivating. Swami Maharaja told me they were Srila Rupa Goswami, Srila Sanatana Goswami and their nephew, Srile Jiva Goswami. He said they spoke to him and gave him mercy and guidance for his writing and for his future preaching. I tried to ask more but this is all he would tell me.” “

-From Srila Prabhupada: A Friend to All by Her Grace Smt Mulaprakriti devi dasi.

Chant this mantra:

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

...and your life will be sublime

In this issue:

Glories of Purushottama Masa

**Also: ISKCON's Lunar Calendar, Srimad Bhagavatam Day,
The 26 Ekadashis and Visions of the Future**

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

Patita Pavana das Adhikary, Ed.

Abhaya Mudra Dasi

Jyotish Shastris, &tc.

Blagoevgrad, Bulgaria

26 Sept. 2012 (#31) Bhadrapada *shukla ekadashi* 526 *Gaurabda era* corresponding to the eleventh day of the waxing Moon of the Vaishnava month of Hrishikesh. Sri Parivartini Ekadashi

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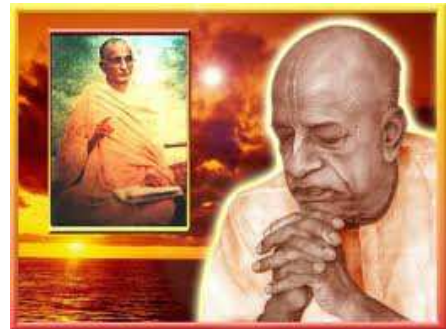
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Thank You!

Dear Prabhus,

Dandavats to the Vaishnavas and welcome to the issue. Our last issue two months back carried a plea for your support, and by your grace, dear readers, we are happy to report that we are still here in Bulgaria and serving Srila Prabhupada with renewed vigor. Some old Godbrothers whom I have not seen in years responded generously, including some very compassionate *sannyasis!* Another very kind donor from Spain came forward with a much



appreciated donation of \$300 that literally blew us away. Yet another devotee, a disciple of HH Srila Shivarama Swami, loaned whatever funds were not covered so that we could clear all visa requirements with the Bulgarian government.

Disciples of our dear Gurubhais sent in their mite from US, Russia, Europe and India and by their grace we crossed over the sea of the the rough period. We had seen the approaching gloom well in advance since those were days of an eclipse in Scorpio, a key sign in ISKCON. Such are the cycles of eclipses—especially in Scorpio when both Rahu and the Moon are debilitated—when the brahminical class finds itself challenged from all sides. But by the grace of spiritual *sat-sangha*, which has the power to destroy all sinful reactions, the problems were kicked aside. That is the secret, for as Srila Prabhupada once told Vishala das, “Krishna can kick away 10,000 Rahus.” And He did, through your grace!

Believe me, Bulgaria is like heaven and more devotees are needed in this secret corner of the Earth to preach the *sankirtan* message of Mahaprabhu. We hope that by next Spring we’ll have the Center with its guest room up and running so that you may consider visiting us. What greater reward than the association of Prabhus—your kind association! Let me say it again, thank you! Enjoy the issue.

Always wishing you the very best in Krishna consciousness,

Patita Pavana das Adhikary, Ed.

PS For those who still wish to donate to the New Gauda Mandala Bhumi and Bhrigu Projects, we do accept your kind offerings through a new donation button on our website www.vedicastrologers.org .

From the Editor:

ISKCON’S Lunar Calendar

Sri Krishna informs Arjuna (BG 15.13), *pushnami chaushadhih sarvah somo bhutva rasamakah*: “I become Soma (the demi-god of the Moon) and thereby supply the juice of life to all vegetables.” Srila Prabhupada comments on this verse: “The word *rasamakah* is very significant. Everything becomes palatable by the agency of the Supreme Lord through the influence of the Moon.”

This verse is the key to understanding astrology. In fact, Soma is Krishna’s agent by which He gives individual tastes or personalities to each living entity here in the material world. Each materially-conceived personality reflects the eternal spiritual ego. And that is why in Vedic astrology the Moon sign, or *rashi*, is paramount over the Sun sign. All planetary effects are filtered through the Moon by Krishna’s ultimate control. That is the measure of individuality for all

incredibly unique *jiva* souls belonging to Sri Krishna, each of whom reflects a tiny fraction of His inconceivable and unlimited capabilities.

Even in those cultures where there is no belief in astrology, farmers plant by the Moon's cycles. Whereas Suryanarayana represents the masculine aspect of governing the universe, the Moon, Chandradeva, is the great mother. In any family, though the father may be more visible, it is the mother who discreetly molds the ways of the household. And that is how the Moon's role in supplying tastes to vegetables, potency to healing herbs and individuality to all living entities has gone unnoticed by the materialists. Prabhupada notes that although electricity is everywhere, still an expert electrician is required to harness that energy and make it useful. Similarly, Krishna's personified energies, including those of the Moon planet, are always active. But without the grace of the spiritual master, how can we understand these subtle workings of Nature and the demi-gods (what to speak of knowing the spiritual kingdom of Vaikuntha)?

In ISKCON—and throughout the world of Vedic culture—we follow a Vedic calendar based upon the Moon's cycles. Following it keeps us in rhythm with the natural laws of the Universe. The greatest problem with the modern artificial society is that it is wholly out of synch with the pulse of Nature. Srila Bhaktivinoda Thakur, who was also a brilliant astrologer, created the Gaurabda Era year system based upon the advent of Mahaprabhu and he named the months based upon the forms of Lord Narayana. It was Srila Gaur Kishore das Babaji Maharaja who encouraged his only disciple, Srila Sri Bhaktisiddhanta Saraswati Goswami to produce a Nabadwip Panchang for the benefit of devotees. And today ISKCON continues to follow this practice.

ISKCON's Vaishnava Calendar Service <http://www.vaisnavacalendar.info> regularly sends out 15,000 reminders to devotees all over the world regarding Vaishnava festivities, each of which are calculated according to the lunar phase for particular cities. And Sriman Jaya Tirtha Charan's Hare Krishna Network site www.salagram.net has an excellent Vaishnava calendar (*panchang* or *panjika*) with informative links about each holy day. For any Vedic gentleman, it is important to be aware of the lunar phases, or *tithis*, and to live in obedience to the will of the Lord by observing the holy days dictated by the Moon's cycles like Ekadashi.

Each of the articles that follow in this issue of **The Astrological Newsletter** covers certain aspects of the lunar calendar. There is an article on Adhik-masa or Purushottama month by Srila Bhaktivinoda Thakur. An article by Abhaya Mudra Dasi describes each one of the the twenty-six Ekadashis in a nutshell. And there is a report on the importance of giving *Srimad Bhagavatams* on Srimad Bhagavatam Day, the full Moon in Bhadra, which is fast approaching.

A Few Words on Adhika Masa (Adhimasa) The Intercalary Month of Purushottama

On 16 Sept. we passed out of Purushottama month, which Srila Bhaktivinoda Thakur calls “the most outstanding month for transcendental activities.” His article on this subject, which follows these introductory words of ours, has been reprinted from *The Harmonist* of Srila Bhaktisiddhanta Saraswati Goswami. In it, our great great grand Guru Maharaja explains everything you ever wanted to know about the intercalary month of Purushottama (but were afraid to ask). An understanding of the lunar calendar is a prerequisite to understanding Purushottama-masa. And since we as Vaishnavas follow the lunar calendar, therefore knowing how it functions is important for all devotees.

Since time immemorial there have been two types of calendars, solar and lunar. The solar calendar is measured from the time the Sun enters the first sign of Aries or Mesha in mid-April of each year. This solar year lasts for approximately 365.2422 days, the time it takes the Sun to travel through each of the twelve signs of the zodiac. These solar months are named for the constellations, month of Mesha, month of Vrishabha, Mithuna, etc.

As far as the lunar calendar is concerned, it is measured by the Moon’s traversing the twelve signs twelve times. Each time the Moon becomes full, it conjoins a different minor constellation or *nakshatra*. These *nakshatras* are very important and are respected as the twenty-seven wives of Chandra. Each lunar month derives its name from the *nakshatra* that the Moon conjoins (or is near) on *puṇnima* or the full Moon day of each month.

For example, in the *Gita* Krishna tells Arjuna *masanan margashirso ‘ham*: “Of months I am Margashirsha.” Margashirsha is the month around December each year when the full Moon is conjoined Mrgashirsha, the “deer’s head” *nakshatra* under which Srila Prabhupada appeared. To these lunar months Srila Bhaktivinoda Thakur gave the names of the forms of Lord Narayana that we Vaishnavas adorn ourselves with each time we apply sacred *tilaka*. For Srila Bhaktivinoda Thakur, Margashirsha became Keshava, and so forth. The names of the Vedic lunar months and their Gaudiya counterparts are given in the following table for easy reference:


Chaitra	Vishnu
Vaishakha	Madhusudan
Jyestha	Trivikram
Ashadha	Vamana
Shravan	Sridhara
Bhadra	Hrsikesh

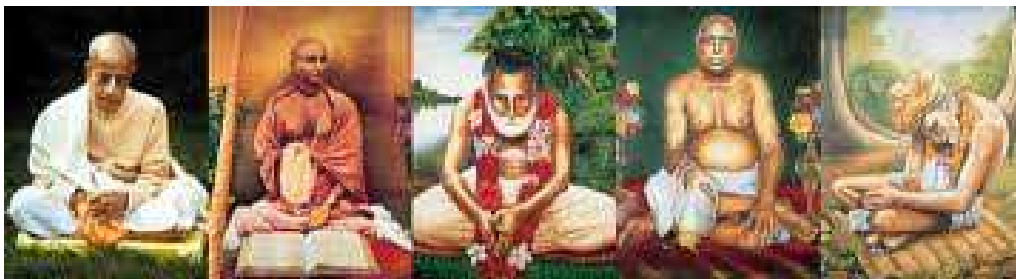
Ashwina	Padmanabha
Kartika	Damodar
Mrgashirsha	Keshava
Pausha	Narayana
Magha	Madhava
Phalgun	Govinda

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The lunar year is shorter than its solar counterpart since Chandra completes his round of twelve signs of the zodiac in only 354.37 days. Hence there is a discrepancy in time between the longer solar year and the shorter lunar year by approximately ten days. To amend this difference in the two calendars, an intercalary month is added about every three years called Purushottama, or Adika-masa. This year witnessed a Purushottama-masa added in the lunar month of Bhadra, hence it is known as Bhadra Purushottama.

We Gaudiya Vaishnavas begin our lunar calendar each month with the first day of the waning Moon, the day after the full Moon. This is the sensible *purnima-anta* system. In the South, the month is ended (*anta*) at the dark of the Moon day, a fortnight after our month ends. This is the *amavashya-anta* system. It is more reasonable to end the month on the full Moon day since the month is named for the *nakshatra* that the Moon conjoins when full, and not the constellation that Chandra sits next to on the day of the dark Moon (*amavashya*). Besides, a month should be ended when projects are brought to full completion, as reflected by the full Moon, not when the Moon has entered *amavashya* and is invisible. This is the intelligence behind the *purnima-anta* system.

Take for example, the month now in force, Bhadra or Hrishikesh. This month begins on the day after the full Moon of Sridhara (or Shravana-masa). On the eighth day of Bhadra in the *krishna paksha* or dark fortnight, Lord Krishna advented Himself for the salvation of the world. Hence this day is known as Janmashtami. One fortnight later, in the bright half of Bhadra, Srimati Radharani appeared. Hence Bhadra *shukla ashtami* or Radhashtami is the appearance of Sri Krishna's eternal consort. Generally there are fifteen days between the dates of advent of the divine couple. This year the month of Purushottama was added into the month of Bhadra from the day after the dark of the Moon or *amavashya* for one month. Hence this occurrence of Purushottama in the month of Bhadra separated Radhashtami from Janmashtami by an extra lunar cycle (increasing the Vaishnavas' desire to serve Sri Radha and Krishna in the mood of separation). Now let us proceed to the revered Bhaktivinoda Thakura's learned exposition of the subject. 





The Glories of Sri Purushottama Month

Srila Sri (108) Saccidananda Bhaktivinoda Thakura

Two divisions of *shastra*: *smarta* and *paramartha*

The Vedic *arya-sastras* are divided into two. The Vedic *arya-sastras* are divided into two sections: "smarta (literature based on *smṛti*) and *paramartha* (transcendental literature based on *sruti*). Those who are eligible (*adhikari*) for the *smarta* section do not have any natural inclination or taste for the *paramartha-sastras*. The thoughts, principles, activities and life goal of every human is constituted according to his respective *ruci* (inclination). Generally, *smartas* accept those scriptures which are in accordance with their respective *ruci*. Having greater *adhikara* for *smarta-sastra*, they do not demonstrate much regard for *paramarthika-sastra*. Providence is the agent behind the creation of these two divisions. Therefore, undoubtedly the maintainer of the world must have a hidden purpose in having made such an arrangement.

As far as I understand, the purpose is that the *jivas* sequentially make progress in their level of consciousness by remaining steadfast in their respective *adhikara*. By deviating from one's *adhikara*, one falls down. According to one's activities, a person attains two types of *adhikara*: *karmadhikara* and *bhakti-adhikara*. As long as one maintains his *karmadhikara*, he derives benefit from the path shown by the *smarta* section. When he enters *bhakti-adhikara*, by transgressing the *karmadhikara*, then he develops a natural *ruci* (inclination) for the *paramarthika*, or transcendental, path. Therefore, providence has made these two divisions of *sastra*: *smarta* and *paramartha*.

The rules and regulations of *smarta sastra* are committed to *karma*

The *smarta sastra* has made various types of rules and regulations in order to help one attain *nistha*, steadfastness, in *karmadhikara*. In many instances, it even demonstrates indifference towards *paramartha sastra* to make people attain specific *nistha* in such rules and regulations. In reality, although *sastra* is one, it manifests in two ways for the people. If the *jiva* gives up *adhikara-nistha*, he can never attain auspiciousness. For this reason, the *sastras* have been divided into two: *smarta* and *paramartha*.

***Adhimasa* (extra month), also called *mala masa* (impure month), is devoid of all auspicious activities**

By dividing the whole year in twelve parts, the *smarta-sastras* have ascertained the auspicious, or religious, activities for these twelve months. All the *karma*, religious activities which are part of the *varnasrama* system when allotted to the twelve months, leave the extra month (*adhimasa*) devoid of any such activity. There is no religious performance in *adhimasa*. In order to keep lunar months and solar months in tally, one month has to be excluded every 32 months. The name of that month is *adhimasa* (extra month).* *Smartas* have discarded this extra month, considering it abominable. They gave it names such as *mala masa* (impure month), *chora masa* (thieving month), and so on.

* It is stated in *Sri Surya Siddhanta* that in one *mahayuga* there are 1,593,336 extra months and 51,840,000 solar months. **Therefore, there is one extra month after every 32 months, 16 days and 4 hours of the solar calendar.**

From the perspective of *paramartha-sastra*, *adhimasa* is superior and advantageous for *Hari-bhajana*

On the other hand, the most worshipable *paramartha-sastra* acclaims *adhimasa* as the most outstanding month for transcendental activities. Since life in this world is temporary, it is not proper to spend any part of one's life meaninglessly. It is imperative for the *jiva* to remain continuously engaged in *hari-bhajana* at every moment. Thus, the *adhimasa*, which comes every third year, may also become useful for *hari-bhajana*. This is indeed the deep meaning of *paramartha-sastras*. Even though *karmis* perceive this month to be devoid of all auspicious activities, for the deliverance of all the *jivas*, *paramartha sastra*, on the other hand, has ascertained that period as the most conducive for *hari-bhajana*. *Paramartha sastra* says, *He jiva!* During this *adhimasa* why should you remain lazy in *hari-bhajana*? Srimad Golokanatha Himself has ascertained that this month is the best of all. It is superior even to the greatly pious months of Karttika, Magha and Vaisakha. In this month, you should perform *arcana* of Sri Sri Radha-Krishna with special rules, or moods, for *bhajana*. You will thereby attain all types of perfection.

The history and glories of *adhimasa* And how it received the name Purushottama

The glories of *adhimasa* are mentioned in the thirty-first chapter of the *Naradiya Purana*. *Adhimasa* considered the sovereignty of the twelve months and saw that he was being slighted. He went to Vaikuntha and related his dilemma to Sri Narayana. Out of compassion, Vaikuntha-pati took *Adhimasa* with Him and appeared before Sri Krishna in Goloka. After hearing about the distress of *malamasa* (the impure month), Sri Krishna's heart melted and He spoke thus:

*aham etair yatha loke prathitah purushottamah
tathayam api lokesu prathitah purushottamah*

*asmai samarpitah sarve ye gunamayi samsthitah
mat-sadrsyam-upagamy masanamadhipo bhavet
jagat-pujyo jagat-vandyo maso ayam tu bhavisyati
sarve masah sakamas ca niskamo ayam maya krtah
akamah sarvakamo va yo adhimasam prapujayet
karmani bhasmasat krtva mam evaisyaty asamsayam
kadacin-mama bhaktanamaparadheti ganyate
purushottama-bhaktanam naparadhah kadacana
ya etasmin-maha mudha japa-danadi-varjitah
sat-karma-snana-rahita deva-tirtha-dvija-dvisah
jayante durbhaga dustah para-bhagyopajivanah
na kadacit sukham tesam svapne api sasa-srngavat
yenahamarcito bhaktya mase asmin purusottame
dhana-putra-sukham bhuktva pascad-goloka-vasabhak*

“He Ramapati! Just as I am celebrated in this world by the name Purushottama, similarly, this Adhimasa too will be renowned in the world by the name Purushottama. Now I offer all My qualities to this month. Becoming like Me, from today onwards, this Adhimasa is the monarch of all the other months, and is the most worshipable and most adored in the world. All other months are *sakama*, that is, they will grant worldly desires. This month, however, is *niskama*. Those who worship this month, either without any desires (*akama*) or with all types of desires, will have all their *karmas* burnt. Then they will achieve Me. My *bhaktas* sometimes commit offenses, but in this Purushottama month, they will be protected from committing any offense. In this *adhimasa*, those greatly foolish persons who neglect to perform auspicious activities, such as *japa*, giving in charity, visiting and bathing at the holy places, and who are envious of the *dvijas* (*brahmanas*) are deemed wicked, unfortunate and living at the cost of others. Thus, they will not attain a scent of happiness, even in their dreams. Conversely, those who are filled with *bhakti* will take advantage of this Purushottama month to perform *arcana* to Me. After enjoying worldly happiness, such as wealth, sons and so on, they will eventually attain residence in Goloka.”

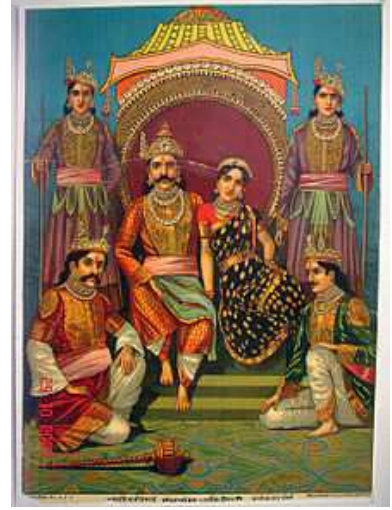
The glories of Purushottama month in the context of Draupadi's history

Many episodes from the *Puranas* are narrated in the context of the glories of Purushottama month. One such example is Draupadi. In her previous life, she was the daughter of Medha Rsi. Even after hearing of the glories of Purushottama month from Durvasa Rsi, she neglected to observe that month. As a result, she attained many sufferings in that life and became the wife of five husbands in her birth as Draupadi. During their exile, the Pandavas followed Sri

Krishna's instructions to observe *Purushottama-masa-vrata* and thus crossed over all their sufferings. As it is said:

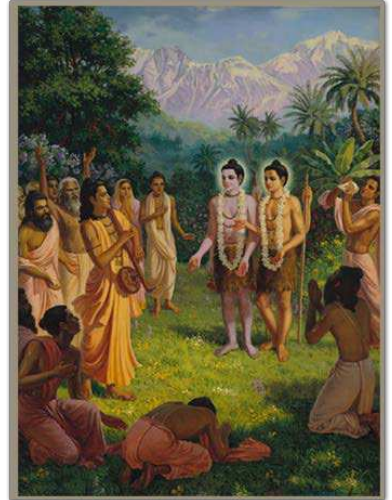
*evam sarvesu tirthesu bhramantah pandunandanah
purushottama-masadya-vratam cerur vidhanatah
tadante rajyam atulam avapur gata-kantakam
purne caturdase varse sri krsna-krpaya mune*

“He Muni! During the period of their exile, the Pandavas traveled throughout all the holy places, and by the mercy of Sri Krishna they observed Sri Purushottama *vrata* with all rules and regulations. As a result of this they completed their fourteen years of exile without any obstacles and at the end attained an unparalleled kingdom.”



The account of King Drdhadhanva as spoken by Valmiki regarding Purushottama Vrata

Purushottama-masa is glorified in the account of King Drdhadhanva's previous birth. At Badarikasrama, Narada heard the procedure of the *vrata* from Narayana Rsi, which Valmiki Muni then related to King Dridhadhanva in answer to the king's questions. Just as the rules of *ahanika* (*gayatri mantras*) for *brahmanas* are ascertained in *dharma-sastras*, similarly, the obligatory activities for one observing Purushottama *vrata* are also delineated, beginning from the *brahma-muhurta* hour.



Rules for bathing in the month of Sri Purushottama

Regarding the rules for bathing during Purushottama month, it is said:

*samudraga nadi-snanam-uttamam parikirtitam
vapi-kupa-tadagesu madhyamam kathitam budhaih
grhe snanam tu samanyam grhasthasya prakirtitam*

“There are three types of baths as declared by the wise. Bath in the rivers which meet the ocean is the topmost. Bath in lakes, ponds and wells is the second best, and bath in one's home is an ordinary bath.”

For one who is observing Sri Purushottama *vrata*, after taking bath he should observe the following:

*sapavitrena hastena kuryad acamana-kriyam
acamyam tilakam kuryad-gopi-candana-mrt-snaya*

*urddhvapundra mrjum saumyam dandakaram prakalpayet
sankha-cakradikam dharyam gopi-candana-mrtsnaya*

“After bathing one should perform *acamana* with clean hands. One should then make paste of *gopicandana* clay and wear simple, beautiful, straight *urddhvapundra tilaka* on his forehead and the marks of conch, disc and so on, on his body.”

The exclusive worship of Sri Sri Radha-Krishna is Obligatory in Purushottama month

The worship of Sri Krishna is the obligatory activity of Purushottama month.

*purushottama-masasya daivatam purushottamah
tasmāt sampujayed bhaktya sraddhaya purushottamam*

Valmiki said, *He Drdhadhanva!* Purushottama Sri Krishna is the presiding deity of the Puroshottama month. Therefore, being filled with *bhakti-sraddha*, you should worship Purushottama Sri Krishna with sixteen types of paraphernalia every day of this month. As it is said: *sodasopacarais ca pujayet purusottam*. “The worship of the divine couple Sri Sri Radha-Krishna is indeed obligatory in Purushottama masa.”

*agaccha deva devesa sri krsna purushottama
radhaya sahitas catra grhana pujanam mama*

Activities forbidden in the month of Purushottama

All the rules and regulations regarding Sri Purushottama *vrata*, which we have presented above from these *sastras*, should be followed by religiously devoted persons of all the *varnas* (castes). The *Naradiya Purana* concludes by saying that in the holy place of Naimisaranya, Sri Suta Gosvami spoke to the assembled devotees as follows:

*bharate janurasadya purusottam-uttamam
na sevante na srnvanti grhasakta naradhamah
gatagatam bhajante 'tra durbhaga janmajanmani
putra-mitra-kalatraptaviyogad dukkha bhaginah
asmin mase dvija srestha nasacchastrany udaharet
na svapet para-sayayam nalapet vitatham kvacit
parapavadan na krayan na kathancit kadacana
parannanca na bhunjita na kurvita parakriyam*

“Even after taking birth in India, those who are the lowest of mankind remain attached to household life and never hear the glories of Sri Purushottama *vrata*;

nor do they observe it. Such unfortunate persons undergo the suffering of repeated birth and death and the distress inflicted by the separation from sons, friends, wife and other relatives.

“O best of the *dvijas*! In this Purushottama month, one should not uselessly discuss worldly literature or mundane poetry. One should not sleep on the bed of others nor indulge in discussions of worldly sense enjoyment. One should not criticize others, eat foodstuffs cooked by others, or perform activities prescribed for others.

The obligatory activities in the Purushottama month

*vittasathyam akurvano danam dadhyad dvijataye
vidyamane dhane sathyam kurvano rauravam vrajet*

*dine dine dvijendraya dattva bhojanam-uttamam
divasasyastame bhage vrati bhojanam acaret*

*indradyumnah satadyumno yauvanasvo bhagirathah
purushottamam aradhya yayur bhagavadantikam*

*tasmat sarva prayatnena samsevya purushottamah
sarva sadhanatah sresthah sarvartha phala-dayakah*

*govardhana-dharam vande gopalam gopa-rupinam
gokulotsavam-isanam govindam gopika-priyam**

*kaundinyena pura proktam imam mantram punah punah
japan-masam nayed bhaktya purushottamam-apnuyat*

*dhyayen-navaghana-syamam dvibhujam muralidharam
lasat pita-patam ramyam sa-radham purosottamam*

*dhyayam dhyayam nayen-masam pujayan purushottamam
evam yah kurute bhaktya svabhistam sarvam apnuyat*

“Giving up miserliness, one should give in charity to the *brahmanas*. If a person remains miserly even though he has wealth, his miserliness will be the cause of his going to Raurava (one type of hell). Everyday one should feed the Vaisnavas and *brahmanas* with the best foodstuffs. A person who is following the vows should take his food in the eighth part of the day. Indradyumna, Satadyumna, Yauvanasva and Bhagiratha attained *samipyā*, close association of Bhagavan by worshipping the Purushottama month. One should perform service to Purushottama with all of one's endeavors. Such service to Purushottama is superior to all types of *sadhana* and fulfills all variety of desires. In a previous age, Kaundilya Muni repeatedly chanted the *mantra* 'govardhana-dharam vande'. By chanting this *mantra* with devotion during Sri Purushottama month, one will attain Sri Purushottama Himself. One should devote Purushottama month to

constantly meditating upon *nava-ghana dvibhuja muralidhara pitambara Sri Krishna* with Sri Radha. Those who do this with devotion will have all their cherished desires fulfilled.”

* I worship the lifter of Govardhana, Gopala, who has the form of a *gopa*. He is the festival of Gokula (*gokula-utsava*), the Supreme Controller of all (*isvara*), and He is Govinda the beloved of the *gopis* (*gopika-priyam*).

The observance for transcendentalists - *svanistha, paranistha* and *nirapeksa*

There are three types of transcendentalists: *svanistha* - those who are steadfast in their personal vows; *paranisthita* - those who are steadfast in following the vows set forth by their respective *acaryas*; and *nirapeksa* - those who are indifferent to the above two types of steadfastness.* All the activities mentioned above for Purushottama month are prescribed for *svanistha* transcendentalists. *Paranisthita bhaktas* are eligible to observe Purushottama *vrata* according to the rules and instructions of Karttika *vrata* prescribed by their respective *acaryas*. *Nirapeksa bhaktas* respect this sacred month by daily honoring *sri bhagavat prasada* with one-pointed attention, following some routine for *sravana* and *kirtana* of *sri harinama* according to their capacity.

* *Svanistha* and *paranisthita bhaktas* are generally householders and *nirapeksa bhaktas* are renunciates.

The following statement from *Visnu Rahasya*, which is the topmost instruction of *Sri Hari-bhakti-vilasa*, recommends:

*indriyartheshv-asaktanam sadaiva vimala matih
paritosayate visnum nopavaso jitatmanah*

“Those whose intelligence has been purified by *bhakti* are detached from the inclination for sense enjoyment. The intelligence of such persons is naturally pure; therefore, they are *jitatma*, they have conquered their minds. It is by their innate *bhakti*, rather than by *upavasa* (fasting) and other such activities, that they have purified their minds and are thus able to please Sri Krishna at all times.”

The innate *ruci* (inclination) and obligatory activities of *ekantika bhaktas*

Therefore, Srila Sanatana Gosvami has concluded his book *Sri Hari-bhakti-vilasa* by presenting the following statements for one-pointed devotees:

*evam ekantinam prayah kirtanam smaranam prabhoh
kurvatam param-priya krtyam-anyan na rocate
bhavena kenacit presthah sri murter-anghri sevane
syad icchyaaisam svatantrena sva-rasanaiva tad-vidhih*

*vihitesv eva nityesu pravartante svayam hite
ityady ekantinam bhakti mahatmyam likhitam hi tat*



Purushottama masa is exclusively meant for the single-minded worship of Sri Radha-Krishna, seen here in Their Forms as Radha-Rasabehari (with Sri Lalita and Vishakha) at Hare Krishna Land, Juhu

“*Ekantika bhaktas* (one-pointed devotees) of Sri Krishna consider *sri krsna-smarana* and *sri krsna-kirtana* alone to be the most fulfilling and valued activities. Generally, they do not engage in any other *angas* of *bhakti* besides these two, which they cultivate with great love and affection. Their eagerness for these *angas* is so strong that no other activity can captivate their taste. They develop an intense desire to serve the lotus feet of Sri Krishna in a specific mood. Therefore, they render service to the lotus feet of Sri Krishna with moods which are favorable to their own *rasa*, along with some independence (to give up the injunctions which are unfavorable to their cultivation). This alone is their *vidhi*. The *ekantika bhaktas* are not bound to follow all the rules and regulations which have been prescribed by the *rsis*. The moods of the *ekantika bhakta's* inborn, natural disposition generally remain prominent. This is their glory.”

Adhimasa is dear to bhaktas

As there is no disturbance from the karma-kanda in this month.

The *bhaktas* observe Sri Purusottma month according to their respective *adhikara*; this means according to the distinctions of the moods of *svanistha*, *paranisthita* and *ekantika bhaktas*. Bhagavan Vrajanatha Sri Krishna is the sovereign of this month; therefore, *adhimasa* is dear to every *bhakta*. This is because, incidentally, in this month no disturbance from the *karma-kanda* can come to obstruct the performance of one's *bhakti*. ♪

Holy Bhadra Purnima is ...

Srimad Bhagavatam Day

Patita Pavana das Adhikary



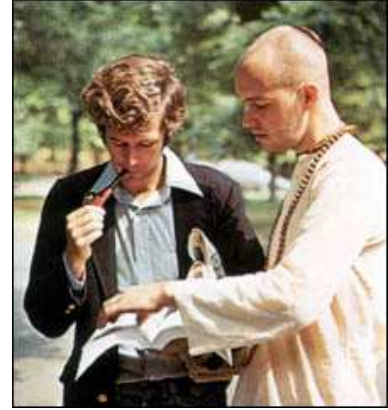
(L) The set of Srila Prabhupada’s *Bhagavatams* royally enthroned for the King of Thailand. (R) The solid gold plaque reads “AUM Maha-Purana Srimad Bhagavatam Srila AC Bhaktivedanta Swami Prabhupada”.

Each year Srimad Bhagavatam Day, the day that is especially set aside for distributing the crest jewel of all Vedic literature, falls on the full Moon of Bhadra *masa*. This year that date (for much of the world) falls on 29 Sept. According to the *Bhagavata* itself (12.13.13), “If on the full Moon day of the month of Bhadra, one places *Srimad Bhagavatam* on a golden throne and gives it as a gift, he will attain the supreme transcendental destination.”

One early disciple of Srila Prabhupada, Sriman Hrishikeshananda* das Prabhu, took that instruction very seriously. On Srimad Bhagavatam Day of 1996, the 100 year celebration of Srila Prabhupada’s advent, Prabhu and his wife Smt. Champaklata devi presented a full set of Srila Prabhupada’s *Srimad Bhagavatams* to His Royal Highness, the King of Thailand. They spent lavishly out of their own pockets to get Prabhupada’s message to the highest echelon. Surely this act of devotional preaching was inspired by none other than the Lord of the heart Sri Krishna Himself.

After acquiring the king’s *Bhagavatams* in Mayapur, Hrishikeshananda commissioned a custom teak wood throne for the King of Literature. To assure longevity, ten coats of black laquer were applied. The nameplate is pure 24 carat gold and is set with a flawless blue sapphire (the gem of philosophy and

vairyagya) and a perfect yellow sapphire (the gem of Brihaspati, for devotion). The gold nameplate, which weighs several ounces, is affixed with solid gold screws, not glue. His Majesty King Bhumbol Adulyadej Rama IX received the remarkable presentation through his Principle Private Secretary who escorted the devotees through the usually private room of the Grand Throne. The king was grateful to receive Prabhupada's books and reciprocated by offering Srila Prabhupada's devotees a set of royal gifts.



Bhadra Purnima is also worshipped as the day when Srila Prabhupada, the *acharya* of the message of *Srimad Bhagavatam*, accepted *sannyasa diksha* at Sri Keshavaji Gaudiya Math in Mathura in 1958. What are your plans for Srimad Bhagavatam Day? Will you distribute a volume, or a canto, or a full set of *Bhagavatams* on this day?

*Hrshikeshananda das Prabhu first met Srila Prabhupada when His Divine Grace was staying at a beachfront house in Stinson Beach, California in 1967 and he received Hari Nama initiation later that year. He is a well known authority on gemstones. ♪

All twenty-six Ekadashi-vratas in a nutshell...

The Wealth of Ekadashi

Abhaya Mudra Dasi



1. Papamochani Ekadashi: The Ekadashi that falls in the *krishna paksha* of the month of Chaitra / Vishnu (March-April when the full Moon will conjoin the Chitra star) is called Papamochini. The main Deities are Anirudha and His wife Sushila. Mogra flowers and fruits should be used for the prayers. A calf should be offered in charity. This Ekadashi destroys all sin.

2. Vimala (Kamada) Ekadashi: The Ekadashi that falls in *shukla paksha* of Chaitra/ Vishnu month grants every wish. Hence it is called Vimala or Kamada. The main Deities are Lord Vishnu and His wife Ramaa. Fruits (especially mango), flowers and laddu of dal should be offered. One should give sweets in charity. This Ekadashi frees one from any sort of curse. Be sure your *kama* (desire) is pure (*vimala*).

3. Varuthini Ekadashi: The Ekadashi that falls in *krishna paksha* of Vaishaka / Madhusudan (April-May when the full Moon will conjoin Vishakha *nakshatra*) is called Varuthini. Observing it, the devotee becomes freed of all accumulated sins. One should pray unto Lord Purushottama and His wife Nanda while

offering fruits and *champak*a flowers. One may also offer land on this Ekadashi. This Ekadashi frees one from all pre-accumulated sins.

4. Mohini Ekadashi: The Ekadashi that falls in *shukla paksha* of Vaishaka / Madhusudan (April-May) is called Mohini Ekadashi. The devotee should pray to Lord Madhusudana along with His wife Madhvi and offer larger varieties of fruits along with flowers and milk. Give a bed in charity. Observance of this Ekadashi equals the merit of giving away 1,000 cows.

5. Aparā Ekadashi: The Ekadashi that falls in the *krishna paksha* of Jyeshtha / Trivikrama (May-June when the full Moon conjoins Jyeshtha *nakshatra*) is called Aparā Ekadashi. One should pray before Trayi and Her husband Adhokshaja with the flowers of fruit-bearing trees along with offerings of milk and rice. One should give a cow along with her calf for charity. This Ekadashi uplifts one to either heaven or even to the eternal spiritual world of Vaikuntha.

6. Nirjala Ekadashi: The Ekadashi that falls in *shukla paksha* of Jyeshtha / Trivikrama month is called Nirjala Ekadashi. One may pray to Lord Trivikrama along with His wife Padmakshi while offering Them flowers such as mango, water, flowers, incense and a brightly burning lamp. Offerings which should be given to a *brahmana* include milk and rice along with a water pot and an umbrella. This Ekadashi grants the results of all other Ekadashis.

7. Yogini Ekadashi: The Ekadashi that fall in *krishna paksha* of Ashadha / Vamana (June-July when the Moon, when full, will conjoin Purvashadha) is known as Yogini Ekadashi. The devotee may supplicate Lord Narasimhadeva and His wife Kshemankari with flowers and fruits. Offerings of sweets should be made. Observance of this Ekadashi-vrata is as meritorious as feeding eighty-eight thousand *brahmanas*. It endows the devotee with all beauty and liberation.

8. Devashayani Ekadashi: The Ekadashi that fall in *shukla paksha* of Ashadha / Vamana (June-July) is known as Devashayani, Shayana or Padma Ekadashi. Lord Vamana and His wife Kamala are supplicated with flowers and coconut. A well-decorated cow may be given in charity. This Ekadashi grants plenty of foodstuffs and riches. It also marks the beginning of *chaturmasya-vrata* and is the beginning of Lord Vishnu's *sayana* or rest.

9. Kamika Ekadashi: The Ekadashi that falls in *krishna paksha* of the month of Shravana / Sridhar (July-August when the Moon conjoins Shravana *nakshatra* on the *puṇnima* day) is known as Kamika Ekadashi. Lord Achyuta and His wife Kamika are prayed with a garland of Parijata flowers and fruits. Offerings of clothes to men and women are given away as alms. This Ekadashi grants respects by all and liberation with no chance for future births in the material world.

10. Pavitropana Ekadashi: The Ekadashi that falls in *shukla paksha* of Shravana / Sridhar month is also called Putrada Ekadashi. One should supplicate Janardana along with His wife Sundari with flowers and fruits and offerings of *laddus* made from brown sugar. A buffalo may be given in charity. This Ekadashi grants a son.

11. Annada Ekadashi: The Ekadashi that falls in the *krishna paksha* of Bhadra / Hrishikesa month (August-September when the full Moon is conjoined Purvabhadrapada) is called Annada or Aja. Lord Krishna with His wife Sulakshana are supplicated with the flowers of sesame and coconut. Offerings of flowers, fruits, sweet rice and laddu made from brown sugar are appropriate as well as charity of bull or buffalo. This Ekadashi can make a poor man rich.

12. Parivartini Ekadashi: The Ekadashi that fall in *shukla paksha* of Bhadra / Hrishiksha month is also called Parshva, Jayanti or Vamana Ekadashi. Offering flowers profusely, one should pray to Hrishiksha along with His wife Aparajitaa. This is the day when Lord Vishnu, sleeping, turns upon His other side. Give a qualified person some yogurt mixed with rice. This *Ekadashi* grants all kinds of happiness.

13. Indira Ekadashi: The Ekadashi that falls in *krishna paksha* of the month of Ashvina / Padmanabha (September-October when the full Moon conjoins Ashvini) is called Indira Ekadashi. Upendra and His wife Subhagaa are prayed to with *durva* grass and the fruit of *imli*. Worship *shaligram* at noon, offer oblations with *ghee* into the sacred fire, and *tarpana* directed to assist your forefathers. Next, feed qualified *brahmanas prasadam* made with appropriate ingredients and offer them charity according to your means. Now take the *pinda* which you have offered to your forefathers, smell it, and then offer it to a cow. Next, worship Lord Hrishiksha with incense and flowers, and finally, remain awake all night near the Deity of Lord Sri Keshava. Offer *jalebis* as *prasadam*. This Ekadashi-vrata grants freedom from sins accumulated from forefathers.

14. Pashankusha Ekadashi: The Ekadashi that falls in *shukla paksha* of Ashvina / Padmanabha month is called Pashankush Ekadashi. At this time one may pray unto Padmanabha and His wife Padmavati. Leaves, *ghee* and *laddu* made from rice flour mixed with large pieces of sugar are given in charity. This Ekadashi makes one immune to the suffering given by Yamaraja and gives all kinds of pleasures.

15. Ramaa Ekadashi: The Ekadashi that falls in *krishna paksha* of the month of Karttika / Damodara (October-November when the full Moon conjoins Krittika) is called Ramaa Ekadashi. Hari and His wife Hirni are prayed to with flowers. Banana, a pot of *ghee* and large pieces of sugar are offered. He who observes this Ekadashi may obtain a kingdom.

16. Parabodhini Ekadashi: The Ekadashi that falls in *shukla paksha* of Karttika / Damodara month is called Parabodhini, Devotthana or Haribodhini. Lord Damodara with His wife Radha are supplicated with lotus flowers, offerings of mung dal and lotus seeds. The supplicant must worship Tulasi Devi. If a devotee offers a single yellow flower of the *ketaki*, or wood-apple, tree to Lord Vishnu, Who rides upon Garuda, he is freed from the sins of ten million births. Furthermore, one who offers Lord Jagannatha flowers and also a hundred leaves anointed with red and yellow sandalwood paste will certainly come to reside in Svetadvipa, far beyond the coverings of this material creation. Donate a cow and *dakshina* to a *brahmana* as well as a bed. This Ekadashi grants all wishes and gives the result of 10,000 sacrifices. The Lord awakens on this day.

17. Utpanna Ekadashi: The Ekadashi that falls in the *krishna paksha* of Margashirsha / Keshava (November-December when the full Moon conjoins Margashirsha) is also called Safla Ekadashi. One should pray to Sankarshana along with His wife Sunanda. One should offer fruits, flowers from the Magnolia tree and *laddu* made from brown sugar. Charity of gold is meritorious on this Ekadashi. This Ekadashi is a giver of a kingdom and can even free one from the sin of killing a *brahmana*.

18. Mokshada Ekadashi: The Ekadashi that falls on the *shukla paksha* of Margashirsha / Keshava is called Mokshada Ekadashi. The Deity to be prayed is Lord Keshava along with His wife Srinam. Also known as Gita Jayanti, on this day Sri Krishna spoke *Bhagavad Gita* to Arjuna. One should offer oranges, fried *laddu* and seven types of grains, etc. (wheat, corn, rice, sesame seeds, barley, semolina and dal) in charity. This Ekadashi gives full and perfect liberation after death and uplifts one from hellish conditions.

19. Saphala Ekadashi: The Ekadashi that falls in the *krishna paksha* of the month of Paush / Narayana (December-January when the full Moon will conjoin Pushyami) is called Saphala Ekadashi. The main deity is Vasudeva along with His wife Sripriya. One should offer garments, flowers and sesame seeds as charity. This Ekadashi gives fame.

20. Putrada Ekadashi: The Ekadashi that falls in the *shukla paksha* of Pausha / Narayana month is called Sananda, Mukkoti or Vaikuntha Ekadashi. One should pray to Narayana and His wife Padma offering green flowers or flowers of the guggul tree. One should make flat bread and *laddu* out of *halva*. One may offer pomegranates along with a pot of ghee in charity. This Ekadashi gives a son.

21. Triprisha Ekadashi: The Ekadashi that falls in *krishna paksha* of the month of Magha / Madhava (January-February when the full Moon conjoins Makha) is also called Sat-tila Ekadashi. One should pray to Paramatma Madhava and His wife Nitya. One should use flowers and fruits. One should give away sesame

seeds in any form. Offer the Lord pumpkin, coconut and guava. This Ekadashi gives as many years in heaven as sesame seeds are donated.

22. Bhaimi Ekadashi: The Ekadashi that falls in *shukla paksha* of Magha/ Madhava month is also called Jaya Ekadashi. One should pray to Pradyumna and His wife Dhi. Tulasi leaves should be used in the *puja*. Lemon should be used in the *puja*. Footwear may be offered in charity. Its observance grants that the one will never have to experience a ghostly existence.

23. Vijaya Ekadashi: The Ekadashi that falls in *krishna paksha* of the month of Phalguna / Govinda (February-March when the full Moon conjoins Uttaraphalguni). It grants victory and is also known as Maghvadi Ekadashi. One should pray to Pradyumna and His wife Dhi. *Tulasi* leaves should be used in the *puja* with offerings of lemon. Footwear may be given in charity.

24. Dhatri or Amalaki Ekadashi: The Ekadashi that falls in *shukla paksha* of Phalguna / Govinda month is known variously as Amalaki Ekadashi. The main Deity is Govinda and His wife Chandravati. Flowers and apricot should be offered. Give a pot of sesame seeds in charity. This Ekadashi grants wealth (either the wealth of this world or the next).

25/26. Kamala Ekadashi: The two Ekadashis that fall in Adhik month or the intercalary month of Purushottama are called Padmini (*shukla paksha*) and Parama (*krishna paksha*). The main Deity is Lord Sri Purushottama. These are most wonderful Ekadashis. Padmini Ekadashi gives all joy and Parama Ekadashi is a giver of ultimate liberation.

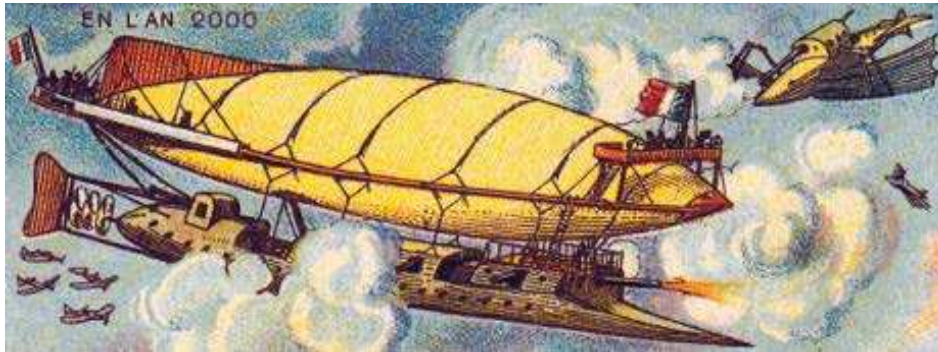
If a person has no means to strictly follow the Ekadashi *vrata*, he should offer *tulasi* leaves to Sri Krishna and offer donation according to his capacity. One should give up greed, anger and idleness on Ekadashi day. By bowing before and praying directly to the Deities of Sri Sri Radha-Krishna, the devotee has prayed to all of the above Deities as They all reside in the Form of the Supreme Lord of Goloka Vrindavana Sri Krishna. R



The 21st Century

...according to a series of French Postcards from 1899-1910

Here is an interesting set of “predictions” about the world we are supposed to be living in now, as envisioned a century ago. These French artists were trying to imagine life *en l’an deux mille*, in the year 2000. To see the complete set of cards, go to <http://fodder.engage.com/2012/09/19/french-postcards-of-the-future/>



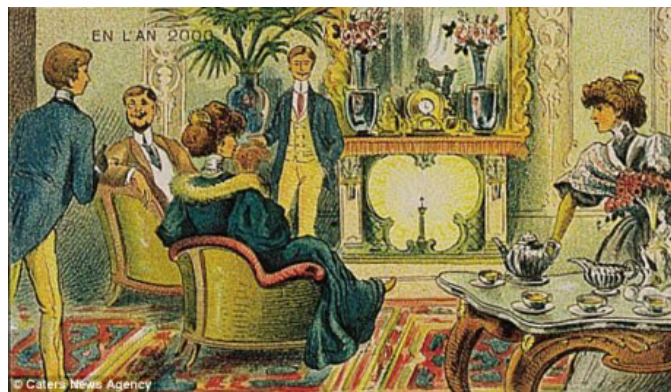
At least one element of the picture is correct, despite modern advancement in science, man’s consciousness remains on par with the four-leggeds. Today most of the world’s technology becomes invested into a giant and senseless war machine wherein mankind proves that it has not evolved beyond the quadruped’s propensity for fearing, fighting and defending. Looking back instead of ahead, this lighter-than-air warship could even have belonged to *asuras* like Indrajit in the Treta Yuga. Or it could have been the airship named Sauba belonging to the demonic Salya in the Dwapara.



“Skype me tonight, will you Prabhuji?” This is an early prediction regarding picture telephones. As Srila Prabhupada says in the *Gita*, “Sanjaya was a student of Vyasa, and therefore, by the mercy of Vyasa, Sanjaya was able to envision the Battlefield of Kurukshetra even while he was in the room of Dhritarashtra.” In other words, the radio, television and internet are merely gross physical manifestations of mystical yogic *siddhis*.



It is true that modern man has made tremendous advancement in the science of air travel. Indeed personal air vehicles—like jet packs and sky cars—do exist today that can propel the adventurer much like this prophetic drawing. But as long as a man’s consciousness remains on the same level as our winged friends, he can only hope to be re-born as pigeon, mosquito or a housefly in the vicious cycle of *samsara* once his flights of tomfoolery here are finished.



A 21st Century house heated by a stick of radioactive energy? Ouch. We have witnessed the results of nuclear power from the Chernobyl and Fukushima tragedies. And still these demonic scientists clamor for more nuclear energy to feed their insatiable desires for lust, power and sense gratification. ♪

Now for a genuine vision of the future –from eyes of the Paramhansa...

The Coming Financial Collapse



... according to Srila Prabhupada



Rameshvara: There was one question I had, Srila Prabhupada. You have written in the Third Volume of the First Canto different instructions for the age of Kali, how there'll be compulsory marriage and so on and so on. And you mentioned about the gold standard, that this is very bad, this artificial standard of monetary exchange.

Srila Prabhupada: Oh, yes. It is very bad.

Rameshvara: In the future this is something that we should try to correct.

Srila Prabhupada: You should introduce coin, real money.

Hari-shauri: Real gold coins. No paper.

Srila Prabhupada: Anyone has got money... It is fact. And what is this nonsense, keeping some paper and thinking he has got money? How cheating it is going on, from government's side. And therefore artificial inflation. You can print, so the price is increased. Because you haven't got to pay him real money, you print and pay him, and he will ask, "Give me this money. Then I'll supply." "All right, take." You print and pay.

Rameshvara: It's definitely a means that the government has for controlling. Because they can withdraw money, pull it back out of circulation by increasing the interest the banks give, or they can get more money in...

Srila Prabhupada: Anything done artificially.

Rāmeshvara: They control the amount of interest on loans. It's all standardized from what they call the Federal Reserve system. This was introduced during the Depression by the bankers.

Srila Prabhupada: Whatever they do, when you receive money in the paper it has no value. Bad money. It is bad money. It is not good money.

Rameshvara: Actually most purchasing in America is done on credit now. Even a step beyond paper money is credit, no money, buying on no money, loans.

Srila Prabhupada: That is in India also.

Rameshvara: We don't find these things in Vedic culture too much.

Srila Prabhupada: There was never paper money.

Hari-shauri: No. They used to...

Srila Prabhupada: That barter system. You have got rice; I have got something else. So I give you something; you give me something.

Hari-shauri: But isn't inflation possible even with coins? Even if you have gold coins, isn't inflation still possible?

Srila Prabhupada: No, gold is acceptable by everyone.

Rāmeshvara: The main point is the barter system.

Hari-shauri: Yes, well its value is recognized by its purchasing power.

Hari-shauri: So you can alter... Say, you have one gold coin. You can alter what it...

Srila Prabhupada: No. If you introduce real metal coin, then there will be no inflation.

Hari-shauri: There's only a certain amount of metal.

Srila Prabhupada: That's all right. The exchange... The more demand, more price. So suppose here is a spectacle. I am demanding ten rupees. So both of you are customer, and you are asking for this spectacle. Then I am increasing my price. So if you can pay me by printing paper, you'll accept any price. That means artificially price is increased. Is it not?

Hari-shauri: So the idea is that with coins the man who has the goods, he can't...

Srila Prabhupada: Therefore... Suppose he has got ten coins; you have got ten coins. I am wanting fifteen coins. So there will be no competition. I have to accept either from you or you, ten coins.

Hari-shauri: Right. Because there's only that much money.

Srila Prabhupada: But if I increase price and if you print... If you have got power to print, "All right. Take fifteen coins, er, fifteen rupees." But you print and pay me. But if the gold, the coin, is there, you cannot increase on that.

Hari-shauri: He can't increase the price of the product, and the man who got..., 'cause there's only a certain amount of money there.

Srila Prabhupada: But I can increase the price provided you pay me. But by printing, it is easier. But if you have to collect coins, that will be difficult, so there will be no artificial increase of...

Hari-shauri: Yes. Coins are a check...

Prabhupada: Yes.

Hari-shauri: ...on charging too much.

Srila Prabhupada: That is wanted. And these rascals, they are artificially printing paper as money. And I am a rascal; I'm demanding more because I have got customer.

Rameshvara: The difference between Vedic culture and..., the Kṛṣṇa conscious culture and the modern culture is very, very dramatic, very big difference. So the transforming of society...

Srila Prabhupada: And besides that, if we concentrate in farm project there will be no need of exchange, because I'll be satisfied with my products. That's all. There is no need of exchange. Whatever I need, I get in my farm.

Rameshvara: Weaving, cloth.

Srila Prabhupada: Everything I get. So I haven't got to go outside for exchange. If you are satisfied in your farm—I am satisfied—then where is question of exchange? There is no need of artificial... So this banking, "fanking," **everything will collapse automatically.** There is no money, who is going to keep money in the bank?

Hari-shauri: Who needs it?

Prabhupada: (laughs) **So this artificial way of banking, that will be also be collapsed.**

Hari-shauri: This is revolutionary.

Rameshvara: It's very hard for the mind to (comprehend)...

Srila Prabhupada: No, simply do this.

Rameshvara: Such a dramatic transformation of society.

Srila Prabhupada: Yes. Whatever it may be. We should be satisfied locally by our food, by our cloth, by our milk. That's all. Let the whole world go to hell. We don't care. If you want to save yourself also, you do this. Here is an example. If you want artificial life, city life, and hellish life, you do. But we shall live like this. This is the ideal life. Prasadam, Deity worship, devotional life. Then it will be all right. 🚩 (red flag)



Letters to the Editor

(Edited for brevity)

“Wonderful News”

Patit,

This is the most wonderful news...you are perfectly right. I had bad health at the end of 2007, went bankrupt in 2008 with the market crashing, and then homeless for 5 years. I tried to commit suicide twice in the last 2.5 years. The last attempt was serious! Reduced to nothing but pain...I did

tremendous austerities through the last 5 years. WOW! I didn't know (about *sade sati*) but now it all makes sense. Thank you so much! Things are greatly improving now. You rock!!
KS (USA)

How dare you call me a rock! Seriously, dear Prabhu, yes the sade sati cycle can be brutal because Saturn return (to the Moon's position) means karma return. Even Lord Sri Krishna underwent sade sati according to the Shani Mahatmyam, as seen by the episode of the Shyamtaka Jewel.

Those who are undergoing sade sati should regularly read that portion from the Krishna Book and understand how the Supreme Lord, when paying the role of an ordinary man, also has a horoscope. Well, by Sri Krishna's mercy you are out of it now, Prabhu, and that bad karma is behind you! You have a very bright period ahead of you, so please do not waste a minute but get as close as you can to Prabhupada and do what you know would be most pleasing to our Guru Mahraja with your ensuing good fortune.

“Amazed”

Dear Patita Pavana das and Abhaya Mudra Dasi,
Thank you so much for your great job. I was amazed! Information in *dashas* fits the real life facts! There is no way you would know it from other than astrological sources. For instance, I did not tell you certain things which you knew. You even knew what I was hospitalized for in that period. As an ignorant person, I thought it was because of my parents—now I'm relieved to know that all my troubles already were prescribed. Such accuracy about my past makes me believe that all the information in this reading is true. It also makes me happy to know that the best days of my life are still ahead of me, and I have a real possibility to reunite with Krishna consciousness during this lifetime.

I have questions about Ketu *dasha*. It starts in 2054, when I'll be 82 years old. I've seen my both grandmothers ending up that way. I've seen old ladies in the rest home where I was working living a life in diapers and having mentality of a 2 year old for 10-15 years. (I thought maybe Krishna preparing them for the animal bodies, so the transition would be smooth for these poor souls.) The medicine for prolonging life of a body is great in America, but the medicine for keeping minds in functional order is away behind. I want to die in the right mind—thinking of Krishna. Thank you so much! Best regards,
SG (USA)

Srila Prabhupada said of the devotees, “Generally we do not fall ill.” It is a fact that we are far less susceptible to diseases than the karmis. As long as you keep to this Krishna consciousness lifestyle and chant at least sixteen rounds daily of the maha-mantra, those fearful situations you describe cannot befall you. This is guaranteed. –Ed.

“Hope”

Good morning and Hare Krishna,
I have been pleasantly surprised and your words have given me a lot of hope. Sat Sri Akaal!
Kind regards,
HK (UK)

Astrology scientifically shows us our situation in time according to past karma. Time is short and the goal is great. Quite simply, the holy name of the Lord is the only way out of karma. Our only hope is to please the Supreme Lord Sri Krishna at the lotus feet of the bona fide Sri Guru. –Ed.