

# Bhakti Sangha Bhagavatam Class

5.14.8

# Verse and Translation

|| 5.14.8 ||

**atha kadācin nivāsa-pāniya-draviṇādy-anekātmopajīvanābhiniveśa  
etasyām saṁsārāṭavyām itas tataḥ paridhāvati**

Sometimes the conditioned soul is absorbed in finding residential quarters or apartments and getting a supply of water and riches to maintain his body. Absorbed in acquiring a variety of necessities, he forgets everything and perpetually runs around the forest of material existence.

Purport

As originally mentioned, a poor man belonging to the mercantile community goes to the forest to get some cheap goods to bring back to the city to sell at a profit.

He is so absorbed in the thought of maintaining body and soul together that he forgets his original relationship with Kṛṣṇa and seeks only the bodily comforts.

Thus material activities are the conditioned soul's only engagement.

Not knowing the aim of life, the materialist perpetually wanders in material existence, struggling to get the necessities of life.

Not understanding the aim of life, even though he acquires sufficient necessities, he manufactures artificial necessities and thus becomes more and more entangled.

He creates a mental situation whereby he needs greater and greater comforts.

The materialist does not know the secret of nature's ways.

As confirmed in Bhagavad-gītā (3.27):

prakṛteḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ  
ahaṅkāra-vimūḍhātmā  
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities which are in actuality carried out by nature."

Due to lusty desire, the living entity creates a certain mental situation  
whereby he wants to enjoy this material world.

He thus becomes entangled, enters different bodies and suffers in  
them



# Theme

Endeavor, Destiny and  
Mercy

Astrology and Bhakti!!!

# Section – 1

What does Srimad  
Bhagavatam seem to  
Recommend for Devotees?

|| 1.5.18 ||

tasyaiva hetoḥ prayateta kovido  
na labhyate yad bhramatām upary adhah  
tal labhyate duḥkhavad anyataḥ sukham  
kālena sarvatra gabhīra-ramhasā

The wise man (kovidah) strives (<sup>endeavors</sup> prayateta) for that happiness (tasya eva hetoḥ) which is not attained (yad na labhyate) by jīvas wandering from Brahma-loka to the lowest species (bhramatām upary adhah). Material happiness (tad sukham) is attained in all cases (sarvatra labhyate) without endeavor, by the law of karma (anyataḥ), just like distress (duḥkhavad), through the force of fast moving time (gabhīra-ramhasā kālena).

## SVCT

“But the śrutis say karmanā pitr-loka: by karma one goes to Pitr-loka (Bṛhad Āraṇyaka Upaniṣad 1.5); and apām somam amṛtā abhūma: we drank soma and became immortal. (Ṛg Veda 8.48.3)

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These encourage people to seek happiness of Svarga in the next life.

The mercantile people encourage others to seek happiness in this life.

How can one promote bhakti for people by rejecting one’s dharma and consequently the happiness in this and next life?

## SVCT

True, but the wise are not deluded by this at all. That is expressed in this verse.

A person with discrimination (kovidah) should endeavor for that cause which is not attained by the jīvas wandering up to Brahma-loka or down to non-moving bodies.

But there material happiness is attained without endeavor (anyatah) due to ancient karmas, even being born as pigs or being born in hell, just as distress is also attained without endeavor (duḥkhavat).

## SVCT

It is said:

aprārthitāni duḥkhāni yathavāyānti dehinām |  
sukhāny api tathā manye dainyam atrātiricyate ||

Just as one does not pray for misery, and it nevertheless comes to all  
creatures, in the same way happiness predominates over suffering.

# Srila Prabhupada

Similarly, everyone has his destined happiness also.

No one can get more or less of these things simply by personal endeavors.

Even if they are obtained, they can be lost again.

One should not, therefore, waste time with these flimsy things; one should only endeavor to go back to Godhead. That should be the mission of everyone's life.

# Section-2

Does it mean everything is  
Predestined?

↓  
There is no scope for endeavor?



5 Causes of success of an activity  
|| 18.14 ||

- ① **adhiṣṭhānam tathā kartā** ②
- ② **karaṇam ca pṛthag-vidham**
- vividhāś ca pṛthak ceṣṭā** ④
- ⑤ **daivam caivātra pañcamam**

These five factors are (**atra pañcamam**) the body, the false ego (**adhiṣṭhānam tathā kartā**), the senses of various types (**karaṇam ca pṛthag-vidham**), the life airs with various functions (**vividhāś ca pṛthak ceṣṭā**), and the Supersoul (**daivam**).

# 5 Causes of Success

① adhiṣṭāham → gross body/place.

② kartā → UPādhi / self-identification.

③ karānam → Subtle Senses

④ **keṣṭā** → endeavor → 50

⑤ daivam → Lord / **karmā** → 50  
↳ 100%

**Anugraha / mercy.**

Success → weighted mean of all 5 factors

## Section-3

**But a Devotee's Suffering is not due  
to his Prarabdha Karma**

## The Third Shower of Nectar

### Devotee's suffering is not due to his Prarabdha Karma

- For the devotee, accumulated sins committed due to previous bad habits have no effect like the bite of a serpent without his poison fangs.
- The sickness, lamentation and other sufferings undergone by devotees are not the reactions to sins in previous life (prarabdha).

## The Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- The Lord has also said:

nirdhanatva-mahā-rogo mad-anugraha-lakṣaṇam

The awesome affliction known as poverty (nirdhanatva-mahā-rogo) is in fact a sign of mercy (mad-anugraha-lakṣaṇam).

## The Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- The Lord Himself has said:

yasyāham anugṛhṇāmi  
hariṣye tad-dhanam śanaiḥ  
tato 'dhanam tyajanty asya  
svajanā duḥkha-duḥkhitam

If I especially favor someone (**yasya aham anugṛhṇāmi**), I gradually deprive him of his wealth (**hariṣye tad-dhanam śanaiḥ**). Then the relatives and friends of such a poverty-stricken man abandon him (**tato adhanam tyajanty asya svajanā**). In this way he suffers one distress after another (**duḥkha-duḥkhitam**).

## SVCT

- A man suffers misery because of loss of wealth.
- He suffers further because of rejection by his relatives because he is poor.
- This suffering, being given by the Lord, is not the result of karma.
- Even the happiness given to the Lord's devotees is not the result of karma, but rather an unrequested result of bhakti.

## SVCT

- The happiness and distress which appear to be prarabdha karma are given by the Lord himself.
- The srutis say, "bhavad uttha subhasubhayoh"
- (When a person realizes You, he no longer cares about his good and bad fortune arising from pious and sinful acts, since it is You alone who control this good and bad fortune.) b 10. 87.40



How can the Lord so affectionate to  
his devotee, make him suffer?

## SVCT

"How can the Lord so affectionate to his devotee, make him suffer?"

- The father though affectionate to his sons gives, them the austerity of studying by taking away their sources of enjoyment.
- The father knows that the action is a sign of his affection, though the son does not appreciate it at that time.

As the experience of happiness of suffering  
coming either from karma or directly from the  
Lord is similar, what distinguishes them?

## SVCT

As the experience of happiness or suffering coming either from karma or directly from the Lord is similar, what distinguishes them?

- Even though experiencing happiness or suffering arising from karma (therefore finishing with the effects), a person still maintains the seed or desire (the cause, which will produce further happiness and suffering).
- The cause is desire for enjoyment.

## SVCT

- That seed continues (and produces more suffering).
- According to the degree of karma or sin, the person experiences a certain degree of happiness or suffering, even to the extent of falling to hell.
- Thus there are three qualities of karmic suffering.

# SVCT

## The Three Qualities of Karmic Suffering

1. Even though experience of happiness and distress destroys the Karma, the desire is not gone.
2. That desire leads to more actions which lead to further happiness and distress.
3. The distress many times can even be extreme (hellish suffering).

## SVCT

- The suffering induced by the Lord himself however is by his desire alone (not by jiva's desires).
- That is the seed, and the seed lasts only as long as necessary for the lord's purpose and no longer.

|| 6.3.29 ||

jihvā na vakti bhagavad-guṇa-nāmadheyam  
cetaś ca na smarati tac-caraṇāravindam  
kṛṣṇāya no namati yac-chira ekadāpi  
tān ānayadhvam asato 'kṛta-viṣṇu-kṛtyān

Bring to me the non-devotees (**tān asato ānayadhvam**) who have never served Viṣṇu (**akṛta-viṣṇu-kṛtyān**), whose heads (**yad-śirah**) have never once bowed (**ekadā api no namati**) to Kṛṣṇa (**kṛṣṇāya**), whose tongues have never pronounced (**jihvā na vakti**) the name and qualities of the Lord (**bhagavad-guṇa-nāmadheyam**), whose minds have never remembered (**cetaś na smarati**) his lotus feet (**tat-caraṇāravindam**).



## SVCT

- From this it is understood that for the devotee suffering because of the Lord, there is no fall to hell.
- Because of the affection of the Lord for his devotee, the Lord does not give them extreme suffering.

# SVCT

## The Three Qualities of Suffering given by the Lord

1. The suffering induced by the Lord himself is by his desire alone (not by jiva's desires).
2. That suffering lasts only as long as necessary for the Lord's purpose and no longer.
3. Because of the affection of the Lord for his devotee, the Lord does not give them extreme suffering.

## SVCT

- The suffering arising from karma and the Lord are like the suffering arising from receiving a beating from an enemy and ones mother.
- One is like poison and the other is like nectar.

But, can't the Lord fulfill His  
purpose without giving suffering to  
his devotees?

# SVCT

"For the Lord who solves all problems, will his purpose not be fulfilled without giving suffering to his devotees?"

- "It will not be fulfilled.
- He gives suffering to his dearmost, which ultimately results in happiness, like applying stinging ointment to the eye.

# SVCT

## Three Purposes for the Lord to give Suffering to His Devotees

1. In order to preserve the secret of bhakti
2. To avoid uprooting the opinions of the speculators and Smarthas
3. To increase the longing of his devotees.

## SVCT

- Moreover if I make the devotees always happy, then there would be no avatars such as Krsna and Rama since they come to protect the devotees and destroy the demons.
- And if the avatars did not come, how could there be playing of the devotees in the sweet ocean of pastimes such as rasa lila?"

But is it a fault if the Lord comes  
without having to deliver the devotee  
from suffering?

Can't He come without the devotee  
suffering at all



# SVCT

- "O brother you are indeed not familiar with rasa."
- Just listen.
- The sunrise appears splendid because of the darkness.
- In the summer, coolness is pleasant, and in the cold season, warmth is pleasant.

## SVCT

- In the darkness, a lamp appears splendid rather than in the light.
- Food tastes delicious when there is suffering from hunger.  
There is no need to elaborate more."

- The truth is that the Supreme Lord, the greatest benefactor of His devotees, purposely inflicts suffering on His devotees just to increase their humility and yearning for Him.
- Thus the devotee's woes are not because of fruitive reactions nor are they reactions of prārabdha sins.

## Section-4

What then is the role of Astrology  
in Devotee's Lives?

|| 11.2.6 ||

bhajanti ye yathā devān  
devā api tathaiva tān  
chāyeva karma-sacivāḥ  
sādhavo dīna-vatsalāḥ

Those who worship the devatās (bhajanti ye yathā devān) receive reciprocation from the devatās in a way corresponding to the offering (devā api tathaiva tān). The devatās are attendants of karma (karma-sacivāḥ), like a person's shadow (chāyā iva), but devotees are affectionate to the fallen (sādhavo dīna-vatsalāḥ).

The words chāyeva karma-sacivāh are significant here. Chāyā means "shadow."

The shadow of the body precisely follows the movements of the body.

The shadow has no power to move in a way different from the movement of the body.

Similarly, as stated here, bhajanti ye yathā devān devā api tathāiva tān: the results the demigods award to living beings correspond exactly to the living beings' actions.

The demigods are empowered by the Lord to follow precisely the particular karma of a living entity in awarding him happiness and distress.

Just as a shadow cannot move independently, the demigods cannot punish or reward a living being independently.

↓ dependent on ②.

Although the demigods are millions of times more powerful than the human beings on earth, they are ultimately tiny servants of God whom the Lord allows to play as the controllers of the universe.

In the Fourth Canto of Śrīmad-Bhāgavatam, Prthu Mahārāja, an empowered incarnation of the Lord, states that even the demigods are subject to punishment by the Lord if they deviate from His laws.

On the other hand, devotees of the Lord such as Nārada Muni, by their potent preaching, can interfere in the [karma] of a living being by persuading him to give up his fruitive activity and mental speculation and surrender to the Supreme Personality of Godhead.

In material existence, one works hard under the bondage of ignorance.



But if one becomes enlightened by association with a pure devotee of the Lord, one can understand one's actual position as an eternal servant of God.

By rendering such service, one dissolves his attachment to the material world and the reactions of his previous activities, and as a surrendered soul he is endowed with unlimited spiritual freedom in the service of the Lord.

In this regard, the Brahma-saṁhitā (5.54) states:

yas tv indragopam athavendram aho sva-karma-  
bandhānurūpa-phala-bhājanam ātanoti  
karmāṇi nirdahati kintu ca bhakti-bhājām  
govindam ādi-puruṣam tam aham bhajāmi

"I adore the primeval Lord, Govinda, who burns to the root all the fruitive activities of those imbued with devotion. For those who walk the path of work—no less for Indra, king of the demigods, than for the tiny insect indragopa—He impartially ordains the due enjoyments of the fruits of activities in accordance with the chain of works previously performed."

Even the demigods are bound to the laws of karma, whereas a pure devotee of the Lord, having completely given up the desire for material enjoyment, successfully burns to ashes all traces of karma.

# Duties Expected of a Qualified Practitioner

ananuṣṭhānato doso  
bhakty-aṅgānām prajāyate  
na karmanām akaraṇād  
eṣa bhakty-adhikāriṇām

niṣiddhācārato daivāt  
prāyaścittam tu nocitam  
iti vaiṣṇava-śāstrāṇām  
rahasyam tad-vidām matam

शब्द

The person qualified for bhakti (eṣa bhakty-adhikāriṇām) is at fault (dosah prajāyate) for failing to perform all of the important aṅgas of bhakti (bhakty-aṅgānām akaraṇād). But he is not at fault for failing to perform the duties of varṇa and āśrama (na karmanām akaraṇād). If he, by chance (daivāt), happens to commit some sin (niṣiddha ācārato), there is no atonement prescribed for him (prāyaścittam tu na ucitam). This is the opinion (iti matam) of those who know the secret of Vaiṣṇava scriptures (vaiṣṇava-śāstrāṇām rahasyam tad-vidām).

## Theme VI – Kapiladev answers the First Question (3.25.31-44)

### Text 42

mad-bhayād vāti vāto 'yam  
sūryas tapati mad-bhayāt  
varṣatīndro dahaty agnir  
mṛtyuś carati mad-bhayāt

Out of fear of me (**mad-bhayād**), the wind blows (**ayam vātaḥ vāti**). Out of fear of me, the sun shines (**sūryaḥ tapati mad-bhayāt**). Out of fear of me, Indra pours rain (**varṣati īndraḥ**) and fire burns (**dahaty agnir**). Out of fear of me, death flees (**mṛtyuḥ carati mad-bhayāt**).

**Verse Summary: Won't the devatas become upset if I just worship You? – Never. All of them are fearful of Me, their master**

“You have just said that devotees worship you without worshipping others (ananyayā bhaktyā). Will the devatās, not being worshipped, become angry, and give suffering to your devotees sometimes?”

The Lord answers with pride.

The śruti also says bhīṣāsmād vātaḥ pavate bhīṣodeti sūryyaḥ bhīṣāsmād agniś cendraś ca mṛtyur dhāvati pañcama: the wind blows out of fear of the Lord, the sun rises in fear, and Agni and Indra move, and death flees out of fear of the Lord.

If they sometimes harass my devotees, I do not delay in removing them from their positions.

## Section-5

The Basis of Astrological Chart  
and Calculations is Karma

## Question:

My horoscope says so much about my life and it was all coming true but ever since I have taken up Krishna consciousness, it has gone topsy-turvy...

Doesn't astrology works for devotees?



## HH Radhanath Swami Maharaj Answers:

Astrology can predict what you will further experience in life according to your Karma. ①

This is the science of Astrology, but I know one of the greatest astrologers in India who lives in Bangalore.

He is a very genuine astrologer and when a devotee of Lord Krishna comes to him for consulting, he frankly tells them, "I can tell your destination according to your karma."

But because you are a devotee and you have surrendered to Krishna, not anything I may say necessarily will affect your life.”

Krishna Says in Bhagavad Gita –“mahatmanas tu mam parthadaivim prakritim asritah” Bhagavad-Gita 9.13

“O son of Pritha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.”

When you surrender to Krishna, you come under the influence of  
divine nature.

Although due to your past activities and Karma you have a destiny but  
when you surrender to Krishna you are no longer under the laws of  
karma. (2)

Krishna can either let you go through the reactions of your karma or  
He can intervene and separate you from that condition.

In 1966, when Srila Prabhupada had a very major heart attack, he was taken to a hospital.

As soon as he regained his consciousness he said, "I cannot tolerate the doctors in hospital. Take me back to the temple."

Later at the temple, Srila Prabhupada said, "It was my destined moment to die. But Krishna has more work for me in His mission."

So when you become a devotee, Krishna could intervene in your destiny in any way he wants.

Even if your destiny is to be prosperous and successful, Krishna can bring complete calamity in your life and take away everything—if He feels that is good for your spiritual progress.

And even if you are supposed to be diseased and die young, Krishna can give you healthy body—if He feels that is good for your spiritual progress.

But unless you utilize your independence to surrender to Krishna  
then we are simply victimized by the results of our previous activities.

# Section-6

Srila Prabhupada's Statements  
about Role of Astrology in  
Devotee's Lives

**Srila Prabhupada's Letter to Devamaya**  
**Bombay 9 January, 1975**



Regarding astrology, you should not listen to any of these so-called astrologers—strictly avoid.

Don't even see them. What is the use of seeing them?

Astrology is meant for the materialist ~~but~~ a spiritualist does not care for the future.

Everything is dependent upon Krishna.

So where is the necessity of astrology?

The devotees' principle is, let there happen anything as Krishna desires.

Let me remain sincere devotee, that's all.

Pure devotee is never interested in this astrology.

So, continue nicely with your deity worship there and read my books very carefully, and without fail chant 16 rounds on your beads daily.

I hope this meets you in good health.

**Srila Prabhupada's Letter to Sanatana**  
**Honolulu 10 June, 1975**

My dear Sanatana dasa, Please accept my blessings.

I am in due receipt of your letter dated June 6, 1975 and have noted the contents.

No, you should not bother with all this nonsense.

Astrology will not save you at the time of death

My Guru Maharaja was a great astrologer and astronomer, but he gave it all up.

It is meant for the/karmis.

We have no interest in such things.

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I hope this meets you in good health.

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Srila Prabhupada's Conversation with  
Tamala Krsna Maharaj  
Los Angeles 4 August, 1969

Tamāla Kṛṣṇa: What is the position of astrology in Kṛṣṇa consciousness?

Prabhupāda: Astrology is a science.

Kṛṣṇa consciousness has nothing to do with astrology, but it is the general custom that as soon as a child is born the astrologers come.

That is the Indian system, Vedic system.

# Room Conversation

Vrndavana 4 October, 1977



Hari-śauri: Are these astrological charts very much applicable for a devotee, Śrīla Prabhupāda?

Prabhupāda: No.

Hari-śauri: Because Kṛṣṇa can do anything.

Prabhupāda: Yes. [break] Tamāla Kṛṣṇa. Tamāla Kṛṣṇa.

Tamāla Kṛṣṇa: Yes, Śrīla Prabhupāda?

Prabhupāda: Don't waste money for this astrology. It is useless. Better  
arrange as many hours as possible to chant kīrtana.

Tamāla Kṛṣṇa: Śrīla Prabhupāda? Today we did kīrtana starting in the afternoon till the evening. So do you want more than that?

Prabhupāda: I can hear day and night.

Tamāla Kṛṣṇa: So should we arrange...? Maybe we should arrange starting in the morning going till night.

Prabhupāda: That is according to your convenience. But kīrtana is very sweet.

Hari-śauri: Last June we were doing twenty-four hours.

Prabhupāda: That is real business. These astrologer are karmīs. We have nothing to do with the karmī.

Hari-śauri: Their measurement of happiness and distress is how much nice wife and children they get and how much money they get.

Prabhupāda: Yes. Bhāgavata reading and kīrtana. Hmm. Hmm.

Hari-śauri: They don't understand that the real happiness is giving everything to Kṛṣṇa.

Prabhupāda: Yes. Don't waste time and money in any other way.

**Srila Prabhupada's Conversation**  
**with Visala Prabhu**

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Viśāla dāsa wanted to find an astrologer in Vṛndāvana.

Without consulting Śrīla Prabhupāda, he found one who was wearing tilaka and chanting Hare Kṛṣṇa.

Viśāla wanted to get something he had seen other residents of Vṛndāvana wearing, a charm you wear around your neck that has on it all the mantras of the demigods.

It was supposed to counteract all the bad influence of the planets.

The astrologer sold him one of these neckpieces, and it all sounded very nice.

He told Viśāla to dip it into the Yamunā and to have an āraṭi at twelve noon.

Soon after this, Brahmānanda Mahārāja noticed Viśāla's new ornament.

“Viśāla,” said Brahmānanda Swami, “what’s that you have around your neck?”

When Viśāla told him, Brahmānanda Swami replied, “Prabhupāda says we don’t have to add anything to this process.”

At these words Viśāla became disturbed.

He thought that Brahmānanda Swami was right and he also felt embarrassed.

“Why are you wearing this?” Brahmānanda Swami demanded.

Viśāla replied that he would like to talk to Prabhupāda and he asked if he could have an appointment.

When Viśāla went to see Prabhupāda, Śrīla Prabhupāda asked him how much he had paid the astrologer and what he had said.

Viśāla said the astrologer had claimed the charm would ward off the ill effects of the planets.



“Kṛṣṇa consciousness is beyond astrology,” said Prabhupāda.

“If you surrender to Kṛṣṇa, with a slight kick Kṛṣṇa can annihilate 100,000 Rāhu planets.”

So Viśāla put aside his astrological neckpiece and just depended on Prabhupāda and Kṛṣṇa.

Soon after, a Godbrother showed Viśāla a letter he had received from Prabhupāda about the same subject matter:

“Astrology will not save you at the time of death.

My Guru Maharaja was a great astrologer and astronomer, but he gave it all up.

It is meant for the karmis.

We have no interest in such things.”

**Srila Prabhupada memories as  
shared by Hamsaduta Prabhu**

Prabhupada said, "Don't bother with astrology. Just depend on Krishna."

But one day Pradyumna, who was Prabhupada's Sanskrit secretary and was fond of astrology, said, "I'm going to go see the astrologer B. K. Gandhi. Do you want to come?"

I said, "Okay," although I knew Prabhupada wouldn't want me to go.

When we got back, Prabhupada said, "Where have you been?"

I couldn't lie.

I said, "I was with Pradyumna."

"Pradyumna? Doing what?"

I said, "He took me to an astrologer."

"Astrology? Why?" "Well, Pradyumna . . ." He said, "Astrologers are nonsense. Why did you go? I have instructed you not to go."

I said, "Pradyumna asked me to go."

He said, "If Pradyumna asks you to jump off a bridge, will you jump?"

"No, Prabhupada."

Whenever we did something that wasn't sanctioned, it invariably came  
to light.

Srila Prabhupada memories as shared by  
Caitanya Devi Dasi

In 1975, my husband, Kanupriya, went and studied astrology in London for about six months.

When he came back he began doing astrology charts for devotees and he decided he should ask Srila Prabhupada's opinion about it.

He said, "Prabhupada, I learned some astrology and I want to know if it's alright if I do charts for devotees?"



Prabhupada said, “Oh, you are doing astrology?”

So can you tell me when will be the date when we will buy our new building for the New York temple?”

Of course my husband said, “No, Prabhupada.”

Prabhupada said, “That is because you have to study Hora Astrology.”

He said, “That’s mathematics, and it takes at least ten years to learn it.”

My Guru Maharaj, Srila Bhaktisiddhanta Saraswati, was a very learned astrologer.

He was the last bona fide living astrologer on this planet.”

He said, “Doing astrology charts for devotees, you can sometimes know the future, but our philosophy is, ‘Whatever will be, will be.’ We simply chant Hare Krishna.

So best you do not do astrology charts for devotees because they will start worshiping astrology and forget about Krishna.”

# Section-7

How can I understand that  
Astrology sometimes is able to  
perfectly predicting a devotee's  
life?

|| 9.23 ||

ye 'py anya-devatā-bhaktā  
yajante śraddhayānvitāḥ  
te 'pi mām eva kaunteya  
yajanty avidhi-pūrvakam

Those who are devoted to other gods (**ye apy anya-devatā-bhaktā**) and with faith worship them (**yajante śraddhayānvitāḥ**)—they also worship Me (**te api mām eva yajanty**), but by the wrong method (**avidhi-pūrvakam**), O son of Kuntī (**kaunteya**).

|| 7.21 ||

yo yo yām yām tanum bhaktah  
śraddhayārcitum icchati  
tasya tasyācalām śraddhām  
tām eva vidadhāmy aham

I give those persons (**tām bhaktah eva vidadhāmy aham**) firm faith in those devatās (**tasya tasya acalām śraddhām**) whose forms (**yām yām tanum**) they desire to worship with faith (**yah yah śraddhayā arcitum icchati**).

|| 7.22 ||

sa tayā śraddhayā yuktaḥ  
tasyārādhanam ihate  
labhate ca tataḥ kāmān  
mayaiiva vihitān hi tān

100%.  
Karma → 50%.  
Effort → 50%.  
0%.

Endowed with the faith given by Me (**tayā śraddhayā yuktaḥ**), that person worships the devatā (**sah tasya ārādhanam ihate**), and attains his desired objects (**labhate ca tataḥ kāmān**), which are given only by Me (**mayaiiva vihitān hi tān**).

# Section-8

If a devotee's suffering is due to Krsna's Anugraha, then why endeavor at all to overcome the suffering?

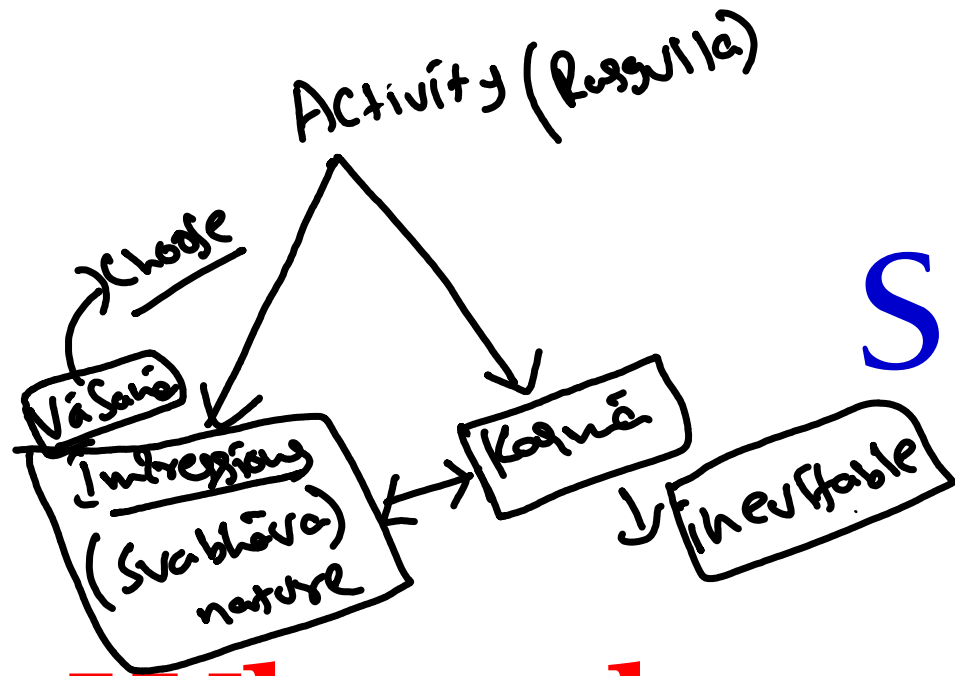


## Section-9

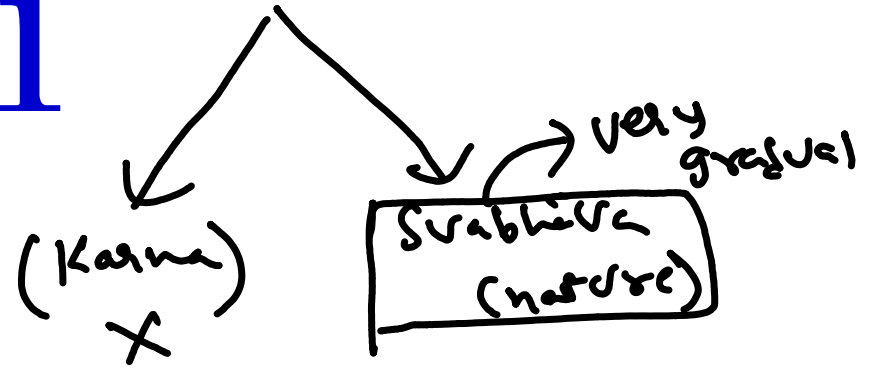
Can't I just use Astrology as a tool, and not as a shelter?

## Section-10

Can devotees practice Astrology  
as a Profession?



## Section-11



What about astrology for fixing  
Marriages?

# Section-12

Can we approach Tantriks for  
ghost haunting and Black Magic  
done on Devotees?

# Section-13

Strict Understanding of Siddhanta

Vs

Sensitive Application