



The Eight Petals



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

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Focus on Basic Need



Highlights of the issue:

- Making Elaborate When Kickout is Imminent
- Unnecessary Necessities
- Simple Living and Varnasrama Dharma
- Simple Living, High Thinking
- More the Progress, the More Needy We Become
- Fourth Varnasrama Convention at Sridham Mayapur

What is the need of an artificial luxurious life?

Srila Prabhupada: The necessities of human society are food grains, fruits, milk, minerals, clothing, wood, etc. One requires all these items to fulfill the material needs of the body. Certainly one does not require flesh and fish or iron tools and machinery. ... When the Lord is obeyed by the king and the people under the king's administration, there are regulated rains from the horizon, and these rains are the causes of all varieties of production on the land. Not only do regulated rains help ample production of grains and fruits, but when they combine with astronomical influences there is ample production of valuable stones and pearls. Grains and vegetables can sumptuously feed a man and animals, and a fatty cow delivers enough milk to supply a man sumptuously with vigor and vitality. If there is enough milk, enough grains, enough fruit, enough cotton, enough silk and enough jewels, then why do the people need cinemas, houses of prostitution, slaughterhouses, etc.? What is the need of an artificial luxurious life of cinema, cars, radio, flesh and hotels? [SB. 1.10.4 Purport]

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Srila Prabhupada Speaks on Basic Need

Making Elaborate Though Kick Out is Imminent

Devotee: He thought it was more important to engage in economic development.

Srila Prabhupada: Therefore he's a fool. Suppose I am visiting here in Paris, and you say, "As soon as your visa expires you'll be kicked out." Shall I be interested in creating anything elaborate? I shall be kicked out after two months, so why should I construct a big building? Only a foolish rascal would do that. The rascal knows that he will be kicked out, but still he works day and night to collect bricks and stones, and he becomes a "big man." A foolish rascal is considered a big man. Therefore *Srimad-Bhagavatam* [2.3.19] says, *sva-vid-vara-hostrakharaih samstutah purusah pasuh*: "Men who are like dogs, hogs, camels, and asses praise foolish rascals, the non-devotees."

Devotee: Sometimes people argue that God has given us our senses, so we should enjoy them.

Srila Prabhupada: The dog is also enjoying his senses. I say to such people, "What are you enjoying that the dog doesn't enjoy? You eat; the dog also eats. You sleep; the dog also sleeps. You enjoy sex; the dog also enjoys sex. You are afraid of your enemy; the dog is also afraid of its enemy. So what is the difference between the dog's mentality and your mentality?

God has given you the intelligence to understand that you are nothing and He is everything. Just realize it—that is intelligence. When you understand, "God is great; I am His servant," that is real intelligence. Otherwise, you'll be exactly like the dogs..."



Varnashrama is Essential to Become Vaishnavas

Srila Prabhupada:... Therefore varnashrama-dharma is required. Simply show-bottle will not do. So the varnashram-dharma should be introduced all over the world, and...

Satsvarupa: Introduced starting with ISKCON community?

Prabhupada: Yes. Yes. brahmana, kshatriyas. There must be regular education.

Hari-sauri: But in our community, if the..., being as we're training up as Vaishnavas [devotees of the Supreme Lord Vishnu, or Krishna]...

Prabhupada: Yes.

Hari-sauri: ...then how will we be able to make divisions in our society?

Prabhupada: Vaishnava is not so easy. The varnashram-dharma should be established to become a Vaishnava. It is not so easy to become Vaishnava.

Hari-sauri: No, it's not a cheap thing.

Prabhupada: Yes. Therefore this should be made. Vaishnava, to become Vaishnava, is not so easy. If Vaishnava, to become Vaishnava is so easy, why so many fall down? It is not easy. The sannyasa is for the highest qualified brahmana. And simply by dressing like a Vaishnava, that is... fall down.

...**Hari-sauri:** Varnashram system is beneficial... This will more or less revolutionize the way we're running our centers. If we introduce it, it will more or less revolutionize the way we're running our centers.

...**Hari-sauri:** Because right now our only emphasis is just to simply produce brahmanas.

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HH Bhakti Raghava Swami Speaks on Basic Need Unnecessary Necessities

Hedonism, the path of unrestricted sense enjoyment, of 'eat, drink and be merry' and 'beg, borrow or steal', as advocated thousands of years ago by the Indian atheist philosopher Charbak, has now become a fashion in the Western countries. Teachers and students alike openly, proudly and, may I add, "foolishly" propound this distorted philosophy, which leads to all kinds of immorality and degradation in society. While more and more people indulge in all kinds of sense gratification, with obesity becoming a national concern in both North America and China, an ever increasing number of people on the planet cannot even meet their basic necessities of life. According to 2010 census, 1 out of 7 persons on the planet suffer from malnutrition, or in hard figures, 925 million people out of the estimated global population of 6.5 billion, 13.6%, cannot meet their basic needs of life, with hundreds of thousands dying every year due to such an impoverished condition.

[<http://www.worldhunger.org/articles/Learn/world%20hunger%20facts%202002.htm>]



Contrary to popular belief, however, meeting one's basic needs in life is no guarantee to happiness; nor is increasing one's needs beyond the basic necessities of life automatically leading to increased happiness. Ironically, the opposite is true: to increase sense enjoyment is to increase one's entanglement in this material world and to increase sense gratification, disregarding the established laws of nature, directly increases one's suffering.

One of the most illuminating purports on the topic of "basic needs" written by India's foremost spiritual visionary, Srila Prabhupada, gives us a clear insight as to what the Vedic standard of life is meant to be. "Basic needs" for most people refer to those things in life needed to keep their body healthy and stout so that they can live without undue encumbrances. Living within a world of relativity, the poverty line drawn for one country often differs drastically from that of another. In the USA for example, statistics showed in year 2009 that close to 15% of the population were living below the poverty line. Yes, the claim is that in America, "the land of plenty", such a high percentage of its population live below the poverty line. At a closer look, however, what the figures reveal is that close to 15% of the population were earning less than \$ 20,000 a year with the American poverty level for 2011 now set at \$ 22,350 for a family of four. [http://en.wikipedia.org/wiki/Poverty_in_the_United_States]

Clearly, what is basic for one country is seen as overindulgence for another. The Vedic culture, however, adds an important dimension to meeting one's "basic needs". "Basic needs" are meant to encompass not only the needs of the body but indeed those of the soul. Of the two, those of the soul are considered more important. The Vedic injunction is "*jivasya tattva jijñasa*";

kāmasya nendriya-prītir lābho jīveta yāvatā

jīvasya tattva-jijñāsā nārtho yaś ceḥa karmabhiḥ

"Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works." [SB 1.2.10]

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Let us thus properly utilize this human form of life to inquire about the absolute truth and thus become truly happy. Actual civilization begins with “*atma-jnana*”, knowledge of the soul.

Every single human being, including all embodied living entities in lower species of life, is burdened by the four same bodily necessities of life: eating, sleeping, mating and defending. According to the Vedic way of life, these four basic necessities of life can best be achieved by living within an agrarian based environment where life is simpler and our basic necessities can more easily be met. Have you ever wondered why historically the majority of the world's population have lived in Asian countries and why this fact remains so even today? There are injunctions in the ancient Vedas whereby one is recommended to live only in such places where mango trees and papaya trees grow naturally. One should live in places where one can find natural pure waters, where one can easily grow one's own food, where one can peacefully tend cows and associate with saintly persons, brahmanas, all governed and protected by a good responsible king. The Vedic culture thus stresses in many practical ways this most important principle of “simplicity” or “simple life”, a concept almost forgotten in today's ever increasing complex way of living.

Srila Prabhupada thus explains the flaws of modern society, a society which has deviated in a major way from these simple concepts of life: “The basic principle of economic development is centered on land and cows. The necessities of human society are food grains, fruits, milk, minerals, clothing, wood, etc. One requires all these items to fulfill the material needs of the body. Certainly one does not require flesh and fish or iron tools and machinery. During the regime of Maharaja Yudhishthira, all over the world there were regulated rainfalls. Rainfalls are not in the control of the human being. The heavenly King Indra deva is the controller of rains, and he is the servant of the Lord. When the Lord is obeyed by the king and the people under the king's administration, there are regulated rains from the horizon, and these rains are the causes of all varieties of production on the land. Not only do regulated rains help ample production of grains and fruits, but when they combine with astronomical influences there is ample production of valuable stones and pearls. Grains and vegetables can sumptuously feed a man and animals, and a fatty cow delivers enough milk to supply a man sumptuously with vigour and vitality. If there is enough milk, enough grains, enough fruit, enough cotton, enough silk and enough jewels, then why do the people need cinemas, houses of prostitution, slaughterhouses, etc.? What is the need of an artificial luxurious life of cinema, cars, radio, flesh and hotels? Has this civilization produced anything but quarrelling individually and nationally? Has this civilization enhanced the cause of equality and fraternity by sending thousands of men into a hellish factory and the war fields at the whims of a particular man? [SB 1.10.4]

Meeting the basic needs of life is meant to be a simple affair which should not be much time consuming. But it is only possible when we keep in mind the spiritual dimension of life. The real basic needs of life are those of the spirit self. The basic need for every living being is to reconnect with the Lord in love and devotion, only then will he be happy. That we have forgotten in today's misguided society. We falsely run after the illusory temporary material comforts of life falsely thinking we will be happy. It is for this reason that the Vedic culture advocates that we minimize our bodily demands to nourish our spiritual needs. It is for this reason that we find statements advocating a total disinterest in working towards economic development which further entangles the living entity in this world. And it is for this reason that we find such astounding statements that the Vedic way of life advocates that one actually earns less and remains happy with whatever Krishna easily provides. Only then we will experience real lasting happiness in both this world and the next.

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“Everyone requires possessions such as food grains, clothing, money and other things necessary for the maintenance of the body, but one should not collect more than necessary for his actual basic needs. If this natural principle is followed, there will be no difficulty in maintaining the body. [NOI, Verse 2, Purport]

“This is the picture of ideal family life. When Sri Caitanya Mahaprabhu asked Ramananda Raya about the goal of life, Ramananda Raya described it in different ways, according to the recommendations of the revealed scriptures, and finally Sri Ramananda Raya explained that one may stay in his own position, whether as a brahmana, a sudra, a sannyasi or whatever, but one must try to inquire about life's goal (athato brahma jijnasa). This is the proper utilization of the human form of life. When one misuses the gift of the human form by unnecessarily indulging in the animal propensities of eating, sleeping, mating and defending and does not try to get out of the clutches of maya, which subjects one to repeated birth, death, old age and disease, one is again punished by being forced to descend to the lower species and undergo evolution according to the laws of nature. *Prakriti kriyamanani gunai karami sarvasaha* [Bg. 3.27]. Being completely under the grip of material nature, the living entity must evolve again from the lower species to the higher species until he at last returns to human life and gets the chance to be freed from the material clutches. A wise man, however, learns from the sastras and guru that we living entities are all eternal but are put into troublesome conditions because of associating with different modes under the laws of material nature. He therefore concludes that in the human form of life he should not endeavour for unnecessary necessities, but should live a very simple life, just maintaining body and soul together. Certainly one requires some means of livelihood, and according to one's varna and asrama this means of livelihood is prescribed in the sastras. One should be satisfied with this. Therefore, instead of hankering for more and more money, a sincere devotee of the Lord tries to invent some ways to earn his livelihood, and when he does so Krishna helps him. Earning one's livelihood, therefore, is not a problem. The real problem is how to get free from the bondage of birth, death and old age. Attaining this freedom, and not inventing unnecessary necessities, is the basic principle of Vedic civilization. One should be satisfied with whatever means of life comes automatically. The modern materialistic civilization is just the opposite of the ideal civilization. Every day the so-called leaders of modern society invent something contributing to a cumbersome way of life that implicates people more and more in the cycle of birth, death, old age and disease.” [SB 7.14.5]



To facilitate meeting our basic material needs as well as to help meet our spiritual needs, in his wisdom, Lord Krishna, the creator of this material world, has devised a simple yet very scientific social system called varnasrama dharma. When properly understood and applied, the varnasrama way of life, which is centered on land, cows and Krishna, automatically helps individuals and society alike to advance and prosper. Daiva varnasrama dharma is that same varnasrama dharma which emphasizes the need to focus all our activities on the divine and thus spiritualize our lives to become happy both in this life and the next.

- *HH Bhakti Raghava Swami*

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Simple Living and Varnashrama Dharma

- Vrndavanlila devi dasi



A few years ago, when I was bringing my friend's dog to my place for a few days, I realized that he had no belongings save the feeding bowl and the leash! In a moment it made me feel inferior. I with all my 'intelligence' had so many requirements and so many attachments in life. The dog was 'rich' as he had met all his requirements, while I was 'needy' with all the flaming desires in my heart. How complicated I had made my life! Not surprisingly all the religions and their holy scriptures instruct one to follow a life of renunciation and sacrifice. They instruct one to move from 'body-consciousness', which is the source of all our false attachments to 'God-consciousness', which is the source of all bliss. Our basic requirements are so less, yet how foolishly we spend our life in chasing those temporary material acquisitions, further at the expense of permanent spiritual acquisitions. We have limited time and we utilize it more for meeting bodily requirements and if not nil, next to negligible for spiritual requirements. The two are inversely related to each other. India, which is citadel of spiritual culture, has the tradition of "simple living and high thinking". Indians minimize their bodily requirements so that they have more time to focus upon their spiritual cultivation. Frugality which is a tradition for India is poverty for westerners.



What is a 'simple' living? This body is nothing but just a lump of flesh, bones, blood, urine and stool, which has its value as long as it has a soul inside. It defines a saintly person should take just enough to keep body and soul together – *deho varteta yavata* (SB 11.8.9). The endeavor that goes in this defines simple living. The next question is what is 'high' thinking, for which we are sacrificing so much? 'High thinking' is to understand the 'God' better. Who is the original creator? To understand ourselves- who are we? How are we related to each other? What is the purpose of our life? How to attain the goal of our life? In the *Bhagavad-gita*, Krsna says, "The actual aim of Vedic research is to find out Krsna." But we have failed so miserably in pursuing this Vedic research that we have already wasted 84 lakh life times chasing an illusion and still continue to do so. Especially in this age, everything is contrary to ideal standards of life. The panacea lies in following Varëççrama dharma, which has been created by the Lord Himself and which offers a conducive atmosphere to pursue this path of realization. It gives everybody an opportunity to be stationed in their 'natural' *guna* and *varna* and still serve the Lord.

[The above is an excerpt from the author's 'Introduction' to *The Fourth Wave: A Collection of HH Bhakti Raghava Swami's Essays on Daiva Varnashrama*]

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Simple Living, High Thinking

- H.G. Vyapaka Dasa

anmādy asya yato 'nvayād itarataś cārtheṣv abhiṣaḥ svarāt
 Itene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
 tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
 dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paramā dhīmahi [SB.1.1.1]

The Absolute Truth is that from which everything emanates...*The supreme one who is celebrated as the Supreme Being or the Supreme Soul is the supreme source of the cosmic manifestation as well as its reservoir and winding up. Thus He is the Supreme Fountainhead, the Absolute Truth (S.B. 2.10.7)*

Srila Prabhupada explains in the 'Preface' to the *Srimad Bhagavatam*: "The ideals of spiritual communism, according to *Srimad Bhagavatam* (Vedic scripture), are based more or less on the oneness of the entire human society, nay, of the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Srimad Bhagavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedanta philosophy (janmady asya yatah) to establish the ideal of a common cause.1.

Kali Yuga (modern) society runs in the opposite direction of the simple living, high thinking lifestyle encouraged by Srila Prabhupada and the Vedas. His instructions in this regards are relevant both materially and spiritually and these teachings cannot be minimized in developing a comprehensive social plan, and will play an essential role in providing the vision and practicum of a sustainable society.

Simple living requires the philosophical basis and inspiration provided by spiritual life. Without this higher taste, the lower self (mind and senses) erodes the desire and morality needed to develop one's relationship with Krishna. In essence, it is this pleasure of the eternal relationship with God that is being sought after even through consumerism. In the end, it is the only true pleasure. So without this higher taste, the mind eventually returns to material pleasures with the attractiveness and relevance of simple living being lost.

Presently, there is no shortage of technology. Its presence is everywhere from the computer I am composing this article on to telecommunication, transport, power generation and so on. Unfortunately, the current situation lacks in both simple living and high thinking and is more likely to be characterized as high living and no thinking.

Trophic Triangle

No where does the effect of moving away from simple living, high thinking ideal seem so obvious as in the area of diet and its concomitant impact on the environment. The workings of an ecosystem reveals how nutrition (energy) passes through an ecosystem. There are three feeding levels in every system. The top level is populated by carnivores which subsist by hunting prey (generally herbivores) or scavenging carrion. The next level is the herbivores who find their nourishment by ingesting plants. The third level is the producers which are the engine of the ecosystem since it is their role to capture the sun's energy and transform it into food energy (carbohydrate), of which all consumers (carnivores and herbivores) are dependent. They are the sole energy-producing component of the ecosystem and all levels are dependent for

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nourishment upon these plants fulfilling their responsibility of photosynthesis. Photosynthetic plants are the foundation of the food chain.

So as one moves up through the various stages of an ecosystem, the biomass of each level is reduced to 1/10th of the previous. Therefore, as measured in biomass, there is one carnivore to 10 herbivores and 100 producers. So, when man takes to meat eating, besides its disastrous spiritual implication, it also translates to withdrawal of support to higher population densities.

Oil/ Energy Consumption

Society has made countless technological changes over the course of history. As an example, the field of transport follows a continuum starting with oxen before moving to horses, to steam, and now to oil with each stage providing increased mobility and speed. However, each change in technology demands an increase in energy use. The overall energy consumption in the 1980's is 80 times greater than that consumed 100 years ago. And this consumption is only rising radically day by day. But, can its consumption be maintained - no. The 'enhanced' standard of life and usage of petroleum has input so much energy and byproducts into the environment in such a short period of time, the natural cycles cannot deal with it in the medium and short term. Further, over-dependence on non-renewable resources results in a fragile economy and social system. It is the price to pay for falling into the impersonal void of consumerism while ignoring self-sufficiency and Krsna conscious cultural development and practice. The sensual buzz from material gratification needs to be replaced by knowledge or will be beaten down by the laws of karma.



Krsna Conscious Self-sufficiency

Self-sufficiency is the highest form of spiritual and material revolution. Krsna conscious social development naturally embraces this principle. Simple living, high thinking is highlighted - Life around land, cows and Krishna. An agrarian-based, rurally-situated lifestyle becomes an obvious choice for the devotees as it is a lifestyle that is in harmony with both nature and Vedic thought.

Our urban upbringing and resulting values must be shed for a renewed commitment to rural development as a logical growth of our religious values. Certainly spirituality is not monopolized to any specific time and circumstance, but the overall protection of our devotees will be most easily achieved and maintained within a rural setting.

Numerous challenges lie before us since many of the points made in this article are idealistic and we rest far from the ideal. In the near term, what is required is the development of a vision which will inspire the gradual evolution of our society towards the goal of self-sufficient, simple living, and high thinking social model.

For the development and maintenance of our personal and collective Krsna consciousness, situating our communities in rural areas is a must. It is the easiest way in which we can protect ourselves and dependents from the constant onslaught of material nature. It provides stability to our families, which is essential to effectively fulfill Srila Prabhupada's instructions and vision – "Use what you produce, produce what you need."

Rural development must be made one of the central themes of the Krsna consciousness movement. There are hurdles, in fact many of them, but they can be overcome if service to Krsna is kept as a central theme. Our history of rural development on the whole has been below expectations, but as we mature we must look at past attempts and keep the best while discarding the rest. We simply need to apply our intelligence, muster our determination and strive not to repeat past mistakes.

(Excerpts cited from "Simple Living, High Thinking", HG Vyapaka Dasa, as on April 26, 2003 <http://krishna.org/simple-living-high-thinking/>)

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More the Progress, the More Needy We Become



- Vrmdavanlila devi dasi

Does initiation in the process of devotion melt our body that we no longer feel the need to meet the regular material needs of life?

“I feel like a zombie today, I could not sleep the last night properly;” or “When are they serving prasadam, I feel so hungry” are often heard words even in the devotee community.

isvarah paramah krsnah/ sac-cid-ananda-vigraha

The Lord Govinda is “saccidananda” (ie *sat-* eternal; *cit* – full of knowledge; and *ananda* – full of eternal bliss). So is our ‘soul’. The Lord is “purnah”, then why we who are His part and parcel, and who possesses the same qualities as the Lord Himself not “complete”? Why do we “need” and why are we hit by pangs of desires and requirements? Our anxieties revolve round the basic needs of a human being – *roti, kapada aur makan* (food, clothing, and a house). These three help a man fulfil his basic requirement of an animalistic living – eating, defending, sleeping, and mating. Out of this the fourth one is still superfluous, without which one can easily live. Rather, it helps one to live more meaningfully by increasing the intelligence. The fifth basic need is of “self-realization”. Its fulfillment pulls out the man from the animalistic living to the higher category of a sentient being, with potential to discover his ‘spiritual’ side. However, the basic question remains, where is the need to discuss the “needs” (regardless of it being basic or excessive). The fact that we need something, regardless of its nature is sufficient to prove that we are still on the bodily platform. It simply brings forth the fact of our soul being covered by ignorance (material conditioning), which is not easy to go. The soul does possess the attributes of the Lord, but the conditioning is so strong. No wonder Bhakti Vinoda Thakur in explanation to *SB 1.2.8* said, “As long as one has a material body the system of varnasrama-dharma must be followed, but it should remain under the full control and domination of bhakti. Varnasrama-dharma is like the foundation of one’s supreme occupational duty.”

The system of varnasrama dharma, given by the Lord Himself (*catur-varnyam maya srstam BG 4.13*) is very scientific; it does not dismiss this body as “maya”, but identifies its existence, its needs and even offers a solution to take one to a higher platform of spiritual development.

There are two kinds of *sva-dharmas*, specific duties. As long as one is not liberated, one has to perform the duties of his particular body in accordance with religions principles in order to achieve liberation. When one is liberated, one’s *sva-dharma* – specific duty – becomes spiritual and is not in the material bodily concept. In the bodily conception of life there are specific duties for the *brahmanas* and *ksatriyas* respectively, and such duties are unavoidable. *Sva-dharma* is ordained by the Lord.... On the bodily plane *sva-dharma* is called *varnasrama-dharma*, or man’s steppingstone for spiritual understanding. Human civilization begins from the stage of *varnasrama-dharma*, or specific duties in terms of the specific modes of nature of the body, obtained. Discharging one’s specific duty in any field of action in accordance with the orders of higher authorities serves to elevate one to a higher status of life. [BG Purport 2.31]

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All the places there is a reference to varnasrama dharma in *Srimad Bhagavatam* and *Bhagavad-Gita*, it refers to Daivi varnasrama dharma. A brahmana engages in directly serving the Lord, while a kshatriya extends protection to his *praja* (subjects), especially to brahmana, cow, children, women, and old people and acts on the advice of a brahmana; a vaishya does business based on land and cows; and a shudra serves all the other three varnas. This chain of service engages everybody in the devotional service. It is very simple, yet very scientific with an ability to catapult everybody spiritually. In the Vedic order there was lot of significance attached to the need of fifth need of self-realization. *Bhrad-aranayaka Upanishad* (3.8.10) says those who do not fulfill this need are miser:

Yo va etad aksaram gargy aviditvasmal lokat praiti sa krapanah.

He is a miserly man who does not solve the problems of life as a human and who thus quits this world like the cats and dogs, without understanding the science of self realization.

At the same time, it also defines who is intelligent. One who is able to utilize his human birth for self-realization is intelligent or a brahmana:

Ya etad aksaram gargi viditvasamal lokat praiti sa brahmanah

But what are we doing? Our age is based on just the reverse of it. Instead of minimizing our bodily requirements to utilize the time for understanding the science of self-realization, we have almost completely eradicated this from the list of our requirements and are focused on meeting the animalistic requirements. This desire too is so voracious, that nothing is able to satiate it. We are inventing novel ways to gratify our senses. The so called progress or economic development has only made us more and more needy. We need so many things for mere sustenance – a car, petrol, microwave, lighter, air conditioner, washing machine, mobile phones, electricity, laptop, big industries producing different types of synthetic clothes, skyscrapers, satellites, television... and yet more. We could have easily done with simple clothes, but despite having dozens of dresses, we need more because we are 'developed' and

Increasing the Necessities of Life

The real problem of life is birth, death, disease, and old age. Not that to live in a high skyscraper our problems of life is solved. No. The problem of life is how to stop these four things: birth, death, old age, and disease. But we have neglected the real problems of life. And we are misusing our intelligence for constructing big buildings and constructing or increasing the so-called bodily necessities of life. The bodily necessities of life are four only. What is that? Eating, sleeping, mating, and defending. To maintain this body you require to eat something. Everyone is eating. You are eating, the cats are eating, the dogs are eating, the birds are eating. They have no economic problem.... In every form of life your eatables are there by nature's supply. Similarly sleeping. The bird is sleeping, the dog is sleeping, the cat is sleeping, and you are also sleeping. But you have got a very nice apartment. Does it mean that you have solved the problem of sleeping? No. Then defending. The birds, the dogs, the cats, the animals, everyone knows how to defend in their own way.... defending process is there even in the swans, in the birds, in everything. You ... think that because we have manufactured atomic bombs, therefore we have become very good. What is this atomic bomb? ...Have you manufactured anything by which you can save from death?

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modern. We could have managed with a simple footwear, but we need so many of them – high heels, flat, platform heels, stiletto... and then in different colors. The modern world is full of artificial complex means of fulfilling only the bodily requirements (cleaning the cage, but discarding the parrot inside). It is based on rising consumerism. The production is not based on needs, but the other way round; needs are defined by production. First there is production, then artificial creation of need through advertisement and promotions. Our intelligence has so sharply declined that we are not able to see through it and are lost in the maze of artificial 'need' and modernity.

bhogaisvarya-prasaktanam

tayapahrta-cetasam

vyavasayatmika buddhih

samadhau na vidhiyate [BG. 2.44]

In the minds of those who are too attached to sense enjoyment and material opulence and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place.

Once a man was running to save his life from a chasing lion. As he ran, he almost fell into a dark pit full of poisonous snakes and scorpions. By Lord's grace, he caught hold of a branch overhead and was hanging over the pit. The hungry lion stood outside near the edge, waiting to pounce. Slowly the branch seemed to weaken. The man's heart jumped to his throat. He closed his eyes and started praying to the Lord. As he was praying, suddenly he felt something sweet in his mouth. He looked up and saw honey dripping from the honey comb. Wow... He was so lost in that he forgot his precarious situation, prayers; and began to lick and enjoy the honey, jumping and swinging with the branch to catch hold of every drop of it. If we neglect our primary need and keep increasing our other needs (instead of reducing) is our situation any different from this man?



We need to keep reminding ourselves of our precarious situation; it will keep us focused on our basic needs. While daiva-varnasrama set up will help us naturally minimize our needs to utilize our time to focus on the most primary of the basic needs. It is a miracle system to answer all our needs, simply because the Lord has so mercifully given us this. It is His creation, and is thus perfect and complete like Him:

om pūrṇam adaḥ pūrṇam idaṁ

pūrṇāt pūrṇam udacyate

pūrṇasya pūrṇam ādāya

pūrṇam evāvaśiṣyate. [Ishopanishad. Invocation]

[The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. ...]

Is it so difficult to be simple and utilize our time and precious birth in realizing our self (*jiver swarup hoy nitya Krishna das*), instead of enviously trying to Lord over and enjoy e(nay 'I)ccentrically? Hare Krsna!

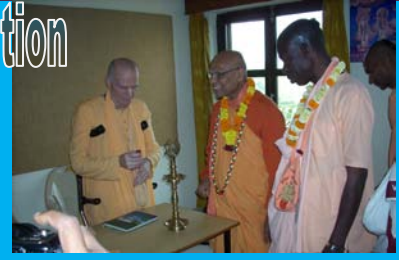
Make Ardan Villages



• Varnashrama Convention Report

Fourth Annual Global Daiva Varnasrama Convention

- HG Bharat Chandra Das



The Fourth Annual Global Daiva Varnasrama Convention was recently held here at Sridham Mayapur from 4th March to 7th March, 2011. The event was inaugurated by His Holiness Lokanath Swami, His Holiness Bhakti Raghava Swami, His Holiness Bhakti Dhira Damodara Swami, His Grace Samba Das and His Grace Bharat Chandra Das by lighting the lamp.

His Holiness Lokanath Swami in his keynote address said, “In the beginning, the ISKCON movement moved at a high pitch. Changing ashram was considered as a black spot. The scene changed after many years. Not all will become brahmacharis and sannaysis. Over time, we have seen sannayas ashram has shown black spot. If we had varnasrama system, the devotees who changed ashram, would not have had to leave ISKCON to survive in the society. We want to keep everyone in the house which Srila Prabhupada built, where whole world can live. ‘varnasrama caravata... na anyat tat tosa karanam’, there is no other way to please Krishna other than varnasrama system in this material world! Srila Prabhupada mentioned that this is 50% of his mission!”

His Holiness Lokanath Swami giving a piece of advice said, “Those who want to be protected, should protect dharma - *Dharmo rakshanti rakshitah*”.

The free seminar was well attended by 50 devotees representing various countries and coming from various backgrounds.

His Holiness Bhakti Raghava Swami leading the seminar expressed his deep conviction and inspired the audience with his experience. Maharaj, taking a session on “Four waves of Srila Prabhupada’s movement” explained that it is order of Srila Prabhupada that devotees bring about an overhaul of the the society and revert to Daiva Varnasrama.



His Holiness Bhakti Dhira Damodara Swami speaking on “The Need for Varnasrama”, asked the audience that - how many would go to the harinam without prasadam? Our philosophy is harinam and prasadam, and prasadam comes from land!

Various topics were presented in the four day convention, with a theme of four varnas covered on each day.

Topics such as:

1. Varnasrama College - Bharat Chandra Das
2. Brahmana occupations - Bharat Chandra Das

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3. Varnasrama Development-Global Overview - His Holiness Bhakti Raghava Swami
4. Ksatriya Dharma - His Grace Yogesh Chandra Das and Bhakta Nikhil
5. Land Ownership and Land Distribution - His Grace Jiva Tattva Das
6. Adopt a Village - HG Hari Kirtan Dasa
7. Traditional Agriculture - HG Bharat Chandra Das
8. Biodiversity of Food - HG Sanat Kumar Das
9. Sustainable Cow Protection - HG Bhakta Vatsala Das
10. Self-sufficiency Efforts - HG Rama Vighraha Das, His Grace Jananivas Das and Her Grace Murari Mohini Devi Dasi
11. Social Norms & Traditional Occupations - HG Samba Das
12. Role of Women in Varnasrama - HG Vrindavana Lila Dasi
13. Summary/Feedback/Closing Remarks

A few attractive sessions included ones on Ksatriya dharma by Yogesh Chandra Prabhu, Social norms- a case study of Amish community by Samba Prabhu and Self sufficiency efforts by His Grace Rama Vighraha Prabhu. Rama Vighraha Prabhu joined the movement in the early 70s and right from the beginning days of his devotional life has been involved with the Varnasrama movement. It was great to see him express natural joy of simple living and high thinking.



Another interesting session was on “Role of Women in Varnasrama” by Her Grace Vrindavanlila Mataji. She spoke quoting from 7th canto of *Srimad Bhagavatam* and other references about role of women in a Daiva varnasrama society.

Also, lot of discussions and urgent need was felt to introduce the efforts of realizing the world lead by ideal leaders during the presentation on Ksatriya dharma by Yogesh Chandra Das. The presentation showed the stark reality of the nasty affairs of the parliament where the leaders of the society fight each other almost to death.

The four days of the seminar was well spent in sharing, discussing, learning and enthusing each other.

The last day was concluding session. Concluding session saw Group discussions. The teams came up with recommendations and suggestions for the ministry to implement.

Some of the concluding recommendations from the audience were:

1. Creating widespread awareness within devotees and amongst non-devotees.
2. More emphasis on creating model project.
3. Preparing a guide on how to start a varnasrama project.
4. Literatures of varnasrama dharma to be sent to all the temples
5. Developing curriculum and systems to train girl child on varnasrama culture.

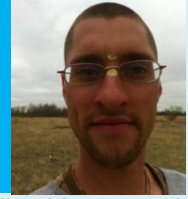
“Attending the four day seminar was an eye opener to me!” said Her Grace Gandha Manjari mataji.

Make Vrindavan Villages



• Farm Community Report

An Eco-Village in the Making



- HG Vakreshwar Dasa

A new project is in the making in Central Texas for the pleasure of Sri Sri Radha Krsna and in support of the global Vaishnava movement. The devotees there are very busy building an ecological village that will be self-sufficient in many ways, economically viable, and a sanctuary for the devotees and cows. "I was wanting to develop a devotee village that provides a country-based devotee lifestyle that doesn't seem to exist in the West. The village environment based on vastu offers more support for the community members than Western lifestyle," says the project founder, HG Sadananda Das. The community is developing an eco-village model based on similar successful projects in the US.

Now the farm consists of 100 acres of wide-open, wind-swept agricultural land in the heart of Texas. A small factory is on the land that produces raw health-food bars for a growing market of health-conscious stores. These bars are made of raw, sprouted nuts, fruits, sesame seeds, greens, etc. The progress is encouraging and is able to fund the agricultural requirements of the project, including a goshala. There is one jersey cow, "Gita". Her milk is used to offer very tasty preparations such as cheese (kefir), yogurt, ghee, and so on. The rest of the goshala consists of pure-bred Indian cows such as Zebus and Brahmans. The community is also trying to market raw cheese under the name of "Ahimsa Dairy".

A new orchard is also in the offing. We just planted over 18 fruit and nut trees including peaches, apricots, pears, grapes, figs, apples, jujubes, walnuts, almonds, and berries, with more on the way. A large vegetable garden and grain patch is also being developed, from where the devotees will grow sorghum for syrup. Flower bushes and bulbs are also being planted to offer nice fragrant flowers to the deities.

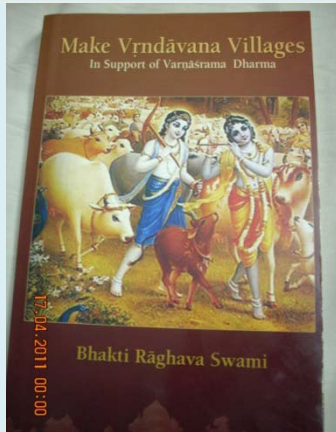
The devotees regularly worship the community deities, take care of Tulsi Devi, and do the morning and evening program of chanting and reading. An interesting aspect of this project is that all the buildings and homes are in sync with the Vedic science of design, Vastu. This has given a nice feel and makes the inmates feel more in harmony with the outside nature.

Srila Prabhupada wanted his devotees to have a simple living style and life based on land and cows revolving round Krishna. We are about to host our first WWOOF volunteers here, which is a great way to preach to young people and show them a simple, spiritual way of life. WWOOF is an organization which allows farms and rural projects to host people who come, volunteer, and live at your location and serve (www.woofusa.org). Right now the project is still in the beginning stages, but we have high hopes. We need as many devotees as possible. I, who is the agricultural coordinator here will be happy to receive the devotees and also offer my humble consulting services to devotees who wish to start similar projects. The communities' raw food products can be found in many US health food stores under the name *Gopal's health foods*. For more information, please email me at harekrishnanow@gmail.com Hare Krsna!

Make Andavan Villages



• Varnashrama Literature

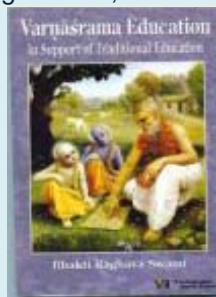
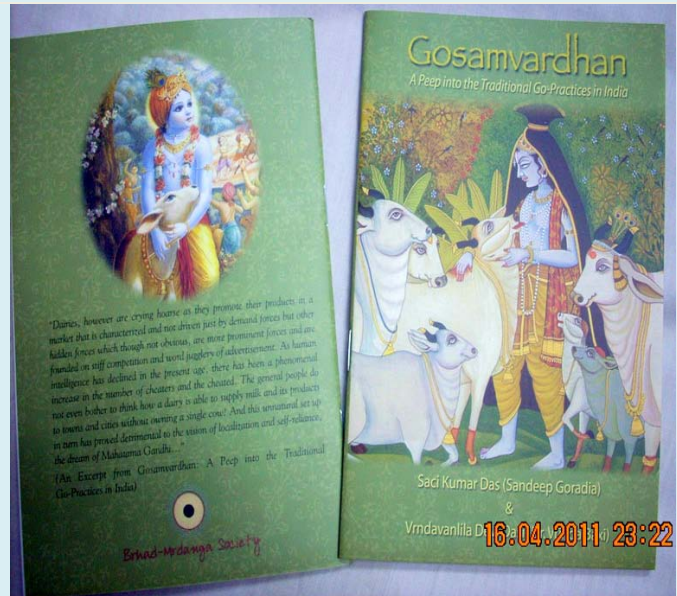


Make Vrndavan Villages

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. Its revised edition includes more information on the subject and exciting additions on cow.

Gosamvardhan: A Peep Into the Traditional Go-Practices in India

Released just last month, on the occasion of Fourth International Seminar on Daiva Varnashrama, Sridham Mayapur, is authored by HG Sacikumar prabhu (with hands-on experience in farming and cow raising) and Vrndavanlila dd (Editor, *The Eight Petals*, a monthly e-newsletter in support of Daiva Varnashrama dharma). It makes an intensive reading as it pours information about the traditional practices related to cow rearing in traditional India and fragility of present situation. It should be of great help for those who are just not interested in keeping the cows in goshala, but also in reviving an ecosystem that supports mother cow in her old glory and not as a liability. Its 'Introduction' has been written by Indian Minister for Daiva Varnashrama, HH Bhakti Raghava Swami and 'Foreword' by none other than the Global Minister for Cow Protection & Agriculture, HG Balbhadra prabhu.

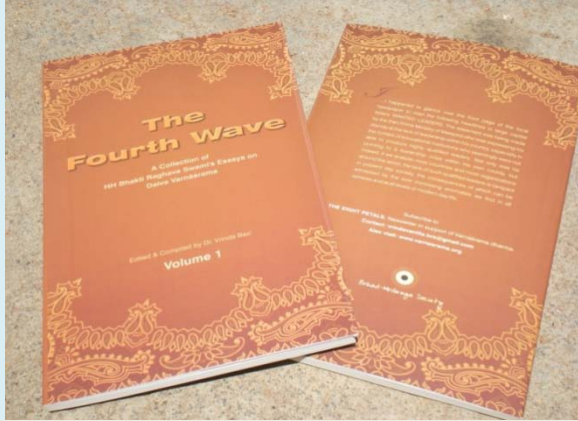


Varnashrama Education

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.

Make Vrndavan Villages



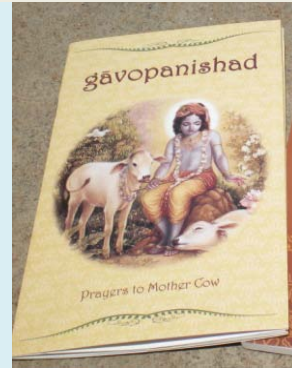


The Fourth Wave

It is a wonderful collection of HH Bhakti Raghava Swami's essays on Daiva Varnasrama 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 varnasrama 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 varnasrama 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

Thirty Qualities that Define a Human Being

These are the general principles to be followed by all human beings: truthfulness, mercy, austerity (observing fasts on certain days of the month), bathing twice a day, tolerance, discrimination between right and wrong, control of the mind, control of the senses, nonviolence, celibacy, charity, reading of scripture, simplicity, satisfaction, rendering service to saintly persons, gradually taking leave of unnecessary engagements, observing the futility of the unnecessary activities of human society, remaining silent and grave and avoiding unnecessary talk, considering whether one is the body or the soul, distributing food equally to all living entities (both men and animals), seeing every soul (especially in the human form) as a part of the Supreme Lord, hearing about the activities and instructions given by the Supreme Personality of Godhead (who is the shelter of the saintly persons), chanting about these activities and instructions, always remembering these activities and instructions, trying to render service, performing worship, offering obeisances, becoming a servant, becoming a friend, and surrendering one's whole self. O King Yudhiṣṭhira, these thirty qualifications must be acquired in the human form of life. Simply by acquiring these qualifications, one can satisfy the Supreme Personality of Godhead. [SB 7.11. 8-12]

Make Ardanavan Villages



• Varnashrama News



Job does not Ensure Basic Economic Security

[Source: *NewYork Times*]

March 31, 2011. NewYork. Hard as it can be to land a job these days, getting one may not be nearly enough for basic economic security. People rely on food banks, like the Community Food and Outreach Center in Orlando, Fla.

With an unemployment rate that has been stubbornly stuck near 9 percent, those working could be considered lucky. But many of the jobs in retail, hospitality and home health care, to name a few categories, are unlikely to pay enough for workers to cover the cost of fundamentals like housing, utilities, food, health care, transportation and, in the case of working parents, child care.

The study, commissioned by Wider Opportunities for Women, a nonprofit group, a single worker needs an income of \$30,012 a year — or just above \$14 an hour — to cover basic expenses and save for retirement and emergencies. That is close to three times the 2010 national poverty level of \$10,830 for a single person, and nearly twice the federal minimum wage of \$7.25 an hour.

A single worker with two young children needs an annual income of \$57,756, or just over \$27 an hour, to attain economic stability, and a family with two working parents and two young children needs to earn \$67,920 a year, or about \$16 an hour per worker.

That compares with the national poverty level of \$22,050 for a family of four. The most recent data from the Census Bureau found that 14.3 percent of Americans were living below the poverty line in 2009.



Meeting the World Need for Water

[<http://www.journallive.co.uk>]

April 16, 2011. New Delhi. Clean water. It's a basic need and, along with sanitation, is accepted as a given in countries like Britain.

But not so for the 1.1 billion people in the world who do not have access to safe

drinking water, and the 2.4 billion who are without basic sanitation services.

What is one of the greatest worldwide challenges today and into the future was one of the topics during a year-long series of water-themed events at Durham University.

Sponsored by Northumbrian Water, it was hosted by the university's Institute of Advanced Study (IAS).

An international water conference was also held at Durham as part of the programme to explore what can be done to resolve the water and sanitation needs of the world's poor.

The professors warn that the solution to the water crisis will be made harder by the global financial situation and the cutting or total withdrawal of aid and funding sources. Then there is the threat of the "devastations" of climate change.



World Bank Head Warns of Food Price Crisis

[*BBC News*]

April 17, 2011. Pune. The president of the World Bank has warned that the world is "one shock away from a full-blown crisis".

Robert Zoellick cited rising food prices as the main threat to poor nations who risk "losing a generation".

He was speaking in Washington at the end of the spring meetings of the World Bank and International Monetary Fund.

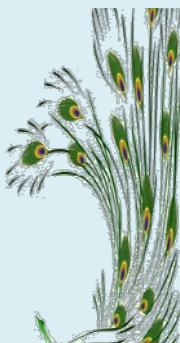


Centre Plans to Rid Capital of its Slums

[*Times of India*]

April 5, 2011. New Delhi. Union housing ministry on Monday pledged to make the capital slum free within a stipulated timeframe. The drive is part of UPA-II's ambitious initiative of Rajeev Awas Yojana (RAY), which aims to create a slum-free India.

Make Andavan Villages



A high-profile meeting - called by housing minister Kumai Selja and attended by Delhi chief minister Sheila Dixit - decided to chart out an action plan for a slum-free Delhi. Sources said it was decided to constitute a high-level committee of officials - drawn from all the concerned departments - that would be chaired by secretaries of the urban development and housing and urban poverty alleviation ministries.



Japan Says Currently Importing 4.2 Million Barrels Per Day Of oil [*Arab Times*]

April 17, 2011. Kuwait City. Japan is currently importing 4.2 million barrels per day of oil but demand should pick up as it works to restore its economy after last month's devastating earthquake and tsunami, a deputy minister said on Sunday.



Toyota Resumes Production at all Japan Plants [*www.mysinchew.com*]

April 17, 2011. Tokyo. Toyota Motor on Monday resumed operations at all its domestic plants that had been halted since the March 11 earthquake and tsunami, with volume still at around 50 percent due to a shortage of parts.



India to Launch Five Satellites by June

[*The Economic Times*]

Chennai. India will launch five satellites by June, including one for advanced remote sensing and two for communications, say officials of the Indian Space Research Organisation (ISRO). The first launch, scheduled for April 20, will be of Resourcesat-2, intended for study and management of natural resources and sending back pictures and other data, and two other satellites.

ISRO will then launch two communication satellites - GSAT-8 from French Guyana and GSAT-12 from India - by June this year. These will serve the needs of the telecommunication and television sectors.

Speaking to IANS, an ISRO official, who did not want to be named, said GSAT-8 will augment the growing demand for communication transponders (automatic receivers and transmitters for communication and broadcast of signals). GSAT-8 will be launched by Ariane rocket from French Guyana some time this May.

Following that will be the launch of GSAT-12 using the Polar Satellite Launch Vehicle (PSLV) from ISRO's rocket port at Sriharikota in Andhra Pradesh.



MLA criticises govt for ignoring basic needs

April 3, 2011. ROURKELA: MLA George Tirkey said the people of the state have lost their enthusiasm in celebrating "Orissa Formation Day" as they had been deprived of basic needs by the government.

This has given rise to given discontentment among them, Tirkey told reporters in Bhubaneswar on Saturday.



World food prices rose to a record high in January, according to the UN's Food and Agricultural Organization (FAO).

The FAO Food Price Index, which measures the wholesale price of basic foods within a basket, averaged 231 points last month - its highest level since records began in 1990.

It was up 3.4% from December, the seventh monthly rise for the index.

"These high prices are likely to persist in the months to come," FAO economist Abdolreza Abbassian said.

The index is now higher than it was in June 2008 when the cost of food sparked violent protests in countries including Cameroon, Haiti and Egypt.

The Cereal Price Index averaged 245 points in January reflecting rises in the price of wheat and grain. This was driven higher by flooding in Australia, which is a major wheat exporter.

Rice prices fell slightly as the data coincided with harvests in many countries.



● Mails to the Editor

(In response to HH Bhakti Raghav Swami's article, "Debunking the Equity Myth")

Dear Devotees,

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

Once when some of my friends were walking back home from school they were approached by a young woman walking alone on the streets. She started begging my friends if they would allow her to stay with them. In return she said that she would personally serve them in whatever way possible. It was perhaps December 2003 and as I could remember we were in the middle of a chilling winter in Alabama. My friends very easily refused her proposal and walked back home.

In India where the remnants of the vedic culture still exist most of the time all the young girls are married to suitable husbands who take care of them for the rest of their lives. The vedic culture ensures protection for everyone especially women. In the so called modern society all men and women are in the hot pursuit of finding the best wife and the best husband. As a result of which we sometimes find men and women above the age of 55 looking for suitable girl friends and boy friends.

Another point I would like to make here is that the real wealth in the vedic society is not paper. It is gold, cows, and land. Many intelligent people even today store the savings in the form of gold and land.

Your servant,

- HG Tirtharaja das

(In response to Vrndavanlila's article, "Are Economic Development and Bhakti Mutually Exclusive?")

I like Vrndavanlila's article very much.

It is true that bhakti stands above the four purusarthas as the fifth purusartha, and it is not dependent on the other four.

Nevertheless, as long as we have material bodies we have associated dharma, artha, and kama. We need to engage everything in devotional service. We cannot (and need not) neglect our natural needs for occupation, wealth and sense gratification, we just have to sanctify it all by putting Krishna in the center.

The way Srila Prabhupada would sometimes express this is by pointing out that without Krsna, all our so-called assets like good education, job, bank balance, family etc. are just like zeros. But if we put the "one" of Krsna in front of all those zeros, it becomes a big number.

A poor man can worship Krsna. What Krsna really accepts is the bhakti. Anyone, however poor, can secure a little water or flower or piece of fruit or tulasi leaf to offer Krishna.

That does not mean we have to be poor to worship Krsna. We should worship Krishna with whatever we have. If we are talented for making money, we should offer lots of money to support the Sankirtan movement. If we are talented in writing or speaking, we should use these assets, which otherwise would be "zeros", in glorifying Krishna. Then those assets become glorious too.

We have to perform devotional service according to our nature, which we have been given just to offer to Krsna. Because of our nature as living human beings, we have to eat, sleep, breathe. Most of us have to mate also, according to the dharmic rules of sanctified family life, and to maintain a righteous family one must have some honest occupation and some wealth also.

"By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done. By worship of the Lord, who is the source of all beings and who is all-pervading, a man can attain perfection through performing his own work."

During Lord Caitanya's talks with Ramananda Raya, Lord Caitanya rejected the idea of renunciation as exemplified in the sarva-dharman parityajya verse as also external. Sannyas is also one of the four asramas or stations of life. It was the verse that says "*sthane sthitah sruti gatam tanu-van-manobhir*" which Lord Caitanya first accepted. That verse glorifies those who devote their bodies, words and minds to the narrations about Krishna while remaining in whatever social position.

The general tendency of all people is to become too much absorbed in economic development and sense gratification and to neglect devotional service.

Therefore, the Vaisnava sannyasis who show an example of dedicating everything and minimizing all needs of maintaining the body are the spiritual masters of the other varnas and asramas.

Make Vrndavan Villages



However, the goal is not sannyas. Krishna did not ask Arjuna to become a sannyasi. He asked Arjuna to fight the battle, remaining as a householder prince, but to do so as a fully surrendered devotee. The goal is bhakti, is pleasing Krishna in any way, at all costs. And Krishna wants His devotees to flourish and lead society.

Srila Prabhupada compared sense gratification to salt on food. If there is not enough, it is not so palatable, but if there is too much it is completely spoiled. The general tendency of conditioned people in the world is to overdo it when it comes to economic development and sense gratification and to neglect devotional service, thereby spoiling their lives.

However, we should not think that to be a devotee one has to lose all one's material assets. Rather, one has to *use* all material assets in devotional service. That is the purpose for which these assets, like our material body and all our various abilities, are meant to be used. To reject these assets thinking them material is phalgu renunciation, but to do everything very nicely for Krishna is yukta renunciation, and is much better.

- *HG Akurnath dasa*

Hare Krsna

Firstly when we as an organisation called Iskcon want to preach a particular subject matter such as Cow Protection and Economic Development based on land and cows we need to define exactly what we mean. As a preaching organisation we have to understand what we are practicing before we can preach it otherwise we create a falsity of practice.

When we consider Economic development based on Land and Cows we have to know how to practice it ourselves to be able to have the blue print example for others to adapt to.

If we dont know how to practice Cow protection in an Economic environment in Iskcon then where would that leave us as a preaching society. How do we exist as a society that is an example for people to see with their own eyes. And more importantly how does our livestyle reflect that practice of Economic development based on Cows and Land?

How do our buildings, homes and livestyle reflect our own faith that Cows and Land are enough to base our Economy on? This is the main point that is missing from Iskcon. We dont actually reflect our faith into our own philosophy on a practical level. Where do we find the infrastructure, the buildings the community, the society the example of our own faith in these things. Its easy enough to put words on a page but how do we demonstrate practically this rural livestyle for economy to even begin?

When a society has faith in the future of its community, development and economically, then society manifests this faith through its buildings and government. So if we walk through our Iskcon world do we witness in our buildings a hope and faith of the future in ourselves that reflects our commitment to economy based on land and cows. For example if we were to build a Goshalla what would be the criteria for its architectural design. If we were to build a Goshalla for the general public to view protected cows we would come up with a particular design but if we were to design a Goshalla with economic development in mind the design would be completely different.

The change in our direction to an economy based on Cows and Land will be shown when our buildings that we create for the future will have that vision for the economic stability that Cows and Land bring with them and that beautiful simple, noble livestyle of harmonius economy in a tranquil rural setting affords.

- *HG Ananda Devi Dasi*

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

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

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