

In Support of Varnasrama to Attain the Lord's Lotus Feet

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
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Hrsikēsa Mas

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Focus on Employment**Highlights of the issue:**

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-  Debunking the Equity Myth
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-  Is Unemployment Equivalent to Murder?
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Modern Education Creating Shudras

Srila Prabhupada: At the present moment, all the people, they are so dissatisfied that they are all *shudras*. *Shudra* is always in want. So who is not, at the present moment, not in want? Everybody's in want. Therefore everybody is a *shudra* now. And that is his qualification, always feeling in want, *shocati*. And his work is to serve others, master. A *brahmana* will not work under anybody. A *kshatriya* will not work under anybody. Nowadays the industrial development has taken place because people are *shudras*. They want some service. So-called technologists and laborers, and everything. Everyone is searching after good job. He cannot live independently, just like a dog. A dog cannot live independently. ... So modern education is that they are creating *shudras*, to become dependent on others. ... So because there is no such division as *brahmana*, *kshatriya*, *vaishya*, *shudra*, everyone is *shudra*. Therefore this economic development, so-called economic development, has become possible. But in spite of all this economic development, because people are *shudras*, they cannot be happy. Because *shocati*, they will lament, strike. Even they are getting thousands of rupees, strike. ... Because they are *shudras*...



Make Vrindavan Villages

Srila Prabhupada Speaks on Employment



Machines Making Men Unemployed

Srila Prabhupada: We are not against machines. You can utilize machines. But we should not use machines and allow others to be unemployed. You can use machines, that's alright, but not at the risk of keeping others unemployed. The first consideration is that everyone should be employed. If you have got many men, why should you engage machines?

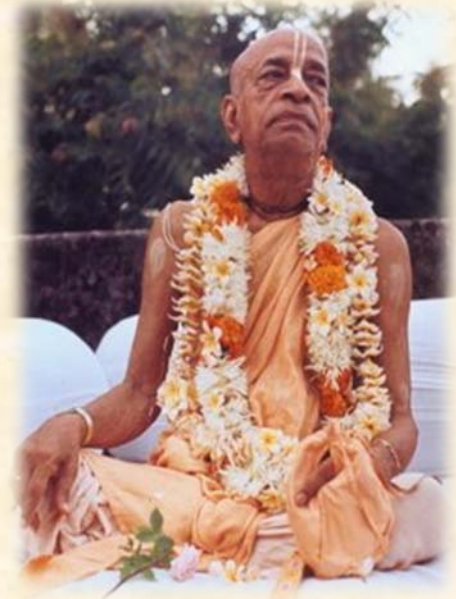
These rascals, they do not know. They're taking to machines and making so many men unemployed. And the welfare department is paying them. They do not know how to organize society. Therefore hippies are coming out. Crime, criminals are coming out. (*Room Conversation: New Orleans, August 1, 1975*)

Prabhupāda: In India the caste system was very good. From the very beginning the children would learn the technology of their paternal. Just like potter. You'll see the children of the potter, they are also making a small bird, a small fruit, and they would be sold. A small playing utensils—small glass, small plate—they're also sold. Other children would purchase. The whole family used to earn something. Nowadays they're sent to school, wasting time, and then unemployment and idle brain. What is the use of sending a potter's son to school?

Tamāla Kṛṣṇa: No, everything he needs to know, he can learn at home.

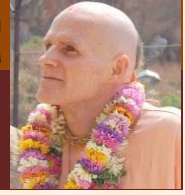
Prabhupāda: That's what I... Similarly, weaver, that cloth weaving, "kat, kat." The wife is spinning, her husband is weaving, the children is weaving, and combinedly at the end of the day there is a cloth. And people were satisfied with simple necessities. They would not charge very much for the labor. And one nice cloth requires half a pound cotton. Half a pound cotton means maybe one rupee. Another one rupee for the labor. So now they are paying twenty to thirty rupees. Unnecessarily he has to earn this money and pay to the millionaires, and he will keep three dozen motorcars, so another man will be engaged in motorcar industry. In this way time is being wasted without any search after spiritual realization. Time is wasted in such so-called technology advancement. And the real purpose of life, *jīvasya tattva-jijñāsā*, that is missing. And when you present that "This is the most important business of life," they say, "It is brainwashing." And they fight to check us, Communists and others, that "It is useless, God consciousness." [break] (long pause) So... *Jāniyā śuniyā biṣa khāinu*. Because they are missing the aim of life, they are committing suicide. And this *varṇāśrama*-dharma was planned in such a way that everyone would be spiritually advanced. The weaver will get, the potter will get, the blacksmith will get, the *brāhmaṇa* is already there, *kṣatriya* will get—everyone.

(*Room Conversation: July 14, 1977 in Vrindavana, India.*)



HH Bhakti Raghava Swami Speaks on Employment

Debunking the Equity Myth



In one of many typical articles to be found on the internet addressing the topic of employment and career opportunities, one will find the same propaganda supporting and promoting non-traditional occupations which is largely based on the false concept of equity between men and women. The following article entitled “Non-traditional occupations expand career opportunities” which was published on December 14, 2007 is one such article and begins thus:

“What is a nontraditional occupation? The term “nontraditional” occupation refers to any career a man or woman may chose, where 75 percent or more of the workers are of the opposite gender. The purpose of identifying these careers is to help educators, parents and students promote interest in and access to these occupations for both genders. Today, many of the barriers that prevented workers from entering nontraditional occupations in the past are slowly disappearing even though the equity battle has not been won.” (Source: <http://iwin.iwd.state.ia.us/iowa/ArticleReader?itemid=00002666>)

The subject matter of employment for men and women in modern day society immediately becomes a blurred and controversial one when confronted with basic traditional and fundamental Vedic concepts which affect gender identity, gender equality, and hence gender employment.

Before sounding the alarm on what may be regarded as radical and chauvinistic thinking, let us consider the reasons why this strong position “against” gender equity is taken within the Vedic culture and why such a position is meant to be upheld, defended and promoted.

Gender Identity

Many of the social anomalies of modern day society are directly linked to the misunderstanding and abuse of basic traditional values and concepts. The first premise, which will immediately be challenged and brushed aside by most modern educators and scientists, is the concept of the very purpose of life. The proverbial “who am I” simply cannot be neglected. If we choose not to address this fundamental question, we are applying what is called the “rabbit philosophy”. As soon as a rabbit senses danger, it closes its eyes thinking that the danger has disappeared. When we neglect this elementary basic concept of gender identify, all the other valued principles of life affecting individuals and society are directly and immediately put into jeopardy.

What is gender identity? Put very simply, all human beings are first and foremost eternal spirit souls and should be first and foremost striving for self-realization, the ultimate realization being that we are all eternal servants of God, Lord Krishna. This is the basic knowledge given in all sacred writings of the world and the essence of Vedic knowledge. To a large extent, due to not giving proper value to this first principle, i.e. that life is meant for spiritual emancipation, the other related concepts of gender equality and gender employment are not accepted due to not being understood.

Basics of Human Psychology

There is a need to have a scientific division of labour called *varnas* based on the scientific nature of human beings, namely their inherent qualities (*gunas*). The most elaborate book on psychology, known to all Vedic followers as the *Bhagavad-gita*, the Song of the Lord, clearly outlines what is the constitutional make-up of all living entities based on what is called *gunas* or qualities.

catur varnyam maya sristam guna karma vibhagasah [Bhagavad-gita, 4.13]

“According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me.”

There are basically three *gunas* or qualities which interact and interface with one another which in turn determine one’s *varna* (social divisions) within which one’s particular work or profession (*karma*) is taken up. The first quality is that of goodness (*sattva guna*), the second of passion (*raja guna*) and the third of ignorance (*tama guna*). According to one’s natural quality which becomes manifest generally around the



age of 7 or 8, one is meant to take up some particular education and training which will lead one to some particular natural occupation or employment.

There are four basic divisions of social occupations which are moulded according to a particular mixture of the three above qualities. This forms the beginning of basic psychological facts of life. The first social occupation meant for the more intellectual class of men (*brahmanas*) is predominated by the mode of goodness, the second social occupation meant for the leadership class of men (*ksatriyas*) is predominated by the mode of passion, the third social occupation for the productive class of men (*vaisyas*) is predominated by a mixture of the modes of passion and the mode of ignorance and the fourth social occupation for the labourer class of men (*sudras*) is predominated by the mode of ignorance.

We should not equate the term “ignorance” to “stupidity” but understand the term in relation to what is the goal of life. One dominated largely by the lower modes of passion and ignorance cannot, on his own, have a clear understanding of life and thus needs to serve and work under those with a more clear vision, the *brahmanas*.

Gender Equality

Once we understand and accept the basic workings of human psychology in humans, although these same modes of material nature also apply in all species of life, we can then begin to analyze the concept of gender equality. In the same way that we all accept a marked difference between the bodily constitution of men and women, we should similarly accept basic psychological differences between the two.

Men procreate children while women bear children in their wombs to become mothers. We cannot change this basic nature of men and women.

Women are generally (not always, but mostly) less inclined to deep intellectual pursuits. The research conducted by one prominent women scientist supports this claim. Professor Richard Lynn had the following words to say in her concluding article entitled “Sorry, men ARE more brainy than women (and more stupid too!)” published in May, 2010. The findings are those of Baroness Susan Greenfield, one of Britain's best-known female scientists; she's a professor of neurophysiology at the University of Oxford, a former director of the Royal Institution and an accomplished writer and broadcaster on scientific matters and these are her concluding words:

“My argument isn't based on crude chauvinist doctrine (although I'm quite sure my opponents will disagree) but on decades of research, relatively simple statistics and an understanding of the law of averages. Of course, just because men, on average, are more intelligent than women, doesn't mean there are no individually brilliant women around. If I'm right, it doesn't mean there will be no female professors of physics; it just means we should accept that there will be fewer of them. Nor does it mean that a woman will never win the Fields Medal for mathematics; it just means that we live in a world where such an event is very, very unlikely. I realize my views are unfashionable, just as I realize the juggernaut of sexual equality and political correctness will take an awful lot of stopping. But I say to the social engineers who dream up ever-more-ingenious ways of getting more women into top positions; don't be surprised if you find your nobly motivated ambitions foundering on the immovable rock of human nature.”

Gender Employment

The Vedic literatures and great seers explain in a simple and straightforward manner that all employment for women, in particular when taken up independently, away from the family and in interaction with men, fall within the category of non-traditional occupations, hence unnatural and undesirable occupations for women. According to human psychology, and in keeping with Vedic instructions, women by nature are not meant to be independent but require protection in all stages of their lives. Any social occupation where women must compete in the open market and work independently, especially in close proximity with men, goes against the nature of women and distracts them from their primary and natural roles as responsible chaste mothers and good housewives.

Vedic Perspective on Employment

According to Vedic psychology, employment should be localized and easily performed, not labour intensive as we often find today. By localized we mean that a man should not have to travel any long



distance to work. That is why the traditional occupations for men were generally within a localized area, within that of his village. According to one great moralist, Canakya Pandita, one can only be happy if he does not have to leave home for work.

Occupations should also be simple and based on our natural abilities. Work must also be taken up according to our natural propensity or inclination (*guna*) and generally will become a lifelong occupation, for the vast majority of people in relation with agriculture, land and cows. Artificial gender equality, which promotes non-traditional occupations for both men and women, simply creates havoc within society as we witness in our modern way of life. Hence, social occupations (*varnas*) are meant for men, not for women. The role or occupation for women is clearly spelled out in the scriptures by the great saint Narada Muni who explains the four main occupations of women:

“To render service to the husband, to be always favourably disposed toward the husband, to be equally well disposed toward the husband's relatives and friends, and to follow the vows of the husband—these are the four principles to be followed by women described as chaste.” [SB 7.11.25]



- HH Bhakti Raghava Swami

Perspective on Ugra-karma

What is the use of big, big factory?

Disciple: Srila Prabhupada, the Gita verse we've just read is very striking. Lord Krishna says that with their materialistic views, “the demoniac, who are lost to themselves and have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.”

Srila Prabhupada: Yes. Krishna says ugra- karmanah: these people are performing horrible works. The factory—this is ugra-karma, a horrible work.

In reality, only a little karma, a little work, is required. You simply see to it, for instance, that some wheat is growing. A little tilling—that is sufficient

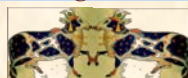
What is the use of opening a big, big factory? That is ugra-karma. How has it helped? How has it helped that people are kept in some factory, simply for earning their livelihood.

Just a little work will provide people's needs. Nature has given so much facility. You can grow a little food anywhere. The cows are there in the pasturing ground. Take their milk and live peacefully. Why do you open factories? What is the use? You are simply keeping yourselves in a hellish condition.

Karma means regulated work, and *vikarma* means just the opposite—unlawful, forbidden activities. The word *akarma* means that one is not affected by the results of work. As stated in *Bhagavad-gītā* (3.9):

yajñārthāt karmaṇo 'nyatra loko 'yam karma-bandhanaḥ
tad-arthaṁ karma kaunteya mukta-saṅgaḥ samācara

"Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage."



Make Arundavan Villages

81.2 million People of Working Age will Be Unemployed: ILO report

Geneva. August 11, 2010 — Global youth unemployment has reached its highest level on record, and is expected to increase through 2010, the International Labour Organization (ILO) said in a new report issued to coincide with the launch of the UN International Youth Year on August 12, 2010.

The report ILO Global Employment Trends for Youth 2010 says that of some 620 million economically active youth aged 15 to 24 years, 81 million were unemployed at the end of 2009 — the highest number ever. This is 7.8 million more than the global number in 2007. The youth unemployment rate increased from 11.9% in 2007 to 13.0% in 2009.

It adds that these trends will have “significant consequences for young people as upcoming cohorts of new entrants join the ranks of the already unemployed” and warns of the “risk of a crisis legacy of a ‘lost generation’ comprised of young people who have dropped out of the labour market, having lost all hope of being able to work for a decent living”.

The global youth unemployment rate increased from 11.9 percent in 2007 to 13.0 percent in 2009.

According to the ILO projections, the global youth unemployment rate is expected to continue its increase through 2010, to 13.1%, followed by a moderate decline to 12.7% in 2011. The report also points out that the unemployment rates of youth have proven to be more sensitive to the crisis than the rates of adults and that the recovery of the job market for young men and women is likely to lag behind that of adults.

The report indicates that in developed and some emerging economies, the impact of crisis on youth is felt mainly in terms of rising unemployment and the social hazards associated with discouragement and prolonged inactivity.

The ILO report points out that in developing economies, where 90% of young people live, youth are more vulnerable to underemployment and poverty. According to the report, in the lower income countries, the impact of the crisis is felt more in shorter hours and reduced wages for the few who maintain wage and salaried employment and in rising vulnerable employment in an ‘increasingly crowded’ informal economy.

The report estimates that 152 million young people, or about 28% of all the young workers in the world, worked but remained in extreme poverty in households surviving on less than US\$1.25 per person per day in 2008.

“In developing countries, crisis pervades the daily life of the poor” said ILO Director-General Juan Somavia. “The effects of the economic and financial crisis threaten to exacerbate the pre-existing decent work deficits among youth. The result is that the number of young people stuck



in working poverty grows and the cycle of working poverty persists through at least another generation.”

The ILO report explains how unemployment, underemployment and discouragement can have a long-term negative impact on young people, compromising their future employment prospects. The study also highlights the cost of idleness among youth, saying “societies lose their investment in education. Governments fail to receive contributions to social security systems and are forced to increase spending on remedial services”.

“Young people are the drivers of economic development,” Mr. Somavia said. “Foregoing this potential is an economic waste and can undermine social stability. The crisis is an opportunity to re-assess strategies for addressing the serious disadvantages that young people face as they enter the labour market. It is important to focus on comprehensive and integrated strategies that combine education and training policies with targeted employment policies for youth.”

“Today the UN is launching the International Year of Youth. Through this year’s themes of dialogue and mutual understanding, we will be better placed to shape viable policies that respond to the need and aspirations of young people for decent work,” he added.

Key findings in youth labour market trends at the global level:

Between 2007 and 2009, youth unemployment increased by 7.8 million (1.1 million in 2007/08 and 6.7 million in 2008/09). In comparison, over the course of the ten-year period prior to the current crisis (1996/97 to 2006/07), the number of unemployed youth increased, on average, by 191,000 per year.

The global youth unemployment rate rose from 11.9 to 13.0% between 2007 and 2009. Between 2008 and 2009, the rate increased by 1%age point, marking the largest annual change over the 20 years of available global estimates and reversing the pre-crisis trend of declining youth unemployment rates since 2002.

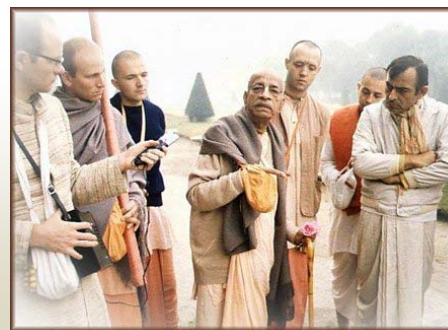
Between 2008 and 2009, the number of unemployed youth increased by 9.0 %, compared to a 14.6 % increase in the number of unemployed adults. In terms of unemployment rates, however, the impact on youth has proven to be greater than that of adults. The youth rate increased by 1.0 %age point compared to 0.5 points for the adult rate over 2008/09.

In 2008 young people accounted for 24% of the world’s working poor, versus 18.1 % of total global employment.

Young women have more difficulty than young men in finding work. The female youth unemployment rate in 2009 stood at 13.2% compared to the male rate of 12.9% (a gap of 0.3 %age point, the same gender gap seen in 2007).

The projections show a longer expected recovery for youth compared to adults. Youth unemployment numbers and rates are expected to decline only in 2011. The ILO forecasts a continued increase in global youth unemployment to an all-time high of 81.2 million and a rate of

Localized economics — a revolutionary social concept...back to the land, back to freedom...education made simple...give everyone a higher taste...how to get good leaders...farms are the future.



13.1 % in 2010. In the following year, the number of unemployed youth is projected to decline to 78.5 million with a 12.7% rate. Meanwhile, the adult rate is expected to peak in 2009 at 4.9 % and then decline by 0.1%age points in both 2010 and 2011 (to 4.8 and 4.7 %, respectively).

Regional trends:

Youth unemployment rates increased by 4.6 %age points in Developed Economies & the European Union between 2008 and 2009 and by 3.5 points in Central & South-Eastern Europe (non-EU) & CIS. These are the largest annual increases in youth unemployment rates ever recorded in any region. The youth unemployment rate of 17.7 % in 2009 in the Developed Economies & European Union is the highest the region has seen since regional estimates have been available (since 1991).

In most regions, young women continued to be the hardest hit by unemployment. Only in the Developed Economies & European Union were young males harder hit; the increase in the male youth unemployment rate between 2007 and 2009 was 6.8%age points compared to 3.9 points for young women.

In some countries, including Spain and the United Kingdom, there was an increase in inactivity among youth in the crisis years. This implies an increase in discouragement, whereby growing unemployment has led some young people to give up the job search.

In developing economies, the crisis adds to the ranks of vulnerable employment and informal sector employment. There is supporting evidence of such an increase in Latin America where between 2008 and 2009 the number of own-account workers increased by 1.7 % and the number of contributing family workers by 3.8 %. The region also experienced an increase in the share of teenagers engaged in informal sector employment during the crisis.

For almost all regions, slight improvements are forecast as compared with the peak unemployment years (2010 in most cases). Only in the Middle East and North Africa are youth unemployment rates expected to continue on an upward path in 2011. The largest decrease (1%age point) in youth unemployment rates is expected for Central & South-Eastern Europe (non-EU) & CIS. The projected 2011 rate in the Developed Economies & European Union would represent a 0.9%age point decrease from the previous year. However, the projected rate of 18.2% would still be higher than was ever seen in the pre-crisis period (1991-2007).

[Source: <http://social.un.org/youthyear>]

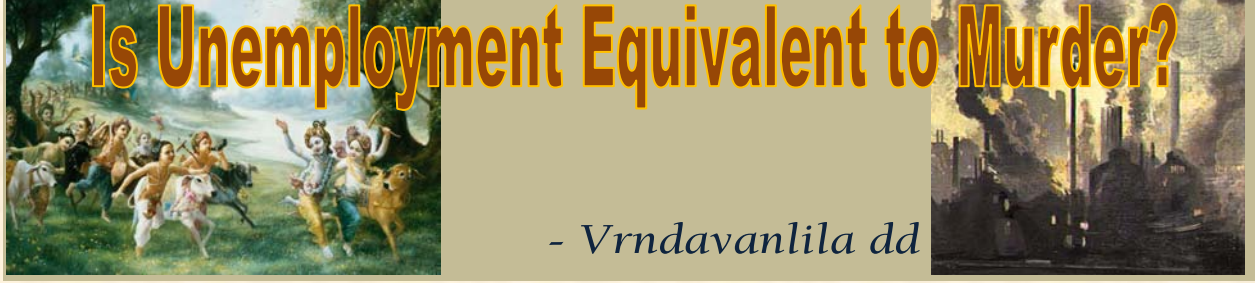
Srila Prabhupada: ... *Thing is that it is the government's duty to see that nobody's unemployed. That is good government. That is the Vedic system.*

- *Geneva, Lecture at World Health Organization, June 6, 1974*

Ramesvara: They think they have achieved a higher standard of freedom by traveling all over the world...

Srila Prabhupada: Where is your freedom? Where is your freedom if for your livelihood you have to go a hundred miles? Where is your freedom? Why you are illusioned? For your bread, you have to go hundred miles off, either by car or by train. So where is your freedom?...





- Vrndavanlila dd

After a long gap, I went to my village, Deviapur, near Ayodhya in Uttar Pradesh. As I got down from the train everything was a surprise. Earlier we used to go to the house (which is just 2 kms or so) from the railway station either on bicycle or bullock cart (as kids we preferred the latter option), but now smoke bellowing car and motorcycles were there to receive us. As my cousins kept showing us our green fields, I could see that for distances together there was hardly any bullock seen pulling the cart or tilling the land. There was this demoniac huffing and puffing tractor. Its very appearance was detesting, though it was a symbol of high status and wealth in the village. Where have the cows and bulls vanished? The correlation between dwindling number of cows and bulls in the villages (or widened mechanisation) and increasing number of slaughter houses in our country is not so difficult to understand.

So at the modern education this independence is being killed. People are becoming unemployed. High technologist means he must find out a job where technological machines are there. Otherwise he will starve, and he will have to go round, factory to factory: "Will you give me some service?" "No vacancy."
[From SP's lecture SB 2.3.18-19, Los Angeles, June 13, 1972]

We live in the age of 'Utility theory' where utility is the defining quotient of that creature's 'validity' to live. An object is respected as long as it is of economic utility to other human beings! In the Vedic age or even 20 years ago there was no concept of 'Old age homes', but now they can be seen simply because there are no longer joint families and also when the old people are no longer considered economically productive by the younger generation, they are thrown out if not exposed to slow death. Even when own children are considered to be potential burden, they are murdered (aborted) even before they are born, all in the name of development. When a wife cannot be employed to bring in some easy cash, she can be burnt alive, all in the name of dowry. When the mother cow is aged and cannot be employed for milk and other economic reasons, is sent to slaughter house; since bull has been replaced by a tractor and is now unemployed (rendered economically unproductive), he is also sold to the butcher. When a living being is unemployed and is thus rendered economically unproductive (even though it may be because of our faulty policies), the only solution to that is getting riddance of that creature. ...What a civilized society we live in!



Make Vrndavan Villages

So what is this employment which has doomed our society? Let us look back to understand it better. The false modern education model has totally devastated our spiritual roots and produced only 'shudras' - First violation of 'varnasrama dharma'. The Brahmanas, Kshatriyas, and Vaishyas are independent in nature. It is only shudras who are dependent. The newly churned out 'educated' and 'illusioned' shudras can no longer continue their traditional occupations - Second violation. Agriculture is left behind with the parents as they leave in search of job for cities - Another violation. One violation leads to series of violations. The laws of nature punish the violators. From being independent they are dependent in the cities. Despite the bitterness, this trend is so rampant that mass exodus of youth from villages have left the elderly parents with no hands to help them in agriculture and other traditional occupations. They are either selling their lands off to industrialists or employing machines to till the land and other works as agriculture and other traditional occupations are fundamentally labour-intensive. As if this was not enough, it results in unemployment of not just human beings, but also of animals like bulls, cows, horses etc. dooming their future – creating slaughterhouse civilization. Villages are no longer able to support as they have dearth of working hands, while cities cannot support simply because they are founded on a wrong model. They have only broken families, nuclear set ups, polluted air, criminal activities, artificial surrounding to the extent of GM food, unhygienic water, noise, pong- pom of blaring sirens and unemployment to offer. But we love to chase the 'American dream'. In our desire to support modern city life are we not killing the villages, are we not creating more unemployment for both animals and men alike and thus not becoming murderers?

In a daivi varnasrama set up, it is noteworthy that the Lord is at the center of all activities. In the Vedic age, one must work to have just enough to keep the body and soul together so that the precious life could be utilized for spiritual pursuit. Now materialism has crept in so deep that it has occupied the center stage even in



The younger generation is no longer following its traditional occupation, weaver's son is no longer a weaver but an 'educated' youth scouting for job in the city and then work like an ass. Like a typical ass he enjoys the slavery.

"The general mass of people work very hard, especially in the age of Kali. In this age the human being is actually engaged in the work of an ass, carrying heavy burdens and driving thela and rickshaws. The so-called advancement of human civilization has engaged a human being in the work of an ass. The laborers in great factories and workshops are also engaged in such burdensome work, and after working hard during the day, the poor laborer has to be again kicked by the fair sex, not only for sex enjoyment but also for so many household affairs.

SP: Purport to SB 2.3.19



education. Now we have 'vocational education'. The very purpose of education, occupation and life has been shifted from spiritual to material. The employment is also so unnatural, violating the very basis of *guna* and *karma* which is such a scientific social model of occupation, living life in all its intricacies without losing sight of the goal of life.



Wasn't life beautiful earlier? The arrival of mornings were declared by mooing sound of cows instead of mechanical alarm, one took bath while frolicking in the stream instead of sitting next to commode, one took pleasure in climbing on the trees and feasting on fresh fruits instead of fridge-stored polythene wrapped GM fruit....so much we have lost already. The description of village life in Vrindavan will make anybody go nostalgic. The problems emerge when we want to displace the Lord from the center and want us to be the enjoyer. We want to imitate Him and even become Him. This results in our violation of His order and material life.

*krsna-bahirmukha hana bhoga vancha kare
nikata-stha maya tare japatiya dhare*

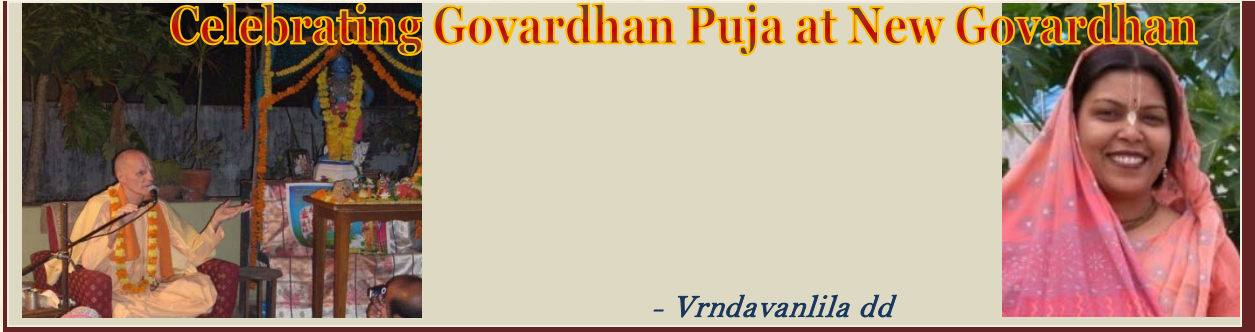
(*Prema-vivarta*)

As we violate our natural set up (which is of village), the nature wreaks its vengeance in several forms - disease, famine, calamities etc. While on the other hand, when we try to make an effort to live in the manner in which the Lord desired us to be (in a Daivi Varnasrama set up) the nature is there so facilitate it. Returning to our roots is not so difficult as we think. The tenuous bond with land, cow, and Krishna has to be revived and we need to make more natural and scientific choice - *make vrindavan villages*.

Krsna is providing all necessities of life. Duly, there is seasonal changes. You get seasonal fruits, flowers, grains, and all necessities. You'll be still given chance, especially to the human being, that you get all supplies, necessities. Eko bahunam yo vidadhati kaman. All necessities, But again you revive your consciousness, Krsna consciousness. That is the plan. But if you do not revive your Krsna consciousness, if you simply enjoy the senses, then there will be restriction of supply. This is the law. That is the restriction of supply. Therefore, there will be no rain. And if there is no rain, what factory will do, you rascal? [From SP's lecture BG 2.12, London, August 18, 1973]



Make Vrindavan Villages



I was lying bed-ridden with dengue when I heard that HH Bhakti Raghava Swami, the Indian Varnasrama Minister is coming to New Govardhan, Secunderabad and will be here with us for celebrating Diwali and Govardhan puja. It was a good enough news to spurt me to action as I had to play a key role being the chief caretaker of New Govardhan. HG RamaLaxman prabhu who was present there, suggested that I be administered atleast two bottles of saline. Immediate arrangements were made and the whole Govardhan was abuzz making arrangements for Maharaj's arrival. It was all done at a very short notice, but the imagined joy of impending excitement was making everybody run around. Maharaj came a night before Diwali.

Maharaj's presence amongst us was the most electrifying thing on Diwali, the festival of lights. Weather was pleasant and everybody was in a jubilant mood. Though there were intermittent sound of cracker explosion in the background, everybody seemed to relish his interesting lecture on the subject. It was followed by deepdaan, prasadam and bursting of crackers.



The next day was Govardhan puja. It was very important as everybody was celebrating it for the first time with His Holiness. Maharaj, despite his busy schedule, was back in the evening to celebrate Govardhan puja at Govardhan office. Again there was a teeming presence of devotees. It was little cloudy and there were ominous drizzles also. It could not however dampen the spirit of the devotees. ManasaGanga dd along with her sister GangaGati dd were busy making and decorating the Govardhan hill bhoga. HG Stoka Krishna prabhu



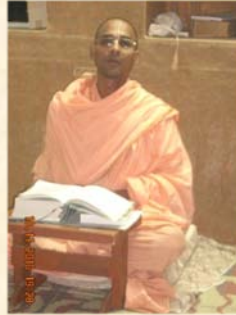
was busy preparing sumptuous prasadam downstairs. As blue Giridhari, proudly keeping His one hand on the waist with a flute in the other shone against the backdrop of rustling leaves of papaya tree and cool breeze, HG Sridhar prabhu sang wonderful glorifications of the Lord with Gour Gopal prabhu accompanying him on mrdanga and later even leading other kirtans.



Maharaj came out of his room once again to give his precious association to the anxious devotees. He opened as usual, in an endearing tone – This is my first experience when I am getting an opportunity to celebrate Govardhan puja two times in a day and it is also important because it is Govardhan puja celebration in Govardhan. His lecture beautifully captured the spirit of the day as he also emphasized on the simple life style of vrindavan residents in sync with the principles of daivi-varnasrama dharma. Very soon Maharaj started singing in his mellifluous voice. Nobody could resist themselves from dancing. The thundering clouds and mild drizzle could not threaten the devotees. However, Maharaj drew the attention of Gour Gopal prabhu to the possibility of Govardhan-hill bhoga getting spoilt in the rain. He immediately rushed down to bring a huge garden umbrella to cover the bhoga. As the devotees danced around doing pradakshina, everybody realized that the scene was ironical. Indra dev was mercifully sending only drizzles and instead of Lord holding the Govardhan on His little finger, it was Gour Gopal prabhu holding the umbrella with his two hands to protect the Govardhan. It made an interesting sight, at which even Maharaj burst into laughter. The evening soon faded into night and the next day Maharaj was leaving for Vrindavan. It was an unforgettable celebration with Maharaj. The short festival with him had come to an end.



The next day, after seeing off Maharaj, a few devotees (HG Anantasesha prabhu, HG Sridhar prabhu, HG Ramalaxman prabhu, HG Gour Gopal prabhu, Bhaktin Latha, Bhaktin Radhika, HG ManasaGanga and Vrndavanlila dd) again got together to worship Annapurna, a beautiful white cow with a month old calf. The previous day, the devotees had tried to bring her to Govardhan for puja, but she had refused to step out of her premises. Her owner, Manju, showing no trace of commercial inclination, refused to accept any money for sending the cow and her calf at the cost of disrespecting Annapurna's sentiments. He had kept her so nicely that she was round like a conch despite having given birth to a calf not so long ago and her male calf, Sainath was also plump and so well taken care of that he could never sit quietly and was seen jumping over Manju's shoulder to prove his love. Finally, preparing varieties of items for her and the calf the devotees set out in cars to her place where she glowed in her mystical white coat. All Glories to Mother Cow! All Glories to Lord Govinda! All Glories to Sri Sri Radha-Kunjabihari!



Devotional Programs at Govardhan during Kartik Mas:

- HH Bhakti Raghava Swami presiding the Diwali celebration function followed by lecture.
 - HH Bhakti Raghava Swami presiding the Govardhan puja celebration function followed by lecture.
 - HG SmitaKrishna prabhu (from Gokul Dham farm) sharing his experiences at the farm and life with cows and bulls with devotees on November 10, 2010
 - HG SmitaKrishna prabhu (from Gokul Dham farm) gave lecture on **Srimad Bhagavatam** on November 10 & 11, 2010
- Vrindavan dham yatra November 12 – 20, 2010 with an opportunity to spend time with HH Bhakti Raghava Swami for 3 days. A group of 13 devotees and a few new people, who had got interested by simply attending the Sunday programs at Govardhan joined the yatra.



Krishna Learning Resource for Children

By Harmonist Staff

It is refreshing, and perhaps astonishing, that a group of worldwide devotees of Krishna have produced an educational resource that tops anything available commercially. Over three years, about 200 people have given their time, funds, and talent to creating the first professional level program to teach children how to read English.

Anyone who is both a devotee of Krishna and works with children has probably wanted to have high quality materials to teach their children about Krishna, and moral values, while giving them academic skills. Finally there is a program that achieves these goals.

If someone goes through the Dr. Best Learn to Read book series from start to finish, they will progress from learning the English alphabet to fluent reading. The books use four international systems of teaching reading and were created with the guidance of 2 of the top reading experts in the world. The 83 books—42 color and 41 black and white—are “firsts” in several ways. They combine whole language with phonics—two systems that are usually at odds. They combine the best professional learning systems, world class printing, and illustrations by published artists and animators, with stories of Krishna. Most amazingly, they use the cutting edge technology of a MagicPEN that makes the program interactive and incredibly fun.

With the MagicPEN, lightly touching a page allows one to hear the text in English, or one of 24 other languages including Spanish, Hindi, German, Russian, Portuguese, Bengali, and French. Touch characters and objects in the pictures with the MagicPEN and they speak or sing. Baby Krishna giggles and we can hear the clay pot breaking as Krishna steals yogurt while mother Yasoda tends the stove. The voices are not a computerized drone, but recordings of devotees speaking with bhakti. With the MagicPEN’s recording features, children and adults can have the characters in the illustrations speak in their own voices, too!

This technology makes it easy for children—or adults—who have English as a second language to learn English. It also gives native English speakers exposure to 24 other languages! And in the activity books/guides there are hundreds of educational, devotional, and fun activities to make this a complete learning program.

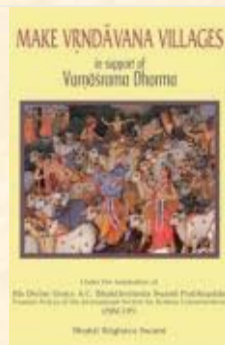
For more information: www.learntoreadenglish.co.uk or www.illuminationeducation.com

We are not parasites. We are publishing the best literature in the world. Does this literature come from illiterate hippies? We are accepted by so many scholars—how are we parasites? An intelligent person is not supposed to work like an ass.

[Excerpt from Srila Prabhupada’s conversation with Satsvarupa dasa Goswami took place in Calcutta, India, January 1977.]



Make Ardanavan Villages

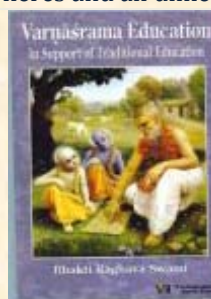


Make Vrndavan Villages

H.H. Bhakti Raghava Swami, who heads the Varnashrama Ministry, India has authored several books on Varnashrama, including this. This book is meant to serve as a general introduction to some of the basic concepts of varnashrama-dharma. In essence, the subject matter deals with both the topic of education as well as social and spiritual upliftment through a well established and scientifically planned educational system and social structure which encompass all spheres and all dimensions of life.

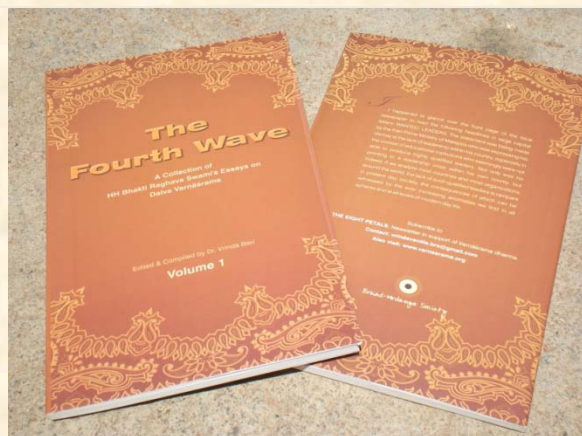
Varnashrama Education

The topic of education, a highly debated and controversial subject among many many educationalists and students alike, has always been of extreme importance and relevance to any society, especially in the most traditional oriental cultures. This book deals with the aspect of Education in the context of Varnashrama.



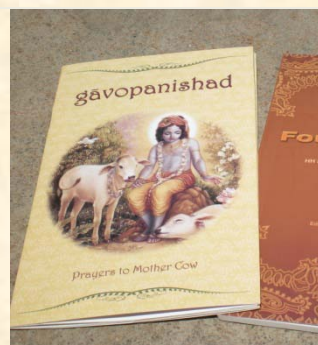
The Fourth Wave

It is a wonderful collection of HH Bhakti Raghava Swami's essays on Daiva Varnashrama addressing a wide range of concerns of daily life beginning from the very definition of the term, dharma, administration, family system, education, food, to technology. The 'Preface' for *The Fourth Wave* has been written by HG Patita Pavan Adhikary, a senior disciple of Srila Prabhupada, a strong daiva varnashrama supporter, a prolific writer, and an astrologer who has the distinction of having served as ISKCON Temple President and Director (Book Reviews) for BBT.



Gavopanishad: Prayers to Mother Cow

Cows, dear to the Lord Himself- Gopala, Govinda - have been integral to the concept of varnashrama and have functioned as the defining features of Vedic social, economic, and spiritual system. This small attractive book contains lovely prayers in the glorification of Mother Cow, complemented by short but interesting information on the significance of cow and panchgavya products. The 'Foreword' to *Gavopanishad* has been written by H.H. Bhakti Raghava Swami himself.



In addition to the above there are many more books in the pipeline and several documentary movies. In order to get more information one can contact: vrindavanlila.brs@gmail.com
For Panchgavya products one can contact: gourgopal.brs@gmail.com





Varnashrama College 2011 at SSKBK

November 30, 2010. Hebri. ISKCON Daiva Varnashrama Ministry (India), pioneering the Varnashrama mission, is pleased to announce the third term of Varnashrama College course, entitled "LAND, COWS, AND KRSNA". The 3-month course will be conducted at ISKCON - Sahyadri Sri Krishna Balaram Kshetra scenically located at the foothills of the famous Sahyadri Mountains. The nearest town is Hebri (in the Udupi District of Karnataka, South India.

The course commences on January 1, 2011 and is scheduled to complete on March 31, 2011. The course is meant to train students on aspects of Simple-living and High-thinking based on Land, Cows, and Krsna. Students will be taught various subjects both in theory and practice. A standard curriculum has been developed over two years of experience in conducting Varnashrama College. Basics of agriculture, cow protection and aspects of Yoga and health will be offered as compulsory subjects for all the students. Other introductory courses are flexibly designed largely depending on the student's interest to specialise and deepen one's understanding in a particular area based on one's natural inclination and interest. The courses planned to be offered are as follows:

1. Course orientation
2. Introduction to Varnashrama Dharma
3. Srimad Bhagavatam
4. Krsna Yoga
5. Astrology and Vastu
6. Ayurveda
7. Governance
8. Basics of Kalaripayattu and Dhanurveda
9. Cow care
10. Holistic Agriculture
11. Construction techniques
12. Village technologies

The course will include field visits to local organic farmers, padayatras with bullock cart and harinama-sankirtana in neighbouring villages and a visit to Mayapur for the annual Varnashrama seminar during Gaura Purnima. The selection criteria is based on merit, recommendation from authorities/guide, sponsorship for the course and telephonic interview with the student. Students are expected to get sponsorships from their authorities for the course. The sponsorship fee for the course is

Rs5,000/- per student. The sponsorship fee includes prasadam, lodging, educational materials, field visits and faculty visits. The sponsorship fee has been kept to the minimum to facilitate the students who may be unable to pay. Dakshina or donation from the sponsors will be much appreciated to further this most important aspect of implementing Daiva Varnashrama dharma.

The course will be overseen by His Holiness Bhakti Raghava Maharaj who will be the resident sannyasi during the course.

** The applications should reach us on or before November 30, 2010.

** For further details kindly write to: Bharat.Chandra.BRS@pamho.net



Goa Tops Unemployment List in India (www.indianexpress.com)

November 12, 2010. Delhi. The first-ever annual employment survey by the Labour Bureau under the Union Ministry of Labour points to a "jobless economic growth" last fiscal year. During the bureau's survey period 2009-10 — also the year in which India's gross domestic product grew by 7.4 percent — unemployment was 9.4 percent.

The National Sample Survey Organisation, using its Consumer Expenditure Survey for 2007-08, had painted a rosy unemployment figure of 2.8 per cent. The Labour Bureau's survey covered 300 districts in 28 states and Union territories that represent 99 per cent of the country's population.

The bureau's "Report on Employment & Unemployment Survey 2009-10" also breaks the myth that 70 percent of the rural economy is dependent on agriculture. According to the survey, only 57.6 percent in rural and 9.9 percent in urban areas depend on agriculture, forestry and fishing.



Corporate Profits Hit Record High (www.allgov.com)

November 24, 2010. Unemployment may be high, but business is booming...or at least corporate profits are. New data from the Department of Commerce's Bureau of Economic Analysis shows businesses earned profits at an annual rate of \$1.66 trillion in the third quarter of this year—making it the highest figure recorded since the government began keeping track more than 60 years ago.



Since the beginning of 2009, profits have increased for seven consecutive quarters, and at times at the fastest rates in history. Compared to a year ago, third-quarter corporate profits increased 27.8%, with financial corporations doing particularly well.

With unemployment continuing to hover near 10%, companies are making do with less by not hiring new workers. This is one of the major reasons for the profit boom. The other has to do with overseas operations. Although the consumer economy may be flat in the United States, American companies and their subsidiaries are doing well in growing markets like India and China.



Infosys head stresses need to create jobs for youth (*Korea JoonGang Daily*)

November 28, 2010. Kris Gopalakrishnan, the CEO of India-based IT giant Infosys, called on world leaders yesterday to address youth unemployment, saying the current global economic crisis has eroded job opportunities for young workers across the globe.

Gopalakrishnan also noted that unemployment has doubled in the U.S. since December 2007 and that it increased by 2 percent in the eurozone last year. Eastern Europe has seen unemployment rise by up to 35 percent. With over 30 percent of youth today listed as unemployed, which adds up to 80 million people around the world.



Employment generation and Agriculture Sector should be given top importance: ILC recommends (*Information of India*)

November 30, 2010. The Conference Committee on Employment Generation and Skill Development recommended that for employment generation, agriculture sector should be given more importance. Agriculture based industries and cold storages should be set up at village levels. More industries and skill training centres should be set up in rural areas so that people don't migrate to cities. For MNERGA, payment to the workers should be made on measurable work and the work should be socially and economically useful like so much road length in so many days etc. Employers should take responsibility to provide skill training. Small scale industries may be roped in to provide skill training. MNERGA be extended to urban areas, small scale industries could tap in MNERGA beneficiaries and provide them training.

Under MNERGA, employment be increased from 100 days to 200 days. Backlog vacancies of SC/ST be filled in time bound manner and reservation in private sector may be considered. Ban on recruitment in government sector may be lifted, SC/ST vacancies be filled up. Wages of Anganwadis workers be increased and they should be provided social security and pensionary benefits. Minimum wages be linked with price index. Skill training programmes be implemented through school's infrastructure wherever available.



Take advantage of youth for agriculture: Swaminathan (*The Hindu*)

November 29, 2010. New Delhi. Renowed agri scientist, M.S.Swaminathan today said Indian agriculture will receive a big boost if the country takes advantage of its young population and woos them into the farm sector by making it lucrative.

"India has a big advantage as more than half of its population is below 30 years of age", he said.

"If we tap this huge demographic dividend by making agriculture exciting for the younger generation a far better result can be achieved," Swaminathan said addressing a function of international non-profit organisation CABI.



India losing 5,334 million tonnes of soil annually due to erosion: Govt (*The Hindu*)

September 26, 2010. Suncor India is losing 5,334 million tonnes of soil every year due to soil erosion because of indiscreet and excess use of fertilisers, insecticides and pesticides over the years, Parliament was told today.

About one millimetre of top soil is being lost each year with a total loss of 5,334 million tonnes annually due to soil erosion, Minister of State for Agriculture K. V. Thomas said in a written reply in Rajya Sabha.

The rate of loss is 16.4 tonnes per hectare every year, the minister said while quoting from a study conducted by Central Soil Water Conservation Research and Training Institute (CSWCRTI), Dehradun.



• **Mails to the Editor**

Dear Vrindavanalila,

Once again this issue is well presented, as in all previous issues, with a good variety of photos blend nicely with the various articles. The colours are attractive and it makes for pleasant reading with a good variety of authors and articles. Congratulations for having completed one full year promoting the varnasrama mission. May Lord Krishna and His pure representative Srila Prabhupada continue to give you their blessings so that you may continue in your valuable service to the Vaisnavas...

- **HH Bhakti Raghava Swami**, Head, Ministry of IRDM

Hare Krishna Vrindavan Lila Mataji.

Please accept my humble obeisances. All glories to Srila Prabhupada.

Please accept my heartiest congratulations on the wonderful feat of completing a year of circulation of the e-zine. Your success is a bright testimony of the principle of empowerment coming from our spiritual master, Srila Prabhupada, the whole Guru-shishya parampara, and Lord Krishna.

I am really wonderstruck at your amazing turnaround of fortunes- from serving in a material organization, landing-up jobless, taking-up the misfort of unemployment very bravely, and plunging head-long into the service of your spiritual master.

You life is a shining example of extreme material misfortunes being turned into wonderful spiritual opportunities to serve the Lord, and oh, how the Lord reciprocates!!!

As a very famous Hindi poet, Kabir, says,

Jin doondha tin payiyan, gehre paani paithi,

Main bapoorā boodan dara, raha kinaare baithi.

Translation: One who seeks, finds his object of concern even from the great depths of water. However, I am an old man. I am very scared, and as a result, I have been sitting at the banks of the river just witnessing.

You have plunged into, and I am just sitting at the banks. You are the one who has chosen and excelled in a way of life many desire but very few have the courage to venture into. Mataji, you are my hero for taking-up this Varna-Ashrama as your life-and-soul. That which I have a desire to do, but I am unable to come-up with a workable plan yet, I see fully functional in your life. Your life is a beacon of light to all those who wonder what is there to life for grihastas (or, as my counselor says, "Grasta Grihastha" ☺ beyond a 10-to-7 job. Please bless me Mataji that I may one day turn seriously toward implementing a Vedic life exactly as told by our beloved Srila Prabhupada.

Your humble servant,

- **HG Amar Gaur das**

Hari Bol Mataji,

Please accept my humble obeisances.

All Glories to Sri Sri Guru Gauranga!

I wish the *Eight Petals* a very wonderful first anniversary journey. Its so nice to see such a hard work. Even I am a reader from a long distance; many of us get lots of mercy through your writing. I hope you will always be here like a torchlight for me to enlighten my path. In today's busy life you made us realize there are still lots of thing to do. Great job mataji, I wish you good luck and hope your new topic on 'employment' will be in a great advantage to youngsters. A small request if you can enlighten on working and spiritual life. Thanks Mataji.

- **Bhaktin Manisha Pardessy, Malaysia.**

The mails/ articles can be posted to eightpetalsnewsletter@gmail.com or vrindavanlila.brs@gmail.com

Focus for the next issue-

Postal address:

Development

New Govardhan, #89, 9th Cross, Trimurty Colony, Mahindra Hills, Secunderabad, AP (India)

For further details: Contact: +91-9949698297 (Vrindavanlila devi dasi)

Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare



Make Vrindavan Villages