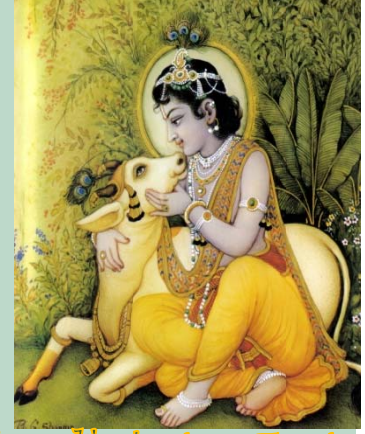
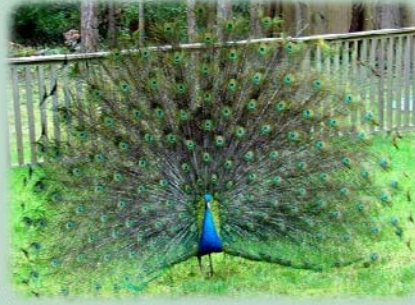




The Eight Petals



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

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Administration Focus



Highlights of the issue:



Leadership Crisis



Breaking the Shackles of Kali



Spiritual Recharging: Vrindavan Yatra



ISKCON Forms Varnasrama Ministry



Village Out-Reach Program: Pochampally Visit

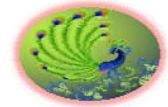


Varnasrama Culture is Based on Satisfying Vishnu?

*varnasramacaravata/ purusena parah puman
visnurardhyate pantha/ nanyat tat tosakaranam*

“The Supreme Personality of Godhead, Lord Visnu, is worshiped by the proper execution of prescribed duties in the system of varna and asrama. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four varnas and asramas..” [Source: *Visnu Purana* 3.8.9]

Make Vrindavan Villages



Srila Prabhupada Speaks on State & Administration

A conversation with His Divine Grace A.C.

Bhaktivedanta Swami Prabhupada

Animals are also Citizens of a State

Hayagriva dasa: For Machiavelli, the only sin is not acting for the common good. First, the ruler must protect the citizens from physical harm. Citizens are happy when they obey the laws, follow customs, and pray to God.

Srila Prabhupada: If the ruler must first of all protect the citizens from physical harm, how can he advocate animal slaughter? Animals are also subjects because they are born in a country. A citizen is anyone who is born in a state. So how can a ruler discriminate between one type of citizen and another? If he discriminates, he cannot speak of common good. He can only say "man's good." According to the common good, animals as well as men are protected.

Hayagriva dasa: Machiavelli placed love of country and the common good above everything else. He rarely uses the word "God" or "Providence," but prefers the word "fortune." It is fortune that plays tricks on men and changes friends into enemies.

Srila Prabhupada: If God is fortune, who is misfortune? Since God is the supreme controller, He is both fortune and misfortune. When you act wrongly, punishment comes from God, and when you act properly, the reward come from God.

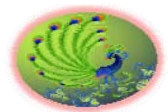


Srila A.C. Bhaktivedanta Swami Prabhupada



"Even bad or demoniac governments are allowed by Kṛṣṇa in order to punish people for sinful activity." [Ref. VedaBase: TD 1-9: Sri Dhama Mayapur]

Make Vrindavan Villages





Leadership Crisis

- H.H. Bhakti Raghava Swami

A few years ago, while pursuing my postgraduate studies at USM in Penang, I happen to glance over the front page of the local newspaper to read the following headlines in large capital letters: WANTED: LEADERS. The statement was being made by the then Prime Ministry of Malaysia who was expressing his dismay at the lack of leadership within his country, especially in the context of educational institutions who seemingly were not able to produce highly qualified leaders. Not only was he pointing to a leadership crisis within his own county, but indeed, if we analyze most countries and most organizations around the world, the lack of such qualified leaders is rampant in present day society, the consequences of which can be witnessed by the ever increasing anomalies we find in all spheres and at all levels of modern day life. More recently, a similar concern was expressed by the Minister of Education in India when he officially stated that 75% of students graduating from universities were ill-prepared and ill-suited to take up their designated career. Where today can we thus find qualified leaders? And where today can we find the training and education to bring individuals to such proper standards of leadership?

Leadership and Dependence

Within the Vedic culture, anyone who had dependents was considered a leader. Therefore, not only the Kings or Heads of State (ksatriyas) were accepted as leaders, but those having dependents in the other varnas, such as the brahmanas and vaisyas, were also regarded as leaders. According to the Vedic social system of daiva-varnasrama, the majority of people (sudras) are meant, by nature and by disposition, to serve under the able guidance and care of either the brahmanas, ksatriyas or vaisyas.

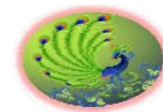
Leadership and Governance

Within the context of setting up and coordinating communities in keeping with the principles of daiva-varnasrama, the main leadership falls upon the head of householder *ksatriyas*, either at the level of villages, states, countries (kingdoms) or the world. Governance is a vital principle within the Vedic society and is the specialized domain of the ksatriyas who are meant to rule their citizens as loving fathers. As we begin to consider implementing principles of daiva varnasrama, the themes of leadership and governance take on a more significant role.

Varnasrama Development and Governance

In analysing the four-fold vision given by Srila Prabhupada, as outlined in his essay *Conceptions of Gita Nagari*, to help transform our present misdirected society towards a global Krishna conscious nation, it is only when we begin to closely consider the fourth division of varnasrama do we begin to see the need of implementing a God conscious leadership within society at large. There are certainly leadership elements in the first three divisions identified by Srila Prabhupada namely, 1) the Sankirtan Movement based on the holy names and book distribution, 2) the Temple Worship Movement and 3) the Spiritual Initiation Movement. However, these first three divisions remain largely confined to those having brahminical duties. All these three divisions are meant to be headed by brahmanas for it is the primary duty of brahmanas to 1) study the Vedic literatures and spread their glories through both the chanting of the holy names and the distribution of transcendental literatures [brhhat mrdanga], 2) to perform yajnas by installing deities and worshipping the arca-vigraha form of the Lord in temples and in homes of householders and

Make Vrindavan Villages



3) to encourage the involvement of various congregational members preparing them to become connected in guru parampara through training and educational programs. At present, to a large extent, all of these are intimately connected with our city temple preaching activities. However, when we enter the larger realm of varnasrama development, not so much within our city temples but rather within the rural setting of village communities, we are confronted with concepts of leadership and governance at various levels and hence the need for effective training and education.

Standard Training and Education

Such type of leadership will only possible if we implement the standard Vedic training and education as recommended in our sastras from an early age. When the *varnasrama* system was in order, generally, young boys from both *brahmana* and *ksatriya* families would receive this specialized training in the educational system of *gurukula*. However, anyone who displayed the natural tendencies and qualities of a *brahmana* or *ksatriya* could also avail of this training and education. It is keeping this vision in mind that Srila Prabhupada wanted his disciples to implement the Vedic educational institutions of both Gurukula for the younger boys and of Varnasrama Colleges for the older ones.

Standard Qualities of Leaders

Our Vedic literatures give us clear and specific information about the qualities needed for a good leader. From the perennial teachings of the Bhagavad-gita we find the following seven qualities of an ideal leader outlined:

*çauryaà tejo dhâtir dâkñiyaà yuddhe çäpy apalâyanam
dânam êçvara-bhâvaç ca kñâtraà karma svabhâva-jam*

"Heroism, power, determination, resourcefulness, courage in battle, generosity and leadership are the qualities of work for the *ksatriyas*." (Bg. 18.43)

From the Srimad Bhagavatam, the following ten qualities are given:

*çauryaà véryaà dhâtis tejas tyâgaç çâtmapajayaù kñamâ
brahmaëyatâ prasâdaç ca satyaà ca kñâtra-lakñâëam*

"To be influential in battle, unconquerable, patient, challenging and charitable, to control the bodily necessities, to be forgiving, to be attached to the brahminical nature and to be always jolly and truthful—these are the symptoms of the *kñatriya*."

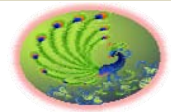
We find another important instruction given in the Srimad Bhagavatam by the great King Rshabadava to his 100 sons headed by Bharat Maharaja:

*gurur na sa syât sva-jano na sa syât pitâ na sa syâj janané na sâ syât
dâivaà na tat syân na patiç ca sa syân na mocayed yaù samupeta-mâtyum*

"One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod." (SB 5.5.18)

In the purport to this verse, Srila Prabhupada explains:

"Ordinarily, the spiritual master, husband, father, mother or superior relative accepts worship from an inferior relative, but here Rshabhadeva forbids this. First the father, spiritual master or husband must be able to release the dependent from repeated birth and death. If he cannot do this, he plunges himself into the ocean of reproachment for his unlawful activities. Everyone should be very responsible and take charge of his dependents just as a spiritual master takes charge of his disciple or a father takes charge of his son. All these responsibilities cannot be discharged honestly unless one can save the dependent from repeated birth and death."



CONCLUSION

Thus, leadership within the Vedic culture carries a heavy responsibility. We can therefore better understand why so much preparation would go into training both the young boys and the young girls before entering householder life. Similarly, anyone who would envision becoming either a brahmana or ksatriya would likewise have to undergo many years of training and education. To become a parent is a life-long responsibility, at least until the children are grown up and can start their own family life. Likewise, to become a leader for a much larger family, either a village, a state, a country or the world is even more demanding and requires the highest of qualifications. Until these instructions given by Srila Prabhupada to establish both standard Gurukulas and Varnasrama Colleges are taken up more seriously, we can expect to continue witnessing a leadership crisis around the world.



Srila Prabhupada's Vision of Indian Government

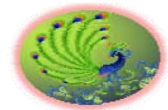
On August 22, 1975, Srila Prabhupada had an appointment with Indira Gandhi and in a pocket book he noted ten points to present to her. Unfortunately the meeting could not take place and Prabhupada could not bring up his proposal, but the notes are testimony of Srila Prabhupada's vision of India:

1. **Grant immigration for 500 foreigners** [Srila Prabhupada wanted Western devotees to come to India to learn about Vedic culture, and to preach, establish centres, and inspire Indians to maintain their valuable religious heritage.]*
2. **All M.P.'s initiated brahmanas** [This means initiated by a bona-fide spiritual master as Vaisnava brahmanas.]
3. **Sanjay the King, Indira Queen Mother** [Srila Prabhupada always stressed that monarchy is superior to democracy. A powerful and enlightened king like Lord Rama or Maharaja Yudhisthira should take guidance from ideal brahmanas and rule the country for the sake of dharma. Srila Prabhupada suggested that Sanjay take charge of the country and bring Rama-rajya back to Bharata.]
4. **Close slaughterhouses** [In 1929 Jawaharlal Nehru (Indira Gandhi's father) in a public meeting stated that if he were to become the prime minister of India, the first thing he would do is to stop all the slaughterhouses.]
5. **Chanting** [How could Srila Prabhupada expect popular support for his proposed reforms? The answer lies in chanting Hare Krishna maha mantra. The maha-mantra is very powerful. It purifies the consciousness and awakens love of God. If people are induced to chant Hare Krishna, their hearts will certainly change and thus they will become model citizens and the backbone of an ideal state.]
6. **Meat-eaters at home. No public meat-eating** [Meat-eating is not good, but it cannot be fully stopped, for there will always be a class of men attached to flesh food. However, meat-eating should be restricted. If slaughterhouses and butcher-shops were closed, meat-eaters would have to personally kill any animal they wanted to eat. This would certainly reduce indulgence in this ghastly practice.]
7. **Prostitution punishable**
8. **No religious group except followers of Bhagavad-gita** [83% of India's population are Hindus, followers of Vedic dharma. Vedic culture originated in India with the birth of different avatars like Sri Rama and Sri Krishna. India is the spiritual homeland of all Hindus and should remain so.]
9. **All government officers must join kirtana at least twice a day** [Among the people in general, kirtana should be promoted, especially for government officers. India can make no progress as long as the administration is spoiled by self-interest and corruption. Government officers should chant Hare Krishna and help manage the state on behalf of God and for the benefit of the citizens.]
10. **Support Krishna consciousness all over the world** [If the government of India would seriously support the world-wide promotion of Krishna consciousness, a global revolution of religious thought would take place. India would become the intellectual, cultural and spiritual leader of all nations.]

Source: www.vina.cc/news/index.php *Notes: Editor's comments as given in the source.



Make Vrindavan Villages





- Arundhanila dd

Breaking the Shackles of Kali...

King Yudhishtir, who is also known as dharamraj and was an ideal, one of the strongest, celebrated, and pious kings of the world was afraid of the sins incurred because of the mass killing at the battle of Kurukshetra and wished to purify himself of that sin through yajna. Relatively what would be the fate of the present rulers who are doing, breathing, talking, and living sin every moment?

Foundation of an ideal vedic civilization is laid on the preservation of three pillars of religiosity- brahminical culture, cow protection, and God-consciousness.

Brahminical culture is the defining feature which differentiates human society from animal society.

ahaara-nidra-bhaya-maithunam ca.

samanyam etat pasubhih naranam .

dharmo hi tesam adhiko viseso .

dharmena hina pasubhih samanah . [Hitopadesa]

Eating, sleeping, mating, and defending are activities common to both human beings and animals. It is only the observance of 'dharma', following religious principles to become God conscious that makes the difference; lest we are reduced to in Srila Prabhupada's words just "royal editions of animal." Krsna, though beyond everything and anything still set the precept by His own example:

namo brahmanya-devaya go-brahmana-hitaya ca

jagat-hitaya krishnaya govindaya namonamah

[Translation: I offer my respectful obeisances to the Supreme Absolute

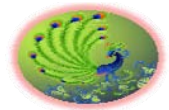
Truth, Krishna, Who is the well-wisher of the cows and the brahmanas as well as the living entities in general. I offer my repeated obeisances to Govinda, who is the reservoir of pleasure for all the senses.]

Krsna, the eternal primeval lord of the Universe who is complete in Himself and who is Sarva karana karanam humbly received His old Brahmin friend, Sudama, and personally chose to wash his feet. One who is always purna, lovingly took care of the cows and took them out to graze every day while growing in Braja. Both brahmanas and cows belong to the same family and are situated in mode of goodness. The brahmanas are qualified to chant the mantras and perform the sacrifices, while the cows

provide material for the sacrifice in the form of panchgavya and other product-based preparations. Human prosperity depends on brahminical culture and cow protection [Based on Srila Prabhupada's purport to SB 1.8.21]. Preservation of brahminical culture and cow protection in absence of God-consciousness is like a beautiful body without a soul- thus completely useless. It is Krsna-centric life which will help a person sustain even the other two. All three of them are intricately interwoven with one another and do not exist in singularity. So, it is king's or administrator's duty to help create a conducive atmosphere for vedic civilization to prosper by promoting

Srila Prabhupada in a letter to Rupanuga, Dt. December 7, 1975.

Vedic civilization gives protection to all the living creatures, especially the cows, because they render such valuable service to the human society in the shape of milk, without which no one can become healthy and strong. In your country the dog is protected, and the cow is killed. The dog is passing stool and urine in the street, he is considered the best friend of man, and the cow is all pure, stool, urine, and milk, but they are taken to the slaughter house and killed for food. What kind of civilization is this? Therefore we have to preach against all this nonsense.



brahminical culture, cow protection, and God-consciousness. It is king's duty to protect his 'praja', which includes every living being born in his state and not just human beings. Of the general protection that is extended primary of them are women, old, children, cow, and diseased as they cannot defend themselves. It is his duty to protect the brahminical culture or vedic civilization according to which:

Matrvat para daresu

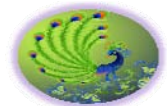
Para-dravyesu lostra-vat

Atma-vat sarva-bhutesu

Yah pasyati sa pandita

An intelligent man is he who sees every woman (other than his wife) as his mother, other's property as a mere pebble, and accords respect to every living entity. This control over baser instincts of man, like sexual desire, greed, and humility is thus important to be a human being and not following the animal culture. How do we cultivate this? Education teaches this. Earlier brahmanas and kshatriyas were sent to Gurukulas to develop this and realize their original relationship to God. But now schools have become breeding ground of just the reverse value system. Teachers themselves are fallen, the political leaders or kings themselves are taking to all abominable ways- *rakshak* has turned to *bhakshak*. All the five that need to be given main protection are thrown at the mercy of 'demonic' kings. Old or invalid people are just considered as burdens on the society as they are economically unviable and thus a liability to both the government and the family. Cow, which is one of the seven mothers is even legally slaughtered in the country of Vedas. The government itself has allowed and encouraged the policy of opening abattoirs and every day she is killed in lakhs. In the name of feminism, there is only more exploitation. Children too are not left unscathed. According to the latest statistics, about 50 million abortions or foeticides per year are taking place in our so called 'modern' or civilized society today. Still if a child is fortunate enough to be safe from being killed inside the womb and takes birth, then he is later sent to schools which are nothing but according to Srila Prabhupada "slaughter houses" of spirituality. Appallingly all this is happening with the sanction of government. According to Vedic civilization, at least three persons in the society need to be above suspicion- "the priest or the spiritual master, who are engaged in teaching people about religiosity, he must be perfect, above suspicion. Similarly, public leader, he must be also above suspicion. A brahmana... Brahmana means priest also. He must be above suspicion. And the king must be above suspicion." Sri Rama ordered His wife, the pious Sita devi to take the agni pariksha in order to prove her purity not for Him, but for the subjects, to alleviate their suspicion. Srila Prabhupada though was fully satisfied with the services of his secretary, Govind dasi, yet in order to keep himself above suspicion later chose a brahmachari. King Parikshit, like a true kshatriya gave shelter to even Kaliyuga when he supplicated himself at his feet and to upkeep the desire of the Lord. At the same time in order to protect his kingdom from the downfall, "as soon as he heard that Kali, these four principles of Kali has already entered, he immediately took his bows and arrows and..." "Who is that rascal, he is drinking? Kill him." That was king. "Kill him, that rascal." So if one is killed because he was drinking, then others will be very careful. That was king's duty. "Anyone who has got illicit sex, kill him. Anyone who is drunkard, kill him. Anyone who is eating meat, kill him. No other consideration. Directly kill him." Then all these things will stop within a few years. [Ref. VedaBase. Srimad-Bhagavatam 1.16.10 -- Los Angeles, January 7, 1974]. These are the real standards that we have to follow, how far have we departed from them? The government which is supposed to fortify and protect this culture is instrumental in letting it degenerate cannot be trusted. How can a spiritually invalid person lead? - Blind leading a blind the result is only destruction. Real brahmanas are like the brain of a society, they teach the young generation in gurukulas and even advise the king. This is why we need true Brahmins in a country. They will impart education which will restore the Vedic value system in a society and help the leaders imbibe discrimination between 'right' and 'wrong'. The next question comes how to

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create Brahmins in a country where there has been total delinking from the past and the structure has collapsed? While everything is happening just as prophesied in the scriptures, but still there is hope.

yada hy adharmena tamo-dhiyo nrpa

jivanti tatrasa hi sattvatah kila

dhatte bhagam satyam rtam dayam yaso

bhavaya rupani dadhad yuge yuge [SB 1.10.25]

[Whenever there are kings and administrators living like animals in the lowest modes of existence, the Lord in His transcendental form manifests His supreme power, the Truth Positive, shows special mercy to the faithful, performs wonderful activities and manifests various transcendental forms as is necessary in different periods and ages.]

The lord mercifully advented Himself in the form of Chaitanya Mahaprabhu and freely distributed the love of the Lord, giving the simple process of cleansing and spiritual evolution—chanting His holy name:

Hare Krishna Hare Krishna Krishna Krishna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare

Further, by Divine Providence then appeared Srila Prabhupada. He not only spread the Holy name in all the four corners of the world structurally in a phased manner, but also created a society which by making the four regulative principles of no meat-eating, no intoxication, no illicit sex, and no gambling mandatory makes the person free from the attack of Kali and thus prepares real Brahmins for the society. However, foreseeing the impact of this age Srila Prabhupada also expressed his desire to establish daivi-varnasrama and have rural community projects. This would not only offer conducive setting for chanting and purification but also train and produce brahmanas, kshatriyas and other classes of people, letting everybody the necessary training and opportunity to follow their dharma. No wonder, ISKCON has now formally recognized its importance and created a Varnasrama Ministry, solely dedicated for the purpose.

abdhva su-durlabham idam bahu-sambhavante

manusyam artha-dam anityam apiha dhirah

turnam yateta na pated anu-mrtyu yavan

nihsreyasaya visayah khalu sarvatah syat [SB 11.9.29]

“After many, many births one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life before his body, which is always subject to death, falls away. After all, sense gratification is available even in the most abominable species of life, whereas Krsna consciousness is possible only for a human being.”

Let us make the most of this opportunity and help set up a model community which the world can follow, not only for their spiritual progress but also for material prosperity, for a devotee is the servant of Lord Govinda, who is served by thousands of Lakshmis.

Lakshmi-sahasra-sata-sambhrama-sevyamanam

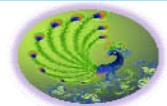
Govindam aadi-purusham tam aham bhajami [cf Brahma Samhita]

Hare Krishna!

- By Arndavanlila dd



Make Arndavan Villages





Spiritual Recharging: Vrndavan Dham Yatra

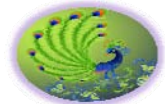
- Compiled by HG RamLaxman Das & Presented by Vrndavanlila dd

Little done, undone vast. Our village reach out team had made successful inroads into the village and had been favorably received. But it required tremendous effort on the part of every team member, the customized planning to reach out, constant keeping-in-touch with the villagers, prasadam arrangement, careful study of every village, its prospects and respective strategy etc. Further, they were invariably always situated quite far off from the city limits. Every village unit presented a unique challenge. We were fresh and not much experienced, but the only thing that helped us was that we all had faith in Guru's instruction and desire to serve him. However, by kartik mas we were feeling the need of recharging ourselves, both spiritually and physically. We all got together to decide the destination, without delay all the fingers went on Vrndavan. No sooner we were a group of about 20 comprising, HG Rasamandal prabhu, HG Gour Gopal prabhu joined by his wife (Vrndavanlila dd), daughter (Bhaktin Radhika) and Bhaktin Sangeeta (visitor from Bangalore), HG Ram Laxman prabhu, Narsimhamam prabhu joined by his mother, ManasaGanga dd and GangaGati dd joined by their parents, children (Bhaktin Deetha, Bhaktin AnangaManjari and Bhakta Ranachora), Bhaktin Prema, and Praneet prabhu. There was a dash of saffron with the welcome presence of HG AnantaSesha prabhu and HG Sridhar prabhu. Mohan prabhu however could not join because of some unexpected developments but the caravan moved on boarding the AP Express on November 17, 2009. The team's pronounced presence invited curiosity from every occupant in the train compartment. Slowly as the team started the arati of the Lordship Sri Sri Radha-Kunjabihariji and Sri Sri Gaura-Nitai with HG Gour Gopal prabhu singing, all the occupants were seen jubilantly participating in the kirtan along with the devotees. Many of them danced, bringing their kids along. Even muslims, otherwise averse to idol worship felt connected and participated in the kirtan. This was followed by Narsimhamam prabhu distributing delicious halwa prasadam to everybody present. What more could one ask for? It was a moving entertainment van. On 18th morning, we reached Vrndavan dham. It was chilly outside. But the warmth of joining our bigger group of devotees of about 35 beat the cold. HG HariKirtan prabhu (AP State Coordinator, Varnasrama Ministry) had taken the group out for their annual dham tour. This group had reached Vrndavan a couple of days before we left and thus helped us in arranging for accommodation (as our tour was without prior planning). We all took quick showers and left for making the most of the yatra. Altogether we were more than 50 and it was great fun, especially so when HariKirtan prabhu had organized everything so meticulously from prasadam to bus arrangement! On the very first day itself we had darshan of the six main temples and by noon had unwinding dip in Yamuna river. The second day we visited Mathura,



Rawal, Dauji, Gokul, Brahmand ghat, and Damodar leela-sthal. Before setting out, HariKirtan prabhu explained the significance of every place and the related pastimes to us. Even in the bus he kept everybody spiritually lively by throwing small quizzes to everybody and singing kirtans. We could return before sun set and we had little time in

Make Vrndavan Villages



hand. We gathered in the sprawling lawn that we had in the middle of the hotel precincts. We were divided in four groups and were to enact some pastime related to different places that we had visited during the day. Every group came out with a skit while glorifying the places visited. It was fun to watch everybody role-playing. At one point, one devotee made a black bag symbolize the character of cow to everyone's amusement. Unaware, in a very jovial way we were meditating on those pastimes again and again. The third day we left for Barsana, Nandagaon, and to Vrindakund. On the way we had an opportunity to visit Pavan sarovar where Srimati Radharani used to cook for Krishna. We did complete parikrama of Barsana, getting opportunity to have darshan of the narrow lane where the Lord performed the leela of collecting tax from the gopis, or where he used to break their pots. One can still see the never drying puddle of water on that rock. Further, at Vrinda devi temple, she looked resplendent in her grove. Her pujari took special pains of sharing his experiences and relating the significance of Her mercy in devotional progress. HG Gour Gopal prabhu took a reverential plunge in the tranquil waters of Vrinda kund.



The next day our other group which had come with HariKirtan prabhu left to return. We had another day to spend and we all set out for Govardhan parikarma. Those with kids left in an auto, while others went on foot enjoying the details and darshan of small temples, leela-sthalis enroute, including Raghava Pandita's cave and Radhakunda-Shyama kunda which were just magnificent. We offered our obeisances to the kundas by singing Radhakunda ashtakam and Radha Krpakataksha at the shore. The water there was still clear, having been cleaned recently. We happened to see one brajawasi boy who dressed as Krishna was blessing all the devotees. I was amazed how every moment in one way or the other these dham vasis are always absorbed in thinking of Krishna. The all pervasive presence of monkeys in Vrindavan kept reminding us of the Lord and His merciful ways. Once these monkey's ancestors must have partaken in the pastimes of the Lord and may have taken butter from His hand. Here everything reminds one of the Lord from the speck of smooth dust, through monkeys, cows, parrots, peacocks, trees, thorn to every being. Everything is so nicely situated in Krsna conscious! The situation for which we make so much of an effort outside, is so easily available in Vrindavan, the Lord's chosen land for enacting His pastimes on earth. The bliss experienced during the tour was enough to reinvigorate our flagging spirits for rendering further services in the city, village reach out programs, training for taking to simple life...and thus spread the same joy in others. Hare Krishna.



Make Vrindavan Villages

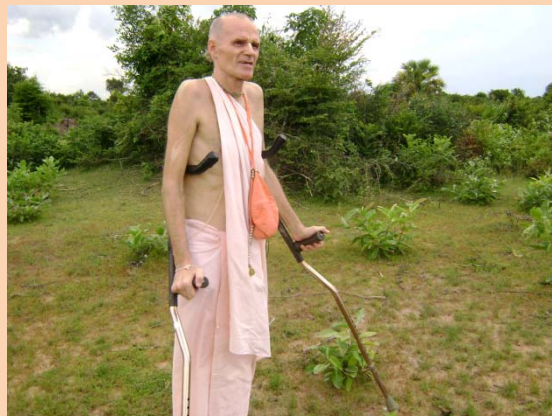


ISKCON Forms Varnasrama Ministry for India



- H.G. Advaitacandra Dasa

November 11, 2009 proved a red letter day in the history of varnasrama movement in India. In Jagannatha Puri, Orissa, the leadership of India, IRGB, officially endorsed the establishment of the Varnasrama-based Rural Development Ministry, hitherto known as the **ISKCON Rural Development Ministry Promoting Daivi-Varnasrama-Dharma**. His Holiness **Bhakti Raghava Swami** has been asked to head up the ministry. Soon after the meeting, Maharaja was interviewed by Varnasrama Media Productions, a division of the newly established ministry and he shared the following thoughts:

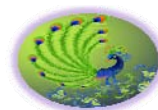


“I am very happy that the ministry for varnasrama development has finally been established here in India. I wish to thank all the members of the Varnasrama Development Committee who have been promoting varnasrama development since year 2007 and to all the leaders here in India who have all been instrumental in making this happen.

“The varnasrama ministry will concentrate on establishing its national office as well as State offices across India where various informations about the ministry will be made available. One of the immediate priorities of the ministry will be to select candidates for the post of Coordinators. At present we have only two Coordinators, our National Coordinator for India, Sriman Bharat Chandra prabhu and our State Coordinator for Andhra Pradesh, Sriman Hari Kirtan prabhu. In the coming new year, I plan to organize, with the help of Sriman Brhat-mrdanga prabhu who is the Chairman of ISKCON LEADS in India, some much needed seminars and workshops in each of the four divisions of India to solicit the involvement of various leaders and congregational members.

Beyond our city temples, congregational devotees living outside our temples can help establish Varnasrama Research Teams and in this way become involved in doing research about the varnasrama mission. The ministry will seek to establish special alliance with three specialized groups. The first will be the **Nam Hatta Department** in Sri Dham Mayapur which oversees the preaching activities with many devotees living in villages. Many such devotees can best become involved with the varnasrama mission. The second important group is the **Pada Yatra Ministry** which has been having devotees touring villages all around India since the last 25 years. The third very important group the ministry aims to link with are the various organized **Youth groups** around India. The varnasrama ministry will offer many exciting ways in which our youths can especially be involved at various levels.

Make Arndavan Villages



Actually, the work of the ministry has been on-going since the last four years and already a number of books and documentaries promoting the varnasrama mission have been published. These will be made available in all the temples and in this way devotees and congregational members will get an opportunity to know more about the ministry's activities.

I would like to invite devotees to get involved as much as possible. At present here in India there is a very strong attempt being made by various religious organizations to protect Krishna's cows. Sadhus from different parts of India have started the Visva Mangala Gou Gram Yatra, a 108-day yatra travelling around India, with the aim of bringing awareness to farmers and people in general about the need to protect our mother cow and maintain our villages. Varnasrama cannot be developed without giving protection to cows who are the pillars of dharma and without helping to support and revive our villages. Devotees can help by signing a petition which will help stop the unnecessary slaughtering of cows.

Within the coming month the varnasrama ministry will set up its own website and devotees can become more acquainted with the aims, objectives and strategic plans for the ministry. I welcome the input and involvement of any interested devotee. We can be contacted at www.varnasrama.org. Hare Krishna."

The Mandate: ISKCON Rural Development Ministry Promoting Daivi Varnasrama Dharma

Proposal Adopted by the Regional Governing Body for India, Dated: November 11, 2009

Whereas the India RGB established the India Varnasrama Development Committee in September, 2007, for the purpose of helping promote varnasrama development in India.

Whereas the Varnasrama Development Committee has drafted a Position Paper on varnasrama which was officially endorsed by the India RGB leadership in September, 2008, entitled Promoting Vrindavan Village Development in India.

Whereas in their meeting with Bhakti Raghava Swami in Mayapur, Sivaram Swami, Devamrta Swami, and Romapada Swami suggested that it would be advisable to establish Varnasrama Ministries at national levels before officially forming a Global Varnasrama Ministry.

Whereas the India Varnasrama Development Committee has recommended establishing a national ministry in India for the purpose of promoting varnasrama-based rural development.

Whereas there is an urgent need to train and educate our devotees about the varnasrama mission, to establish model rural projects based on varnasrama principles, and to develop a resource base to support the concept that "I want the world to see by our example that life can be lived naturally, peacefully if one is self sufficient with land, some cows and chanting Hare Krishna." (SP Letter to Jagadisa, 74-06-18)

Whereas the 2009 GBC resolutions (1) "3I0. GBC Participation in Farm Projects" and (2) "3I1. Purchasing from ISKCON Farms and Farmers" both lend support to the need for promoting the varnasrama mission.

Whereas Bhakti Raghava Swami has been active in promoting the varnasrama mission both here in India as well as in other countries and is agreeable to help set up such a ministry.

Therefore, the India RGB hereby establishes the Varnasrama-based Rural Development Ministry with the following mandate:

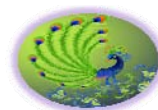
- I. To encourage the establishment in India of models of Krishna-conscious rural communities (villages):
 - a. to demonstrate in a practical way how the principles of varnas (aptitude based occupations) and asramas (phased lifelong spiritual emancipation) are universal and standard principles meant to be implemented
 - b. To demonstrate the principles of self-sufficiency, sustainability, and localized economy based on proper utilization of land and cow protection.
2. To encourage, wherever possible in India, varnasrama-based rural development centered on the land, cows, and Krishna.
3. In order to accomplish the above, to establish training programs, publish resource materials, organize conferences and seminars, establish libraries and resource centers, etc.

Bhakti Raghava Swami is hereby appointed as minister.

The existing RGB Varnasrama Development Committee will continue with the following mandate:

- I. To regularly review the activities of the ministry and advise on its functioning.

Make Vrindavan Villages



2. To organize periodic assessments of the work of the ministry when requested to do so by the IRGB.
3. To be available to advise the IRGB on any varnasrama development issue that may be brought to its attention, whether related directly to the ministry or not.



Strategic Planning, ISKCON Rural Development Ministry Promoting Daivi Varnasrama Dharma

Statement of Projected Mission, Strategy, and Goals:

A. Mission Statement

The Varnasrama-based Rural Development Ministry seeks to promote, establish and demonstrate the ideals of simple living and high thinking, based on the concepts and principles of daivi-varnasrama dharma, as desired by Srila Prabhupada. The ministry will work with the ISKCON India leadership to establish self-sufficient rural (village) communities, giving special emphasis to training and education.

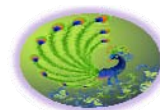
B. Mission Goals

1. To help set up models or micro-units of varnasrama communities (villages) where the principles of varnasrama dharma will be promoted.
2. To demonstrate in such communities how the principles of varnas (aptitude based occupations) and asramas (phased lifelong spiritual emancipation) are universal and standard principles.
3. To demonstrate in a practical way the concepts of self-sufficiency, sustainability and localized economy based on proper utilization of land and on cow protection.
4. To encourage the establishment of educational and training facilities such as Varnasrama Shikshalayas (pre-gurukula), Gurukulas (younger students) and Varnasrama Colleges (older students) for the purpose of realizing the above where both formal and non-formal education will be given.
5. To compile, publish and distribute literatures (pamphlets, booklets, books, magazines, newsletters, etc.) for the sake of informing and educating people about the varnasrama mission.
6. To help revive interest in India's traditional practices of village technologies.
7. To systematically and methodically conduct seminars and workshops to provide training and education on the concepts and principles of the varnasrama mission.
8. To work with other secular educational, scientific, social, religious and cultural institutions that may have similar goals and objectives.
9. To promote organic and natural farming avoiding the use of the following four dangerous practices: (1) chemical pesticides, (2) chemical fertilizers, (3) hybrid seeds and (4) modern machines, all of which create ecological imbalances in nature and destroy the environment.
10. To promote general research in and help increase awareness about the varnasrama mission.

C. Strategic Plan

1. To build working relationships with existing ISKCON ministries, temples, rural projects, educational institutions, etc.
2. In consultation with ISKCON authorities, to appoint Local, State and Regional Coordinators.
3. To invite the active involvement of ISKCON youth groups in India.
4. To encourage the participation of devotees, especially Nama Hatta devotees living in the villages, in helping realize the above mentioned Mission Statement and Mission Goals.
5. To establish libraries, asramas, cultural centers, residential quarters, small-scale cottage industries, etc., which will all help manifest and develop the varnasrama mission.
6. In consultation with the appropriate ISKCON authorities, to raise funds for the Varnasrama-based Rural Development Ministry.

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7. To establish Varnasrama Research Teams for the purpose of involving more individuals in the varnasrama mission and whose members will work closely with various ISKCON entities.

D. Short Term Goals Defined (within one year)

1. To compile a list and maintain a Database of all existing varnasrama projects in India.
2. To distribute basic information about the varnasrama mission to all ISKCON temples in India.
3. To conduct a varnasrama seminar in each of the four Divisional Council zones of India.
4. To begin appointing State and Regional Coordinators for India.
5. To produce a Varnasrama Manual giving general guidelines about the varnasrama mission. This will be an official ministry publication.
6. To publish the Varnasrama Guide and Resource Directory for India. This will be an official ministry publication.
7. To hold a National Varnasrama Conference for State and Regional Coordinators.
8. To help organize the yearly on-going Global Varnasrama Seminar in Sri Dham Mayapur at Gaura Purnima.
9. To conduct a yearly 3 month Varnasrama College course.
10. To establish one model of a Varnasrama Research Team.
11. To produce one video documentary Make Vrndavana Villages before Gaura Purnima 2010. This will not be an official video documentary of the ministry.
12. To print "Traditional Education" before Gaura Purnima 2010. This will not be an official ministry publication.

E. Intermediate Goals Defined (within 3 years)

1. To work towards establishing one Varnasrama College in each State of India.
2. To work towards establishing one Varnasrama Research Team in each State of India.
3. To work towards establishing Varnasrama Shikshalayas in each State of India.
4. To visit all the existing ISKCON rural/farm communities in India.

F. Long Term Goals Defined (within 5 years)

1. To have one working model of a developing varnasrama community in each State of India.
2. To have dozens of Varnasrama Shikshalayas established in each State of India.
3. To have Varnasrama Research Teams set up in all the major cities of India.
4. To request the India RGB to make a formal proposal to the GBC for the formation of a Global Varnasrama Ministry.
5. To work towards establishing the Headquarters of the Global Varnasrama Ministry at Sri Dham Mayapur.

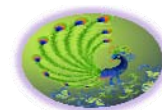
G. Duties of National Varnasrama Minister

1. To serve under the India RGB leadership as per their guidelines and directives and in consultation with the established India RGB appointed Varnasrama Development Committee.
2. To network with ISKCON India Zonal Secretaries, Regional Secretaries, Temple Officials as well as various other entities connected with the ISKCON India mission such as Bhaktivedanta Institute, BBT and other ministries, etc. for the purpose of advancing the varnasrama mission in India.
3. To oversee the overall implementation and development of the Varnasrama-based Rural Development Ministry.
4. To oversee the activities of Varnasrama State and Regional Coordinators.
5. To oversee the activities of Varnasrama Research Teams.
6. To help establish Varnasrama Shikshalayas at the village levels.
7. To organize annual seminars promoting the varnasrama mission.
8. To submit an Annual Report to the India RGB EC and to the India RGB appointed Varnasrama Development Committee.

(Source: www.dandavats.com/?p=7927)



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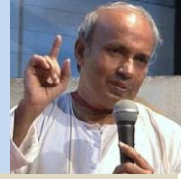


• Village Out-Reach Program



Village Out-Reach Program - Pochampally Visit

- H.G. Rasamandal Dasa



In December 21, 2009 there was an air of expectancy and freshness in a “sleepy village” (in modern parlance) called “Kannumukala” situated about 50 kms from the city of Hyderabad, Andhra Pradesh, India. This happened due to the efforts of a few devotees involved with the newly-launched ISKCON Varnasrama Ministry. The Ministry had formulated two approaches in taking the four movements of ISKCON to villages and towns. One of the approaches is to acquire land and set-up a new living environment based on the varnasrama principles while the alternative approach is to seek villages where the daivi-varnasrama could be revived with local support and assistance. In this process the devotees started scouting for villages near to the city and established contacts with some favorable locals. The village of Kannumukala was identified for this purpose. This village is near the world-famous handicraft town known as “Pochampally” known for its rich silk crafts. The village of Kannumukala has a newly constructed temple of Lord Balaji with sprawling landscape.



The devotees had to create awareness for the event which was presided by HH Bhakti Raghava Swami, the newly elected Minister in the Varnasrama Ministry. They did this through nagar sankirtan, pamphlet distribution, and other reach out tools. When the town witnessed a procession of brahmanas in saffron and white with shikas and tilaka dancing through the streets, the locals were surprised because they never thought the Brahmana-class, understood hitherto to be of grave nature, would come out on the streets dancing like mad people. This aroused some curiosity in the villagers and attracted them to the Bhagvad-Gita lecture in the sprawling temple premises. The program started with HG Harikirtan prabhu introducing HH Bhakti Raghav Swami and announcing the agenda for the evening program. When they heard the philosophy, generally held close to the hearts by the brahmanical class, the view villagers held of a brahmanical class melted.

HH Bhakti Raghav Swami spoke on the concept of Vedic Village while contemplating on BG 18.65 which is the ultimate goal of all living entities:

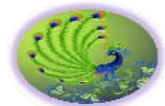
*man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaishyasi satyam te
pratijane priyo 'si me*



[Translation: Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.]

Maharaj dwelt at length around the theme of “Land, Cows and Lord Krsna” explaining through through the past times of Lord Krsna and Balaram, how the Supreme Personality of Godhead exhibited the model of simple living.

Make Vrindavan Villages



All the past times suggested how the human beings can reach a stage of perfection by reviving their relationship with cows and land, thus ultimately with Lord Krsna to go back home, back to Godhead.

A questionnaire prepared by HG Hari Kirtan Das, who had been active in mobilizing the villagers' interest in Krishna consciousness since some time, was circulated amongst the villagers. The questionnaire elicited information regarding their present living status and spiritual inclination. The villagers who were all this while in awe and surprise on the newness of the agenda were entertained with a skit entitled "Me and My Mind". The skit directed by HG HariKirtan Dasa and enacted by youth forum members highlighted how the mind becomes wayward in the absence of spiritual knowledge and Krsna Consciousness. It was presented in the local dialect and received with big accolades. The day's culmination was an ecstatic kirtan lead by the devotees. It inundated everybody in an ocean of bliss and everybody could be seen dancing. The experience of a reconnect to the simple village life-style, a part of the erstwhile culture, was a great learning and exhilarating experience for both the villagers and the devotees. The feeling was further enriched by prasadam and book distribution, both of which drew enthusiastic response from the villagers. The owner of the temple premises after the ecstatic kirtan requested the village reach out team of devotees to hold many more such programs every week and asserted that "he was looking forward to more such programs in the village". The backdrop of their simple living had created conducive environ for them to respond favorably to the higher taste and cultivating higher consciousness. Although many such village programs have taken place in the past, but this happened to be the first one under the umbrella of ISKCON Varnasrama Ministry. Hope this will mark a beginning of much bigger socio-spiritual revolution. As a citizen of bhārata varsa, the spiritual torch-bearer to the rest of the world, it is our humble duty to spread the holy name in every nook and corner:

*bhārata-bhūmite haila manusya-janma yāra
janma sārthaka kari' kara para-upakāra*

"One who has taken his birth as a human being in the land of India (Bhārata-varsa) should make his life successful and work for the benefit of all other people." (Cc. Ādi 9.41)

The greatest service is of spreading His name:

*ateva saba phala deha 'yare tare
khaiya ha-uk loka ajara amare*

"Distribute this Krsna consciousness movement all over the world. Let people eat these fruits of love of Godhead and ultimately become free from old age and death." (Cc.Ādi 9:39.)

*atheva ami ajnadilvn sabakare
yahan tahan prema-phala deha 'yare tare*

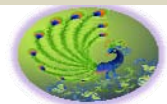
"Therefore I (the Supreme Personality of Godhead Lord Sri Krsna Caitanya Mahaprabhu) order every man within this universe to accept this Krsna consciousness movement and distribute it everywhere."(Caitanya Caritamrta Ādi 9:35-36.) So, this is also the desire of the Supreme Lord. Do we still have room for second thoughts? Hare Krishna.



- HG Rasamandal Dasa



Make Vrindavan Villages





ISKCON Forms Rural Development Ministry Promoting Daivi Varnasrama Dharma.

November 11, 2009. Jagannath Puri. The day gave reason to celebrate to all the Varnasrama missionaries as IRGB (Indian Regional Governing Body), ISKCON voted to form a national ministry to push the Varnasrama mission. The leaders voted and officially endorsed the establishment of



HH Bhakti Raghava Swami

Varnasrama Based Rural Development Ministry, formally known as ISKCON Rural Development Ministry Promoting Daiva Varnasrama Dharma under the leadership of His Holiness Bhakti Raghava Swami. Sahyadri Sri Krishna Balram Kshetra, Hebri, Karnataka will function as the ministry headquarters.



Andhra Pradesh Governor : Sex Scandal Forces him to Resign in Disgrace

December 26, 2009. Hyderabad (IANS). Andhra Pradesh Governor, N.D.Tiwari, who also has the distinction of serving as the Chief Minister of Uttar Pradesh three times and being the first Chief Minister of Uttaranchal was caught red-handed while getting cosier with girls in Rajbhavan at the age of 86, proving himself bolder than Bill Clinton or Tiger Woods. This was not entirely coincidental with his past erotic life. Naryandutta Tiwari has always had his share of flings with women and just only a week earlier, a Mumbai youth had claimed himself as his son. There have been large number of rumours and accusations of similar sex scandals, when Tiwari was Uttar Pradesh Chief Minister.



INLD condemns Congress for corruption & nepotism in govt appointments (Source: Punjab Newslime Network)

December 30, 2009. Chandigarh. Indian National Lok Dal has severely condemned the Congress Government for pervasive corruption and nepotism in government appointments.

While accusing the state government of duping the youth of the state and ruining their promising career on the basis of political leanings, regionalism, INLD Secretary General and MLA, Mr Ajay Singh Chautala has demanded white paper on the jobs given to the youth during the Hooda regime. He charged the Haryana Government of deceiving the unemployed youth of Haryana. All the selection processes have been manipulated to deceive the meritorious youth of their rightful share, he added.



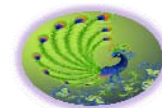
Indian Legislators Face Criminal Prosecution (Source: The Irish Times, reported by Rahul Bedi)

December 30, 2009. New Delhi. At least 59 of the 81 newly elected members of the Jharkhand provincial assembly in eastern India face criminal prosecution in cases ranging from murder and kidnapping to extortion and corruption.

Reports from the state capital, Ranchi, showed that of these 59, 26 legislators were being prosecuted for "serious charges" such as murder. However, such cases are unlikely to reach fruition for decades in India's notoriously inefficient, corrupt, and highly politicised judicial system.

Indian election rules do not prevent those charged in criminal cases from standing for office; they only bar those who have been convicted. Even state chief minister designate Shibu Soren, expected to be sworn into office today as head of a coalition government, was convicted of murder three years ago and faces several other criminal charges.

In 2006, Mr Soren was found guilty of conspiracy in the 1994 kidnapping and murder of his former private secretary, who was blackmailing his boss for taking bribes. Mr Soren spent several months in jail before his life sentence was surprisingly quashed.



"While these facts regarding Jharkhand's politicians may shock many, the reality is that they are a way of life in the state, which is one of the poorest, most backward and highly corrupt," political columnist Seema Mustafa said.

Criminality and corruption in politics are the norm in India, she added, with assets of some of the re-elected Jharkhand legislators having grown 262 per cent since the last provincial polls in 2005.

State legislators are not the only ones battling criminal cases, with 153 of 545 MPs elected earlier this year similarly compromised.

According to the Association for Democratic Reforms and National Election Watch, 74 of those 153 MPs were accused of crimes such as murder and gang war



PM says no evidence new economic policies had adverse effect on poor (Source: *NetIndian News Network*)

December 27, 2009. New Delhi. Prime Minister Manmohan Singh today said there was no evidence that the new economic policies had had an adverse effect on the poor though he felt what had been achieved was not enough, especially in the matter of reducing poverty.

"Much more needs to be done and the decline should have been faster than we have experienced," he told the 92nd annual conference of the Indian Economic Association in Bhubaneswar. Dr Singh said poverty remained a major challenge. "Our poor are still too poor and we need to do much more to improve their standard of living," he said. He said the economy had to grow fast enough to create new job opportunities at a rate faster than the growth of labour force. He said that, to achieve the objective of inclusive growth, greater attention needed to be paid to education, health care and rural development focusing particularly on the needs of the poor – Scheduled Castes, Scheduled Tribes and minorities.



AP loses property worth over Rs 250 cr over Telangana issue (Source: *Indian Express*)

December 27, 2009. Hyderabad. As Andhra Pradesh boils over the Telangana issue, public and private

properties worth over Rs 250 crore were destroyed by protesters in all the three regions of the state so far, government sources said.

Adding the loss caused to businesses because of the seemingly unending spate of shutdowns in Telangana, the figure could be a few hundred crores of rupees more.

Of the total loss to properties, about 80 per cent was caused in Telangana region alone where people demanding a separate state have been more "violent," the sources said. As many as 52 public and 28 private properties were burnt while 62 public and 114 private properties were damaged in the violence that broke out in Telangana region from November 29 to December 9, after TRS chief K Chandrasekharao began his indefinite fast demanding separate statehood for Telangana.

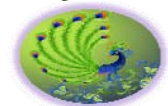
The agitations supporting a united state recorded 37 public properties and 11 private properties being burnt and 46 public and 47 private properties damaged between December 10 and 23, statistics compiled by the police reveal.



Petition: Stop construction of bridge in Vrindavan (Source: *World Watch Volunteer Committee*)

December 25, 2009. The central government of India is building a big bridge around Keshi Gath. It is against the will of all the local residents in Vrindavan. The new bridge threatens Vrindavan's heritage ghat. The governor of the state of Uttar Pradesh is doing this without consulting anyone and not revealing the plans to anyone. This project is an ecological disaster, unethical and anti-aesthetic.

The bridge brings a freeway in front of the sanctuary. Hundreds of activists are against this and we will have a civic uprising with the presence of respectful leaders, citizens and school students. Several Vaisnava Missions and representatives of the World Vaisnava Association will march to the Yamuna and make a public protest. This ceremony is called bridge breaking ceremony. It is about breaking symbolically a part of the bridge. Also the press was invited so the protest can be seen in the national press. More than 500 kids of the Sandipani Muni School of Vrindavan are joining the peaceful march with dancing art. We only see economic interests of some politicians



behind this bridge. Please join the protest with your signature.

At the outset, it is necessary to mention that our campaign is in accordance with our fundamental duty as citizens by virtue of Article 51 A (g) of the Constitution of India, which enjoins " ...every citizen of India to protect and improve the natural environment including forests, lakes, rivers and wild life and to have compassion for living creatures".

Please, foreign and Indian devotees, join the signature campaign to stop the construction of an unnecessary bridge.

December 29, 2009. New Delhi. A high-level committee looking into defence expenditure has recommended a host of sweeping reforms, including a hike in the foreign direct investment (FDI) limit in the defence sector to 49% and divestment of defence public sector units (PSUs). The committee has also suggested that the government encourage the private sector to take over foreign defence firms, and look at setting up a sovereign wealth fund to assist this activity. Besides, it seeks a five-fold increase in the financial powers of the defence minister -- up to Rs500 crore, and effecting several new structures and reforms within the ministry of defence (MoD).



Panel proposes FDI hike in defense sector to 49% (Source: DNA, by Josy Joseph)

Srila Prabhupada's letter dated June 5, 1969

" India is going down by giving up this original cultural life which is its own. The government is enamored by the glittering civilization of the West, and it was a definite policy of our late prime minister, Mr. Nehru, who wanted to see India overnight as rich and materially advanced as America. It was, of course, Gandhi's policy to concentrate his organization in village life, taking to simple life and cow protection. But just after Mahatma Gandhi's disappearance, his chief disciple, Pandit Nehru, planned for up-to-date organized cow-slaughter house. So this is our position. If you have understood Krishna Consciousness science, then you will try to revive this cultural life in India. Of course so long I shall live I shall give you all assistance."



• Mails to the Editor



Om Surabhyai namah!

Om Sri Gurave namah!

Please accept the blessings of Sri Sri Gaura Nitai.

All glories to Srila Prabhupada.

Thank you for sending out the November/December issue, Keshava Mas with focus on education. ... Once again the newsletter is nicely presented and gives the viewers a good variety of articles to read from. Congratulations to you and those who have helped you put it together under difficult circumstances.

- HH Bhakti Raghava Swami, Minister,
ISKCON Rural Development Ministry Promoting Daivi Varnasrama
Dharma, India



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

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