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Focus on
Family System



Highlights of the issue:

- What is grahashta ashrama?
- Grahashta Ashrama: A Vedic Perspective
- Family Ashrama
- Family System: Why is it Crumbling?
- How I Came to Krishna Consciousness?
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Child Worship is More Important than Deity Worship

Srila Prabhupada: For you, child-worship is more important than deity-worship. If you cannot spend time with him, then stop the duties of pujari. At least you must take good care of your son until he is four years old, and if after that time you are unable any more to take care of him then I shall take care. These children are given to us by Krishna, they are Vaishnavas and we must be very careful to protect them. These are not ordinary children, they are Vaikuntha children, and we are very fortunate we can give them chance to advance further in Krishna Consciousness. That is very great responsibility, do not neglect it or be confused. Your duty is very clear."

(Letter: July 30, 1972)

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Srila Prabhupada Speaks on Family System



What is Gr̥hastha Āśrama?

Just like generally a person is alone, but he gets a wife with a hope for enjoying family life, children, wife, friends. *Gr̥ha-kṣetra*, *ataḥ gr̥ha-kṣetra-sutāpta-vittaiḥ*. *Gr̥ha* means apartment, and *kṣetra* means land. *Gr̥ha-kṣetra-suta*. *Suta* means children. *Ataḥ gr̥ha-kṣetra-suta āpta*. *Āpta* means friends, society. *Ataḥ gr̥ha-kṣetra-sutāpta-vittaiḥ*. *Āpta* means friends, society, and to support all these things—*Gr̥ha*, *kṣetra*, *suta*, *āpta*,—there is required money, *vitta*. *Vitta* means money. *Ataḥ gr̥ha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti* [SB 5.5.8]. This is material life. *Gr̥ha*, *kṣetra*. “I must have *Gr̥ha*.” *Gr̥ha* means with wife. *Na gr̥haṁ gr̥ham ity āhur gr̥hiṇī gr̥ham ucyate*. *Gr̥ha*. *Gr̥ha* means house.

So we are also living in house, very nice house. But still, we are not *gr̥hastha*. A *Gr̥ha*, to live in a house, does not mean a *gr̥hastha*. *Na gr̥haṁ gr̥ham ity āhuḥ*. *Gr̥hastha* means *gr̥ha*. *Gr̥he tiṣṭhati iti gr̥hastha*. Every Sanskrit word has got elaborate meaning. *Gr̥hastha* means one who stays in *gr̥ha*, in house. He is called *gr̥hastha*. So we can be called *gr̥hastha* also. We are living in house. No. *Śāstra* says, *na gr̥haṁ gr̥ham ity āhuḥ*: “Simply a house is not *gr̥ha*.” There must be the housewife. That means wife. *Gr̥hiṇī gr̥ham ucyate*. In Hindi this word is used, *garbhali* means if there is no wife, that is not *gr̥ha*. *Cāṇakya Paṇḍita* says, *putra-hīnaṁ gr̥haṁ śūnyam*. “You have got wife, but if you have no children, that *gr̥ha* is also void.” So *gr̥hastha* means to live with wife and children, and cultivating spiritual life. That is called *gr̥hastha*. It doesn't matter, you live with your wife and children, or you live with *brahmacārī*, *sannyāsī*. Anything. It doesn't matter. Therefore there are so many divisions of life. Whichever status of life is suitable for you, you can accept. *Brahmacārī*, *gr̥hastha*, *vānaprastha*, *sannyāsa āśrama*. *Āśrama*, when the word is added, *āśrama*, that means it has got reference with cultivation of spiritual life. So *gr̥hastha-āśrama*. One can live at home with wife and children, but the business should be *Kṛṣṇa* consciousness. We don't accept the *Māyāvādī sannyāsī* because there is no *Kṛṣṇa* consciousness. Simply by becoming *sannyāsī*... *Brahma satyaṁ jagan mithyā*: “This world is false. Brahman is truth. So I give up this world.” That kind of *sannyāsī* we do not accept. Either you become *gr̥hastha* or *sannyāsī* or *brahmacārī*, there must be *Kṛṣṇa*. Then it will be called *āśrama*. *Gr̥hastha-āśrama*, *sannyāsa-āśrama*, *brahmacārī-āśrama*. Therefore this word is added, *āśrama*. So Arjuna is in *gr̥hastha-āśrama*. He wants to serve *Kṛṣṇa*. He's *Kṛṣṇa*'s friend.

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He is a devotee. Kṛṣṇa has already recommended. In the Fourth Chapter, He will declare, *bhakto 'si priyo 'si me*. “You are My dear friend. You are My devotee.” So he is qualified, *gṛhastha-āśramī*. He is devotee of Kṛṣṇa, but he is also family man. He has his wife, children. So here the problem is what is *śreyas*? What is ultimate good? That is mistaken here. Therefore *Bhagavad-gītā* is required. He is thinking that “Kṛṣṇa is not so important. My family is important. My family.” Although he is devotee. Therefore *kaniṣṭha-adhikārī*, in the lower stage of devotee, in the lower stage of devotion, one may be interested in Kṛṣṇa consciousness, but his real interest is how to improve this material life. Just like: “O God, give us our daily bread.” So he has gone to God not to serve God, but to take bread. *Ārtaḥ arthārthī*. That is also good. But he... Because he has gone to God to ask for bread, he is better than the rascals who do not care for God. He has gone to God. That is recommended in the *Bhagavad-gītā*. *Ārto jijñāsur arthārthī jñānī ca bharatarṣabha. Catur-vidhā bhajante mām janāḥ sukṛtino 'rjuna*. “Arjuna, four kinds of people, they become devotee.” Who are they? *Ārta*. *Ārta* means distressed. *Arthārthī*, one who is poor, wants some money; *jijñāsu*, inquisitive; and *jñānī*, and a man of knowledge. So *ārtaḥ arthārthī*, this is meant, this is referred to the *gṛhastha*. The *gṛhasthas*, they become sometimes distressed. The *gṛhastha-āśrama* means unless there is Kṛṣṇa or full consciousness of Kṛṣṇa, it is simply miserable, simply miserable. *Duḥkhālayam aśāsvatam* [Bg. 8.15]. Simply working hard day and night, then there is, child is sick, then wife is not satisfied, the servant is not satisfied... So many things, problem. But if there is Kṛṣṇa in the center, then all problems will be solved. But people do not know this. They think that “I shall be happy with wife, children, servants, house, and this and that.” No. That is not possible. Therefore one should be in *gṛhastha-āśrama*. Not only in family life. Family, the dogs have got family life. He has got wife, children. The cats and the hogs, a big family. Because a hog begets, at a time, one dozen children. What you beget? You are afraid of begetting one child even. This contraceptive method. But they are not afraid. They beget one dozen children at a time, twice in a year. So to live with family, wife, children... Then the hog accepts family life. No. That is not family life. You live with wife, children, peacefully, if you like, but bring in Kṛṣṇa in the center. That is *gṛhastha-āśrama*.

(Source: SP's BG class 1:31. July 24, 1973. London.)

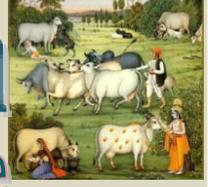


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HH Bhakti Raghava Swami Speaks on Family System Grhastha Ashram: A Vedic Perspective



There is a Christian saying that goes as follows: “A family that prays together stays together”.

Although, to many people, this may sound “old fashioned” as well as “religiously sentimental”, if we analyse closely the fundamental principles behind family life, based on time tested ancient traditions and corroborated by authoritative scriptures, the above statement will become more easily understood and accepted. Coming from a Christian background, I still recall the famous song by the American legendary Roy Rogers which went something like:

*Have faith, hope and charity,/ That's the way to live successfully,
How do I know./ The Bible tells me so.*

LIFE IS SACRED

The primary understanding is this: when the purpose of life is based on sound principles of both spiritual and material ethos, as supported and recommended in all the major teachings of ancient seers, one can expect a more balanced, harmonious, wholesome and healthy lifestyle. In keeping with this fundamental understanding, the family nucleus is thus highly regarded as the most holistic and practical of social systems, a mini replica of how larger society is meant to function and be organized. The traditional family system, especially the extended family model, helped all the members of that social unit to more easily meet their primary needs and necessities of life while simultaneously being the ideal social institution to help achieve this primary goal of life, spiritual emancipation.

This is especially so within the ancient Indian Vedic culture where the very expression “family life” or “householder life” is known by the Sanskrit term “grhastha ashrama” (one of the four spiritual divisions within society for married couples) which literally translated means “householder living within a spiritual atmosphere”. From cradle to grave, this same goal and this same understanding remains; the human form of life is meant first and foremost for becoming self-realized and this is best achieved by minimizing one's material demands while living within a scientifically tested mini-social system called family life.

SCIENTIFIC DIVISION OF SOCIETY

The Vedic way of life advocates a scientific system of four social and four spiritual orders within a society, knowledge of which helps one understand the need and importance of the family system which in turn helps maintain the desired balance between both of these social and spiritual orders. The four social orders refer to the four general social occupations of individuals within society. A basic understanding of these orders and their interconnection will give further insights on the place and importance of family life. The first social order (also known as social occupation or profession – in Sanskrit “varna”) is known as “brahmana varna” or the intellectual class. The second social order is known as “ksatriya varna” or the administrative class. The third social order is known as the “vaisya varna” or the productive class while the fourth social order is known as the “sudra varna” or the worker class. These social occupations, or “varnas”, are intimately connected with four spiritual orders known as “ashrama”. The first spiritual order

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within society is known as student life (brahmacarya ashrama) and helps prepare one to enter the second spiritual order of “grhastha ashrama” which is followed by the third spiritual order, retired life “vanaprastha ashrama” culminating in the fourth spiritual order, the renounced order “sannyasa ashrama”. Within this scientific system of varnas and ashramas, one must clearly understand the close connection between them. First comes varna then comes ashrama. One’s social occupation or profession (varna) is generally based on the influence of the three modes of material nature which in turn helps determine in which spiritual order one may best be suited to accept. For example, one who is within the brahmana varna can more naturally and easily accept all four spiritual orders (brahmacarya, grihastha, vanaprastha and sannyasa) while one who is within the sudra varna will be more ideally inclined or qualified to accept one spiritual order, the householder or grhastha ashrama. For the vast majority of individuals, therefore, family life is the most common denominator for all varnas. Although such family life is meant primarily to help regulate one’s life for the purpose of spiritual advancement, this natural system is also the most desired system to help regulate one’s material and social responsibilities. If we lose these two perspectives of life - the need for simplified material duties and the need for ultimate self-realization - then all activities and all social systems will fall prey to various levels of disparity.

VEDIC FAMILY PLANNING

One of the most important purposes of family life is to provide proper protection to women which in turn will help produce good progeny in society. Without good progeny, no society will flourish. According to the ancient teachings of the *Bhagavad-gita*, those who neglect the importance of creating good progeny will produce a society called “varna sankara”, unplanned, thus unwanted population, which in turn will then generate a population engaged in “urgra karma” activities (abominable, non-traditional and highly destructive occupations which affect individuals, society and nature itself).

To generate good progeny, family planning is therefore an absolute necessity. Family planning is not something new in society, but it means something totally different within the ancient Vedic system. Since time immemorial, the Vedic culture has given utmost importance to the concept of family planning in ways which are totally inconceivable and incomprehensible to modern day man. Such details are given regarding ideal family planning that even the most pious Hindus today are not able to properly follow this prescribed system. The natural and most scientific family planning system begins with the practice of the “garbhadhana samskara” ceremony, a simple yet fundamental purificatory process which helps both the father and mother prepare them physically, psychologically, socially and spiritually for begetting an ideal child. It is not, as in modern day society which advocates free sex, that one begets children like cats and dogs. The union between a man and women was traditionally well planned out, based on astrological calculations, only after obtaining permission from one’s guru and it was based on the knowledge of the entire community. The day of procreation was celebrated as a festival by all the village residents because it was a very special event having a significant spiritual purpose. Indeed, the very act of procreation has always been considered as a sacred act meant to be performed for the purpose of producing God-conscious living entities. That is confirmed in the *Gita*, 7.11, wherein Lord Krishna explains that He is “sex life which is not contrary to religious principles”.

To demonstrate how important the garbhadhana samskara ceremony was, the traditional process for calculating one’s astrological chart was not traditionally based on the time of birth, as commonly

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practiced today by astrologers, but rather was based on the time of conception. Families who followed the traditional garbhadhana samskara would keep written records of this ceremony which in turn would help determine and understand many aspects of the present and future life of the progeny generated. Unfortunately, most of this knowledge is totally forgotten today and as a result, we have unplanned and unwanted population resulting in a serious chaotic social situation where family traditions are destroyed.

The *Bhagavad-gita* 1.39 warns of such deviations:

*kula-kṣaye praṇāśyanti kula-dharmāḥ sanātanaḥ
dharme naṣṭe kulaṁ kṛtsnam adharmo 'bhibhavaty uta*

“With the destruction of the dynasty, the eternal family tradition is vanquished, and thus the rest of the family becomes involved in irreligion.” Srila Prabhupada comments as follows in his purport: “In the system of the varṇāśrama institution there are many principles of religious traditions to help members of the family grow properly and attain spiritual values. The elder members are responsible for such purifying processes in the family, beginning from birth to death. But on the death of the elder members, such family traditions of purification may stop, and the remaining younger family members may develop irreligious habits and thereby lose their chance for spiritual salvation. Therefore, for no purpose should the elder members of the family be slain.”

“One should not become father. The father and mother should have determination that 'The child I produce, I give birth, if I cannot teach him Kṛṣṇa consciousness, surrender to Kṛṣṇa, I shall not beget any child.' This is real contraceptive method. Not to beget child like cats and dogs. Sva-vid-varaḥoṣṭra-khara. So Bhagavat says, "One should not become father, one should not become mother, one should not become relative, one should not become king, one should not become guru, if they cannot save their dependants from this cycle of birth and death." (A.C. Bhaktivedanta Swami Prabhupada's Lectures, SB, June 15, 1972. LA)

THE GRHASTHA ASHRAMA

In the *Bhagavad-gita*, 1.42, we find the following instruction:

*doṣair etaiḥ kula-ghnānām varṇa-saṅkara-kāraakaiḥ
utsādyante jāti-dharmāḥ kula-dharmās ca śāśvatāḥ*

“By the evil deeds of those who destroy the family tradition and thus give rise to unwanted children, all kinds of community projects and family welfare activities are devastated.” Srila Prabhupada comments as follows: “Community projects for the four orders of human society, combined with family welfare activities, as they are set forth by the institution of *sanātana-dharma*, or *varṇāśrama-dharma*, are designed to enable the human being to attain his ultimate salvation. Therefore, the breaking of the *sanātana-dharma* tradition by irresponsible leaders of society brings about chaos in that society, and consequently people forget the aim of life-Viṣṇu. Such leaders are called blind, and persons who follow such leaders are sure to be led into chaos.

We can understand from these comments that it is the duty and responsibility of both religious as well as secular leaders to see that the institution of family life is protected and not allowed to degenerate as in present day modern society where the very framework of the family nucleus is severely threatened. Statistics show that an ever increasing number of families are breaking up either in separation or divorce, the rates being recorded in various countries up to 75%. This naturally causes irreparable damage to all

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the individuals within a family, in particular to the children who are either raised by one parent families or are sent to orphanages. The whole framework of society is thus disturbed by such deviations.

The condition within the family nucleus has deteriorated to such an extent now that in many instances, to avoid the high cost of legal expenses for obtaining a legal divorce, more and more people simply by-pass the traditional marriage system and decide to simply live together. It is called common marriage. Of course the whole institution of marriage has degenerated even further with individuals of the same gender now demanding the right to get married to one another and these kinds of unions between men and men, or between women and women, are factually sanctioned in society, not only by government but by certain ecclesiastic bodies. When we separate the principles of religiosity from the traditional act of marriage, in particular the primary purpose of family life being that of procreation, the very concept of family life simply becomes an adulteration of the original thing and becomes a major disturbance in society fostering an unprecedented rise of irregularities resulting in *varna sankara* and increased social anomalies.

TRADITIONAL OCCUPATIONS

One of the reasons the family nucleus has degenerated to the present condition is due to having abandoned our traditional occupations which are intimately connected with land and cows. The Vedic culture is based on an agrarian lifestyle where the vast majority of people live off the land, produce their own food and meet their basic necessities in a simplified manner. The goal of life is not “economic development” which is largely for sense gratification, but rather the goal of life is “spiritual” which culminates in “self-realization” or Krishna consciousness. We have severely deviated from the traditional occupations found within this more simplified lifestyle as per the guidelines given in the varnashrama system and we are having to pay the high price of all types of irregularities in the form of social disturbances, ecological imbalances and various threatening conditions to human as well as to animals, in particular the cows. Traditional occupations favour the traditional system of family life. Due to having put aside such traditional occupations, the ill health of individuals in the form of cancer, strokes, stress, etc, are on the increase at an alarming rate, and this especially among the younger generation.

CONCLUSION

What we generally fail to understand is that the laws of nature and the laws of God deal with standard systems, standard norms which are never meant to be tampered with or changed, as we are attempting to do in present day society. This means simply that the family nucleus is never meant to change in the same way that the practice of devotional service is also meant to be the norm for all living entities. Having accepted and realized this basic premise, we can then more persistently work towards maintaining and/or reviving this simplified lifestyle of traditional family life which allows members of a family to grow as healthy individuals who know how to meet their basic needs and necessities of life by accepting as principles the ancient teachings of saintly persons. There is a possibility to re-establish such way of life and that is one of the important mandates given to the devotees of Lord Krishna. Protecting the family nucleus from the innumerable attacks of modern-day permissiveness is very much a major part of our dharma and we should work hard towards this goal.

- *HH Bhakti Raghava Swami*



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Family Ashrama

- By H.G. Niscala da

How is varnashrama important for the many devotees who have families? It is relevant and valuable in two ways - internal and external.

Internal Relevancy of Varnashrama

As a householder devotee, one appears like a mundane person- the pressures of maintaining a family require that one spend a large part of the day doing what everyone else does- conducting business. The wonderful thing about this is that it is an opportunity to become a devotee on the inside. This means that while carrying out very ordinary duties, one can be conversing with the Lord within, praying to be engaged in His service for the sole motivation of pleasing Him, and in doing so, one very easily overcomes *pratishta*- the desire to be honored by others as a great devotee.

This is no small achievement, for *pratishta* is described by our acharyas as the "most difficult of all *anarthas* to overcome" and "the root cause of all other *anarthas*". Varnashrama- particularly the ghashtha ashrama- is an ideal escape from being considered special or saintly. In this internal bhajana, there is no one watching but the Lord within, no one to impress but Him. There is none of the distraction of others opinions, nor of the contamination of others praise and admiration. Thus the ghashtha ashrama means an opportunity to bring into practice what one learnt as a brahmachari-- the need to give up fame, adoration and distinction. In Lord Chaitanya's pastimes, He very much honored Advaita Acharya, but the Acharya was so determined to avoid honor, that he slandered his own name by placing paraphernalia for demigod worship outside his door. Lord Chaitanya was apparently very enraged, while internally He was very pleased at His devotee's attempt to avoid *pratishta*, and appear as an ordinary person.

In the ashrama of brahmacharya, one is learned, renounced, austere, full of health and strength, and in the beauty and radiance of youth- this often evokes the admiration of others. At the same time, one may be very immature in devotional practices, and the devotional qualities they gradually foster. The combined result may be that one's ego is affected by the situation - not always of course, but the tendency is there. Therefore, we see that nearly all brahmacharis eventually enter the ghashtha ashrama. It may be maya in the shape of a woman that is the apparent cause, but if we remember that maya is Krsna's servant, ultimately it is Krsna giving an opportunity to cleanse one's devotional service attitude of all impurity. Thereafter, in the vanaprastha ashrama, one can be gradually purified of even external sense gratification- by renouncing family attachment.

As a brahmachari, one learns to control the desires for gross sense gratification- for a while. As a ghashtha, one focuses on ridding oneself of subtle desires- by appearing very ordinary and cultivating devotion within. If one successfully passes through these ashramas, learning these lessons, then as a vanaprastha devotee, one can be renounced toward both gross and subtle desires- one attains true renunciation- not renunciation, at the cost of humility or other good qualities.

How this happens is not astonishing- to cope with a family, one needs so many qualities, tolerance, patience, understanding, selfless love, etc. The situations that arise require it. Then the family grows up and moves out of the home- the situation then requires renunciation. So life is a method of purification, and the ashrama part of varnashrama simply means we recognize it to be so. We do not buy into the Hollywood and Bollywood illusion, that life and love is about attaining happiness. It is about happiness - also sadness, difficulty, and struggle, and finding the qualities to deal with these situations. It is also about finding that all these things pass, and what one is left with is only the sense of who one is, and the feeling of how helpless one is before the power of Time. We are stripped of everything, by the power of time, except who we are in the eyes of the Lord, and therefore, how to be dear to Him. Seeing death coming, we realize it is only Him who will be with us on the unseen journey after death.

External Relevancy of Varnashrama

The other way varnashrama may benefit householder devotees is that the occupations by which they maintain their families can be directly devotional activity- karma yoga. This is because the occupation is done in the association of devotees, to serve devotees, and to serve the aims of the devotional community. Some ghashthas may serve the devotees by counseling them, some by growing food, some by providing working skills, some by teaching, some by business projects, some by constructing

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buildings. In this way, the need for money and maintenance is reduced, and sadhu sanga and sadhu seva become increasingly the focus of one's energies.

Money is an evil, because it impersonalizes the world. Money makes one lose sight of the fact that it is through others that we are able to survive. Through money, we lose appreciation of each other. It is like a wall between people. In a small community, with services provided locally, much is done without a need for currency exchange. Only those things that cannot be provided locally may require money- and therefore may require also businesses that bring it in. But through even partial self-sufficiency, we can appreciate that the broccoli we eat was grown by that prabhu over there, the heat was provided by that bhakta who chopped the wood, the milk was provided by that cow near the window.

Actually, we are each others lifesavers, for alone we would surely perish in every sense- psychologically, physically and spiritually. So, small interdependent and largely self-sufficient devotional communities provide the best opportunity to learn to appreciate each other, and develop the close relationships that are necessary security for our children, should our marriages fail, or in other times of personal tragedy. One gradually learns that it is normal to be utterly dependent on each other- it is the way the whole of nature works!

Our modern societies are success-oriented, but even if we achieve this so-called success, it is often at the expense of others happiness- and one's own. It takes a toll on our families as well. Children of the modern age, need to somehow survive family breakup, parents working long hours, bullying at school, obesity and the degradations of the internet .It need not be so. We need not all be victims of the modern age, but take steps to counteract it. Varnashrama communities, by fostering simplicity and mutual appreciation and care, are an ideal solution.

Having an atmosphere of mutual appreciation and care in the community will carry over into the playground and eliminate, or greatly reduce, incidences of bullying. It will help reduce family breakups as well, which often happen due to a lack of opportunity to discuss the marital problems with people who care- and who have time to listen!. Obesity, and addiction to technology are interrelated and are both the result of an unnatural lifestyle. Physically, socially and emotionally, in every way ,a more natural and caring way of life is in our best interest.

Furthermore, if anyone is having difficulty or being mistreated in any way, from child to great-grandparent, the ksatriya is there to listen, administer justice, counsel, and in every way possible, to make right the wrong. He is that person for whom everyone is like a family member- to be valued, and cared for. He is always on the lookout for anyone who appears distressed or disturbed and ready to enquire of the cause (re. Maharaja Pariksit with Mother Bhumi). As the arms instinctively protect the body in times of threat, so it is with the ksatriya... the threat may be from inside or outside the community, or from inside or outside the mind of each individual. It is anything which threatens the well-being of anyone. Thus, varnashrama benefits family life by providing a healthy environment of mutual care and appreciation, and by providing devotional meaning to one's work through having it dove-tailed in the service of the Lord and His devotees. It benefits the individual in the grhastha ashrama by providing a natural way to evolve and make one's motivation more internal, humble and devotional.

In this way, varnashrama furthers one's devotional service through quantity and quality...the quantity being the unlimited opportunities for service within a community, and the quality being the purification of motive that happens when so-called "normal" activities (like planting crops), are dove-tailed in service to the Lord. It helps us, in these two ways, come nearer to Rupa Goswami's recommendation of bhakti that is *ahaituki apratihata*- unmotivated and uninterrupted. It allows one's body and subtle body to become purified, and it also allows us the peace of mind of a healthy environment, physically, spiritually and socially, for our children to grow in.

(Excerpts from "Varnashrama, the Eight-Petalled Lotus", by HG Niscala devi dasi.)

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Family System: Why is it Crumbling?

- *Bhakta Mohan Sundar*

In the sacred philosophical discourse of Bhagavad Gita, Lord Krishna declares Himself as the begetting father, who impregnates the seeds of living entities in the womb of mother nature who in turn gives birth to all varieties of living entities or species. He is therefore the Father and the material nature is the mother to all the living entities. The whole arrangement is just a family unit, then why so much of clash?

According to *Bhagavad-gita*, there are two classes of men - devas (godly) and the the asuras (demonic or godless) according to their propensities and all of them have their independence, the free will.

Joint Family

Even 200 years ago, joint family was the most common family system, but it was successful because most of the members possessed daiva (godly) qualities- fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity, self control, simplicity etc. The whole family unit was at peace and derived happiness in living together. There is a clash only when some family members possess asuric qualities and some other Daiva qualities.

The general people even not devotees of God, had god-fear. Their activities were simple like agriculture, trading, and cow protection, not involving any ugra Karma or use of industrial products. Their life would begin early morning, evening when the men folk were back from the fields, after rest the whole village would assemble for a drama, capturing pastimes of the Lord, mostly drawn from *Ramayana* or *Mahabharata*. Children were well taken care of by the elders. Each individual knew its duty, and thus family life was very peaceful. Unconsciously and naturally their lives were soaked in God-consciousness and were thus happy.

Nuclear Family

Opposed to the old arrangement, now every member is busy pursuing money. They have mostly left their parents in the village to get lucrative jobs in the city. Both husband and wife work, there is no time for taking care of the children except the creches and nobody for old people except "Old age homes". They work 12-14 hours like an ass in front of the laptops, eat tamasic food in the office. The two return after their ugra-karma overtime engagement. They are together to either vent out their frustration or at best worship TV demon in the name of relaxation. In the name of entertainment, there is a culture of eating out at McDonalds and KFC or going out to a pub. Amidst this as a child grows, it finds itself taking to the path that are nothing but gateways to hell. Complete asuric lifestyle. People who have no inquisitiveness to discover who they themselves are, knowledge about God is a far cry. How can one live in such a kind of family, sorry hell?

This is why we need to get back to our old ways of Vedic life. The life which does not involve any asuric activities. Already we have our lifespans cut short in this age. We need to know our existence, the purpose behind it, solve the problems of birth, death, old age and disease, understand the material nature, and the the Lord- the Supreme Being. The Vedic joint family used to ensure that we get lot of time in enquiring and practicing spiritual life. There used to be support from the members of the family to practice Krsna Consciousness. In such situation, the spiritual advancement is very easy and encouraging. Hence, the result would be that even if we are not able to chant the holy name of the Lord at the time of death, there would be somebody who would be whispering the Holy name into your ears.



लक्ष्मण चन्द्रवर्णन चौधुरी

How I Came to Krishna Consciousness?

- By HG Campakalata Dd



Krishna consciousness in practice is a wonderful experience even when it is near-perfectional stage. This can be compared to a mango. The sour green mango when kept for ripening, turns very juicy and sweet in due course of time. The mango is the same, but its quality has been transformed. I had been suggested by Vrindavanlila dd to recount how I came to Krishna Consciousness. I think this piece captures that transformation and is a humble attempt to share how I came from material consciousness to the threshold of Guru Maharaj's Holy feet to begin a new life under his instructions.

Life's Roller coaster ride stalled me and my family when adversity struck in the form of a serious illness of my mother in 1996. It was in the same year my brother was also making his regular visits to the Hare Krsna temple in Secunderabad and was reading the *Bhagavad-Gita As It Is*. He gifted me also a copy of it as a Birthday present in 1997. That is the most precious and priceless gift that I have ever received in my life. Solitude is one of very favourable agents for spiritual growth and those days I was alone most of the time with just Bhagavad-gita and my elder 5-year old son Vishwak. My husband, Wing Cdr. T Vivek, who serves in Air Force was busy meeting the exigencies of Kargil War or natural calamities like earthquake in Bhuj and floods in Bhubaneswar. I drowned myself in reading and writing. I could see my reading interest shift from fiction to Philosophy and then to spirituality. I realize now how impure my consciousness was as all the shlokas appeared like brain teasers to me. I could sense the purity of the puport but my impure consciousness was obscuring the truth and the divine bliss. But my curiosity to find "the missing link" made me go in search of the 'Unknown'!!

In 7.16 B.G Lord Krishna says "*arto jijnasur artharthi jnani*", four kinds of men begin to render devotional service unto Me - the distressed, the inquisitive, the desirer of wealth, and he who is searching for Knowledge of the Absolute. My younger son Advait was born in May 2000 and by then I had got completely hooked to reading the Bhagavad-gita. I felt an eagerness and sincere need of a teacher who could explain and guide me through it! My search began here and I had no inkling about the Hare Krsna center in Agra where we lived at that time. Two years later we visited Buddhist places like Dharamshala in Himachal and Leh, Thois in Jammu for a holiday where we met the practising monks studying under Dalai Lama and they could not answer my question "Why are we here and what role does each one of us have to play in the world?" The questions lingered constantly on my mind. Just after the holiday my husband got posted to Hyderabad (my hometown). Here one devotee family organized a house program every Saturday on BG and invited me and my family. The family was soon transferred elsewhere their program became a launchpad and had already catapulted me to visit the ISKCON temple regularly. I got wonderful association of devotees and realized that life could be made simple, peaceful, satisfying and blissful just by bringing Krishna at the center of every activity. Soon *Srimad Bhagavatam* set entered my home. I relished the sweet nectar. The temple devotees taught me the method of making offering to the Lord, chanting 16 rounds everyday, and following the four regulative principles. I practiced sincerely and after about two years, I was recommended for initiation. HG Bhakti Raghava Swami, my Guru Maharaj came to India in July 2006 after 14 years and mercifully accepted me as one of His disciples. From Pranava Latha I became Campaka Lata devi dasi. Due to His mercy I have ever since been chanting and preaching the glories of Lord Krishna to my children, friends, kith and kin. My

लकटे व्रन्दवचन चौबद्धइ



mother is now healthy and chants 16 rounds daily! I want to thank Neelmadhav Prabhu and all other devotees who have been instrumental in transforming me to what I am today.

Even my data entry operator who is a Muslim is receptive to Krishna's glories. So, potent is the holy name that it can bring people together, make family a healthy social unit which not only remains nourished from within but also radiates its spiritual warmth and brings a lasting change and happiness. Interestingly, Krishna Consciousness is the means and the goal too. We look for happiness outside, but Krishna is ready to give us bliss from within. All we need to do is chant His Holynome, follow the instructions of Srila Prabhupada and Guru, lead a simple life based on Varnashrama, and pray to Sri Guru for His mercy. The best Samskara that children can inherit is devotion to Krishna. If every parent can make a trench and groove Krishna's Holy name in the minds of their children they can see a spiritual revolution in the family which will in turn spread to the society as a whole by the mercy of Sri Guru and Krishna. Only a Guru can change one's existence to a transcendental mission. Hare Krishna!

- By H.G. Sampakalata Dd



Same Blood Not Allowed in Marriage

Srila Prabhupada: Before marriage takes place, one has to calculate whether they belong to the same family, same disciplic..... Then, if it is the same, the marriage will not take place. Same blood will not be accepted. Same family means same blood. So throughout the whole world the same blood is not allowed in marriage.

...

Srila Prabhupada: No, even it is not weakness, it will create weakness, same blood. The different blood will create some incentive, different flow of blood. That is scientific. But who cares for that?

Tamal Krsna: Nowadays.....

Srila Prabhupada: The Mohammedans, they accept the same blood. Therefore they are not very intelligent. Throughout the whole world the Mohammedans are not very intelligent.

Tamal Krsna: They marry within their family.

Srila Prabhupada: Yes. And uncles' daughter....

...

Jayapataka: There was some case of that in the royalty in France, and they got some bleeding disease from that, hemophilia. If they got cut, then that would never heal. It would only bleed until they died.

Srila Prabhupada: So it is very scientific not to get married to someone of the same blood

(Source: Morning Walk conversation 2-9-1976.)



Family Life is Good Provided It Is Krsna Conscious

Srila Prabhupada: ...But in the same category we must live and execute our Krishna consciousness. Then these impediments, *grheṣu saktasya pramattasya*. Anyone who is..., all the karmīs, they are attached to this family life, but family life is good provided there is Kṛṣṇa consciousness. *Gṛhe vā vanete thāke, hā gaurāṅga bole dāke*. It doesn't matter, either he is in family life or he's in sannyāsī life, if he's a devotee, then his life is successful.

(Srila A.C. Bhaktivedanta Swami Prabhupada. June 24, 1976. SB7:6:8. lecture. New Vrindavan.)



लकट वरुदावन चौबट्टइ



● Village Out-Reach Program to Peruru



Lord Venugopal Swami's Marriage with His Consorts

- By H.G. Lala Krishna Das

On a hot sunny evening when my wife came back from her work declared, “to hell with this life in here, I want to attend Lord’s marriage which is going to take place in two days in my village”. I stared at her frustration and started contemplating how I could join her in attending the transcendental marriage and honor the lord’s marriage feast; and get lots of mercy. Reading my mind, she smiled from the corner of her lips. Many times in the past she had told me about the pompous ceremony of the Lord’s wedding that would take place in her village. Despite wanting to attend, but somehow it could never happen. Finally this time he gave me the visa to enter his marriage pandal.

We started a day before the marriage. One full night travel from Hyderabad to her village, Peruru in East Godavari District of Andhra Pradesh. My two year old little daughter Krishna Chaitanya Lasya was very enthusiastic and playing throughout the journey. She made me sing Hare Krishna to which she was clapping and dancing. Next day morning we reached my wife’s sister’s house in the village. We rested the whole day. Peruru is famous for its temples of Lord Venugopala Swami, Lord Narsingha dev, Lord Balaji, Lord Shiva, and one *grama devata*; and His servant Brahmins who are expert in Vedas. I strolled in the village speculating how the marriage would be performed in the evening.

Finally, dusk fell and all the villagers started moving towards Lord Venugopala Swami’s temple. I also moved to the temple, where Sri Venugopala Swami stands His two divine wives, Rukmini and Satyabhama. The pujari told me that Kuntimayi had personally installed those deities. Being Their marriage day, the Lordships were opulently dressed and decorated with jewelry and flower garlands. I could not take my eyes off Them. There is huge pandal in the temple complex. The specialty of the function here is that the whole night the Lord goes on a rathayatra to all the residents of the village. And the villagers offer Him many varieties of grains, fruits, and flowers. The time for Rathayatra had come. To invoke all the gods for Rathayatra, first the flag of the Lord’s carrier, Garuda is taken in a palanquin around the temple and hoisted as a signal that Lord is about come out of the temple to give darshan. I was fortunate to hold Garuda’s palanquin for some time. The next step is to build the cart. Few days before the rathayatra all four wheels of the cart are removed for puja. After Lord Garuda’s flag is hoisted, all the the four wheels are fitted to the ratha with lot of pomp and fanfare. I was fortunate enough to roll one of the wheels to cart along with other devotees. While wheels are being rolled, firework display starts reaching the sky. The whole sky gets illuminated with fireworks for half an hour. The star attraction of the firework is a snake made with crackers which stands at a tree height. When lit, it spews venom in the form of fire. Soon the pujaris bring the Lord’s *utsava vighras* in a palanquin. A band of people playing different instruments declare the Lord’s arrival with His two wives, Rukmini and Satyabhama. The pujaris do a ceremonious arati, breaking lot of coconuts. The people vied to pull the ratha through the village streets the whole night. The Lord was mercifully accepting offerings from every villager and giving blessings. Next day morning, when the Lordships were back His marriage with Rukmini and Satyabhama was performed, followed by delicious prasadam and sweet jaggery juice.

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• Varnashrama Report



Hebri Varnashrama College- 2010 Course Winds Up

Based on Narada Bulletin

- By Vrindavanlila Dd



The three months Varnashrama college course came to a glittering end during the valedictory function of Varnashrama college. Addressing the gathering, His Holiness Bhakti Raghava Maharaj mentioned very striking points of the reality of the modern world and the sharp contrast that they present to Krishna's arrangement to serve Him and develop devotion for Him, as in Vrindavan. Two students who successfully passed out shared their experience during the course.



Distinguished guests and visitors made the occasion a success. One of the guests, H.G.Kanai Thakur Prabhu mentioned how he was involved in Varnashrama college course and his intent to continue serving this glorious effort that Srila Prabhupada wanted so much. Another distinguished guest, H.G.Nandamaharaj Prabhu mentioned that although he served as a medical doctor for 60 years and also because he has a personal farm where agriculture is still going on, he can now link that many diseases are increasing due to chemical based agriculture. He glorified the efforts and was happy to be part of the important occasion. At the end of the yajna, the guests, students and the staff posed for a group photo. The program concluded with a yajna and enthusiastic chanting and dancing. The devotees later partook feast prasadam.



Essential Principles of the Griha sutras

... as far as dama (self-control) is concerned, it is not only meant for other orders of religious society, but is especially meant for the householder. Although he has a wife, a householder should not use his senses for sex life unnecessarily. There are restrictions for the householders even in sex life, which should only be engaged in for the propagation of children. If he does not require children, he should not enjoy sex life with his wife. Modern society enjoys sex life with contraceptive methods or more abominable methods to avoid the responsibility of children. This is not in the transcendental quality, but is demoniac. If anyone, even if he is a householder, wants to make progress in spiritual life, he must control his sex life and should not beget a child without the purpose of serving Kṛṣṇa. If he is able to beget children who will be in Kṛṣṇa consciousness, one can produce hundreds of children, but without this capacity one should not indulge only for sense pleasure.

(Srila A.C. Bhaktivedanta Swami Prabhupada. BG 16:1-3. purport. The Divine And Demoniac Natures.)



लकड वरुदववन चौधुरदइ





Poverty now rampant: Half of U.S. kids on food stamps

(*NaturalNews*). Almost half of all children living in the United States will receive food stamp assistance at some point before they turn 18, according to a study conducted by researchers from Cornell and Washington Universities and published in the Archives of Pediatrics and Adolescent Medicine. Although food stamps were first introduced as a U.S. Department of Agriculture (USDA) program, they are now overseen by state governments. Researchers analyzed 30 years worth of data from food stamp programs around the country, finding that nearly 50 percent of all children will receive food stamp assistance at least once during their childhood, if not multiple times.

According to researcher Andrew Gelman, in reality, many families use food stamps and other forms of economic assistance to get through short-term difficulties such as job loss, professional transition, or other financial troubles. The findings also show that poverty is more widespread in the United States than many people believe. Even those who are not living in abject poverty may be going without basic necessities or nutritious food, said family welfare specialist Olivia Golden. Poor nutrition in childhood can, in turn, cause health problems throughout life.

"There are several levels of economic disadvantage and we should worry about all of them," Golden said. According to the USDA, 15 percent of U.S. households were food insecure in 2008, compared with 11 percent in 2007. The figure is the highest ever since the department began collecting data in 1995.

Marcia Meyers of the University of Washington noted that even those who are getting enough food may actually be undernourished due to an over-reliance on cheap junk food. This may explain, she said, why obesity rates are so much higher among those with lower incomes.



Protect Indian Family System

(Source: <http://expressbuzz.com/news/protect-indian-family-system/159447.html>)

March 25, 2010. Hyderabad. Taking objection to the Supreme Court's observation that live-in relationships and pre-marital sex could not be considered as

offences and for pointing out that even Lord Krishna and Radha had lived together according to mythology, Andhra Pradesh Congress Committee (APCC) general secretary G Niranjan today urged the Central Government to take immediate steps for bringing in required laws to protect the 'family system' in the country. Talking to Express, the PCC general secretary said that having pre-marital sex and carrying on live-in relationships went against India's traditions and culture. Besides, the relation between Lord Krishna and Radha was primarily devotion-oriented and spiritual but not physical.

There was an urgent need to protect the country's traditions and values, and the family system which were responsible to hold a strong society. The Central Government should intervene by bringing in required laws for the purpose.

Congress MLA E Pratap Reddy, talking to newsmen, observed that India, as per its tradition, would not allow pre-marital sex and live-in relationships in its society. Contract marriages and dating was common in foreign countries, he noted. Government Whip S Sailajanath, while refusing to make a comment on the Supreme Court's observations, said that it would be better if 'some' issues were not discussed.



A Family with 109 members

(Source: *The Hindu*)

October 19, 2009. Yellandu(Khammam dist).

This Deepavali was the day of Lahotis – a known name in the small town of Yellandu. The family, which celebrated the festival of lights to the fullest, had been the envy of all. Certainly not for its riches or great fortune it could make in business.



The festival had the participation of some 109 members — children and grand children of the Lahoti brothers. They have all been staying together in great harmony for decades.



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They are the descendants of Hiralal Lahoti, a businessman from Mundwa in Rajasthan, who came to the region in search of a fortune when coal mining was taken up in Singareni. He was the first to build a house in the town in 1938 and it turned out to be the centre of trade for the past eight decades. His son Bansilal took his textile business to all the nearby towns in the region. He was successful in diversifying into coal transport. Members of the family had for long been trading in foodgrains too reaching the consumers far and wide.

Bansilal Lahoti passed away two years ago at the age of 97 after consolidating the family business considerably. A strong follower of Arya Samaj, he could consciously keep his family — eight sons and two daughters — away from the twin areas of money-lending and liquor business.

Relevant concept

After his demise, his sons resolved to live together. "Ours is one of the largest joint families and we could prove that the concept is not irrelevant even today," says Suresh, one of the Lahoti brothers.

"Though living together, we never infringe into each other's individual freedom and never force our ideas on the younger generation," he added.

Education of women was a priority, says Sujita Lahoti, pursuing fashion designing. "Ours is the biggest kitchen in the town that prepares food for over 100 members."



No comments on Live in Relationships

April 22, 2010. New Delhi : The government today declined to endorse a view that a Supreme Court observation about "live-in relationship between adults" being no offence will affect young minds or erode moral values or Indian ethos.

The women members sought the government's reaction, asking if the court's observation was likely to affect the mind of youth. "It is not correct to say with any degree of exactitude as to whether it will affect the minds of youth leading to erosion of moral values and country's ethos or not, as it depends on one's perception and value judgement," Dr Moily, Law and Justice Minister replied.



Mumbai teen steals swanky car to impress girlfriend (Source: Mid-Day.com)

April 26, 2010. Mumbai. He wanted to impress his girlfriend and splurge on other friends. And to get the money, he hatched a plot to steal a car with the help of three others.

The main accused, a 17-year old student of Jai Hind College, whose father is a vigilance officer with Western Railway, was arrested on Saturday for stealing a Honda City from Maker Towers in Cuffe Parade around 9 pm on Friday. He allegedly carried out the crime in connivance with three others- Chiranjeev Prajapati (22), Ashish (20) and Vijay Thakur (23). The minor had promised each of the three Rs 2 lakh after he sold the car.



Supreme Court of India on Live-in Relationship

March 24, 2010. New Delhi. The Supreme Court

threw its weight behind live-in relationships on Tuesday, observing that for a man and a woman in love, to live together is part of the right to life, and not a "criminal offense."

The court was hearing a batch of petition filed by actress Khushboo to quash 22FIRs filed against her by Tamil activist groups and forums for her alleged comments on pre-marital sex in interviews five years ago. She is alleged to have said there was nothing wrong in "sex before marriage, provided girls were careful about pregnancy and sexually transmitted diseases. The Supreme Court directed (2006) directed the administration and police across the country to protect runaway couples from harassment, and to initiate action against those resorting to violence.

To an argument that Khushboo's comments on "pre-marital" sex would mislead gullible youths and minor, the court said, "The scenario is highly unlikely in this age of the Internet where we do not know what our children are doing or where they are going or what pornography site they are watching." A lawyer responded that "there should be some morality in the comments made by people of prominence like Khushboo, who has a temple in Tamil Nadu where she is worshipped as a goddess". "And this is how you revere your goddess, by dragging her to court?" retorted Justice Verma.





This is very nice. I was struck by the comments attributed to Sir Charles Metcalf in the 1830s that the villages are like little republics. Nowadays everything is global, with disasterous effects on every small village no matter how remote.

- HG Hari-Sauri Dasa



Dear Vrindavan Lila,

Please accept my blessings. All glories to Srila Prabhupada. Finally, I had the time and wherewithall to have a look at this issue of Eight Petals. It was a delight! I especially liked the story of the Village Out-Reach Program and the success in bringing Srila Prabhupada's teachings about simple living to people who are in the best position to take it up. Just as here in Ukraine, the government provides no leadership to village people, and would rather have them in the already crowded cities. These people can take up varnashrama, but they need leadership. This is why Srila Prabhupada wanted to create actual brahmanas who can lead others in the proper direction based on religious principles. In this regard I hope that your *Eight Petals* enjoys a wide circulation among the Iskcon devotees so that they can be inspired to take up leadership of the praja. Congratulations on your nice work. Please continue more and more. I am sure that Srila Prabhupada and Sri Chaitanya Mahaprabhu are more than pleased by your sincere efforts. Wishing you well in your continued service to Guru and Gauranga.

- HG Dhanesvara dasa

In response to HH Bhakti Raghava Swami's article on Village Life:

Thank you Bhakti Raghava Maharaja for your encouragement and all the quotes supporting simple life. It is a fact that people can be happier living in the village - BUT it requires some adjustment. Naturally those in the cities are conditioned by the modes of passion and ignorance, and to such a conditioned soul the village and sattva guna is not very attractive. Sattva is like poison in the beginning. BUT in the end it is like nectar! We need to remember this and act with intelligence to overcome our conditioning.

I now spend 80% of my time in villages, and I must say that after staying for approximately one month without leaving I feel so good. My body functions better, my mind functions better, and I feel SATISFIED living very simply. The houses I live in are typically more than 50 years old. They have no running water, no bathrooms, and only wood stoves for heat and cooking. The life is somewhat austere, but it is SATISFYING. After staying for some time, when I first go to the city I can feel the agitation of rajo-guna, and the artificial city life seems so bizarre to me. And it seems more strange when I realize that ALL of it is totally unnecessary!

When I encourage devotees to live in the villages they often ask: "What will we do there?" The simple answer to that question is: "Live". Live your life without having to be somewhere else, without having to work for others, without having to leave your children in someone else's care (someone who doesn't love them the way that you do). Live with time for Krishna consciousness. Live in a peaceful environment where you are not badgered to buy something that you don't need, or agitated by unnecessary sense stimulation of all kinds.

Village life can be wonderful. It IS wonderful. But we have to escape from our conditioning in order to appreciate it, and to do that we have to live there for some time and adjust. Srila Prabhupada encouraged us to live in villages because this is the way of life given to us by Sri Krishna, a way He designed for the human being. He is our dearmost friend and wants for us what will make us happy. Trust in Him. Live as He meant for us to live. And experience the peace and satisfaction of the simple life.

- HG Dhanesvara dasa

Make Vrindavan Villages





Hare Krishna Mataji! Gone through the news letter of April thank you very much keep sending good things good photos and reading material. Pranams.

- **Bhaktin Shyamala Venkatraman**



Hare Krsna Vrindavanlila mataji, Thank you for sending me all the copies of "Eight-petals" ...since publishing my book, I have had different discussions with devotees about VA- some of them from devotees who are against its introduction ... for various reasons, some good, some which are due to misunderstanding.

- **HG Niscala dd**



(In response to HH Bhakti Raghava Swami's article- "Leadership Crisis", Govind Mas issue)

Here in America, there is a profound leadership crisis in all areas of Civil life. The Government, Corporations, Education and Religious Institutions have all run amok under the intoxicant of "Leadership," which they interpret as Descending Authority, granting a divine mandate to compel, via tax and statute coercion, the lives of "the people", who are expected to assume the role of compliant servants. As a result, growing numbers of "We the People" are building a ground swell, in which all forms of Descending Authority are being thrown off in favor of the Sovereign Citizen paradigm, with the rise of "alternative" forms of Civil Organization, such as Autarchy and Anarchy. Present estimates are that upward of 50 million American adults are in contemplation of leaving the Cities of the present Civil Structure to fend for themselves in what is now being called "End Time Land Investment".

For the Descending-Authority-worn American, what is needed is a Civil Organization where each person participates as a peer, and mutually beneficial cooperative activity is undertaken by way of voluntarily established Contracts. They seek a classless society. Certainly there may be an apparent authority, but that person is more a repository of knowledge and experience, rather than a person who commands and controls the Civil Structure by way of Descending Authority Edicts. In this Nation Of Sovereign People, each person retains the God given limited free will to accept good advice or not, and to apply that according to natural talent, interest and capacity, within the context of mutual benefit contracts among peers.

Shortly, there will be available an essay delineating the concept of a single class Spiritual Nation Of Sovereign People, devoid of coercive descending authority structures, but fully based upon the Daivi Varnashram precepts originating from Shrila Bhaktiyoide Thakur and further articulated by His Divine Grace Shrila AC Bhaktivedanta Swami. This will be appealing to the growing number of Americans and Canadians who are fed up with all forms of Descending Authority Institutions, wherein the higher level "authorities" subsist by taxing the lower levels, to create for themselves a much more opulent and abundant lifestyle than those they coerce, compel and exploit.

In a very real sense, the concept of Daivi Varnashram Village Development is a political, as well as a spiritual revolution.

- **HG Apurvada Paridhi Dasa**



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Make Vrindavan Villages

