

# C O N T E N T S

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### OUR PURPOSES

- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu
- To help every living being remember and serve Śrī Kṛṣṇa, the Supreme Personality of Godhead.

# BACK TO GODHEAD

The Magazine of the  
Hare Krishna Movement



## FOUNDER

(under the direction of His Divine Grace  
Śrī Śrīmad Bhaktisiddhānta Sarasvatī  
Prabhupāda) His Divine Grace  
A. C. Bhaktivedānta Swami Prabhupāda

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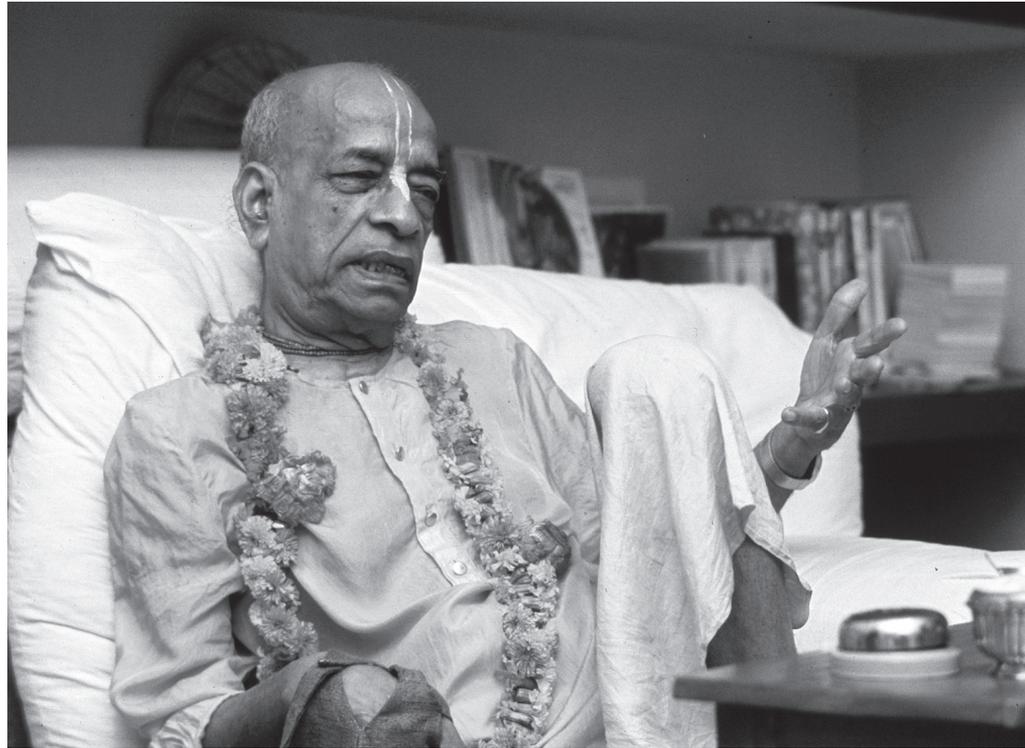
# Śrīla Prabhupāda Speaks Out Greed

## HANKERING DOES NOT GIVE HAPPINESS

In the mode of passion, people  
become greedy, and their  
hankering for sense enjoyment has  
no limit. One can see that even if  
one has enough money and  
adequate arrangements for sense  
gratification, there is neither  
happiness nor peace of mind...If

(Bg. 14.17)

**ARTIFICIAL NECESSITIES**  
Human civilizations should depend  
on the production of material  
nature without artificially  
attempting economic development  
to turn the world into a chaos of  
artificial greed and power only for  
the purpose of artificial luxuries and



one wants happiness at all, his  
money will not help him...When  
one is engaged in the mode of  
passion, not only is he mentally  
unhappy, but his profession and  
occupation are also very  
troublesome. He has to devise so  
many plans and schemes to acquire  
enough money to maintain his  
status quo. This is all miserable.

sense gratification. This is but the  
life of dogs and hogs. (*Bhāg* 1.10.4)

## GREED, GODLESSNESS, AND SCAMS

A godless man is invariably greedy,  
angry, and fraudulent. Such a man  
can earn his livelihood by any  
means, black or white. (*Bhāg*  
1.14.3)



The difference between a pious man and a criminal is that one is pure in heart and the other is dirty. This dirt is like a disease in the form of uncontrollable lust and greed in the heart of the criminal. Today people in general are in this diseased condition, and thus crime is very widespread. When the people become purified of these dirty things, crime will disappear. The simplest process of purification is to assemble in congregation and chant the holy names of God. This is called *sankirtana* and is the basis of our Kṛṣṇa consciousness movement.

—*The Science of Self-Realization*



cleansed by hearing, repeating, and chanting. Human life is meant to get rid of *anarthas*, unwanted things, but where is the university or college where this science of purification is taught? The only institution is this Kṛṣṇa consciousness society. Kṛṣṇa is within the heart, and the contaminations are also there, but Kṛṣṇa will help us cleanse them. *Naṣṭa-prāyeṣv abhadreṣu nityam bhāgavata-sevayā* (Bhāg. 1.2.18). We must regularly hear *Śrīmad-Bhāgavatam* and chant Hare Kṛṣṇa; these are the two processes recommended by Caitanya Mahāprabhu.

—*Teachings of Lord Kapila, the Son of Devahūti*

### CORRUPTION AND POLITICS

But in the age of Kali, the executive heads of state will be indifferent to such religious principles, and therefore under their patronage the opponents of religious principles, such as greed, falsehood, cheating, and pilfering, will naturally follow, and so there will be no meaning to propaganda crying to stop corruption in the state. (Bhāg 1.17.32 )

Due to their greed for material position, they falsely present themselves as leaders before the people and collect their votes, although they are completely under the grip of the laws of material nature. (Bhāg 4.24.66)

### PURIFICATION OF THE HEART

The more a person is freed from lust, anger and greed, the more his

existence becomes pure. (Bg. 16.22)

The whole world is revolving due to *kāma* and *lobha*. *Kāma* means “lustful desire,” and *lobha* means “greed.” People cannot have enough sex or money, and because of this, their hearts are filled with contaminations, which have to be

The only process that will purify the mind is to engage it in Kṛṣṇa... If we engage our mind in Kṛṣṇa, naturally the consciousness becomes fully purified, and there is no chance of the entrance of material desire and greed. (Bhāg. 3.25.16)

## LETTERS

### TERROR IN YOUR PLATE

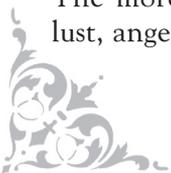
This refers to the editorial “Terror strikes once again” (Jan. 09). These acts of terror will keep happening unless we change our food habits. As long as man continues to inflict terror on innocent animals in order to enjoy eating their flesh, the idea of our enjoying a terror-free world will

remain a daydream.

P. K. V. Menon,  
Kerala

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# True Love

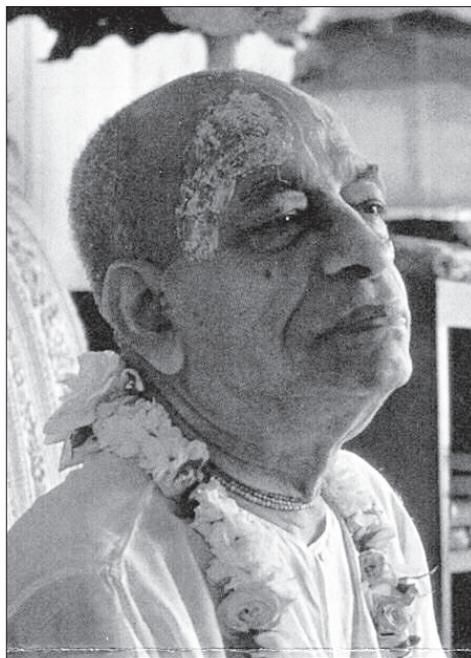
*We want to love Kṛṣṇa, but without information of Kṛṣṇa and without Kṛṣṇa consciousness, our loving propensity is limited.*

by His Divine Grace

**A. C. Bhaktivedanta Swami Prabhupāda**

Founder-Ācārya of The International Society for Krishna Consciousness.

**Pradyumna:** (reading) “The basic principle of the living condition is that we have a general propensity to love someone. No one can live without loving someone else. This propensity is present in every living being. Even an animal like a tiger has this loving propensity, at least in a dormant stage, and it is certainly present in the human beings. The missing point, however, is where to repose our love so that everyone can become happy. At the present moment, the human society teaches one to love his country or family or his personal self, but there is no information where to repose the loving propensity so that everyone can become happy. That missing point is Kṛṣṇa, and the *Nectar of Devotion* teaches us how to stimulate our original love for Kṛṣṇa and how to be situated in that position



where we can enjoy our blissful life. In the primary stage, a child loves his parents, then his brothers and sisters, and as he daily grows up, he begins to love his family, society, community, country, nation, or

even the whole human society. But the loving propensity is not satisfied, even by loving all human society. That loving propensity remains imperfectly fulfilled until we know who is the Supreme Beloved. Our love can be fully satisfied only when it is reposed in Kṛṣṇa. This...”

**Prabhupāda:** There is a nice example in this connection. If you drop a stone in a pond it forms a circle. The circle increases, increases, increases until it comes to the shore. Similarly, our loving propensity increases. In the primary stage, whatever a child gets he puts it into his mouth. *Anna-brahman*. Then when he grows he sometimes distributes things to his brother or parents, and the love increases. In this way, first self-centered, then family-centered, then community-centered, society-centered, nation-centered, or international centered. But this increase of our



loving propensity will not be satisfied unless it reaches the Supreme Personality of Godhead. That is the Kṛṣṇa consciousness movement.

We love. The loving propensity is there. Even when we have no family we keep pets, cats and dogs, to love. So by nature we are used to love somebody else. That somebody else is Kṛṣṇa. Actually, we want to love Kṛṣṇa, but without information of Kṛṣṇa, without Kṛṣṇa consciousness, our loving propensity is limited, within a certain circle. Therefore we are not satisfied. *Nitya-siddha kṛṣṇa-bhakti*. That love affair, loving propensity, is eternally existing, to love Kṛṣṇa. Just like Dhruva Mahārāja, when he met the Supreme Personality of Godhead, he became fully satisfied. *Svāmin kṛtārtho 'smi varam na yāce*  
'O my Lord, I am so satisfied that I do not wish to ask any benediction from You.' [Cc. *Madhya* 22.42].

### STEPS FOR PURE LOVE

In the material field, we love somebody for getting something in return. That is not pure love. Pure love is different. Pure love is described by Lord Caitanya, in His mood of Rādhārāṇī unto Kṛṣṇa *āśliṣya vā pāda-ratām pinaṣtu mām adarśanān marma-hatām karotu vā*. This is Rādhārāṇī's love, "You either embrace Me or trample Me down under your feet; neglect Me, or make Me broken-hearted, not being present at any time throughout My life, life after life. It does not matter—I still love You unconditionally." *Mat-prāṇa-nāthas tu sa eva nāparah*. "He alone, and no one else, is the worshipable Lord of My heart." That is real love. And that love is existing in everyone's heart. *Nitya-siddha kṛṣṇa-bhakti*. Our love for Kṛṣṇa is there eternally. But it is not awakened. By this devotional process that love is awakened.

There are stages, one after another, if we practice.

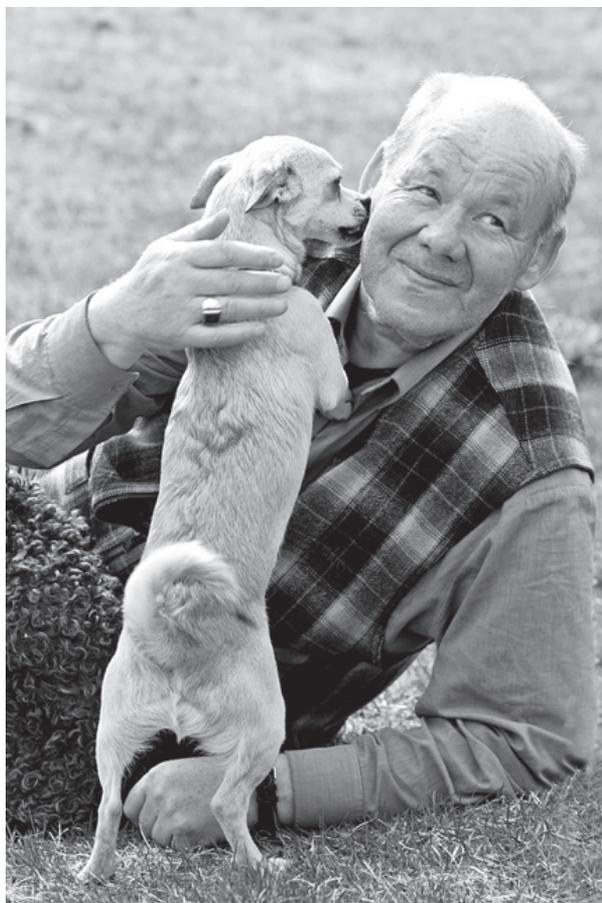
*ādau śraddhā tataḥ  
sādhu-saṅgo 'tha  
bhajana-kriyā...  
sādhakānām ayaṁ  
premaṇaḥ  
prādurbhāve bhavet  
kramaḥ*  
(C.c. *Madhya* 23.14-15)

Śrīla Rūpa Gosvāmī says that potent love for Kṛṣṇa can be reinstated again by the prescribed method.

*utsāhāḥ niścayād  
dhairyāt  
tat-tat-karma-  
pravartanāt  
saṅga-tyāgāt sato  
vṛtteḥ  
śaḍbhir bhaktiḥ  
prasidhyati*

[Nectar of Instruction Text 3]

When you get little taste of love of Kṛṣṇa...Just like we are sitting here. We have got little taste for loving Kṛṣṇa. Otherwise, why we should waste our time in this way? This is called *śraddhā*. So this *śraddhā* is also invoked by association with *sādhu*, devotees. Then, if we become little enthusiastic...Just like you have become. *Utsāhāḥ*. You have left your country, everything, and you are going everywhere, coming with me. Not for any material profit, but for increasing your Kṛṣṇa consciousness. This is called *utsāhāḥ*, enthusiasm. Our whole Kṛṣṇa consciousness movement is depending on this enthusiasm. Just like I went to your country. At the age of seventy years, nobody goes out of home. But there was enthu-

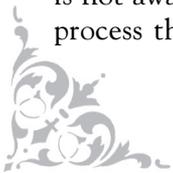


Sometimes people express their love by keeping pets.

siasm, "Yes, I must go." And because I went, there is something. You have got the information. Similarly, enthusiasm is the basic principle.

*Dhairyāt* is patience. Not that "I am working so hard for Kṛṣṇa, but I'm not getting any impetus." No. Don't be impatient. Kṛṣṇa will give you chance. He's always giving chance, twenty-four hours, imperceptibly. But we cannot appreciate very much. Kṛṣṇa sees and according to our strength He gives responsibility. But we must be assured that when we fully take shelter of the lotus feet of Kṛṣṇa, without any reservation, Kṛṣṇa must be pleased; may be it will take some time. This is called *niścayād*, certainty, assurance.

*Tat-tat-karma-pravartanāt*. You have to execute the routine prescribed duties. You cannot go against the principles of devotional



service. With patience, you must execute.

*Sato vṛtteḥ* means dealings must be very honest. No duplicity. Very frank, plain.

*Sādhu-saṅge*, and in association of devotees. *ṣaḍbhir bhaktiḥ prasidhyati*. In this way, our propensity of love for Kṛṣṇa will increase. Similarly, there are other six methods.

*atyāhārah prayāsaś ca  
prajālpo niyamāgrahaḥ  
jana-saṅgaś ca laulyam ca  
ṣaḍbhir bhaktir vinaśyati*

[Nectar of Instruction Text 2]

*Āhāra* means eating and collecting. *Atyāhāra*, eating or collecting more than necessity. We should not collect more than what we need.

## We can touch, we can see, we can smell Kṛṣṇa as we purify our senses.

Kṛṣṇa will give; He is giving us. Just like we are spending so much money in all our centers. Kṛṣṇa is sending us the necessary expenditure. Otherwise, how we are maintaining? So we should not be hankering after collecting more than what is necessity. That is *atyāhāra*. Similarly, we should not eat more than what we need for maintaining the body and soul together.

*Prayāsaḥ*. We should not endeavor for anything which requires too much anxiety. That is called *prayāsaḥ*. Automatically, by Kṛṣṇa's grace, whatever comes, that's all right.

*Prajālpaḥ*. Talking unnecessarily, nonsense. People waste their time talking three hours on some political situation. They have got enough time to discuss newspaper, but when they are invited to our class,

they find no time.

We should not waste our time, a single moment. Time is very valuable. In your country, they say, "Time is money." Either you take money, that is *artha*, or *paramartha*, spiritual asset. Money, *artha*, is required in the material world, and *paramartha*, spiritual asset, in the spiritual world. Even those who are materialists, they do not waste their time. We are after spiritual realization. How we can waste our time? Time is very valuable. So we should not waste time.

*Jana-saṅgaś ca*. Associating with ordinary persons who are not devotees. *Jana-saṅgas*. People in general, they have no taste for Kṛṣṇa. And greediness, *laulyam*. These things are impediments for advancing in

Kṛṣṇa consciousness.

*Niyamāgrahaḥ* means simply following the rules, but actually not understanding what is the meaning of such following. Just blindly. One should follow the regulative principles with firm conviction and understanding. *Niyamā agrahaḥ* and *niyama-āgrahaḥ*. *Āgrahaḥ* means eagerness to accept. And *agrahaḥ*, not accepting. In both ways, *niyamāgrahaḥ*. Not to accept the regulative principles, that is also faulty. And too much *āgraha*, false *āgraha*, without knowing the meaning of it, that is also faulty.

### ONLY BUSINESS TO INCREASE LOVE

So we should be very careful. Because our only business is *yato bhaktir adhokṣaje*, to increase our loving propensity for Kṛṣṇa,

*Adhokṣaja*, who is beyond the reach of our senses. *Anubhava*. We can perceive Kṛṣṇa's there, but not by our senses. We can touch, we can see, we can smell Kṛṣṇa as we purify our senses. *Sevonmukhe hi jihvādau* [Brs. 1.2.234]. Not immediately. Just like Sanātana Gosvāmī. He was talking with his Deity. As we make advancement in spiritual consciousness, Kṛṣṇa will talk with us directly. The Deity will talk with you. There are many instances. In *Vṛndāvana*, there was *Sākṣi-Gopāla*. He has now gone to Orissa. He talked with His devotees, and went with His devotee.

So Kṛṣṇa is giving us chance to touch Him, to see Him, to smell Him, to taste Him. By so many ways. This is called *arcana-mārga*. And gradually, when we advance, it will be directly. Just like we are directly talking. That will be possible. So patiently, by following the regulative principles it will happen. *Sādhu-mārgānugamanam*.

*Adau gurvāśrayam*. In the beginning, one has to accept the bona fide spiritual master. *Sad-dharma-ṛcchāt*. Then inquiry from spiritual master. *Athāto brahma jijñāsā*. One should inquire into the Supreme. *Jīvasya tattva-jijñāsā*. A human being is meant for inquiry about the Absolute Truth. *Tad viddhi praṇipātena paripraśnena sevayā*. Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. [Bg. 4.34]. In this way, we shall have to make advancement and gradually our dormant love of Kṛṣṇa will be fully manifest. This is the way. Go on.

*Pradyumna*: "Our love can be fully satisfied only when it is reposed in Kṛṣṇa. This theme is the sum and substance of *Nectar of Devotion*, which teaches us how to love Kṛṣṇa in five different transcendental





circle, another circle will not overlap. But it will give different lights. Kṛṣṇa being center. That point we were discussing in this morning from Śrīmad-Bhāgavatam. *Ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ*. The perfection of one's execution of his appointed duties is the ultimate satisfaction of the Supreme Lord. [Bhāg 1.2.13]

Everyone is trying to make his own circle. Political, social, humanitarian, philosophical, scientific. That's all right. But *Bhāgavata* says that make your circle perfect from the point of Kṛṣṇa. Don't

mellows.”

**Prabhupāda:** Yes. The subject matter of *Bhakti-rasāmṛta-sindhu*, basic principle, is how to love Kṛṣṇa in five primary *rasas*: *śānta-rasa*, *sākhya-rasa*, *dāsyā-rasa*, *śānta-dāsyā-sākhya-vātsalya-mādhurya*. Go on.

**Pradyumna:** “Our loving propensity expands just as a vibration of light or air expands, but we do not know where it ends. *Nectar of Devotion* teaches us the science of loving every one of the living entities perfectly by the easy method of loving Kṛṣṇa. We have failed to create peace and harmony in human society, even by such great attempts as the United Nations, because we do not know the right method. The method is very simple, but one has to understand it with a cool head. *Nectar of Devotion* teaches all men how to perform the simple and natural method of loving Kṛṣṇa, the Supreme Personality of Godhead. If we learn how to love Kṛṣṇa, then it is very easy to immediately and simultaneously love every living being.”

**Prabhupāda:** Yes. Everyone in the human society is trying to establish love in the society, but it is being failed. The reason is that we are missing the central point.

*In a pond when objects fall at a common center the circles expand, (above), but when there are different centers the circles clash with each other (below).*

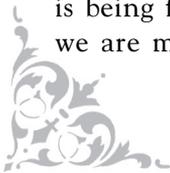


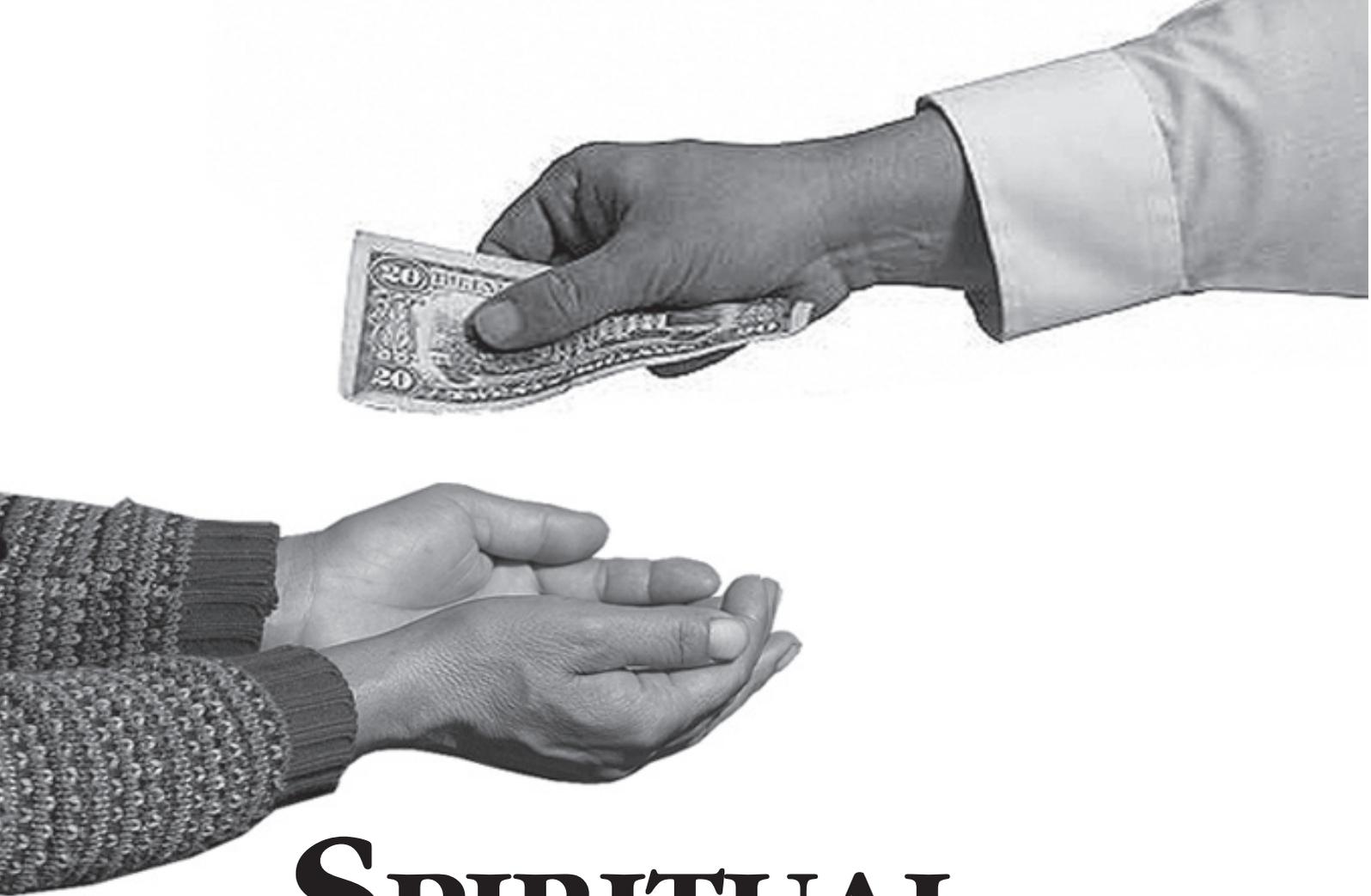
Just like from a point you can make a circle. If I do not take the central point, but make my own point, then my circle will clash with your circle. But if the center is the same, then I can draw one circle, you can draw another circle. None of these circles will overlap.

So by taking Kṛṣṇa as the center, *nirbandhe kṛṣṇa-sambandhe*, if we relate our activities, social activities, philanthropic activities, political activities, religious activities—any activity. If you make center Kṛṣṇa, then my circle, your

miss the point. *Samsiddhir hari-toṣaṇam* [Bhāg 1.2.13]. Whatever you do, if you try to please Kṛṣṇa, then your circle is perfect. Kṛṣṇa must be center. Rūpa Gosvāmī says, *nirbandhe kṛṣṇa-sambandhe*. You can deal in politics. Then politics will be perfect. *Kṛṣṇa-sambandhe*, you can make circle of scientific knowledge. Then it will be perfect. Making Kṛṣṇa center of either politics, sociology, philosophy, religion—whatever it may be—it will be perfect.

Thank you very much. ☸





# SPIRITUAL BILLIONAIRE

*Learning lessons of life from spiritual leaders*

by Vraja Vihārī Dāsa

*“People spend money they don’t have, on things they don’t need, to impress people whom anyway they don’t like...”*

—Anonymous

**I**wondered if Warren Buffet was really a renunciate in disguise. The *Hindustan Times* showered appreciation on the “immensely financially endowed” gentleman for

being a simple man at heart. As he toppled Bill Gates to claim the world’s richest person’s crown, the media revealed Mr. Buffet’s plans to donate \$37 bil-



lion in charity. The CEO and Chairman of Berkshire Hathaway also hasn't taken a salary hike for the last quarter of a century, and pays back his company expenses such as phone charges. Mr. Buffet also drives his own car to work, and apparently says 'no' to all things hedonistic.

### HUMAN LIFE—A LIFE OF RESPONSIBILITY

Although Warren Buffet's motivation for giving up so much isn't clear, his refusal to pursue 'I get what I want' lifestyle—the hallmark of modern society—comes as a breath of fresh air in these troubled times. At a time when crass greed goes in the name of ambition, and frugal habits are frowned upon, Mr. Buffet's reticence has few parallels. The Vedic scriptures extol the glory of not artificially increasing personal wants.

*iśāvāsyam idam sarvaṁ  
yat kiñca jagatyāṁ jagat  
tena tyaktena bhuñjīthā  
mā gṛdhaḥ kasya svid dhanam*

"Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong". (*Śrī Iśopaniṣad, mantra 1*)

When we recognize the proprietorship of the Supreme Lord, and contribute our little worth in ensuring that the needs of all are taken care of, we lead a life of responsibility. If however we consider this body as all in all, and confine our ambitions and goals to making big in this world alone, we restrict our scope of happiness. Some may even refuse to flash their cash, and

donate huge sums but only to gain popularity and acceptance as a great philanthropist. A life centered on acquisitions—gross and even subtle aspirations for name and fame—only increases our bodily misidentifications. For such a person, a deep sense of insecurity crops up with changing market conditions, twisting political fortunes, and crashing stock markets. Śrīla Prabhupāda eloquently exposes the latent fears and wild pursuits of modern man,

"According to nature's arrangement, living entities lower on the evolutionary scale do not eat or collect more than necessary. Consequently in the

more mind continues to remain dissatisfied. "There's enough in this world to meet everyone's need," said Gandhi, "but not enough to meet even one person's greed." The human mind is fickle, and if let loose, knows no peace. As we unleash our passion to acquire different pleasures, the mind points out the as yet unacquired delights. And the more elusive they are, the greater the passion to possess them. The enjoyment of all things material follows the law of 'diminishing marginal returns'—with each successive pleasure derived from an object or person, the taste reduces in greater proportion. A drastic gap occurs in the

**At a time when crass greed goes in the name of ambition, and frugal habits are frowned upon, Mr. Warren Buffet's reticence has few parallels.**

animal kingdom there is generally no economic problem or scarcity of necessities. If a bag of rice is placed in a public place, birds will come to eat a few grains and go away. A human being, however, will take away the whole bag. He will eat all his stomach can hold and then try to keep the rest in storage. According to scriptures, this collecting of more than necessary is prohibited. Now the entire world is suffering because of it..." (*Nectar of Instruction, verse 2 purport*).

### THE ETERNALLY DISSATISFIED MIND

Besides the social responsibility, another reason why we need to keep our lives simple is the personal satisfaction it guarantees. The more we fulfill our desires, the

expectation of pleasure, and the actual enjoyment experienced. To fill the gap then, the mind desperately urges us to spend more, buy more, and go wild. In the ensuing race for happiness, the mind's demands remain eternally unfulfilled. It's like scratching an itch—the minute relief is accompanied by a greater itch, and the more you scratch, more the itch. Repeated scratching only causes agonizing pain, and bleeding.

The *Śrīmad Bhāgavatam* reveals the plight of the king of demons, Mr. Hiraṇyakaśipu. Hiraṇyakaśipu had unrivalled controllership of the universe. Merely by the raising of his eyebrows, he could invoke fear in the hearts of all, and summon all heavenly delights at his service. As he conquered the world without, he ignored the needs of the soul within. Fear and insecurity



ties haunted him as his own five year old son, Prahlāda reposed his love in Lord Kṛṣṇa—the Supreme Personality of Godhead.

*sa itthaṁ nirjita-kakub  
eka-rād viṣayān priyān  
yathopajoṣaṁ bhuñjāno  
nātr̥pyad ajitendriyaḥ*

“In spite of achieving the power to control in all directions and in spite of enjoying all types of dear

to Kṛṣṇa however helps us ignore the various material allurements, and transcend the petty wrangling of the mind. How does this science of Kṛṣṇa connection work?

A devotee practicing a God centered lifestyle fills the heart with loving remembrance of Kṛṣṇa. This absorption in chanting Kṛṣṇa’s holy names and hearing Kṛṣṇa’s pastimes gives us an experience of spiritual happiness that helps one transcend the constant battering by the mind.

nessed the wealth of Kṛṣṇa consciousness in his heart. He used all his senses and wealth in service of Kṛṣṇa. He was the emperor of the planet, yet was the most renounced because his life was centered on serving Kṛṣṇa, and all other living entities.

*anāsaktasya viṣayān  
yathārham upayuñjataḥ  
nirbandhaḥ kṛṣṇa-sambandhe  
yuktaṁ vairāgyam ucyate  
prāpañcikatayā buddhyā  
hari-sambandhi-vastunaḥ  
mumukṣubhiḥ parityāgo  
vairāgyam phalgu kathiyate*

**When we lead a God centered life, with a culture of prayer and service as the basic foundation, a sense of serenity fills our lives.**

sense gratification as much as possible, Hiraṇyakaśipu was dissatisfied because instead of controlling his senses he remained their servant.” [Bhāg 7.4.19]

Although the universe bowed to his command, Hiraṇyakaśipu was miserable. Eventually his unfulfilled lust and greed—leading to violent anger against his own son—lead to his ruination.

### CONNECTION TO GOD THE SECRET OF SATISFACTION

“He who is content is rich,” said the wise Lao Tzu. When we lead a God centered life, with a culture of prayer and service as the basic foundation, a sense of serenity fills our lives. The pushing of the restless mind to ‘get what I want, when I want’ is replaced by a desire to improve the quality of our offering to God, Kṛṣṇa. The mind’s primary function is to ‘like’ and ‘dislike’. Constant acceptance and rejection by the mind ensures we are never peaceful and happy. The connection

To the extent we are connected to Kṛṣṇa, our happiness only increases with the passage of time, and simultaneously the craving for material possessions wanes away.

### LESSONS FROM HISTORY

When Lord Kṛṣṇa appeared five hundred years ago as Śrī Caitanya Mahāprabhu, He revealed the glories of His devotees absorbed in loving Kṛṣṇa. Kholāvecā Śrīdhara was a poor banana leaf seller, and barely met his ends. Yet he was happy to offer fifty percent of his earnings to serve the Lord, and spent his other time blissfully chanting and hearing about Kṛṣṇa. The Lord arranged an audience for him, and revealed to him, His own supreme majesty. He then asked Śrīdhara to ask for any benediction he desired—opulences of the Kingdom of God, mystic powers, and unlimited riches. Śrīdhara wasn’t tempted. He only desired to remember the Lord and engage in unalloyed, loving devotional service.

Similarly Mahārāja Ambarīṣa was an ideal example of a king who pos-

“When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation.” (Bhakti-rasāmritasindhu 1.2.255-256)

### POSSESSION OF KRṢṆA A HIGHER PRINCIPLE

A Kṛṣṇa conscious person knows that possession of Kṛṣṇa is a higher principle than mere renunciation.

“A living being is finished as soon as there is nothing to possess. Therefore a living being cannot be, in the real sense of the term, a renouncer. A living being renounces something for gaining something more valuable. A student sacrifices his childish proclivities to gain better education. A servant gives up his job for a better job. Similarly, a devotee renounces the material world not for nothing but for something tangible in spiritual value..The devotees are generally without material prosperity, but they have a very secret treasure-house in the lotus feet of the Lord.” (Teachings of Queen



*Kuntī*, text 27 purport)

A devotee loves Kṛṣṇa, and knows that everything belongs to Him. He therefore uses everything he has in the service of his beloved Lord. Śrīla Prabhupāda encouraged us to use all material facilities, and modern amenities, not on personal account, but instead to glorify Kṛṣṇa, and preach His glories. This is real renunciation because through this act we renounce the deep-rooted conception of being the enjoyer and proprietor in this world.

### MAKING THE RIGHT CHOICE

If you find an unclaimed wallet, filled with Rs.100/- notes, you have three choices. First, keep it—after all “finders’ keepers, and losers’ weepers’”. The second choice is to ‘renounce’ the wallet. The two



*What will you do if you find a wallet full of Rs. 100/- notes.*

choices are compared to being the ‘enjoyer’ and ‘false renouncer’ in this world respectively; because the wallet anyway did not belong to you. The third action—to find the owner’s address and return it to him—is a more responsible one.

Similarly, a devotee refuses to exploit the resources of nature for selfish enjoyment. He also does not artificially renounce things of this world, because the world and its resources are not his property, rather they belong to God. Instead, he engages his wealth in service of God, while giving up the sense of false proprietorship and enjoyer.

Thus Mr Warren Buffet could very well take his renunciation a step higher. You could be the impoverished Śrīdhara Kholāvecā, or the emperor of the planet, Ambarīṣa Mahārāja, or someone in between—you still can be a great renunciator, by simply possessing Kṛṣṇa. Mr. Warren Buffet, are you listening? ❁

*Vraja Bihāri Dāsa, MBA, serves full-time at ISKCON Mumbai, and teaches Kṛṣṇa consciousness to students in various colleges.*

## IN MEMORIAM

It is with great sorrow that we announce the departure of Mr. P. L. Sethi, one of the first devotees in Mumbai who assisted Śrīla Prabhupāda in the ISKCON Juhu project. He departed from this world on February 16. He was 88.

Mr. Sethi was a building contractor and met Śrīla Prabhupāda in 1971 and immediately became a life member. When the municipality and some envious people attempted to thwart the Juhu project, Sethiji stood as a main soldier to protect the construction of the temple



*Sethiji (standing) with Śrīla Prabhupāda*

and the devotees. Later, Śrīla Prabhupāda requested Sethiji to build some rooms for the devotees. While he was doing so, Śrīla Prabhupāda told him, “Just as you are building rooms for the devotees, Kṛṣṇa is building rooms for you in Goloka dhāma.” He continued to engage all his assets and his family members in Śrīla Prabhupāda’s mission throughout his life. It was in the presence of all the devotees, singing sweet *kīrtana* that Sethiji peacefully left this world, having completed all his duties.



# Roots of RECESSION

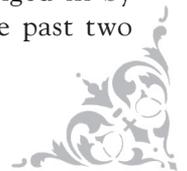
*How USA, the engine of economic growth for the world, got mired in a major financial crisis?*

by S.K. Subramanian



**T**he globe is reeling under an unprecedented disruptive recession. Recession basically means falling demand for goods and services, leading to piling up of unsold inventory with manufacturers and traders. The falling demand is caused by diminishing purchasing power with the consuming public. Employers either retrench manpower to stay afloat or close shop altogether, if they see no hope of profits. Loss of jobs further sap consumer confidence and purchasing power compounding the misery around. In a market economy, recessions do occur in nations periodically in a cyclical fashion and are followed by a recovery of prices, jobs and demand in time. But this time, the recession which started in USA after spreading its tentacles over the whole world, thanks to liberalization and globalization which broke down country barriers to trade, is unlikely to end for a long time to come.

This is because, USA which had become the engine of economic growth for the world is mired in a major financial crisis created by the reckless profligacy indulged in by her population over the past two



decades, strongly encouraged by the capitalist government. Owing to heavy imports of luxury and other articles of consumption for its people, without matching exports, US owes huge amounts to the rest of the world.

In turn, the US public who gave up the saving habit for about a decade has also been given access to sizeable loans by the banks to buy houses and indulge in conspicuous consumption without considering their ability to repay and without a thought for tomorrow.

The rest of the world accustomed to trusting the strength of American economy played along so far. This unsustainable spending spree has finally run out of steam and the economy has practically halted. Other Countries, especially India, China, Japan etc., who have tuned their economy and manufacturing sectors to feed the endless appetite of American public, are caught in a bind. As demand from USA fell precipitously, they are facing slowing down production, business losses, joblessness and unrest of the poor.

Governments are rushing to spend huge amounts of money (by printing currency notes) to support industrial activity and to create employment and support consumption, but the magnitude of the problem is too large and cutting across the world to be tackled by these measures. The uncontrolled market forces, fed by shameless greed of speculators has also led to spiraling increases in the prices of essential commodities like food, causing untold miseries to the middle and poor classes.

UN organisations predict that the end to problem is not in sight and in fact in the next two years miseries will increase tremendously. Unemployment will rise manifold,

poor people and undeveloped countries will face extreme deprivation and starvation. Even developed countries are bracing themselves for widespread and perhaps violent and spontaneous civil unrests.

The measures so far adopted by all the countries are more or less similar, which is to support loss making private industries with huge amounts of money, ostensibly to protect jobs, but governments have no clue on how to help the poor and to prevent starvation on a large scale.

### SOLUTION IN SPIRITUALITY

If we look at the developments in a Kṛṣṇa conscious way, the following points become apparent.

**The capitalist ideology is driven basically by man's greed and desire to enjoy sense pleasures.**

1. The capitalist ideology is driven basically by man's greed and desire to enjoy sense pleasures. It presumes that the forces of demand and supply, which are the visible form of this nature, should be allowed free play in the economy and it will result in the best good for the people in long run. Governments should not do anything to interfere, even if it is seen to distort distribution of wealth to concentrate in few hands to the detriment of others. As the rich will demand more services and goods, industries will be set up to meet it and generate employment for others. The labor must constantly up-skill themselves to remain employable or face loss of jobs.

2. There is an assumption that one's happiness depends on material prosperity and success in life is measured by wealth and power ac-

cumulated by a person.

3. There is lack of faith in karma and reincarnation, leading people to think only about enjoying this life to the hilt through senses.

4. There is strong encouragement given to competition, as opposed to cooperation which is the hallmark of spiritual societies and success is measured by profits. This destroys all human values and obnoxious practices proliferate in personal and business life.

5. Bodily consciousness leads to selfish desires and exploitation of others, even within the family resulting in failed marriages, depression and other ills. The same philosophy is also causing so many undesirable and dangerous goods

and services being produced and marketed.

Interestingly, a lot of articles on prudent living, saving for future, avoiding wasteful and luxurious living, even simple living and high thinking have started appearing in the media and receiving notice! They are also beginning to explore the virtues of family life and spending quality time together. But sadly, it is only a story of bolting the stable behind the horse.

No wonder the entire hedonistic population stands frustrated and bewildered. In such a confused milieu, the voice of the timeless scriptures rings loudly, beckoning the afflicted to come for shelter, only if they can tune in their ears. ❁

*S.K. Subramanian is a General Manager with the State Bank of India.*



# LIKE VAIKUNṬHA DESCENDING

*Surrounded by rolling contours and sheltered by high mountains  
and tree-covered hills, the Aravade Temple with its lush rural  
beauty sets a new benchmark for festival openings.*

by Rādhā Prema Devī Dāsī





The official opening of the temple in Aravade propelled the usually quiet bucolic village into a buzzing, spiritual wonderland, with thousands of devotees from all over the world descending to engage in the festival, unarguably a first for this pastoral land. A fairly correct estimate would suggest the presence of about 6,500 registered devotees and 50,000 pilgrims and well-wishers during the period 5-8 February 2009.

### A PEEP IN TO THE HISTORY

Aravade is a remote village, in the district of Sangli, which is about 450 km east of Mumbai, with a population of around seven thousand. Sangli enjoys a central and strategic location in Southern Maharashtra and is linked to most parts of Maharashtra by road and railways. In ancient times, the region around Sangli was known as Kundal. This was the capital of the dynasty of Chalukyas, which ruled India. In the pre-independence period, Sangli was a princely state ruled by the royal family of the Patwardhans. Now it is a modern city with wide roads, major railway junctions, and all the facilities of any modern city.

This small beautiful village is the birthplace of a

*Bird's eye view of Aravade temple  
and the festival paṇḍāl.  
Śrī Śrī Rādhā-Gopāl (above)*





(Left) The massive congregation roars in utter delight during the ceremony.

Lokanātha Swami doing abhiṣeka of the Deities (Right and below).

very prominent personality, the *Padayātrā* Minister of ISKCON and *sannyāsī* spiritual master, His Holiness Lokanātha Swami Mahārāja. Although born in a simple farmer family, he was brilliant in his studies from the outset, and after school, earned a seat in Chemical Engineering at a university in Mumbai. While studying in Mumbai, he met ISKCON's founder Śrīla Prabhupāda in a *paṇḍāl* program in Cross Maidan and decided to join the movement. Soon he received the *sannyāsa* order.

Mahārāja recalls the growth: "Although it may appear that my joining ISKCON disrupted my family's life and caused a disturbance in my small village, these negative effects were only temporary. In the years since I joined ISKCON, I and many other devotees have often visited Aravade and taught the principles of Kṛṣṇa con-

sciousness, and now my family—and my whole village—embrace ISKCON as a genuine religious movement. There are seven full-time devotees from there, my sister had enrolled her son into the ISKCON gurukula school in Vṛndāvana...All in all, my whole village loves the Hare Kṛṣṇa movement, and there is no disruption of any kind." (from a BTG article, 1983)

Śrīla Prabhupāda instructed Lokanātha Swami to preach in villages and begin *padayātrā*. Lokanātha Swami Mahārāja took this instruction to heart and immediately started the bullock cart *sankīrtana* party. Upon hearing the strong preaching report of Mahārāja, Śrīla Prabhupāda became extremely pleased and wrote to him: "I am very glad that you are preaching village to village and will cover all of Maharashtra. You should train the one farmer from

your native village so that he can actually become an ISKCON representative there." (Letter 30 July 1977)

Mahārāja then started the annual Hare Kṛṣṇa festival in Aravade. The festival gradually turned into a successful mass preaching program and over the years its popularity increased considerably. This festival is celebrated every year for the last 31 years and more than 30,000 people attend it. Mahārāja's preaching programme in Aravade resulted in Bhāgavata Dāsa taking initiation from him. He was the first disciple and is now 85 yrs old, still based in Aravade where he hears and chants and associates with devotees.

In 1994 Mahārāja started conceiving the plan for a new temple in Aravade. The purpose was to attract more and more villagers in and around Aravade. A more important focus for Mahārāja was that





festival's structural requirements. Parts of the sugarcane field had to be cleared, roads restructured, the ground levelled, watered down, and then rolled to prepare for the several *paṇḍāls*. These included gift shops, a BBT booth, reception area, residence for devotees (five acres) and about two acres for the main *paṇḍāl* which was the venue for the main programme. About nine kilometres of cloth was used to decorate the festival *paṇḍāls*—this is about the distance that separates Aravade from the next village of Tasgaon! Two lakh forty thousand sq. ft. of area was covered by *paṇḍāl* for accommodation, and another

the temple should serve as a place of recreation as well as spiritual education that will attract children and youth and subsequently their families. Finally ISKCON purchased 5.5 acres of land and on the auspicious occasion of *Nityānanda Trayodaśī* 2006, the corner stone was laid for the project.

Dharmarāja Dāsa, the temple president shared his challenges on developing a temple complex in a remote village like Aravade. “The scarcity of funds, manpower, skilled laborers, availability of building materials, and proper infrastructure like water and electricity supply made things much more crucial and challenging compared to constructing in a big city. But we pushed on.”

Three years later their hard work bore fruit and an awe-inspiring temple was ready—a meteoric development from the two brick and mud rooms used since March 1996. Dates for a four days festival were determined to welcome Their Lordships Śrī Śrī Rādhā-Gopāl into



Their new home.

#### THE FESTIVAL: LOGISTICAL PLANNING

In preparation for the festival, Sahasranāma Dāsa and Śravaṇa Bhakti Dāsa cleared nine acres of ground to accommodate the

2000 sq. ft. for *prasāda paṇḍāl*.

#### THE FESTIVITIES

A brief glimpse of the festival follows:

5 February. Late afternoon: Small Rādhā-Gopāl Deities were carried on an elaborately decorated



palanquin along with Gaura Nitai—from the existing temple, where They had been housed for several years, to Their new residence—with devotees in enraptured dance and song. This marked the official opening of the festival.

6 February: Festival started with the first *darśan* and opening of the eyes of the Deities Śrī Śrī Rādhā-Gopāl. The Deities were offered 24 auspicious articles.

In the evening another grand procession was held. It was no sur-



(Clockwise from above) Scene from a drama. Devotees in *harināma* procession. Visiting dignitaries inaugurate proceedings. Marble inlay of peacock in the temple floor. Kṛṣṇa lifting Govardhan Hill. Mūrty of Jay guarding the temple entrance. Fibre glass relief work of Caitanya lila on the *parikramā* path.

prise witnessing a trumpeting elephant steadily lead the procession through the streets of the village. Frisky white horses danced and reared on hind legs, gently spreading out the *rangoli maṇḍalas* on the warm, dusty road. Obedient bulls stood in graceful bows, their bold eyes locked onto the road ahead; their long steady horns adorned with brightly colored vermilion, and their white necks and backs tasseled with bells and quilted drapes. The presence of these stately animals created a grand atmosphere amid the lively *harināma*. Clearly these animals form the crest jewels of this community.

The street was lined with dancing girls, dressed in shimmering outfits alongside serious Maharastrian boys dressed in white with traditional headgear. A cluster of village elders and senior Vaiṣṇavas unveiled the granite memorial marking—*Bhaktivedanta Swami Marg*, the new name for the road before the temple.

The streets were turned into a scintillating patchwork of art as arenas of brilliant color and intricate *rangoli maṇḍalas* designed the roads to receive the procession. ISKCON's very own *padayātrā*



wagon, most familiar to Lokanātha Swami Mahārāja, carried Śrī Śrī Rādhā-Gopāl Utsav Mūrty which was given by Śrīla Prabhupāda to Lokanātha Swami Mahārāja. The Gaur-Nitai and Śrīla Prabhupāda mūrtyies formed part of this august procession.

Spiritual masters walked at a steady pace, stopping momentarily, as mothers rushed out from their homes to wave lamps around them, a gesture of their heartfelt welcome greetings and deep respect for the trav-



eling motley of *sannyāsīs*. At one point during the procession devotees got a unique opportunity to receive *darśan* of the actual birthplace of Lokanātha Swami Mahārāja, where he reminisced on his childhood and family pastimes.

His Holiness Radhānāth Swami remarked, "Because of so much pure devotional service and dedication to Śrīla Prabhupāda, Lokanātha Swami has forced us all out of love to come to the place of his birth."

7 February. *Nityānanda Trayodaśī, morning*: Śrīla Prabhupāda's *abhiṣeka* by all his disciples was an inspiring event. When Hari Śauri Dāsa, a personal servant of Śrīla Prabhupāda, massaged Prabhupāda's mūrty it was as if history was being repeated. During his tenure as Śrīla Prabhupāda's personal servant, he had rendered this service daily.

About 7,000 devotees, who witnessed the *abhiṣeka* of the Deities Śrī Śrī Rādhā-Gopāl later in the day,

were mesmerized by the elaborate proceedings on stage and stirred by inspirational singing of Vaiyāsaki Dāsa. Śrī Śrī Rādhā-Gopāl were bathed with fruit juices, milk, yogurt, ghee, honey, and auspicious herbs. The congregation roared in utter delight as more than 200 kilos of fragrant flower petals gently descended on Their Lordships.

8 February: Viṭṭhala-Rukmiṇī and Rāma, Sītā, Lakṣmaṇa, Hanumān, Deities were welcomed with *abhiṣeka*.

The final day was a celebration of the opening and an enraptured crowd of 50,000 swayed to the music of talented musician and were entertained by dazzling dance and dramatic performances by local and international artists.

Many political Leaders and VIPs attended the festival including Dr.Patangrao Kadam, Revenue Minister of Maharashtra; Mr. R.R.Patil, Ex-Home Minister of Maharashtra; Mr.Dilip Valse-Patil, Finance Minister of Maharashtra, Mr.Vijaysingh Mohite Patil Rural Development Minister, and MLA Mr.Sanjay Patil.

All Sangli and some Kolhapur newspapers gave wide coverage of this festival,



some with front page color pictures of the three day event.

Lokanātha Swami Mahārāja was tireless in his welcoming of domestic and international guests to a spiri-  
(please turn to page 30)



# RECESSION

## FINANCIAL OR SPIRITUAL?

*The seeming adversity of recession can be our opportunity to rediscover the wealth of divine wisdom*

by Caitanya Carāṇa Dāsa

**D**uring his inaugural address, US President Obama identified greed as a major cause of the current recession. Whose greed? It's easy to point the finger at the US mortgage brokers. Certainly they were greedy, but how much harm could they alone have done? Not much. They capitalized on the greed of the ordinary Americans for unaffordable homes. Ultimately, if we are honest with ourselves and if we want to help solve the problem, we have to point the finger to ourselves.

### ALCOHOLISM, SHOPAHOLISM, AND HOLISM

Greed for unnecessary and unaffordable things has bred a peculiar, new, rapidly-growing species of humans. Often called as shopaholics, these are people who are as addicted to shopping as alcoholics are to alcohol.

Is shopping really as bad as alcoholism? Let's analyze the similarities:

**1. Addictive short-lived "high":** Possessing new things, like drink-

ing alcohol, makes us feel good—and makes us crave for more of that good feeling. But just as the alcoholic high is short-lived, similarly the high—the charm, the excitement, the pleasure—of possessions is short-lived.

**2. Hangover:** After the shopping

high has passed, the "hangover" that remains is the tension of maintenance, which drains our time, energy and money. Shopaholics have tea-set, sofa set, multimedia set—and are up-set. An exasperated shopaholic once burst out, "Everything I own owns me."



*Material pleasures, like alcoholic "high", are always short-lived.*



3. **Dissatisfaction:** A study in USA examined individuals whose idea of being successful meant having the biggest house on the block or the newest luxury car. Ohio State University psychologist Robert Arkin summarized the findings of the study: “The cycle of materialistic pursuits is disappointing and exhausting in the long run and can make people perpetually unhappy.” Why perpetually unhappy? Because if shopaholics have little, they want a lot. And if they have a lot, they want a lot more. Ultimately, despite the promise of pleasure, shopaholism, like alcoholism, makes them dissatisfied, not satisfied.

Thus shopaholism can be just as addictive as alcoholism. But, unlike alcoholism’s well-known harms, shopaholism’s harms are less-known. Concealing shopaholism harms is a deep-rooted notion, “Life is exciting and enjoyable only when one’s income and lifestyle are improving constantly.” The *Bhagavad-gītā* (16.13-15) cautions that this materialistic conception breeds indiscriminate greed and slays values. Those infected by greed sacrifice integrity and intelligence on the altar of wealth. Their irresponsible financial choices snowball into crises—individually, nationally, and globally. A glaring example is the US sub-prime crisis.

Greed arises from a lack of holism, a holistic understanding of life. If we compare life to a meal, wealth is like the salt in the meal. When salt is less, the meal is bland. Similarly, when wealth is less, life is dreary. But imagine a meal of only salt; it’s neither tasty nor nutritious, but is harmful. Similar is a life led in pursuit of money alone; it’s neither enjoyable nor healthy, but is self-destructive. Richard

Needham pointed out, “When money is seen as a solution for every problem, money itself becomes the problem.”

Unfortunately, instead of helping people curb greed, modern society fuels and fans greed by portraying it as the basis of “success”.

### THE WAY TO FREEDOM

Scientific studies show that if we want to curb greed and gain self-control, spirituality is the best way. A research by Michael McCullough published in the *Psychological Bulletin*, Jan 2009 stated: Eight decades of research has led to the conclusion that religious belief and piety promote self-control. As early as the 1920s, researchers found that students who spent more time in

### REDIRECTING OUR POSSESSIVENESS

How does increased religious commitment curb greed? To understand the answer, we need to ask a deeper question: Why do we feel greedy to possess more and more? Because it our right and nature to have unlimited possessions by possessing the possessor of all possessions—God, Kṛṣṇa.

The Vedic texts explain that, as spiritual beings, we innately long for spiritual wealth—the loving, comforting, empowering presence of the divine in our hearts. Just as a fish suffers as soon as it comes out of water, we become dissatisfied as soon as we lose awareness of that divine presence within us. Due to spiritual ignorance, we mistakenly

**The one new-year resolution, which will empower us to stick to all our other resolutions, is the resolution to increase our religious commitment.**

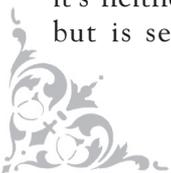
-New York Times

Sunday school did better at laboratory tests measuring their self-discipline. Subsequent studies showed that devout children were rated relatively low in impulsiveness by both parents and teachers, and that religiosity repeatedly correlated with higher self-control among adults.

The *New York Times* (31 Dec 2008) article ‘*For Good Self-Control, Try Getting Religious About It*’ by John Tierney, which reported the above findings, implied a striking suggestion: The one new-year resolution, which will empower us to stick to all our other resolutions, is the resolution to increase our religious commitment.

ascribe this dissatisfaction to a lack of material possessions. This misdiagnosis impels us to become greedy for external possessions.

Therefore, the real cure for greed is to cultivate internal possessiveness. When we commit ourselves to time-tested spiritual practices like meditation, yoga, prayer, and especially the chanting of the holy names, which is the scripturally recommended process for self-enrichment in this current age of Kali, we will become enriched by the presence of God, Kṛṣṇa within. Once we are internally fulfilled, greed will never be able to victimize us, irrespective of whether we are materially opulent or indigent.



## OUR CRUCIAL CHOICE

The choice we have is illustrated in the *Rāmāyaṇa* through the mentalities of two of its main characters:

1. The divine mentality exemplified by Hanumān,
2. The demoniac mentality exemplified by Rāvaṇa

Hanumān, the heroic devotee, strove to re-unite Lord Rāma's consort, Sītā, with the Lord. By dint of his devotion to the Lord, Hanumān

was empowered externally to perform many adventurous feats and enriched internally by the presence of the Lord in his heart. On the other hand, Rāvaṇa, the villainous demon, attempted to exploit Sītā for his own enjoyment. By his brutal strength and nefarious schemes, Rāvaṇa attained fabulous wealth and power, but he was never peaceful or satisfied because his uncontrolled mind always demanded more and more. Ultimately, he met

an inglorious end and lost everything.

The Vedic texts explain that all wealth is a manifestation of the Lord's consort, Lakṣmī or Sita. So, to follow in the footsteps of Hanumān means to use the wealth we have in the service of the Lord. To use wealth for our own selfish enjoyment means to follow the suicidal path of Rāvaṇa. It is unfortunate that today some misled people consider the Hanumān mentality of selfless godly service old-fashioned and the Rāvaṇa mentality of self-centered godless enjoyment modern. But irrespective of people's opinions, the satisfaction that enriched Hanumān and the dissatisfaction that impoverished Rāvaṇa indicate the destinations of the people who cultivate the Hanumān and Rāvaṇa mentalities.

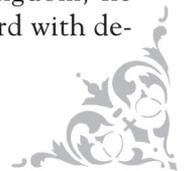
Alfred Ford of the Ford motors fame is often known as the billionaire bhakta due to his ardent devotion to Lord Kṛṣṇa. He succinctly states the role of wealth in a holistic lifestyle, "Wealth is a gift from God. It's best if it is used to help others and serve Him ultimately."

### THE VALUE-BASED APPROACH TO FULFILL AMBITIONS

Even if one is not utterly selfless and pure like Hanumān but has worldly desires, still he can attain good fortune by rendering devotional service to the Lord. This is vividly demonstrated through the example of the prince Dhruva. Desiring a huge kingdom, he worshipped the Lord with de-



*Hanumān, the heroic devotee, strove to re-unite Lord Rāma's consort, Sītā, with the Lord.*



votional discipline centered on chanting His holy names. He not only attained his desire, but he also became so purified and enriched with devotion that he was no longer captivated by worldly wealth. Thus empowered with devotion and detachment, he ruled as a virtuous and prosperous king in the service of the Lord and all His children.

The same powerful process of mantra meditation that blessed and purified Dhruva is available to us today. The process of mantra meditation is a scientific process for redirecting our desires from the things of this world to the source of all these things—God.

In the present age, the most powerful mantra for meditation is the *mahā-mantra* (the great chant for deliverance):

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare*

*Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

Mantra meditation illuminates us with an inner wisdom that opens our eyes to the realities of the world we live in. It thus protects us from being exploited by vested interests externally and victimized by selfish desires internally. Mantra meditation also reveals to us the presence of the Lord in our hearts, thus forever satisfying our perpetual thirst for happiness. Further, by connecting us with the power and the intelligence of the Supreme, it enables us to face with confidence all the ups and downs of life and either achieve or purify our ambitions. And mantra meditation progressively increases our devotion to the Lord, thus preparing us for our return to the abode of supreme happiness—the kingdom of God.

Thus the seeming adversity of

recession can be our opportunity to re-discover the wealth of divine wisdom and love hidden in the recess of our hearts. ☀

(Adapted from the author's book *Recession—Adversity or Opportunity?*)

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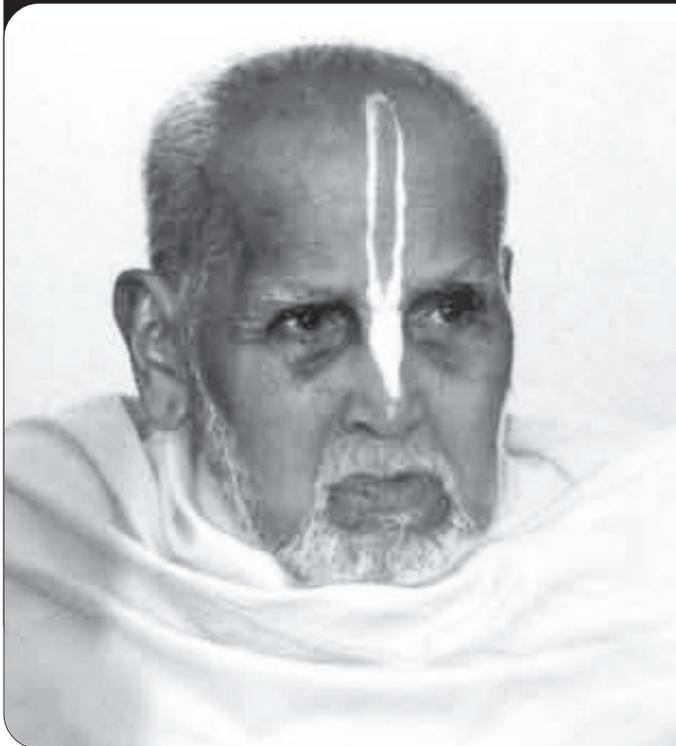
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## IN MEMORIAM



The Vaiṣṇava community is deeply aggrieved at the passing away of Śrīla Bhaktivaibhava Purī Mahārāja on 3 March 2009. He was 96.

Born in Orissa, he was active in Mahatma Gandhi's independence movement, before taking initiation from Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura in 1936. In 1966 he accepted sannyāsa and formed the Śrī Kṛṣṇa Caitanya Mission, which has branches both in India and abroad.

Purī Mahārāja had a deep relationship with ISKCON founder Śrīla Prabhupāda, and would speak every year on the occasion of Śrīla Prabhupāda's disappearance day festival at ISKCON Vṛndāvana.

Purī Mahārāja was a tireless teacher of Śrī Caitanya's mission and will be deeply missed.



# COPING WITH RECESSION

*By taking proper measures, a devotee can effectively deal with the crisis of recession and steadily continue on the path of devotion.*

by Ānanda Vṛndāvana Dāsa

**M**any devotees whom I know have suffered the terrible impacts of recession. Some have lost their jobs, some have lost their businesses, and many are struggling to make their ends meet. But in spite of all these difficulties and adversities, whether or not a devotee is able to maintain his focus in Kṛṣṇa consciousness—that is the most important question. As a financial consultant with the Bombay Stock Exchange and a practicing devotee, I have offered here some suggestions to devotees who want to remain steady in Kṛṣṇa consciousness, regardless of the external material situation.

## LIVE SIMPLY, THINK HIGHLY

One only needs some food to eat, a house to live, and some clothing to wear. If we can meet these bodily needs with minimum effort, then we can spend the rest of our time in the cultivation of Kṛṣṇa consciousness, the prime objective of the human form of life. The more we acquire modern amenities for increased sense gratification, the more we become attached to them, and thus our lives become increasingly complicated. As our dependence increases on material resources, we feel more disturbed on losing them. A devo-

tee therefore should never get carried away by the thoughts of material allurements and possessions, which are simply tricks of *māyā*, and must always remember that his goal is Kṛṣṇa and devotional service unto Him. One who can survive comfortably on minimum material needs will be least affected by such situations like recession.

## NEVER TAKE A FINANCIAL LOAN

Taking a financial loan is the biggest blunder a devotee can commit. A huge financial loan can create havoc in a devotee's spiritual life, because the extra sense gratification that the loan promises to provide is all illusory. Eventually the loan becomes such a huge burden that he is unable to bear the anxiety of repaying it. His mind becomes disturbed, and relationships suffer. To earn more wealth, he has to sacrifice his health by working extra hours, but in the end he spends all his wealth in regaining his lost health.

Physical stress is better than mental stress. Financial loan, a mental stress, should always be avoided as far as possible. The meter of interest works 24 hours but a person does so for 8-10 hours. A person has to run faster to catch up with it. A devotee should prefer to live simply and save money so that he can ful-

fill his needs without taking a loan. That will free him from all unnecessary troubles. (See box "Financial Loan: The Greatest Trap")

## PLAN YOUR RETIREMENT LIFE EARLY

I remember a statement made by a senior ISKCON leader: "A sincere devotee will plan his *vānaprastha* life before he enters *gṛhastha* life." This means a devotee should make sure he has enough savings at the end of his *gṛhastha* life, so he can remain independent and peacefully execute his Kṛṣṇa conscious activities without bothering anyone. He can reside in a holy *dhāma*, go on pilgrimages, or preach. A serious devotee should take all necessary measures so that at the final moment of death, he can think of Kṛṣṇa and go back to His abode—the only place that is free from all effects of recession!

(As told to Mukunda Māla Dāsa)

Ānanda Vṛndāvana Dāsa, B.Com., M.M.S., G.C.D., D. Com., D.B.M., D.E.M., D.T.M., D.S.M., (world gold medalist from London Chamber of Commerce, U.K.) worked as partner for 18 years with J. G. Shah and Co., a leading stock broking firm in Bombay Stock Exchange. For past five years he is running his own portfolio consultancy. He came to Kṛṣṇa consciousness in 1989.



# Financial Loan: The Greatest Trap

## *A Mathematical Analysis:*

Vinay, 25, is working for a multinational company and is earning Rs. 50,000 per month. Since he doesn't have his own house, he decides to purchase a new flat in a posh city locality. He takes a housing loan of Rs. 20,00,000 (twenty lakhs) that has to be repaid in 20 years. He has to pay an EMI (equated monthly installment) of Rs. 1250 per month/ per lakh. This means he has to pay:

Rs.  $1250 \times 20 =$  Rs. 25,000 (monthly)

Rs.  $25,000 \times 12 =$  Rs 3,00,000 (annually)

Unfortunately, after consistently paying this sum for three years, recession sets in. Vinay fears getting laid off from his company. To avoid this, he agrees to work extra hours daily, including weekends.

Very soon Vinay finds this situation too difficult. His balance salary is too small to meet all his regular needs—monthly home expenses, children's education, telephone bills, car loan repayments, recreation, etc. He finally decides to sell his flat and move to a suburb, a cheaper middle-class location.

But recession has had its effect on property rates, too. The resale value of his flat has gone down to Rs. 15 lakhs. What can he do? Vinay sees no other solution and therefore agrees to it.

Vinay then approaches the bank to clear off the loan. But to his surprise, he learns that the amount he has paid till now has gone in repaying the interest and only a small part of the original Rs. 20-lakh-loan! The principal amount has not reduced significantly. Moreover, the bank is now demanding a penalty from him for canceling the loan prematurely, before the due expiry date. The penalty, Vinay learns, comes to around 3% of the principal amount, that is, Rs. 60,000.

Vinay is devastated. He feels cheated after suffering this huge financial loss.

## **NO-RECESSION SCENARIO**

If the economy didn't crash and everything went normal, let's see what would have happened. Vinay got married at 25. At 30, he was allured by the prospects of a housing loan. He kept on repaying the loan until he was 50. As we saw above:

Rs.  $1250 \times 20 =$  Rs. 25,000 (monthly)

Rs.  $25,000 \times 12 =$  Rs 3,00,000 (annually)

Rs.  $3,00,000 \times 20 =$  Rs. 60,00,000 (60 lakhs at the end of 20 years)

To repay a loan of Rs. 20 lakhs in 20 years, he actually ended up paying a massive sum of Rs. 60 lakhs!

Now at the age of 50, he realizes that he has no savings left with him. His health no longer permits him to work as usual, but his responsibilities are far from over: his son is still studying, and his daughter has to be married off. He continues to slog despite his failing health.

**Alternative methods Vinay could have adopted instead of taking a housing loan:**

### **ALTERNATIVE 1**

Keeping aside Rs. 25,000 for his monthly expenditure, Vinay could have stayed in a rented flat paying Rs. 7,000 per month. The balance Rs. 18,000 should have been invested in mutual funds, fixed deposit, or some other secure place for the next 7 years. Thus his savings would have been:

$18,000 \times 12 \times 7 =$  Rs. 15 lakhs (approx.)

Interest deposited during this period = Rs. 5 lakhs

Total savings = Rs.  $15 + 5 =$  Rs. 20 lakhs.

Purchase a flat for Rs. 20 lakhs and settle down. If one argues that the property rates will rise in these seven years, Vinay should then reduce his expenditure to save a little more to make up for the balance amount.

### **ALTERNATIVE 2**

Vinay, who is 25 years old, should stay in his original home and adopt these steps:

Follow steps of Alternative 1 and save Rs. 20 lakhs in 7 years. Purchase a new house worth Rs. 20 lakhs and settle down. At 32, he will have his own house.

Repeat the steps of Alternative 1 for the next seven years to save an amount of Rs. 20 lakhs. At 39, he will have a house and also Rs. 20 lakhs of savings. Invest this amount in Fixed Deposit for the next seven years. This amount will grow to Rs. 30 lakhs (interest value added). During this period, continue following the steps of Alternative 1 for seven more years to have an additional saving of Rs. 20 lakhs.

Total savings at the end of 21 years = Rs.  $30 + 20 =$  50 lakhs.

Thus at 46 years of age, without any loan, Vinay will have his own house and also savings worth Rs. 50 lakhs. If he puts this money in a bank, he will have a steady monthly income enough to support himself and his family for the rest of his life, thus enabling him to retire early.

**If you take a loan, after 20 years you will have only your house but no savings. If you don't take loan, after 21 years, you will have not only your own house but also savings of 50 lakhs.**

# CHANGING ANGLES

Another take on the latest flick

by Nanda Dulāla Dāsa



Try as you might, you can never escape the enigma of the East. When Columbus wanted to know more about the land of spices, he set sail for India. When Huen Tsang wanted to comprehend the cultural variety of

India, he started on foot. These days, when someone in the west wants to know more about India, he buys a film. And if he visits a video store with this in mind, chances are—he will be lent a copy of *Slumdog Millionaire*, the West's

latest attempt at portraying life in metropolitan Mumbai.

While the rest of the world is acclaiming the movie-makers' taste for mixing reel-life with real-life, and Indians are gung-ho about getting international attention, one wonders whether all this hype really will translate into some tangible increase in awareness of India's position vis-à-vis the world today.

## MIS-UNDERSTANDING OF REALITY

In the past too, people alien to Indian thought and culture have attempted to make films on Indian political leaders and Indian society. But when you watch these films, you can feel the inability of the film-makers in sensing and conveying the unique values and cultural nuances of the delicate social balance that is called India. It ends up as much Indian as can be a *Tandoori Pizza*. The result? You get a film about India but totally non-Indian.

Such an abundance of languages, dialects, cultures co-existing and even lending their shades to the overall social fabric of the nation is singularly possible only in India. Ask any Indian and he will tell you about how he grew up absorbing impressions from people of diverse cultures in the course of his



growing up. Even in the post-riot scenario, it is not uncommon to witness Indians from varied social settings celebrating festivals together. People here talk in a particular way, eat in a particular way, walk in a particular way. And there's always a story to all of this.

How then can someone having not experienced any of this, understand and get the idea across to distant and unexposed audiences around the world? Moreover, for such audiences, these films are probably the only opportunities to get to understand the faraway land of spirituality. Film-makers would do well to realize the immense responsibility on their shoulders in portraying cultures from across the world.

### MIS-PORTRAYAL OF REALITY

When we speak about Mumbai, the first picture that comes to our mind is that of a sprawling metropolis graciously accepting each and everyone who seeks shelter. Thousands come here everyday and try their luck at earning their living here. In this quest, many have to forego their choice of living conditions. It is only natural that slums exist in such a city. For that matter, all major world cities viz. New York, San Francisco, London etc. are home to slums and the resultant exploitation. One may call these areas by fancy names like a *Ghetto*, *Skid Row*, *a run-down neighbourhood* etc. but this doesn't make the reality any better than it is already.

Showing juvenile exploitation may only result in raised eyebrows around the world, instead of raised concerns and awareness of the factors that lead to such frightful situations. Depictions of illiterate, penniless orphans escaping the filth and squalor by making it big overnight certainly do not have posi-

tive inspirational effects on those who watch it. One, this doesn't happen to everyone. Two, this doesn't happen everyday. Three, this is a fairy-tale being glamorized as a showcase of reality.

### MIS-REPRESENTATION OF REALITY

The West has always been the seat of materialism and the East has historically been the seat of spirituality. When one sees the world through a colored lens, it appears colored. Similarly, when the money-minded West attempts to visualize India, it cannot but see India only in that light. No wonder then that poverty, illiteracy, exploitation, so much characteristic of any city are

account their limitations. This approach of coming together is to combine strengths by pooling resources in a positive way. Instead of making films predisposed towards certain beliefs and propagating it to audiences unfamiliar to the cultures and winning awards, the filmmakers could, to start with, make films to highlight the uniqueness of the East, and India in particular, with regards to cultural broad-mindedness. What is it about the poor East that equips it with social suppleness and lends it ability to adapt to changing economic and social situations while the West with all its splendor and grandeur grapples with questions of widespread discontentment and increasing social inequality? Is

**The West has its sad stories and the East has its bright. Both somehow fail to make it to the silver screen.**

highlighted more than anything else. On the other hand, any movie presenting life in the West is set in a stereotyped western city with all its fabulous facilities and easy luxuries. The West has an innate obsession at presenting the East as a wasteland trying to limp to sophistication unsuccessfully. Limiting truth by superficial renditions has never given anybody the real picture. The West has its sad stories and the East has its bright. Both somehow fail to make it to the silver screen.

### CORRECT VISION

Using Śrīla Prabhupāda's concept of "the lame man leading the blind man," one could use the strengths of both parts of the world—the West and the East—for benefiting both, while taking into

the East's vast treasure house of spiritual knowledge and practice acting as a backbone, lending it support? Is the value assimilation inherent in any spiritually-oriented culture the cause for social flexibility in the East? Probably, a film investigating this could contend to represent truth about India in an honest way.

So—Yes, the westerner's version of India has changed from being a land of snake-charmers. But it still has a long way to go. And the problem is there is still confusion about which way to go.

*Nanda Dulāla Dāsa has a bachelor's degree in Mechanical Engineering. He is a part of the editorial team of Indian English and Marathi BTG. He stays at ISKCON Mumbai where he teaches Kṛṣṇa consciousness to college students*



# In your own words ...

Which Kṛṣṇa pastime is your favorite, and why?

OF ALL THE BOOKS I'VE read on spirituality, none has affected me so profoundly as *Bhagavad-gītā As It Is*. So I would say that for me Kṛṣṇa's pastime of becoming the chariot driver for His dear friend Arjuna, speaking the *Bhagavad-gītā*, and protecting

pastime is *Rāsa-līlā*. It shows how Kṛṣṇa cares for individual devotees, that too with a very individualistic touch. It has in-depth message that a true devotee's present materialistic condition or position hardly matters for getting Kṛṣṇa's love, individualistic care, and

marvelous pastime of Kṛṣṇa one has to rise above sensory limitations which can be possible only with the blessings of spiritual guru like Prabhupādaji.

Rajesh Kumar Mishra,  
Mumbai

THE PASTIME OF Kṛṣṇa that inspires me the most is the '*Dāmodara-līlā*'. This pastime was performed by Kṛṣṇa on the day of Diwali. Every year I visit Śrī Vṛndāvana Dhāma in the month of *Dāmodara* (*Kārtika*) and I also keep visiting the temple of Śrī Rādhā Dāmodara Ji here in Jaipur (Śrīla Jīva Gosvāmī's original Deity). I offer lamps and sing the enchanting '*Dāmodarāṣṭaka*'.

Thousands of devotees gather in sacred places in the month of *Dāmodara* (*Kārtika*), which is the most auspicious time of the year. The Deities of Mother Yaśodā and Lord Dāmodara at ISKCON in Vṛndāvana (Kṛṣṇa-Balarāma Temple) looks awesome and amazing. It was this time when Lord Dāmodara delivered

Nalakūvara and Maṇigrīva who had assumed the shape of trees. The whole pastime should be read again and again from *Śrīmad-Bhāgavatam* and one feels spiritual mellow just by reading it.

Pranjal Joshi,  
Jaipur

MY FAVORITE PASTIME remains baby Kṛṣṇa with the fruit vendor. A fruit vendor lady is

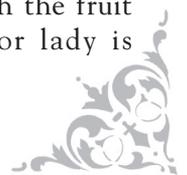


Arjuna by attacking grandfather Bhīṣma is the most inspirational pastime. By instructing Arjuna, Kṛṣṇa taught everyone in the world how to make their lives successful. And He showed us that we can have an intimate relationship with Him in friendship.

Bhagavān Ācārya Dāsa  
Wisconsin, USA.

MY FAVORITE KṚṢṆA

blessings. Kṛṣṇa through this act, gave the message that although nobody can be closer to Him than Rādhārāṇī, He ensured that every individual *gopī* should get love and divine pleasure similar to Her. The *gopīs* conquered a place in the abode of Kṛṣṇa by their selfless surrender to the will of Kṛṣṇa. It shows how Kṛṣṇa breaks all limitations for fulfilling divine wish of His devotees. To understand this



passing by the house of Nanda and Yaśodā announcing, "Does anybody want fruits?"

Baby Kṛṣṇa who has just learnt walking and seen His father doing barter deals, comes out with handful of grains, most of them falling out of His baby grip. The fruit vendor seeing the beautiful form of Lord gives away all the fruits and apparently receives only few grains in her hand. But as she lifts her empty basket, she finds it heavy with jewels, rubies, and emeralds.

*Why it's my favorite?*

A devotee allured by beauty of his baby Kṛṣṇa consciousness (early days) sometimes gives away everything and becomes *brahmacārī* or a dedicated devotee. He may think he has received just a few grains in return, but he is yet to realize the real treasure in store.

All glories to those who renounce their body, mind, time, and word, and above all their prime youth for Lord Kṛṣṇa. Less intelligent selfish people like me can only thank them and say, "Don't hold back to anything—any illusions; you will surely see the Lord."

Gayatri Gaitonde,  
Mumbai

MY FAVORITE PASTIME is that of Lord Caitanya and His associates distributing Kṛṣṇa consciousness. Śrī Caitanya-caritāmṛta (Ādi-līlā, 7.24) says they "plundered the storehouse of love of Godhead and ate and distributed its contents." I am inspired because they do not consider who is fit or unfit. They give spiritual love to everyone through the holy name. How? "They danced, cried, laughed, and chanted like madmen, and in this way they distributed love of Godhead." (Cc. Ādi 7.22)

Miraculously, unlike a material

storehouse, as the love is distributed the supply increases hundreds of times. Best of all, this pastime continues even now, and you and I can take part in it, tasting spiritual nectar and endearing ourselves to the Lord. Srila Prabhupada writes, "The present Kṛṣṇa consciousness movement is non-different from the pastimes performed by Śrī Caitanya Mahāprabhu. . . , for the same principles are being followed and the same actions performed without fail." (Cc. Antya 5.88, Purport)

I regularly go out with *harināma* (chanting) groups, travel with the Polish festival tour, attend Rathayātrās in various countries, and take part in the devotee festivals in Ukraine and Māyāpur. In all these places, I see many people smile, laugh, and dance, tasting some pleasure and developing spiritual desires through the congregational chanting introduced by Śrī Caitanya Mahāprabhu and His associates. I feel happy in their happiness and grateful to be allowed to take part in this glorious benedictory pastime of the Lord.

Kṛṣṇa Kṛpā Dāsa,  
Māyāpur, India

THE PASTIME OF Lord Balarāma appearing as Lord Nityānanda inspires me the most because of the way He delivered Jagāi and Madhāi. He was so merciful and compassionate to those rascals that His example makes me try to develop some compassion for the fallen souls. Also this inspires me to keep going whenever I go out on book distribution, even though that service is very difficult.

Navanīta Taskara Dāsī  
Gurabo, Puerto Rico

### IN YOUR OWN WORDS

QUESTIONS FOR THE  
FORTHCOMING ISSUES

Which Kṛṣṇa pastime inspires  
you the most, and why?

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What will be the world like if  
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Like Vaikuṅṭha....

(Continued from page 19)

tual world created in this farming wilderness.

### THE TEMPLE: STRUCTURE AND DESIGN

Undoubtedly, the festivities could be likened to a microcosm of blissful wonder with a temple design that leaves you awestruck at every turn. The creation of Govardhan Hill is a pleasant insertion with carefully selected trees and shrubs. The cave in which Kṛṣṇa stood and the *kuṅḍas* are replicated with care. The Vṛndāvana Garden, which hosts the Govardhan Hill, has many beautiful varieties of flowering plants. It is already serving as a place of practical study for the students of Horticulture College of Sangli, who come to the temple and study the various species of plants. There is a delightful park adjoining the Vṛndāvana garden with swings and slides for the children.

About 200 meters away from the absorbing temple decor is a captivating museum called *Kṛṣṇa Tattva Darśana*, which represents the pastimes of Kṛṣṇa and selected scenes from *Śrīmad-Bhāgavatam* ready to enthrall the visitor. You walk through a stunning maze of life size figures and the decor and intricate lighting makes them frighteningly real! Created by Ātmanivedana Dāsa, a disciple of Lokanātha Swami and a graduate in Fine Arts from the prestigious J.J. School of Arts, Mumbai, this magical maze is sure to dazzle both the old and the young. School children from several districts have already visited these unique dioramas.

The temple stands on 84 pillars. The idea behind this is that any one who circumambulates Their Lordships Śrī Śrī Rādhā-Gopāl in this temple will be free from the cycle of transmigration on 84 lakh species. The temple hall with a capacity of 500 is covered with ferro cement domes and the *śikhara* above the sanctuary is 45 metres in height. The huge *Kṛṣṇa kālīya* fountain is located in front of Śrī Śrī Rādhā-Gopāl temple. The long pathway to the temple is adorned with well trimmed turf and attractive shrubs. Closer to the entrance beautiful water ponds have been constructed in which floats the beautiful dioramas of Śrī Rāma, Sītā, Lakṣmaṇa, and Kewat on one side and that of *Gajendra mokṣa* on the other. The *parikramā* path of the temple has fibre glass relief work of *Kṛṣṇa Lila* and *Caitanya Lila*. The main Deities are Śrī Śrī Rādhā-Gopāl. Altars of Śrī Sītā, Rāma, Lakṣmaṇa, and Hanumāna and Śrī Śrī Viṭṭhala-Rukmiṇī are part of the temple design.

In the future a Govinda's restaurant, guest house, residential colony for *gṛhastha* devotees, and a bigger *gośālā* are envisaged.

### THE IMPACT

Villagers love the temple and especially on *Ekādaśī* it is as if the entire village gathers around Śrī Śrī Rādhā-Gopāl. Students from the schools in Aravade come for darśan at least once a day. The school managers are also very favorable and allow preaching programs in schools. The daily prayers in schools include Hare Kṛṣṇa *mahā-mantra* and recitation of the *Bhagavad-gītā ślokas*. All the major political leaders are very favorable and have offered unstinting support for the

project. Villagers are very affectionate to Lokanātha Swami Mahārāja because most of them have actually seen him play on the farms of Aravade as a child and some of them were his classmates and playmates. The same affection is felt by all the Hare Kṛṣṇa devotees who reside or visit Aravade and a warm sense of community is created through these cherished relationships.

Lokanātha Swami Mahārāja was the moving force behind the entire project—from personally envisioning all the features of the temple complex and planning the fund collection, to overseeing the development to the final stage—he took care of the minutest of details.

Driven by the instructions of Śrīla Prabhupāda and his enduring enthusiasm for the rustic village life, Lokanātha Swami has finally and brilliantly pulled together a temple design which is set to have a multiple spiritual impact on the Aravade community as well as the surrounding villages. A visit awaits all of you. There, perhaps, a sudden flight of the imagination would certainly have you believe that this must be Vaikuṅṭha, where every word is a song, every step a dance, and everyday a festival... ❁

*Rādhā Prema Devī Dāsī is a disciple of His Holiness Lokanātha Swami Mahārāja. She is an Associate Professor in the Faculty of Education at the University of KwaZulu Natal, South Africa. She resides with her family in South Africa.*

*With inputs from Yaśodā Dulāla Dāsa, Gayatri Gaitonde, Dharmarāja Dāsa, Temple President Aravade, and Ātmanivedana Dāsa, Director Kṛṣṇa Tattva Darshan.*



# CENTRES IN INDIA

Founder-Acarya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

Correct  
as of  
31 March  
2009

**Agartala, Tripura** — Assam-Agartala Rd., Banamalipur, 799 001/ Tel. (0381) 22-7053/ Fax: (0381) 22-4780/ premadata@rediffmail.com

**Ahmedabad, Gujarat** — Satellite Rd., Gandhinagar Highway Crossing, 380 054. Tel. (079) 2686-1945, 1645, or 2350/ jasomatinandan.acbsp@pamho.net

**Allahabad, UP** — 161, Kashi Raj Nagar, Baluagath 211 003/ Tel. (0532) 2416718. iskcon.allahabad@pamho.net

**Bangalore, Karnataka** — Sri Jagannath Mandir, 5, 1st Main Road, Sripuram, Seshadripuram, Bangalore 560 020/ Tel: (080) 2356-5708/ Mobile 9844-234-108/ vibhav.krishna.jps@pamho.net

**Baroda, Gujarat** — Gotri Rd., 390 021. Tel. (0265) 231-0630, 233-1012 or 235-0885/basu.ghosh.acbsp@pamho.net

**Bhubaneswar, Orissa** — N.H. No. 5, IRC Village, 751 015/ Tel. (0674) 255-3517, 253-3475, or 255-4283/ iskconbhubaneswar@rediffmail.com

**Cachar, Assam** — Ambikapatti, Silchar, 788 004/ Tel. (03842) 34615

**Chandigarh** — Sector 36-B, 160 036/ Tel. (0172) 260-1590 or 260-3232/ bhaktivinode.gkg@pamho.net

**Chennai, TN** — Hare Krishna Land, Off ECR, Akkarai, Sholinganallur, 119/ Tel. (044) 24530921/23, 32911472 e-mail:iskconchennai@rediffmail.com

**Guwahati, Assam** — Ulubari Chariali, South Sarania, 781 007/ Tel. (0361) 254-5963/iskcon.guwahati@pamho.net

**Hanumkonda, AP** — Neeladri Rd., Kapuwada, 506 011/ Tel. (08712) 77399

**Jammu, J&K** — C/o Shankar Charitable Trust, Shakti Nagar, Near A.G. Office/ Tel. (0191) 2582306

**Kolkata** — 3C Albert Rd., 700 017/ Tel. (033) 2287 3757/ 6075/8242/ Fax: (033) 247-8515 iskcon.calcutta@pamho.net

**Ludhiana, Punjab** — Sterling Tower, Vrindavan Rd., Civil Lines, 141 001/ Tel. (161) 2770600 or (161) 3118897 or 98159-40005/ iskcon.ludhiana@pamho.net

**Madurai, TN** — 37 Maninagaram Main Road, 625 001/ Tel. (0452) 274-6472.

**Mangalore, Karnataka** — Shivagiri, Above Professional Courier, Nandi Gudda Road, Attavar, Mangalore 575 001/ Tel. (0824) 2423326 or 2442756, 9844325616

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**Mumbai, Maharashtra** — Juhu 400 049/ Tel. (022) 2620-6860/ Fax: (022) 2620-5214/ iskcon.juhu@pamho.net or

**Nagpur, Maharashtra** — Bharathwada Road, Near Gulmohar Nagar, Ramanuja Nagar, Kalmana Market, Nagpur- 8/ Tel. (0712) 6994730, 937015638/9371064102/ 9423635311/ iskcon.nagpur@pamho.net

**New Delhi** — Sant Nagar Main Rd., East of Kailash, 110 065/ Tel. (011)26235133,34,35,36,37/ Fax: (011) 2621-5421 or 2628-0067/ neel.sunder@pamho.net

**Solapur, Maharashtra** — Bhaktivedanta Marg, Old Akalkot Naka, District Solapur, 413005 . Tel. 09371178393

**Tirupati, AP** — Sri Sri Radha Govinda Asta Sakhi Girirajji Mandir, Hare Krishna Land, Hare Krishna Road, Tirupati - 517 507 Andhra Pradesh. Phone: (0877) 2231760, 2230009

Guest House Booking: guesthouse.tirupati@pamho.net

**Ujjain, MP** — Bharatpuri, 456010/ Tel. 0734-235000/ Fax: 0734-2536000/ iskcon.ujjain@pamho.net

**Vishakapatnam, AP** — Sagaranager, 530045/ Tel. (0891) 5537625/ samba.jps@pamho.net

**Vrindavan, UP** — Bhaktivedanta Swami Marg, Raman Reti, 281 124/ Tel. (0565) 254-0021 (Guesthouse:) 254-0022/ Fax: (0565) 254-0053/ vrindavan@pamho.net; (Guesthouse:)

(Partial list. Complete list will be published in the next issue.)

## Vaiṣṇava Calendar

### 1 April - 15 May 2009

**3 APR:** Rāma Navamī: Appearance of Lord Śrī Rāmacandra (Fasting till sunset)

**5 APR:** Fasting for Kāmadā Ekādaśī

**6 APR:** Break fast (Mumbai) 07:02 am - 10:37 am, Damanaka-ropana Dvādaśī

**9 APR:** Śrī Balarāma Rāsāyātrā, Śrī Kṛṣṇa Vasanta Rāsa, Śrī Vamśivadana Ṭhākura - Appearance, Śrī Śyāmānanda Prabhu - Appearance

**4 APR:** Beginning of Śālagrāma and Tulasī Jala Dāna

**16 APR:** Śrī Abhirāma Ṭhākura - Disappearance

**20 APR:** Śrīla Vṛṇḍāvana Dāsa Ṭhākura - Disappearance

**21 APR:** Fasting for Varūthinī Ekādaśī

**22 APR:** Break fast (Mumbai) 06:17 am - 10:30 am

**25 APR:** Śrī Gadādhara Paṇḍita - Appearance

**27 APR:** Akṣaya Tṛtīyā. Candana Yātrā starts.

(Continues for 21 days)

**1 MAY:** Jāhnu Saptamī

**3 MAY:** Śrīmatī Sītā Devī (consort of Lord Śrī Rāma) - Appearance, Śrī Madhu Paṇḍita - Disappearance, Śrīmatī Jāhnavā Devī - Appearance

**5 MAY:** Fasting for Mohinī Ekādaśī

**6 MAY:** Break fast (Mumbai) 06:08 am - 09:05 am, Rukmiṇī Dvādaśī

**7 MAY:** Śrī Jayānanda Prabhu - Disappearance

**8 MAY:** Nṛsimha Caturdaśī: Appearance of Lord Nṛsimhadeva (Fasting till dusk)

**9 MAY:** Kṛsna Phula Ḍola, Salila Vihāra, Śrī Parameśvarī Dāsa Ṭhākura - Disappearance, Śrī Śrī Rādhā-Ramaṇa Devajāī - Appearance, Śrī Mādhavendra Purī - Appearance, Śrī Śrīnivāsa Ācārya - Appearance

**14 MAY:** Śrī Rāmānanda Rāya - Disappearance, End of Jala Dāna

## MONEY OR DEVOTION—WHAT DO YOU CHOOSE?

**C**an a devotee of the Lord aspire to be rich and prosperous? Is it wrong to have a desire to have a fat bank balance?

In our last issue we had discussed the glories of Lord Śiva. Generally, Lord Śiva is considered as ‘*Bholenātha*’—the innocent one. He is also known as ‘*Āśutoṣa*’—one who is quickly pleased with your devotional offerings. And as he is the husband of the goddess Durgādevī, who owns this material world people come to him asking for material benedictions.

This prompted Mahārāja Parīkṣit to ask Śrīla Śukadeva Gosvāmī a very important question, “Lord Śiva lives underneath a tree or in the snow of the Himalayan Mountains. He does not even construct a house for himself, but still the worshipers of Lord Śiva are very rich. Kṛṣṇa, or Lord Viṣṇu, however, lives very opulently, whether in Vaikuṅṭha or in the material world, but His devotees appear poverty-stricken. Why is this so?”

Before we see Śukadeva Gosvāmī’s answer I would like to share two personal anecdotes. I requested a gentleman to kindly visit our temple for the Sunday Festival. He told me that he was a regular visitor to the nearby Bābulnātha Temple (a very popular Śiva temple). He looked reverently at the direction of Bābulnātha temple and said in Hindi, “*Jo bole woh kāma kartā hai.*” (He does whatever you ask him to do.) On another occasion, in Kolkata a rickshaw-puller asked me about my devotional practices. Upon informing him that I am trying to be a devotee of Lord Kṛṣṇa he smilingly pointed to a framed picture of Lord Śiva retorting, “*Sabse Badā.*” (The greatest among the gods.)

It is this perception of Lord Śiva and other exalted personalities that is being answered in the pages of *Śrīmad-Bhāgavatam*. Śrīla Śukadeva Gosvāmī appreciated this intelligent enquiry from his exalted disciple and replied that this material energy is manifested in three qualities, namely goodness, passion, and ignorance. As Śiva is the husband of Durgādevī (who controls these modes) he is understood to be the master of this material energy. Although he is in association with these qualities for the benefit of the conditioned soul, Lord Śiva is their director and is not affected. In other words, although the conditioned soul is affected by the three qualities, Lord Śiva, being their master, is not.

From the statements of Śukadeva Gosvāmī we can understand that the effects of worshiping different demigods are not, as some less intelligent persons suppose, the same as the effects of worshiping Lord Viṣṇu.

Since this material world is a product of the three qualities of material nature, all varieties of manifestations come from those three qualities. With the aid of materialistic science, modern civilization has created many machines and comforts, yet they are only varieties of the interactions of the three material qualities. Although the devotees of Lord Śiva are able to obtain many material acquisitions, we should know that such devotees are simply collecting products manufactured by the three qualities. Material happiness or opulence means gratification of the senses, especially the genitals, the tongue, and the mind. By exercising our minds we create many pleasurable things just for enjoyment by the genitals and the tongue. The opulence of a person within this material world is estimated in terms of how well he is able to utilize his sexual capacities and how well he is able to satisfy his fastidious taste by eating palatable dishes.

Herein lies the answer to King Parīkṣit question to Śukadeva Gosvāmī as to why the worshipers of Lord Śiva are so opulent. The devotees of Lord Śiva are opulent only in terms of the material qualities. Factually, such so-called advancement of civilization is the cause of entanglement in material existence. It is actually not advancement but degradation.

The conclusion is that because Lord Śiva is the master of the three qualities, his devotees are given things manufactured by the interactions of these qualities for the satisfaction of the senses. In the *Bhagavad-gītā*, however, we get instruction from Lord Kṛṣṇa that one has to transcend this qualitative existence. *Nistrai-guṇyo bhavārjuna*: the mission of human life is to become transcendental to the three qualities (Bg. 2.45). Unless one is *nistrai-guṇyo*, he cannot get free from material entanglement.

In other words, favors received from Lord Śiva are not actually beneficial to the conditioned souls, although materially such facilities seem opulent.

The *Purāṇas* relate the story of Lord Śiva’s marriage with Pārvatī. As is the custom the bride and the groom are given lavish gifts on the occasion of their wedding and they to offer gifts back to their guests. One such gift was a huge palatial mansion. At the end of the ceremony Śiva had practically offered back all the gifts that he had received with the exception of this mansion and when one poor *brāhmaṇa* arrived very late and there was nothing left to offer him, Śiva gave him that mansion and thus was again residing under a tree. This is Lord Śiva’s disdain for material possessions! ❀

- Śyamānanda Dāsa

