

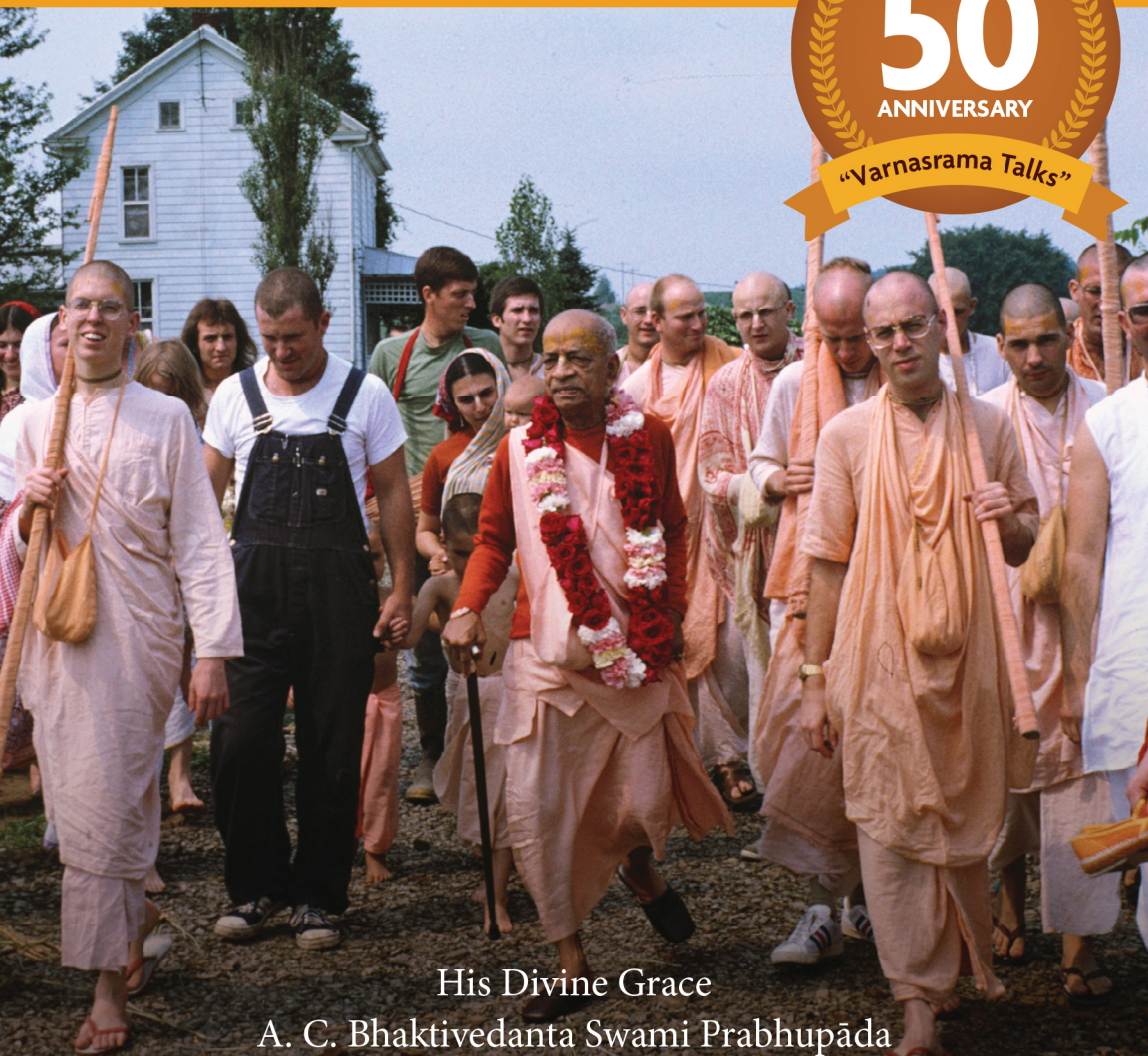
SPEAKING ABOUT VARṆĀŚRAMA

Talks on Varṇāśrama and
Farm Community Development

1974 - 2024

50th
ANNIVERSARY

“Varnasrama Talks”



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

SPEAKING ABOUT VARṆĀŚRAMA

TALKS ON VARṆĀŚRAMA AND
FARM COMMUNITY DEVELOPMENT

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-*Ācārya* of the International Society for Krishna Consciousness

Compiled by Hare Kṛṣṇa Devī dāsī
Edited by Sureśvara-dāsa

Series Editor: Hare Kṛṣṇa Devī dāsī



THE BHAKTIVEDANTA BOOK TRUST

Readers interested in the subject matter of this book are invited by the International Society for Krishna Consciousness to correspond with its secretary.

International Society for Krishna Consciousness
P.O. Box 34074
Los Angeles, CA 90034, USA
bbt.usa@krishna.com • www.krishna.com

First Printing, 1999: 1000 copies
Second edition, revised and updated in 2024

Copyright © 1999, 2024 The Bhaktivedanta Book Trust International, Inc.
Introduction copyright © 1999, 2024 Noma Petroff and
The Bhaktivedanta Book Trust

Drawings by Stephen Petroff and Maha Prema Devī dāsī (Mary Petroff Foye)
courtesy *Hare Kṛṣṇa Rural Life*: pages 25, 88, 95, 101,
114, 125, 136, 183, 196, 200, 206, 211, 246, 274

Suggested Cataloging:

A. C. Bhaktivedanta Swami

Śrīla Prabhupāda on varṇāśrama and farm community development
Volume I: Speaking about varṇāśrama

1. International Society for Krishna Consciousness. 2. Vaishnavism. 3.
India—Social life and customs. 4. Social classes. 5. Community organization.
6. Varṇāśrama.
I. A. C. Bhaktivedanta Swami Prabhupāda, 1896–1977
II. Hare Kṛṣṇa Devī dāsī (Noma Traub Petroff), 1947–
III. Sureśvara dāsa Adhikari (Richard Lynn Hall), 1946–
IV. Title: Śrīla Prabhupāda on varṇāśrama and farm community development
V. Title: Speaking about varṇāśrama

HT713.A2 2024
ISBN 0-89312-316-3 (1999)
ISBN 979-8-218-56317-2 (2024)

*nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdra
nāhaṁ varṇī na ca gr̥ha-patir no vana-stho yatir vā
kintu proḍyan nikhila-paramānanda-pūrṇāmṛtābdher
goṇī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

“I am not a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*. I am not a *brahmacārī*, *gr̥hastha*, *vānaprastha* or *sannyāsī*. What am I? I am the eternal servant of the servant of the servant of Lord Kṛṣṇa.”

—Śrī Caitanya Mahāprabhu
(Cc. *Madhya* 13.80)

Among the four *yugas*—Satya, Tretā, Dvāpara, and Kali—the Kali-yuga is the worst, but if the process of *varṇāśrama-dharma* is introduced, even in this age of Kali, the situation of Satya-yuga can be invoked. The Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement, is meant for this purpose.

—*Śrīmad-Bhāgavatam*, purport 9.10.51

Contents

Preface	<i>xi</i>
His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda	<i>xv</i>
Conventions Used in This Volume	<i>xx</i>
Varṇāśrama Categories	<i>xxi</i>
About This Edition	<i>xxii</i>
Note from Hare Kṛṣṇa Dāsī	<i>xxiii</i>
Introduction	I
Mutual Respect in Varṇāśrama MONTREAL, JULY 16, 1968	9
Different Duties for Different Kinds of People NEW VRINDABAN, JUNE 9, 1969	14
Spiritual Communism MOSCOW, JUNE 22, 1971	26
Get All Your Necessities from the Land LONDON, NOVEMBER 25, 1973	38
False Wealth or Real Wealth? LOS ANGELES, DECEMBER 31, 1973	48
Varṇāśrama to Save a Troubled World VR̥NDĀVANA, MARCH 12, 1974	54
Working is Also Preaching VR̥NDĀVANA, MARCH 14, 1974	62
Varṇāśrama College VR̥NDĀVANA, MARCH 14, 1974	66
Chant Hare Kṛṣṇa and Draw a Plow VR̥NDĀVANA, MARCH 15, 1974	82

Guru Gives Varṇa Guidance HYDERABAD, APRIL 20, 1974	89
Grow Your Own Food ROME, MAY 25, 1974	96
Petroleum vs. Ox Power ROME, MAY 27, 1974	102
Eskimo Self-sufficiency ROME, MAY 28, 1974	113
Every Man Should Own Some Land GENEVA, JUNE 6, 1974	115
Food Grains or Factories? MĀYĀPUR, APRIL 3, 1975	123
Harnessing Natural Inclination VṚNDĀVANA, APRIL 20, 1975	126
How to Utilize the Bulls NEW ORLEANS, AUGUST 1, 1975	136
Machines and Unemployment NEW ORLEANS, AUGUST 1, 1975	144
Self-sufficiency or Commercial Production MAURITIUS, OCTOBER 2, 1975	154
Illusory Progress MAURITIUS, OCTOBER 3, 1975	159
They Will Be Attracted by Our Training Power MAURITIUS, OCTOBER 5, 1975	161
Kṛṣṇa Consciousness: The Peaceful Revolution JOHANNESBURG, OCTOBER 16, 1975	165
Good Government Means Good Training MĀYĀPUR, MARCH 1976	177
Agriculture: The Noblest Profession NEW VRINDABAN, JUNE 22, 1976	184

Plain Living, High Thinking NEW VRINDABAN, JUNE 24, 1976	186
Ugra-karma in the Factory NEW VRINDABAN, JUNE 26, 1976	199
Vedic Civilization is Training WASHINGTON, D.C., JULY 8, 1976	203
Simple Living, Good Health NEW YORK, JULY 14, 1976	207
Living as Kṛṣṇa Lived GĪTĀ-NĀGARĪ FARM, JULY 15, 1976	209
Prabhupāda on Cow Care PARIS, AUGUST 2, 1976	214
Home Grown is Best PARIS, AUGUST 3, 1976	216
Not By Birth But By Training HYDERABAD, AUGUST 22, 1976	222
Brāhmaṇa Guidance for Kṣatriyas HYDERABAD, AUGUST 22, 1976	230
Varṇāśrama Is Not the Caste System CHANDIGARH, OCTOBER 16, 1976	232
Localized Economics INDIA, JANUARY 11, 1977	235
Collapse of Artificial Banking BHUBANESWAR, JANUARY 21, 1977	244
Varṇāśrama System Must Be Introduced MĀYĀPUR, FEBRUARY 14, 1977	249
Four Varṇas to Solve Four Problems MĀYĀPUR, FEBRUARY 15, 1977	265
From the Cities to the Villages VR̥NDĀVANA, MAY 27, 1977	271

Made With Our Own Wool	277
VRNDĀVANA, OCTOBER 6, 1977	
“I Wanted to Introduce This”	279
VRNDĀVANA, OCTOBER 8, 1977,	
No Success Without Varṇāśrama	280
VRNDĀVANA, OCTOBER 18, 1977	
Why Is Varṇāśrama Important?	281
A Varṇāśrama Mission	294
Village Organization	322

Preface

In December 1992, ISKCON's Governing Body Commission established Correspondence Resolution Number 9, creating a Farm Research Committee to research Śrīla Prabhupāda's instructions on farming and rural community development. The committee realized that to research instructions on community development meant to research Prabhupāda's instructions on social development. To research instructions on social development meant, in turn, to research Prabhupāda's instructions on *varṇāśrama-dharma*. Thus the current work was assembled.

The committee's goal in creating this work has been to provide a systematically organized reference and resource for devotees in the Hare Kṛṣṇa movement, from temple presidents and rural project leaders, to farmers, rural community members, and *gurukula* and upper level teachers and their students, and especially to provide guidance for the leaders of the International Society for Krishna Consciousness (ISKCON) as they seek to carry out the instructions of ISKCON's founder-*ācārya* His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda in his mission of helping create a society dedicated to the loving service of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

In addition, we want to provide an authoritative source for scholars, who in the near future, are sure to become increasingly interested in Śrīla Prabhupāda's teachings on how to organize a peaceful, productive God-centered society. Such researchers should know that the Kṛṣṇa consciousness movement is founded on the scriptural principle, propagated in the recent age by Śrī Caitanya Mahāprabhu, that the Lord in His full potency is present in His names, such as Allah, Jehovah, Govinda, and many other transcendental names, of which the names Kṛṣṇa and Rāma are prominent. The potency of the name of God is recognized in all religions around the world. According to India's ancient Vedic scriptures such as the *Agni Purāṇa* and *Bṛhan-nāradya Purāṇa* (38.126), the most potent means of deliverance from illusion and material misery in the current age is to chant the names of God. The Hare Kṛṣṇa *mahā-mantra* is specifically mentioned in many places, such as the *Kalīsantarāṇa Upaniṣad* (5-6), for example, which states:

*hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare*

*iti ṣoḍaśakam nāmnām
kali-kalmaṣa-nāśanam
nātaḥ parataropāyaḥ
sarva-vedeṣu dṛśyate*

“After searching through all the Vedic literature one cannot find a method of religion more sublime for this age than the chanting of Hare Kṛṣṇa.”

Even though this method of spiritual advancement appears easy to adopt, it was Śrīla Prabhupāda’s realization that most people are so caught up in the illusory activities of the modern world that they are not able to directly avail themselves of the opportunity. Therefore, following in the footsteps of his spiritual predecessors in the *Madhva-Gauḍīya-sampradāya*, line of disciplic succession, he presented the system of *varṇāśrama dharma*, also known as *daiva-varṇāśrama*, to pave the way for spiritual progress by creating an environment in which chanting Hare Kṛṣṇa and engaging in devotional service to the Lord would become easy and satisfying for everyone, even those coming from the lowest and least spiritually inclined segments of the population.

The present volume is intended to be the first of a series presenting Śrīla Prabhupāda’s instructions on *varṇāśrama* and rural community development. The series is planned to be organized as follows: volume one, conversations and lectures; volume two, *varṇāśrama* fundamentals, *brāhmaṇas* and *kṣatriyas* (including discussion of occupational training, land distribution, and taxation); volume three, *vaiśyas* and *sūdras* (including discussion of farming, cow protection, economics); volume four, *brahmacārīs* and *gṛhasthas* (including discussion of the role of women and children); volume five, *vānaprasthas* and *sannyāsīs*. (Volume five will also include a glossary and comprehensive index.)

The editors of this series encourage devotees who may have had personal exchanges and letters from Śrīla Prabhupāda related to these topics to contact us so that we may include that information in our

presentation. We want to stress that this volume has been edited to maintain focus on the subject of the book. Scholars doing research may wish to contact the Bhaktivedanta Archives for original sources. (See: Conventions Used in this Volume.)

—The Editors

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world on September 1, 1896, in Calcutta, India. During his childhood, Prabhupāda was known as Abhay Caran De. He was the pet child of Gour Mohan De and his wife Rajani, both pious devotees of Lord Kṛṣṇa. Śrīla Prabhupāda's early life gave him a wealth of experience which he would draw on in later years while instructing his disciples in the both the shortcomings of modern social and economic organization, and the ideals of the *daiva-varṇāśrama* system created by Kṛṣṇa. Gour Mohan was a cloth merchant of moderate income, but he belonged to the aristocratic *suvarṇa-vaṇik* merchant community. Prabhupāda described his family as middle class, noting that there was never any shortage of food, shelter, or clothing for them. Gour Mohan was an indulgent father, but one who constantly planned for his son to become a great devotee of the Lord. Rajani was the example of the ideal affectionate Bengali mother. She was religious and an excellent cook as well.

A pious devotee of the Lord, Gour Mohan was charitable to numerous *sādhus* or holy men who lived in Calcutta. But, even as a boy, Prabhupāda could see that while a few were genuine, most were simply charlatans and cheats. Although they claimed spiritual status, they were nothing more than social parasites.

Calcutta was home, not only to Hindus, but also to many Muslims as well. According to Śrīla Prabhupāda's biographer, Satsvarūpa Dāsa Goswami, Hindus and Muslims lived peacefully together in Calcutta, so when the first Muslim-Hindu riot broke out when Abhay was thirteen years old, his family understood that it was due to political agitation by the British. In later years, Prabhupāda emphasized the non-sectarian nature of the Kṛṣṇa consciousness movement, stressing that the important thing was not designations such as Muslim, Hindu or Christian, but that all people should dedicate their lives to serving the Supreme Lord.

In that situation, different religious groups could easily get along with one another.

In 1916, Abhay's father encouraged him to enroll at Scottish Churches' College, one of two prestigious colleges in Calcutta. There he got along well with the faculty, most of whom were Scottish priests, and was exposed to the works of many Western writers and thinkers. His college years gave Śrīla Prabhupāda an exceptional background in economics which he would draw from in later years when explaining the principles of spiritual social organization to his followers. In the classroom, he studied the work of Alfred Marshall, the foremost economist of his day. Marshall was the first to acknowledge the importance of both supply and demand as the determining factors in setting prices for commodities. Marshall had great faith that a self-regulating economy, free of government interference would lead to market equilibrium, a fair distribution of income, and full employment. His theories were an important factor contributing to Britain's ongoing industrialization and expansionist trade policies.

Outside the classroom, Abhay attended nationalist meetings organized by Subhas Chandra Bose, a senior classmate and future leader in India's independence movement. Here he was exposed to Mahatma Gandhi's philosophy, which presented a social and economic analysis completely opposite of what had been presented in the classroom. Like many other Bengalis, Abhay was attracted by the spiritual overtones of the *svarāja* or self-rule movement. Gandhi lived simply, like a *sādhu*, and seemed to have more integrity than many of the *sādhus* that Abhay had met. He constantly cited the *Bhagavad-gītā* and its emphasis on work as a way to spiritual realization.

Contrary to Marshall's theories, Gandhi taught that industrialization and large scale international trade had led to unparalleled riches and indulgence for the upper classes and impoverishment and unemployment for the lower classes. Instead of industrialism and international trade, Gandhi advocated simple living and village self-sufficiency or *svadeshi*. The symbol of Gandhi's movement was the *charkha* or spinning wheel. Abhay joined the supporters of the nationalist movement, casting off his British mill cloth to wear home-spun *khādī*.

Ultimately, Abhay was satisfied with neither Marshall nor Gandhi. His strongest drive was not economic or political, but spiritual, and even

Gandhi could not fulfill his desires for a spiritually oriented society. For Abhay, both the capitalist and the nationalist philosophies had shortcomings. Nevertheless, he did not completely reject the teachings of either thinker but retained the concepts that had practical application for spiritual goals. In later life, Śrīla Prabhupāda would refer to Marshall's concepts: economic impetus begins from family affection and the formula for successful business enterprise consists of land, labor, capital and organization. He praised Gandhi's ideals of self-sufficiency and village organization. But in his college years, something was still missing—that person who could provide the spiritual leadership he was searching for.

Finally, in 1922, Abhay met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta. Bhaktisiddhānta Sarasvatī, a prominent religious scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Abhay became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Abhay to broadcast Vedic knowledge through the English language. Although Abhay was by now a married man and held a position as an agent for an Indian pharmaceutical company, he nevertheless committed himself to fulfilling the desires of his spiritual master. In the years that followed meeting his guru, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, started *Back to Godhead*, an English fortnightly magazine. Maintaining the publication was a struggle. Single-handedly, Śrīla Prabhupāda edited it, typed the manuscripts, checked the galley proofs, and even distributed the individual copies. The magazine is now being continued by his disciples in the West and is published in over thirty languages.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gaudiya Vaisnava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, adopting the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the

historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began working on his life's masterpiece: a multi-volume annotated translation of the eighteen-thousand-verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāna*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of the *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in September 1965, to fulfill the mission of his spiritual master. Subsequently, His Divine Grace wrote more than sixty volumes of authoritative annotated translations and summary studies of the philosophical and religious classics of India.

When he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. Only after almost a year of great difficulty did he establish the International Society for Krishna Consciousness, in July of 1966. Before his passing away on November 14, 1977, he guided the Society and saw it grow to a worldwide confederation of more than one hundred *āśramas*, schools, temples, institutes and farm communities.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authority, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into over seventy languages. The Bhaktivedanta Book Trust, established in 1972 to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy.

In just twelve years, in spite of his advanced age, Śrīla Prabhupāda circled the globe fourteen times on lecture tours that took him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continued to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

NOTE: In 1977, the year Śrīla Prabhupāda passed away, ISKCON listed the following thirteen farm communities in *Back to Godhead* magazine: Mayapur, India (Mayapur); Hyderabad, India (Hare Kṛṣṇa Land); Indre, France (New Mayapur at Luçay-le-Mâle); London, England (Bhaktivedanta Manor); San Pedro, Costa Rica (New Vraja); Petropolis, Brazil (an affiliate of ISKCON Rio de Janeiro); Murwillumbah,

Australia (New Govardhana); U.S. farm communities: Buffalo, New York; Carriere, Mississippi (New Talavana); Dixon, Missouri (New Godruma); Moundsville, West Virginia (New Vrindaban); Mulberry, Tennessee (Murari Sevaka); Port Royal, Pennsylvania (Gita-nagari, formerly New Varsana).

As this volume goes to press in 1999, *Back to Godhead* magazine lists forty-six rural ISKCON communities in twenty-nine countries. Additional devotee communities, which are not yet officially affiliated with ISKCON, are also being developed. For scholarly consistency, the conversations in this volume are listed as they are in previous Bhaktivedanta Archives publications—according to the nearest large city. Thus, Gita-nagari is listed as Philadelphia, New Talavana is listed as New Orleans, New Mayapur is listed as Paris, and so on.

Conventions Used in This Volume

Śrīla Prabhupāda based the authority of his work on scriptural injunction. In his lectures and conversations, he constantly cited the Vedic scriptures to make his point. For older Hare Kṛṣṇa devotees, many of the verses that Prabhupāda cites will be familiar; however, to make the work easily accessible to others, we have included verse translations and citations wherever possible.

Hare Kṛṣṇa devotees will recognize the common Sanskrit and Bengali terms used in the text. Scholars and others are encouraged to contact devotees in the nearest community or temple, who will be happy to provide you with translations of specific terms.

ELLIPSES (. . .) As this is an edited volume, ellipses have been used to denote words or segments omitted from the text. The complete text can be found by referring to the original sources. However, in the original conversation transcripts some ellipses to indicate pauses in speech. Scholars are invited to contact the Bhaktivedanta Archives for both transcripts and original audio tapes.

PRONUNCIATION Sanskrit transliterations used in the volume are pronounced as follows: Pronounce the short a like the u in but, long ā like the a in far (and held twice as long as the short a). (When it follows a long ā, a final short a can be dropped, optionally. Thus Rāma can be pronounced either RAMA or RAM.) Pronounce e like the a in evade, long ī like i in pique. Pronounce the vowel ṛ like the ri in rim and c like the ch in chair. Pronounce consonants like ch, jh, and dh as in staunch-heart, hedge-hog, and red-hot. Pronounce ś and ṣ like sh. So for Kṛṣṇa say KRISHNA, for Caitanya say CHAITANYA, for *varṇāśrama* say VARN-ASHRAM.

SPIRITUAL NAMES Members of the International Society for Krishna Consciousness receive names of Lord Kṛṣṇa or His great devotees, combined with Dāsa (Dāsī for women) meaning “servant.” For instance, the name Kṛṣṇa Dāsa means “servant of Kṛṣṇa.”

Varṇāśrama Categories

Although the terms “caste” and “*jāti*” are sometimes used to indicate *varṇa*, these terms are not completely interchangeable with the term “*varṇa*.” “*Jāti*” means literally “birth.” In terms of the caste system, “*jāti*” is commonly used to refer to a social group in which an individual’s membership is determined by birth. Śrīla Prabhupāda usually makes a distinction between a class in such a hereditary caste system and a *varṇa* in the *varṇāśrama* system—in which social role is determined by one’s nature and work, rather than by birth (though occasionally he does use the term “caste” to mean “*varṇa*”).

Moreover, the term “*jāti*” can be much broader than the term “*varṇa*.” “*Jāti*” can be used to refer to birth in any type of family, such as physician, goldsmith, merchant, etc. Thus, although there are only four “*varṇas*,” there may be hundreds of different “*jātis*.” “*Jāti*” can even be used in the sense of “group” or “species” as in the “male *jāti*” or “animal *jāti*.” In the context of social organization, Śrīla Prabhupāda reserves the use of the word “*varṇa*” to refer to one of four occupational categories.

Thus, *varṇāśrama-dharma* refers to the division of human society into four occupational groups or *varṇas* (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*) and four spiritual groups or *āśramas* (*brahmācārya*, *gṛhastha*, *vānaprastha* and *sannyāsa*). In the *Bhagavad-gītā* [4.13], Kṛṣṇa states that He has created the *varṇāśrama* system, although He Himself is transcendental to it.

The categories of the *varṇas* are as follows:

Brāhmaṇas: teachers and spiritual leaders

Kṣatriyas: military personnel and government administrators

Vaiśyas: farmers and businesspeople

Śūdras: laborers, artists and craftspeople

The *āśramas* represent the different possible phases of life:

Brahmācārya: student phase

Gṛhastha: householder phase

Vānaprastha: retired phase

Sannyāsa: phase of complete renunciation for
the purpose of spiritual progress

About This Edition

The year 2024 marks the 50th anniversary of Śrīla Prabhupāda’s order to establish Varṇāśrama Colleges within ISKCON. To honor this momentous occasion, we are pleased to present a special commemorative edition of *Speaking About Varṇāśrama Volume I*. Originally compiled by Hare Kṛṣṇa Dāśī and published by the Bhaktivedanta Book Trust in 1999, this volume continues to serve as an essential resource for those committed to re-establishing *varṇāśrama* as envisioned by Śrīla Prabhupāda.

This updated edition brings several key improvements: enhanced formatting, corrected diacritical marks, and improved translations of many quoted texts, ensuring greater accuracy and readability. Furthermore, the digital version now includes advanced search capabilities, allowing for more efficient study and reference. Print copies of this edition will remain available on-demand for devotees worldwide.

For serious students, the improved citations and a comprehensive index offer invaluable tools for in-depth study of Śrīla Prabhupāda’s instructions on *varṇāśrama* and its relevance to modern society. We hope this edition will continue to inspire and guide those dedicated to carrying forward Śrīla Prabhupāda’s *varṇāśrama* mission for the future of ISKCON and the world.

Note from Hare Kṛṣṇa Dāśī

Because of increased interest in Śrīla Prabhupāda’s instructions on *varṇāśrama*, we are presenting a new edition of *Śrīla Prabhupāda on Varṇāśrama and Farm Community Development: Volume 1: Speaking About Varṇāśrama*. When readers see the notation, “Second edition, revised and updated in 2024,” they may wonder what is being “revised and updated.” Twenty-five years ago, there was practically no such thing as books in electronic format or print-on-demand books. Thus, the present volume had to be reconfigured to take advantage of such changes. A word search can be easily performed with the electronic format.

In terms of Śrīla Prabhupāda’s spoken words, little has been changed. In a few cases, careful listening to tapes has helped to untangle words in room conversations and morning walks, in which several speakers are talking at once. In some cases, the voices of formerly unidentified devotees have been identified. “Devotee 3” might become “Kṛṣṇa Dasa.”

Overall, improved formatting and punctuation will help the reader more easily grasp the meaning of the text. In some cases, early typists though working as diligently as possible, have mis-heard certain Sanskrit terms. Certain Indian terms may have been unfamiliar. For example, in the past, readers may have been mystified to hear Śrīla Prabhupāda explain that in *varṇāśrama*, a *kṣatriya* would tax a *vaiśya* by taking in-kind payment of one quarter of a “mound” of grain. That sounds vague. In fact, the term that Śrīla Prabhupāda is actually using is “maund” which is a specific unit of measure in different parts of India.

The first edition included translations of Sanskrit verses referenced in conversations or lectures. The current edition features improved translations for many verses. Diacritical markings have been corrected. All of this improved transcription and improved translation builds on the diligent, indispensable work of the Bhaktivedanta Archives and online resources such as Bhaktivedanta Vanipedia and Vanimedia.

Introduction

Five thousand years ago, in the forest of Naimiṣāraṇya, Sūta Gosvāmī addressed an assembly of sages and informed them, “The occupational activities a man performs according to his position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead.” (SB 1.2.8) Our work is meaningless if it does not lead to love of God. There is no point in doing it. But the average person must spend most of his or her life working, just to secure a livelihood. In such a circumstance, what hope is there for spiritual advancement?

That question lies at the core of the *Bhagavad-gītā*, where we see Arjuna proposing to give up his position as a great warrior to adopt the renounced life of a beggar. “Don’t do it,” advises Kṛṣṇa, “Spiritual perfection lies not in renouncing work, but in performing your work as an offering to the Supreme Personality of Godhead. Do the work which is suitable to your nature, and perform it as an offering unto Me. That is the way to spiritual perfection. If you do your work as an offering of love for Me, then surely you will come to Me at the end of life.”

Varṇāśrama is meant to provide the framework in which people of all different personality types and at different phases of life, can perform their work as an offering to the Lord. Sometimes we think that *varṇāśrama* means a *brāhmaṇa* studying scriptures, a *kṣatriya* fighting battles, a *vaiśya* maintaining a shop, and a *śūdra* practicing carpentry. The *brahmacārī* attends classes, the *gṛhastha* maintains a household, the *vānaprastha* visits holy places, and the *sannyāsī* lives simply in a hut and preaches. But, *varṇāśrama* is more than that. It is a system which guides the relationships between the different *varṇas* and *āśramas* so that the different groups work cooperatively for the spiritual advancement of the whole society. Just because we have four *varṇas* and four *āśramas* does not mean we have *varṇāśrama*. The key to *varṇāśrama* is the relationships of mutual support between the different groups.

We can make a comparison between *varṇāśrama* and marriage. The marriage unit consists of a man and woman, but simply the fact that we have a man and a woman does not mean we have a marriage. There must

be a socially recognized relationship between the man and woman, and each partner should perform activities in support of the other to create a cooperative, mutually supportive relationship. This is what a marriage is meant to be. Similarly, in *varṇāśrama*, the members of each *varṇa* and *āśrama* have specific roles to play to support the other groups in society, and to promote a cooperative, mutually supportive relationship. Each group must help the other groups, not only to provide the practical necessities of life and a wholesome sense of community, but, even more importantly, to facilitate the whole society's worship of the Supreme Lord. Now, we know that not all marriages are loving, supportive relationships. In some marriages the partners may be hateful and abusive. But that does not mean that marriage is meant to promote hatred and abuse. Not all class systems are cooperative, mutually supportive social structures. At this point in history, in fact, we do not see any prominent examples of such social structure. But that does not mean that social structure is meant to promote exploitation and abuse. Social structure—as originally designed by the Supreme Lord—is meant to provide material welfare and spiritual progress for all members of society. It is this original social structure, *varṇāśrama dharma*, sometimes known as *daiva varṇāśrama*, that Śrīla Prabhupāda wanted his followers to establish for the benefit of people all over the world.

In this volume we'll see that Śrīla Prabhupāda's approach to *varṇāśrama* focuses on the development of farm communities to show the example of ideal Vaiṣṇava social structure. Through his secretary Prabhupāda sends a letter of encouragement to Hari-śauri Dāsa at the New Govardhana farm in Australia, "On these farms we can demonstrate the full *varṇāśrama* system. If these farms become successful, then the whole world will be enveloped by Kṛṣṇa consciousness." Farm communities offer the possibility of self-sufficiency, and, for Prabhupāda, self-sufficiency is central to *varṇāśrama*. Thus, he advocates simple living and high thinking. "Produce your own food. Produce your own cloth," we hear him exhort followers, even in his last days in Vṛndāvana. Farms also provide the opportunity to engage in cow protection, which—along with brahminical culture—Prabhupāda calls one of the two "pillars of spiritual advancement."

Village organization is an important means of reviving our Kṛṣṇa consciousness, he tells devotees at Gita-nagari farm. "Kṛṣṇa, in His

natural life, is a village boy in Vṛndāvana. He is satisfied in that life. So those who are Kṛṣṇa conscious, they should be satisfied with simple life in the village.” A simple lifestyle of taking care of the cows, living as Kṛṣṇa taught by His personal example will help us remember Kṛṣṇa. But what about the cities? “That does not mean that we shall avoid city life or town life, no,” Prabhupāda explains, “Everything, every place is Kṛṣṇa’s place. Everywhere there should be Kṛṣṇa consciousness.”

In Vṛndāvana and Allahabad, we’ll see Prabhupāda explain the role of city temples as staging grounds for organizing *varṇāśrama* communities. In the first phase, devotees should go into the cities and attract the people by establishing temples and distributing Kṛṣṇa conscious literature. Second, as people become devotees, they can be brought to farm communities where they can live the Kṛṣṇa conscious lifestyle described in the books, and remain fixed up in devotional practice without the temptations and material allurements of the cities. According to Śrīla Prabhupāda’s vision, the modern industrial cities provide an environment which crushes spiritual development: “This town life, industrial life, factory life, is *asuric* [demoniac] life. It is killing human ambition. It is killing civilization,” he tells devotees. The city temples can provide a way out of that environment by training devotees and directing them to Kṛṣṇa conscious farm communities, where they can find wholesome occupations, favorable to spiritual development.

But Prabhupāda also realizes that people living in the modern world may have become so far out of contact with the natural lifestyle demonstrated by Kṛṣṇa that they are afraid to move to a simpler way of life. He notes that even the farmer’s sons have left farming. Therefore, in Vṛndāvana he proposes a *varṇāśrama* college that will teach not only spiritual knowledge, but also practical skills such as “how to give protection to the cows, how to till the field and grow food.” Leaders will be taught how to properly protect their citizens and provide them with training, land and appropriate occupations.

Prabhupāda also points out the dangers of an oppressive social system, condemning the modern caste system—which designates people by their birth rather than by their natural abilities—as a perversion of Kṛṣṇa’s original *varṇāśrama* system. Even in his earliest lectures, he emphasizes the importance of mutual respect among members of different *varṇas*. If the work is done for Kṛṣṇa, he tells devotees in Montreal, a potter’s

work is just as important as a *brahmana*'s. *Varṇāśrama* means appreciating the work of others, no matter what their occupation, because it is devotional service to Kṛṣṇa. In this volume we will see Prabhupāda address these and many other concerns about *varṇāśrama*, ranging from sociology to government and economics, and we hear him explain how all aspects can be developed in a way that encourages spiritual progress.

One may ask why, nearly thirty years after Prabhupāda proposed the establishment of *varṇāśrama*, there are no examples of developed *varṇāśrama* communities. Part of the reason is that the mundane social structures in which the first generation of Western devotees were brought up did not promote spiritual progress. Sometimes they did little even to promote material well being for their citizens. With this kind of experience in our childhood and youth, many of us are puzzled at how to succeed in such an endeavor, and therefore hesitant to proceed. That reservation is reasonable. It is difficult for a child of an abusive marriage to make his own marriage successful. Yet, if he is properly instructed and given supportive counseling, his marriage may be as wholesome and productive as his parents' marriage was quarrelsome and miserable. Similarly, with good instruction and supportive counseling, we will be able to create a productive, spiritually focused social structure, even though the ones in which we were brought up failed in so many ways.

That good instruction and supportive counseling have been kindly provided by our founder-*ācārya*, Śrīla Prabhupāda. The present research, Prabhupāda on *varṇāśrama* and Farm Community Development, is an effort to bring together all of Śrīla Prabhupāda's instructions on *varṇāśrama dharma* and the farm communities which he saw as the building blocks of *varṇāśrama* social structure. Now we have a chance to hear from Śrīla Prabhupāda himself, the answers to our questions and concerns regarding the topic of *varṇāśrama* social organization.

This first volume, *Speaking about Varṇāśrama*, focuses on Śrīla Prabhupāda's actual spoken conversations and lectures about *varṇāśrama*. "Why focus on spoken words?" one may ask. "Isn't everything we need to know in Prabhupāda's books?" In fact, the fundamental message of Prabhupāda's books and his conversations or lectures is the same: Dedicate your human form of life to serving Kṛṣṇa. But the details and the emphasis that Prabhupāda gives when in direct conversation with his disciples is sometimes different. Disciples are able to bring their specific

questions to Prabhupāda’s attention, especially as they relate to current-day affairs and practical matters. In turn, Śrīla Prabhupāda, inspired by the devotees’ interest, offers spontaneous response to their inquiry which gives a fresh understanding of the topics at hand. Thus, there is special value in these spoken passages, and since they are generally harder to access in written form, it is worth gathering them together in one volume for study and reference. Himavati Dāsī recounts a 1975 exchange between an ISKCON Governing Body Commission officer and Śrīla Prabhupāda at a Mayapur reunion. The GBC officer complained, “There are so many ‘Prabhupāda said.’ Better only to accept what is in the books and tapes.” Śrīla Prabhupāda replied, “No, what I say in my talks, also. Many things I say are not in my books.”

Hearing his conversations and lectures in chronological order gives us the chance to examine the evolution of Śrīla Prabhupāda’s *varṇāśrama* presentation over time. During the earliest days he presents *varṇāśrama* as an ideal social structure, but one which is probably not possible for the present age. Nevertheless, even in that early period, he is intent on creating *brāhmaṇa*-devotees who would provide a “head” for society, giving it sound spiritual guidance. During the middle period, he proposes that ISKCON’s *brāhmaṇas* provide the leadership to create a model of *varṇāśrama* in which the rest of the world can also be included. In the final phase, he presents *varṇāśrama* as an important preaching tool and a structure to be implemented initially “within our ISKCON society,” with devotees in the Kṛṣṇa consciousness movement participating at every level.

Right from the beginning of his preaching, Prabhupāda believed that an important strategy for spreading Kṛṣṇa consciousness was to create a body of *brāhmaṇas*, devotees who were willing to follow strict standards of spiritual discipline and who would devote their lives to studying and conveying the message of the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* to others. The Vedic institution of hereditary *brāhmaṇas* could not be maintained in the modern age, he explained to disciples at a 1969 Gāyatrī mantra initiation in Boston. Everyone, even in India, had to be considered a *sūdra* due to the absence of the *garbhādhāna-saṃskāra* ritual sanctifying the conception of a child. But even though it was not possible to rely on the Vedic *vidhi* in the current age, legitimate *brāhmaṇas* could still be created by following the *pañcarātrika-vidhi* or devotional

regulations established by the ancient sage Nārada Muni and endorsed by the medieval Vaiṣṇava saint Sanātana Gosvāmī in his *Hari-bhakti-vilāsa* (2.12, 10.127), which is accepted *Vaiṣṇava smṛti*, or authorized Vaiṣṇava scripture.

In offering *brāhmaṇa* initiation to disciples following the *pañcarātrika-vidhi* method, Prabhupāda was continuing the example set by his own spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī who had revived the *pañcarātrika-vidhi* process, even in the face of strong protests by India’s hereditary *brāhmaṇas*. These *smārta-brāhmaṇas* had objected when *sūdras* were offered *brahminical* initiation by Śrīla Bhaktisiddhānta, and they became more upset later on, when Śrīla Prabhupāda began to offer brahminical initiation to Westerners—who, according to their standards, were not even up to the level of *sūdras*. But Prabhupāda staunchly defended the initiations, citing his spiritual master and Sanātana Gosvāmī. Furthermore, it was Prabhupāda’s conviction that women could be included within the parameters of Sanātana Gosvāmī’s instructions for brahminical initiation, and thus he extended the offer of brahminical initiation to them as well.

Prabhupāda’s convictions were validated by tangible results. Everyone—from Indian government leaders to Western scholars and police chiefs—was impressed that Prabhupāda could take Westerners from a culture saturated with illicit sex, drugs and meat-eating, and convert them to exemplary followers of Vaiṣṇava culture. Prabhupāda was proud of his disciples. In a commentary in the Fourth Canto of the *Śrīmad-Bhāgavatam* he states, “Preachers in the Kṛṣṇa consciousness movement have actually experienced that even the *yavanas* and *mlecchas* have taken to spiritual life on the strength of Nārada Muni’s *pañcarātrika-vidhi*.” But, success was not unmitigated. On one hand, Prabhupāda’s move to create *brāhmaṇas* had produced a core group of devotees who could follow rigid standards of temple living and act as knowledgeable preachers of Kṛṣṇa conscious philosophy. But on the other hand, a large percentage of those initiated gradually faded out of active participation in Kṛṣṇa consciousness. They were not able to maintain rigorous brahminical standards required for living in a temple. For some, temple life was almost like a boot camp in the U.S. Marine Corps. It was a test of endurance. If the Marine Corps slogan was: “Are you good enough

to get in?” ISKCON’s slogan seemed to be: “Are you good enough to stay in?”

Prabhupāda realized that such a strict approach would inhibit most people from adopting Kṛṣṇa consciousness. By March 1974, we hear him outlining his plans for the creation of a *varṇāśrama* college to provide the cornerstone for the development of a Kṛṣṇa conscious society which includes positions for the full range of human beings, not just those who could become satisfied as meticulous, austere *brāhmaṇas*. Reading the conversations that are part of those historic “*Varṇāśrama Walks*,” we can tell that this is a new approach for the devotees listening to Prabhupāda. They are surprised by the idea that Kṛṣṇa consciousness is not only for *brāhmaṇas*. This was the beginning of Prabhupāda’s deliberate move to establish a total *varṇāśrama* structure and not simply to create a group of *brāhmaṇas*.

Three years later in Māyāpur, in Śrīla Prabhupāda’s culminating presentation on *varṇāśrama*, he emphatically reiterates his conviction that *varṇāśrama* is a critical tool for spreading Kṛṣṇa consciousness. “In big scale you cannot make all of them *brāhmaṇas* or *sannyāsīs*,” he explains to disciples. “No. That is not possible. This is small scale. What percentage of people of the world are we attracting? Very insignificant. But if you want to make the whole human society perfect, then this Kṛṣṇa consciousness movement should be introduced according to Kṛṣṇa’s instructions—if you want to do it in a large scale for the benefit of the whole human society. Now we are picking up some of them, the best. That is one thing. But Caitanya Mahāprabhu said *para-upakāra*. Why only a certain section should be picked up? Let the whole mass of people get the benefit of it. But then it is required to be systematic. Therefore, we have to introduce this *varṇāśrama-dharma*. It must be done perfectly. It is possible, and people will become happy.”

But surely devotees within ISKCON are transcendental, his followers suggest. They are *vaiṣṇavas*, so they are above *varṇāśrama*, Surely they will not be expected to take up different roles, such as *kṣatriya*, *vaiśya* or *śūdra*. But Prabhupāda disagrees, “To become *vaiṣṇava* is not so easy. If to become a *vaiṣṇava* is so easy, why do so many fall down?” Even though he is proud of his disciples’ achievements, that pride doesn’t blind him to the fact that the one-hundred-percent-*brāhmaṇa* approach

to making devotees has led to a high drop-out rate. “Why should a *śūdra* artificially be made a *brāhmaṇa*?” he challenges them. “Let him remain a *śūdra*, and if he follows strictly the rules and regulations of a *śūdra*, he’ll be as good as a *brāhmaṇa* . . . Even if he remains a *śūdra*, he’s a *vaiṣṇava* . . . As a *śūdra*, he can get perfection.”

If the philosophy for phase one of spreading Kṛṣṇa consciousness seemed like the Marine Corps slogan, “Are you good enough to get in?” the final phase was more like the Army slogan, “Be all that you can be.” “Be all that you can be—in *varṇāśrama*. Even if you can’t be a *brāhmaṇa*, you can still be a *vaiṣṇava*—no matter what your occupation is. You can still get spiritual perfection, and you can still go back to Godhead. Just learn how to serve the Supreme Lord by doing your occupational duty. Then you will gain full spiritual knowledge and full satisfaction. Because of its magnanimous spirit and the date it was delivered—February 14, 1977—this culminating presentation on *varṇāśrama* is sometimes called Prabhupāda’s “Māyāpur Valentine.” Here, then, is real love, to establish a social system that can bring everyone—from most pious to most materialistic—back home, back to Godhead.

—Hare Kṛṣṇa Devī Dāsī
 April 29, 1999 (Nṛsimha-caturdaśī)
 Brunswick, Maine

Mutual Respect in Varṇāśrama

MONTREAL, JULY 16, 1968, ROOM CONVERSATION

Testing success of one's occupation . . . government grants land to citizens . . . taxes linked to production . . . caste system: natural vs. corrupt . . . in varṇāśrama everyone's position is treated with honor.

Prabhupāda: You can sit down. So everyone is working. Never mind in whatever occupation one is engaged. That doesn't matter. But one has to test whether he is becoming successful. Because everyone wants success. We are not animals that without any success we shall work hard labor. That is animals' business. Just like several times I have given the example, *dophara gādhā*, the ass of the washerman. That kind of business and work is no use. *Dophara gādhā*, ass of the washerman. Here, of course, you have no experience. In India there is a class who are called washermen.

In India there are different castes. Washerman, a class; barber, a class. I mean to say . . . So many departmental. So each and every one, there is a class who take up that work. Sweeper, a class. All the necessities. The clerk, even clerk, there is a class; priest, there is a class; the fighter, there is a class. That is nice arrangement. In India . . . And florists, there is a class, florist. Their business is simply to supply flower. Fisherman there is a class; butcher, there is a class.

Just like we have got a temple, now we require potter. Potter, there is a class. In Jagannātha temple the arrangement is that . . . the *prasāda* is cooked every day in new earthen pot. No old pot is used. Once used, it is thrown away.

Formerly, this was the system in India. Even dishes, once used, it is thrown away. No washing. Even golden dishes, silver dishes, once used, it is thrown away. And now golden dishes, there is no use of golden dishes, neither nobody throws it away, but that was the system. Now the earthen dishes . . . Just like china clay dishes, this is considered impure

because it is repeatedly used. In India, those who are strict Hindus, earthen dishes, once used, it will be thrown away. Clay dishes. So this is china clay dish. It is not to be used again. It is thrown away.

Just like you have got paper plates and glass here. You eat on it and throw it away. Similarly, India . . . Now it is being introduced, these paper dishes, gradually, but from very old time, refreshment or foodstuff supplied in clay dishes, and after eating, it is thrown away. So there is a potter class, who flourish. They sell their products. Just like in your country also, so many things are thrown away so that the manufacturer gets chance to sell again. So everyone has got a particular type of profession. The potter, the washerman, and the florist, the grain dealer, the silver or gold dealer, the banker, and . . . Everything. And the priest, and the warrior.

So even in India still, there is no difficulty for draft board. There is a class, *kṣatriya*; they will be very glad to be recruited as soldier. They are very strong. *jat*. They are called *jat*, Gurkha. They don't like any other occupation. Fighting they like. The Sikhs. The Sikhs they are *jat* class, and the Gurkha, oh, the whole British Empire was extended with the help of the Sikhs and the Gurkhas. The Britishers took these Gurkhas and the Sikhs to Burma, to Mesopotamia. They liquidated the Empire because they lost India. The British soldiers were not helping to keep up their Empire. These Indians soldiers. In the first war they gained for these Indian soldiers. They fought in France and everywhere very nicely. They are fighter class. They like to fight.

And fighting is not going every day. So the arrangement was . . . Just like you have to fight for the state. So there is no monthly salary system. You are awarded by the government a certain tract of land free. You produce grains and utilize the land; no tax for you. But when there will be war, you shall fight. Very nice arrangement. Similarly, in temple, the florist has to supply flowers daily. Mr. Khanvar, am I right? You know this Indian system?

Mr. Khanvar: Yes.

Prabhupāda: So the florist is given a certain tract of land free, and let him produce flower and make business. But the quantity of flower I require for my temple, he must supply daily. Similarly, the bandsman, he should come and play band.

Everything was [based] on land distribution. That was the system.

And tax was paid to the government. Not by assessment . . . Whatever your land production is there, you give to the government one-fourth. That's all. If you have produced 1,000 *maund* grains, you have to give to the government 250 *maunds*. And if you have produced 100, then you give twenty-five.

So there is no question of harassment. Whatever is the production is there . . . So these professions are accepted from Vedic time, different kinds of men engaged in different kinds of activities. Maybe a florist, maybe a potter, maybe a cobbler, maybe anything, grain producer . . . So many, society requires so many things. So according to Vedic system, there is a class, and *Bhāgavata* says that "You are engaged in your occupational duty; so whether you are getting success by such occupational duty?" The Vedic system does not condemn anyone. "You are a potter. Oh, you are lower." No. You are as good as a priest because you are doing your duty. That's all right. Never condemns.

This is development of later age when the so-called *brāhmaṇas* became, I mean to say, treacherous. They began to condemn so-called lower class. There was disruption, the whole social system. But in the beginning it was not.

So they have got respectable terms. Just like a *brāhmaṇa* is addressed as *paṇḍita mahārāja*. A *kṣatriya* is addressed *ṭhākura saheb, ṭhākura*. And a merchant is addressed: *sethji*. And the laborer class addressed as *choudhari*, means leader. In this way everyone has got respectable position. Why? Because the test of their success was one, Viṣṇu. Success . . . *sva-karmaṇā tam abhyarcya siddhiṃ vindati mānavaḥ* [*Gītā* 18.46: "By worship of the Lord, who is the source of all beings and who is all-pervading a man can attain perfection through performing his own work."] Whatever your occupation may be, that doesn't matter. But if you worship the Supreme Lord by your occupation, then you are successful. The florist supplies flower to the temple. The potter supplies pots to the temple. The priest chants mantra in the temple. The *kṣatriyas*, they protect the temple. He supplies the expenditure of the temple.

Because the land belongs to the *kṣatriya*. They are royal class. Because they occupy land, so they have got the obligation to give protection to the country, fight. They shall fight. And here, at the present moment, the arrangement is that you have no land, you are landless, but you are called to fight. Why? This system is condemned system. The *kṣatriyas*,

they are royal class, they possessed land, so they had obligation to protect the country. Therefore they were fighting. How nice arrangement.

Those who are occupying administration of the country, they should fight. But they are sitting very nicely in their armchair and calling somebody, “Go and fight and be killed.” This system is not scientific system. Therefore the caste system is very nice. They have now been condemned . . . Not condemned, but they want to revise it. But this is a very scientific system. Why? It is created by Kṛṣṇa.

Kṛṣṇa says in the *Bhagavad-gītā*: *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ*. “I have created the four divisions of caste.” It is not exactly caste; section, *varṇa*. So how you can stop? It is natural. So *Bhāgavata* recommends, Suta Gosvāmī is addressing, *ataḥ pumbhir-śreṣṭhā varṇāśrama-vibhāgaśaḥ*. [*Bhāgavatam* 1.2.13: “O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one’s own occupation according to caste divisions and orders of life is to please the Personality of Godhead.”] This system of sectional division, this is . . . “He is *brāhmaṇa*, he is *kṣatriya*, he is *vaiśya*, he is *śūdra*, he is *brahmacārī*, he is householder, he is *vānaprastha*, he is *sannyāsī*.” Or subsection: “He is potter, he is washer man, he is this and that.” You may divide it or not, this section will be there in every society. So *Bhāgavata* says that “You may be situated in any section. It doesn’t matter.” Either you be a *kṣatriya* or a *brāhmaṇa* or a potter or a washerman or whatever you may be, it doesn’t matter. Everyone should be satisfied by his occupation. But how one gets successful by his occupation? He hasn’t got to change the occupation. In the material world one has to change his occupation for certain kind of success.

Suppose if you are a potter. Now, if you want to become engineer, so you have to change your occupation as potter. But in the spiritual world you haven’t got to change your position, and still, you get success, spiritual life. That is the beauty. You haven’t got to change. If somebody says that “Sir, I am potter. How can I be Kṛṣṇa conscious?” It requires that one should be a *brāhmaṇa*, one should be very learned man, Vedānta philosophy, and one must have the sacred thread, and this and that. So “I am a potter.” “I am a cobbler.” “I am a washerman.”

No. Kṛṣṇa says, “No.” You do not require to change. Caitanya Mahāprabhu also says, “You do not require to change.” Kṛṣṇa says that

svakarmanā tam abhyarcya. You just try to worship the Supreme Lord by the result of your occupation. Because Kṛṣṇa requires everything. So if you are a potter, you supply pots. If you are florist, you supply flower. If you are carpenter, you work for temple. If you are washerman, then wash clothing of the temple. Temple is the center, Kṛṣṇa. And everyone gets chance to offer his service. Therefore temple worship is very nice. So this temple should be organized in such a way that we don't require any money. You give your service. That's all. You be engaged in your service. Don't change your service. But you try to serve the—temple means the Supreme Lord—by your occupational duty.

Śivānanda: . . . In the correct position then, the temple would be the center of the community.

Prabhupāda: Yes. Temple is open for everyone. Let them come and sit down, chant Hare Kṛṣṇa, hear *Bhagavad-gītā*. We don't say, "Oh, are you potter? No. You are not allowed." We don't say that. "Are you cobbler? Oh, you are not allowed." No. We don't say that. Everyone is welcome. Come on. And what is the business? Chant Hare Kṛṣṇa. Everyone can do it. And what is the next business? We read some nice philosophical portion from *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*. Yes.



Lord Śrī Kṛṣṇa's Lotus feet

Different Duties for Different Kinds of People

NEW VRINDABAN, JUNE 9, 1969, MEETING WITH DEVOTEES

*Balancing work and worship . . . dividing duties among
ourselves . . . sannyāsī's role in community development . . .
our mission of making people peaceful and happy.*

Prabhupāda: In the *Caitanya-caritāmṛta* it is said, *ekale īśvara kṛṣṇa, āra saba bhṛtya*. [*Ādi* 5.142: “Lord Kṛṣṇa alone is the supreme controller, and all others are His servants . . .”] [baby making noises] [aside:] He will disturb. *Īśvara*. *Īśvara* means master or the controller. Actually only Kṛṣṇa is master. Even Lord Śiva, Lord Brahmā, or incarnation of Viṣṇu, all of them are, in one sense, even Rādhārāṇī, all are servants. *Ekale īśvara kṛṣṇa āra saba bhṛtya*. So in that sense, in this New Vrindaban the master is Kṛṣṇa, and we are all servants.

But there are divisions of duties of the servants, and they should discharge. Just like in our propagation of Kṛṣṇa consciousness movement there are certain duties entrusted to certain devotee, and if he faithfully carries out that duty, that is his perfection. The spiritual master is the representative of Kṛṣṇa, and the duty allotted by him to a certain person, that should be his execution of spiritual duties. So this New Vrindaban, master is Kṛṣṇa. Now we should specifically divide duties amongst ourselves and discharge such duties faithfully. Then, by the grace of Kṛṣṇa, as you are growing up to now, the system and the prescription is very nicely being conducted. And this will help us more and more progress. So in this meeting I think we should allot different kinds of duties to different persons and execute. So you say something. [break] . . . temple. I don't think it can take more than two hours.

Kīrtanānanda: We are done *ārati* and *kīrtana* by seven o'clock in the morning.

Prabhupāda: That's all right. Then the respective duty can be discharged

in two, three hours. That's all. Seven to ten. After taking your breakfast you work up to ten. Then you have got enough time.

Kīrtanānanda: Time for what?

Prabhupāda: Everyone has to make his own routine work, and for chanting and reading and *Bhagavad-gītā* he requires, say, two to three hours. So we have got twenty-four hours at our disposal. Out of that, six hours or seven hours for sleeping. So still you have got seventeen hours. And three hours devote for chanting and reading. Still you have got fourteen hours.

Kīrtanānanda: But we devote at least five hours to *ārati* and *kīrtana*.

Prabhupāda: Oh.

Satyabhāmā: Another hour and a half or two hours to *prasāda*.

Śyāma: Eating?

Satyabhāmā: Yes. To eating *prasāda*.

Prabhupāda: Two hours for eating?

Paramānanda: Eating and taking rest.

Satyabhāmā: Well, noon *prasāda*, morning *prasāda*, milk in the evening.

Paramānanda: Morning and evening, half hour, noon, one hour.

Hayagrīva: Bathing, bathing takes an hour.

Prabhupāda: So you want to stop chanting and reading?

Satyabhāmā: No. No. [laughs]

Kīrtanānanda: We don't want to stop chanting. I don't want to. That's not the proposal. The proposal was . . .

Satyabhāmā: Which comes first? If . . . The work seems to have to be done, but the . . .

Prabhupāda: You can forego your sleeping and eating.

Satyabhāmā: *Haribol!*

Prabhupāda: The Gosvāmīs were doing like that. *Nidrāhāra-vihāarakādi-vijitau* [Śrīnivāsa Ācārya, "Prayers to the Six Gosvāmīs": "Conquered over . . . *Nidrā* means sleeping, *āhāra* means eating, and *vihāra* means sex.']. They were discharging their duties, and if sometimes they still could not finish the chanting, they would forego their eating and sleeping. Eating and sleeping, say, seven to nine hours. Then we have to sacrifice our sleeping and eating.

Paramānanda: But the Gosvāmīs, they didn't swing axes all day, did they?

Prabhupāda: Yes. [chuckles]

Paramānanda: They didn't do hard physical work.

Prabhupāda: No, they were writing books. So they were writing. You have to manage. You see? How can I suggest, "You can do this, you can do this"? Everyone has to do. Just like I do my work according to my own routine, you see. Similarly, one has to . . . But if sometimes, by chance, you do not get any time for reading *Bhagavad-gītā*, that does not harm very much because you are already engaged in *Bhagavad-gītā*. Any duty here in New Vrindaban . . . Just like Kṛṣṇa was inducing Arjuna to fight. That fighting was also within the program of this devotional service. Similarly, anything working within this New Vrindaban, that is also counted reading *Bhagavad-gītā*. So in some day if you don't find . . . read *Bhagavad-gītā*, but that chanting must be finished. That is very essential.

Hayagrīva: Can one chant when working?

Prabhupāda: Yes. Why not? Chanting is the basic standing of our life.

Kīrtanānanda: I think here, as I look at it, we're spending about five hours a day in *ārati* and *kīrtana*, which, I think, is really good because I think that is the heart of Vṛndāvana.

Prabhupāda: Yes. That is the life of Vṛndāvana.

Kīrtanānanda: So I don't want to sacrifice that for anything.

Prabhupāda: Yes. That must be . . .

Kīrtanānanda: That must be there. That's the heart.

Prabhupāda: You can forego even reading *Bhagavad-gītā*, but that must be continued.

Kīrtanānanda: But now, right now, of course, this is not time for pruning, but I'd like to prune to show people that we really have something.

Prabhupāda: Yes.

Kīrtanānanda: It would be nice for our community. It would be nice for the people who visit us so that they'd be able to see that "Ah, they're able to carry on with their gardening."

Prabhupāda: No. You also require some fruits for your existence also. Kṛṣṇa will like it.

Kīrtanānanda: Actually it will help morale if they just have a little better *prasāda*.

Prabhupāda: Yes. And now we require some assistants, more assistants.

Yes. So Kṛṣṇa will send. Kṛṣṇa will send gradually. You'll have more men here, and engage them . . .

Kīrtanānanda: The way it works out, the afternoon, they never seem to get much done anyway. There's a lot of frustration. Because sometimes I have a feeling like it's a lot of time being wasted, but still it seems very difficult because you figure . . . Well, suppose *prasāda* were offered at two and you didn't finish up until about three. And then they rest until four. By the time they bathe and everything, it's time to start getting ready for *kīrtana*.

Hayagrīva: We finished *ārati* and *kīrtana* by six o'clock this morning. That means that the early morning *prasāda* must be ready at six o'clock so we finish by seven and then work from seven to eight to nine to ten to eleven to twelve to one to two. That's eight hours' hard work in the morning. And then the rest of the afternoon off.

Kīrtanānanda: That's all right.

Hayagrīva: But we should get at least eight hours' hard work in on the grounds.

Satyabhāmā: Can the men do that, eight hours' hard work like that without a break?

Hayagrīva: Sure. I could.

Paramānanda: That is not enough time, though, in the afternoon for chanting.

Hayagrīva: What do you mean? The whole afternoon . . .

Prabhupāda: That is nice, that in the morning you work and after *prasāda* you are at ease, take rest or read or whatever you like.

Hayagrīva: There's plenty of time. From two o'clock until bedtime. That's eight hours. From two to ten. You can't chant sixteen rounds in eight hours?

Paramānanda: Well, I have to begin my duties with the cow at five o'clock. So we'll be finishing *prasāda* and rest at about four o'clock. That leaves me one hour, which is filled up with other odd chores.

Hayagrīva: Well, then, if you have to take . . . You have an extra hour you have to work in the afternoon. You have an extra hour?

Satyabhāmā: Two hours.

Kīrtanānanda: Since you milk the cows in the evening like that, you could take an hour or so off early. That would be all right.

Hayagrīva: Then you can take off at one. If you put in an hour in the afternoon with the cow, then take off an hour from one to two to chant.

Satyabhāmā: Then we have from seven to eight.

Kīrtanānanda: We'll try it that way.

Hayagrīva: Sometimes we're so slow getting started in the morning.

Paramānanda: It's not enough time because . . . , that is, if the morning, the entire morning, is to be allotted to the major tasks. 'Cause the thing is, I find, that there are many, many time-consuming little chores to be done, that without which New Vrindaban would be a mess. There are so many little tasks to be done. [break]

Hayagrīva: I'm president.

Prabhupāda: You are the president. And who is secretary?

Hayagrīva: Śyāma Dāsī is secretary.

Prabhupāda: Huh?

Hayagrīva: Śyāma Dāsī.

Prabhupāda: Śyāma Dāsī, secretary. And who is treasurer?

Hayagrīva: Hṛṣīkeśa.

Prabhupāda: Hṛṣīkeśa. And what is Kīrtanānanda Mahārāja's position?

Hayagrīva: He is *maṭha* commander?

Devotee 1: Prime minister.

Śyāma: Advisor. Advisor?

Hayagrīva: General advisor, *maṭha* commander.

Prabhupāda: The *maṭha* commander . . . Of course, so far the management of the New Vrindaban affairs is concerned, that is within *maṭha* commander's jurisdiction?

Hayagrīva: I don't know.

Prabhupāda: Yes. *Maṭha* commander means everything of that place under his command.

Hayagrīva: That's not good. Then advisor is better. Advisor would be better.

Prabhupāda: Advisor means his advice will be final?

Hayagrīva: Advice final? That means the advice would be depending on the president.

Prabhupāda: Confirmed by the president. So honorary advisor. Advice gratis?

Hayagrīva: Yes.

Prabhupāda: [Chuckling] No. Another thing is that, as I suggested, that

Kīrtanānanda Mahārāja, being *sannyāsī*, he should be given the top post to give honor to the position of a *sannyāsī*. Otherwise in our society there is no meaning of a *sannyāsī*.

Hayagrīva: So you want him to be president?

Prabhupāda: I think he should be, like that. You become secretary, and Śyāma Dāsī become assistant secretary. Of course, everything should be decided in a meeting, and president maybe have as a casting vote, but the decision of the meeting will be actually the decision. Not that president autocracy, no. Or he may be president, you may be vice president and others, Śyāma Dāsī, secretary, and treasurer he is. From *sampradāya* point of view, *sannyāsī* has to be given the top post. Do you think he will overrule you? [laughs] [break] So I think . . . Then the difficulty is that you say that whatever you decide, he says no?

Hayagrīva: If I don't want this tree to be cut down and he says, "Cut down the tree," does the tree get cut down? [Prabhupada laughs] That's what I want to know. I say, "I want this tree to stay here." He says, "We want to burn it for firewood." Now does the tree stay or does it go?

Prabhupāda: [laughing] Well, if this is the position, it is very difficult to solve. [laughing] You want it to stay, and he want to burn it. [laughing]

Hayagrīva: Yes. I mean it will come down to something very basic like this, something very simple. Now you said that according to you it should be burned. According to you . . . If the president is in charge, then if he says to cut it down, it gets cut down.

Prabhupāda: No. The committee. The majority decision will be . . .

Hayagrīva: That's democracy. That's democracy. That's no good.

Prabhupāda: Democracy? This is the age of . . .

Hayagrīva: I thought you said we should have enlightened monarchy.

Prabhupāda: No. Monarchy is out of date now. When you form a committee . . . But what can I say? If you disagree in that way, then . . . If you have to live together, you have to work together; if you disagree in that way, it will be a difficult job.

Hayagrīva: Well, I don't care. I'll leave it up to you then. I'll leave it up to you. You can do what you want.

Prabhupāda: No . . . I have explained. He is . . . As a *sannyāsī*, he should live everywhere temporarily just like I live temporarily. *Aniketa*. A *sannyāsī* should not have a permanent place. Anywhere he goes, temporary. So because you think that his service is required, then he should

remain here. Otherwise, as he has accepted *sannyāsa* order, he should travel, go and preach. And especially nowadays, I cannot go everywhere. He can go, and he can recruit members. He can make propaganda of New Vrindaban to many persons, to the, I mean to say, foundations. As I have suggested, make pamphlet. So he can do outside work very nicely for developing Vṛndāvana.

Hayagrīva: How much of his time do you think should be spent doing this?

Prabhupāda: Which one?

Hayagrīva: Preaching and traveling.

Prabhupāda: He should always preach and travel. Always. There is immense field here. He should convince people that we are developing such centers. And you make a nice literature, picture. You go. He is educated. He is intelligent. He has studied our philosophy. He can go and speak.

Hayagrīva: But he shouldn't stay here at all.

Prabhupāda: No. He can come. He stay for some time and go, in that way. That . . . When he comes here you take his advice, what to do, and then you execute in that way. The final is yourself, whatever you do. He will come and . . . Now, for developing this center we must require so many things. So he can do the outside work. [break]

So we have to develop this center from outside work and inside work. Outside work means to draw sympathy of the people, to draw money for development. This is also required. We have got a very big scheme. It is not possible that by one man's earning we can do that. It is not possible. We require millions of dollars for developing. If we want to construct here temples, at least seven temples, nicely, so that requires huge amount.

So outsiders' sympathy must be there. There is no scarcity of money in your country. Simply they have to be educated that "We are doing something very nice. Please come and help." And that will be nice, in my opinion, that let him come, stay here for one month, again go out for two months, again come here. And he sees how things are going on. He suggests. Now you decide whether his suggestion will be accepted or not. Then I am there, of course. If there is some suggestion, good suggestion, then my order will be final. In that way we have to develop this.

Hayagrīva: Well, are you leaving the decision up to me or what? Are you leaving the decision up to me?

Prabhupāda: Yes. Local management, your decision. [break] People must know our importance. So outside propaganda is required. Don't you think it is required? Yes. So make literature. Make nice literature with picture, we get it printed, and then, in the meantime, you try to see things, how it can be managed. And let him move outside. As I am moving, he will move. And if some other boys who are determined to remain *brahmacārī*, not to marry . . . They can also take up. *Brahmacārī* and *sannyāsī* is meant for moving. Yes. *Gṛhastha* cannot move because they have to earn. They have to maintain. But the *brahmacārīs*, they will go and beg contribution. A *sannyāsī* will make the situation favorable. Just like if now a little more, Kṛṣṇa consciousness movement is known, if some *brahmacārī* goes, that "We come from the . . ." [break] So he remains as consultant. Your proposal, that you remain president, he is secretary, and treasurer, and he is consultant so long he is here and when he comes.

Hayagrīva: So he can be . . . He'll be general supervisor?

Prabhupāda: Yes. Naturally when he comes, he becomes overhead everyone, when he comes, because he is a *sannyāsī*. Just like here, when I am present, you take all final decision from me, so that should be the honor of the *sannyāsī*. But he should actually . . . He is not in charge of this place. Just like in other centers the president, secretary, are in charge.

Hayagrīva: So that's not called *maṭha* commander. That's called general supervisor.

Prabhupāda: He will be, for the time being, the superintendent of the society. He will go everywhere and see and report me what, how things are going on. And then we are going to make a central committee gradually. Everything will be done. Let us work very seriously and sincerely. Everything will come out.

Hayagrīva: So then Śyāma Dāsī is our treasurer . . . , secretary.

Prabhupāda: Yes. And he is treasurer, Hṛṣīkeśa?

Hayagrīva: He's treasurer and temple commander.

Prabhupāda: No, what . . . ? You president, she is secretary, and then? Treasurer?

Hayagrīva: He could be also vice president or temple . . . Well, there has to be a second charge, another person in charge.

Prabhupāda: That you select, who should be vice president.

Hayagrīva: Temple commander.

Prabhupāda: No. Because you president, you can select out of all the workers . . .

Hayagrīva: Not many.

Prabhupāda: . . . who will be nicely representing you. That's your trust.

Hṛṣīkeśa: There will be more workers. More will come. There are more people coming all the time, aren't they?

Hayagrīva: Well, if they'll stay on a permanent basis.

Devotee: Why not? It's such a nice place.

Hayagrīva: Yes, but I mean all this time we only . . . We don't have . . . Not many on a permanent basis.

Devotee: You won't be leaving until September. You won't be leaving until September?

Hayagrīva: Well, I don't know. I may. [break]

Prabhupāda: . . . Kali-yuga, everything should be managed by society. In *Bhāgavata* also. Yes.

Hayagrīva: Oh, democracy. In Kali-yuga, democracy.

Prabhupāda: Yes. Society. Body.

Hayagrīva: This is not best. This is not best. You mention that in the books, that this is not very good.

Prabhupāda: This is not very good in this sense . . . But at that time one man was so advanced that his order was perfect. Actually these kings like Mahārāja Parikṣit and others, they were consulting learned *brāhmaṇas*, not that they were actually autocrat. No. They used to consult how the government should be conducted.

Kīrtanānanda: They had a council of *brāhmaṇas*.

Prabhupāda: Yes, council of *brāhmaṇas*. Yes. The *brāhmaṇas*, they are not politicians, but they would give from *śāstra* direction, "You are a king. You do like this."

Kīrtanānanda: There were instances when the king wouldn't follow the *brāhmaṇas*, so they were thrown out, weren't they?

Prabhupāda: Yes. There were such instances also. Just like Pṛthu Mahārāja. His father was dethroned. I think same thing was in England also, the knights. If they liked, they dethroned the king.

Kīrtanānanda: Not exactly the knights. They were more . . .

Prabhupāda: Noblemen. Yes. The knights are different?

Kīrtanānanda: Yes. Knights were fighting men.

Satyabhāmā: They're warriors. Knights were like *kṣatriya*.

Prabhupāda: Oh. Oh. And noblemen?

Kīrtanānanda: They were the lords. They were . . .

Satyabhāmā: There were no *brāhmaṇas*, though. [laughs]

Śyāma: There were bishops.

Kīrtanānanda: Not exactly *brāhmaṇas*. They were proprietors of large tracts of land, and they were responsible for giving protection to a certain number of people under them.

Prabhupāda: Aristocrats. The same system the Britishers introduced in India also. They were called *zamindari*. [break]

Hayagrīva: Well, in order to develop the place properly, we're going to need people who are dedicating themselves, not just fly-by-night, people who come and stay for a week and then go.

Prabhupāda: Yes, they will come.

Hayagrīva: But we're going to need people who stay here permanently.

Prabhupāda: Yes. Some people will . . . At least fifty men should live here permanently. That I shall arrange.

Hayagrīva: Fifty.

Prabhupāda: Fifty at least. Otherwise this big property, how it can be managed? At least fifty men. At least. It may go to two hundred.

Kīrtanānanda: On this property?

Prabhupāda: Yes.

Devotee: *Haribol*.

Prabhupāda: This whole property. We have to manage so many temples.

Kīrtanānanda: The conservation people estimate that this land will support eighteen people.

Hayagrīva: Well, that's materialists.

Kīrtanānanda: Thirty people, I think.

Hayagrīva: That's a materialistic calculation.

Kīrtanānanda: So if you want one cow for every person, it would only support eighteen cows.

Prabhupāda: Eighteen cows? The whole property?

Kīrtanānanda: If you want them to be self-sufficient, you have to grow grain for them for the winter.

Prabhupāda: All right. Let eighteen people first of all. Then we shall share, eighteen people. You see?

Hayagrīva: One cow per person. We're all going to end up with the gout.

Prabhupāda: No, they don't calculate one cow per person. They calculate only cow. And that does not mean eighteen persons only will remain.

Hayagrīva: I think a cow can do four or five people nicely.

Prabhupāda: Yes. Why not? No . . . I calculated, one cow per one person means the milk products he can sell, he can get other necessities of life in that way. Yes. And otherwise, one cow's milk, it can be shared by ten people at least.

Hayagrīva: So eighteen cows, that's 180 people. I mean, could support that many people on the farm.

Prabhupāda: Not support.

Devotee: Give them milk.

Hayagrīva: Oh, give them milk.

Prabhupāda: Milk, yes. Milk products.

Kīrtanānanda: I think you could keep fifty cows on this property if you bought your grain and hay from outside.

Prabhupāda: Yes. That we have to do. We cannot get everything. If we construct temple, we will require so many things. It is not possible to be self-sufficient within this land. We have to get so many things outside. That means we have to get money from outside. Yes.

Satyabhāmā: Can we put requests in the next news, next New Vrindaban newsletter, for people who, devotees who are interested that they should come?

Prabhupāda: Yes.

Satyabhāmā: Because many people don't know that they can come, that there's any facility or that they are wanted here.

Hayagrīva: Well, there is no facility actually.

Prabhupāda: Now first of all . . .

Satyabhāmā: The barn.

Prabhupāda: . . . repair that barn immediately so you can . . . At least ten people can live there.

Satyabhāmā: If there were people here, then facilities could be built. But if there are no people . . .

Prabhupāda: You'll get everything, men and money both.

Hayagrīva: Have you any plans yet to go to England? Is anything definite?

Prabhupāda: Yes. That plan is pending. But I have just now received letter from Mukunda that they are negotiating three houses. Out of that,

one they must get. And if they invite me, then I shall go. That is already settled. But I don't wish to go unless they have got their own house. I have waited so long, so I don't wish to go as a third person. I must go . . . Just like I have come here definite, New Vrindaban, similarly, when they get nice temple I go and open it.

Kīrtanānanda: Then it may be some time yet.

Prabhupāda: [chuckles] And that mātājī, she has taken land. I don't like that idea. Some Hindus are supporting. I don't want a Hindu temple. Our constitution is different. We want everyone. Kṛṣṇa consciousness is for everyone. It is not a Hindu propaganda. People may not misunderstand. And actually, till now in our society there is not a single other Hindu than me. [laughter] Is that not?



Spiritual Communism

MOSCOW, JUNE 22, 1971,
CONVERSATION WITH PROFESSOR KOTOVSKY

Hinduism is a term invented by the Moslems . . . real cultural institution of India is called varṇāśrama . . . varṇāśrama cannot be artificially abolished . . . it will exist in one form or another in every society . . . it doesn't matter what varṇa or āśrama one is in, if he understand the science of Kṛṣṇa he can be a spiritual master.

Note: In 1971, during his historic visit to the Soviet Union, Śrīla Prabhupāda was introduced to Professor Grigory Kotovsky, head of the India Department at the USSR Academy of Sciences and chairman of the Indian studies department at the University of Moscow. As they sat informally in Dr. Kotovsky's office, the spiritual leader and the communist scholar vigorously discussed topics of mutual concern, and Śrīla Prabhupāda proposed a radical reformation of the Communist system.

Prabhupāda: Modern sociology is targeting the state or the people as the owner of a certain state, but our Vedic conception is *īśāvāśyam idam sarvaṃ* [Śrī Īsopaniṣad, Mantra 1]: "Everything is owned by Īśa, the Supreme Controller." *Tena tyaktena bhuiṅjīthā*: "What is given by Him, allotted to you, you enjoy that." *Mā gṛdhaḥ kasya svid dhanam*: "But do not encroach upon others' property." This is *Īsopaniṣad*, *Vedas*. And the same idea is explained in different *Purāṇas* . . .

The other day I was reading in the, that paper, *Moscow News*, there was a congress, communist congress, and the president declared that "We are ready to get others' experience to improve." So I think the Vedic concept of socialism or communism will much improve the idea of communism. Just like we are thinking in terms of human beings, in the socialistic state, that "Nobody should starve. Everyone must have his food." And in the Vedic conception of *gṛhastha*, householder, it is recommended there that a householder shall see that even a lizard living in the room or even a snake living in that house should not starve. They

should be also given food. And what to speak of others? The *gṛhastha*, before taking his lunch, he is recommended to stand on the road and declare that “If anybody is still hungry, please come. Food is ready.” Then, if there is no response, then the proprietor of the household life, he takes his lunch. In this way there are so many good concepts about this socialistic idea of communism. So I thought that these ideas might have been distributed to some of your thoughtful men. Therefore I was anxious to speak with you.

Prof. Kotovsky: Yes, you know, what is interesting . . . As it is here in our country, with our great interest in the history of old, old god, from this point of view our institute translated into Russian and published many, I may say, literary monuments of great Indian culture. I will have a pleasure to present you a copy of a booklet which was written here by me and my colleagues. It’s account of Soviet studies of India. And here there is chapter, chapter second, “Studies of Ancient Indian Texts in the USSR . . .” You’ll be interested to discover, we published not all but some, some in exceptions, *Purāṇas*. We published most of them, then some parts of *Rāmāyaṇa*, eight volumes in Russian, *Mahābhārata* . . .

Prabhupāda: Now, amongst these *Purāṇas*, the *Śrīmad-Bhāgavatam* is called the *Mahā-purāṇa*.

Prof. Kotovsky: *Mahā-purāṇa*.

Prabhupāda: Yes. So we have translated in English the full, with the original Sanskrit text, its transliteration, an English equivalent for each word, then translation, and then purport, explanation of the verse. In this way there are 18,000 verses in *Śrīmad-Bhāgavatam*. And the *ācāryas*, the great saintly sages who are the preachers of this *Bhāgavatam* throughout India, their opinion is that it is the ripened fruit of the Vedic desire tree. *Nigama-kalpa-taror galitaṁ phalaṁ idam* [SB 1.1.3: “. . . the mature fruit of the desire tree of Vedic literatures.”] And it is accepted by all, I mean, Indian scholars, and especially Lord Caitanya, He preached this *Bhāgavata*. So we have got that, complete, in English translation. If you want to see some of them, we can show you . . .

Prof. Kotovsky: In Leningrad now we have now a branch of our institute dealing mainly . . .

Prabhupāda: Yes.

Prof. Kotovsky: . . . with the history of Asiatic culture . . . Here is a sample account of our book. You will find here some account of what

has been translated and what else is being done in the history of Indian philosophy, and now with this Indian philosophy, history of Indian religion, and now with this Indian . . . , what is Hinduism now, just now in India also. It is very simple account of . . .

Prabhupāda: Hinduism is a very complex term. [laughs]

Prof. Kotovsky: Oh, yes, Hinduism. It is not all . . . It is really . . . To my understanding it is not religion from European point of view. It is a really a way of life . . .

Prabhupāda: Yes.

Prof. Kotovsky: . . . religion, Indian, a way of philosophy, a way of life, a religion, everything . . .

Prabhupāda: No, this Hinduism—“Hindu”—this word is not a Sanskrit word. It is given by the Mohammedans. You know there is a river, Indus, which is . . . , Sanskrit name is “Sindhu.” “Sindhu.”

Prof. Kotovsky: Yes. Oh, yes, yes, yes.

Prabhupāda: These Mohammedans, they pronounce “S” as “H.” “Hindus,” “Hindus.” Instead of [sic] “Hindus,” they made it “Hindus.” So “Hindu” is a term which is not found in the Sanskrit dictionary.

Prof. Kotovsky: Yes.

Prabhupāda: But it has come into use. But the real cultural institution is called *varṇāśrama*, four *varṇas* and four *āśramas*: *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*—these four *varṇas*—and *brahmacārī*, *gṛhastha*, *vānaprastha*, and *sannyāsa*. So according to Vedic concept of life, unless people take to this system or institution of *varṇa* and *āśrama*, four *varṇas* and four *āśramas*, actually he does not become a civilized human being . . . One has to take this process, four divisions of *varṇas* and four . . . , four divisions of social order and four divisions of spiritual order. That is called *varṇāśrama*. So India’s culture is based on these four, eight system, *varṇa* and *āśrama*.

Prof. Kotovsky: *Varnāśrama*.

Prabhupāda: *Varṇa*, *varṇāśrama*. And in the *Bhagavad-gītā*—perhaps you have read *Bhagavad-gītā*—there is also the statement, *cātur-varṇyam mayā sṛṣṭam* [*Gītā* 4.13]. It is . . . This system is created originally by Viṣṇu. So as everything is creation of the Supreme, they cannot be changed. That is a prevalent everywhere, like the sun. Sun is creation of the Supreme. So sunshine is here in America, in Russia, in India—everywhere. Similarly, this *varṇāśrama* system is prevalent everywhere

in some form or other. Just like the *brāhmaṇas*. The *brāhmaṇas* means the most intelligent class of men, brain, brain of the society. Then the *kṣatriyas*, the administrator class. Then the *vaiśyas*, the productive class, and the *sūdras*, the worker class. These four classes of men are everywhere present in different names. And because it is creation by the original creator, so it is prevalent everywhere, *varṇāśrama-dharma*.

Prof. Kotovsky: But you know, what is interesting to . . . It is the opinion of some European and old, old Russian scholars, this *varṇāśrama* system . . .

Prabhupāda: Yes.

Prof. Kotovsky: . . . is a bit late creation. If you would trace the old *sūtras*, texts, of Vedic literature, you would find much more simple and egalitarian society. And there is an opinion that this *varṇāśrama* system was introduced into Indian society on the late stage of Vedic era but not from the beginning, about . . . If you would analyze scientifically the old texts, you'll find that . . . [break] . . . about the duration of this period because unfortunately the old classic India we have not so much information.

Prabhupāda: But so far . . . So far we are concerned, this *Bhagavad-gītā* . . . It is mentioned in the *Bhagavad-gītā*, *cātur-varṇyam mayā sṛṣṭam* [*Gītā* 4.13]. Now, this *Bhagavad-gītā* was spoken five thousand years ago, and in the *Bhagavad-gītā* it is said that "This system of *Bhagavad-gītā* was first spoken by Me to the sun god [*Gītā* 4.1]." So if you take estimation of that period, it comes forty millions of years. So whether the European scholars can trace out the history of at least for five thousand years together, not to speak of forty millions [Note: See Cc. *Madhya* 8.58.]?

Prof. Kotovsky: Yes.

Prabhupāda: So we have got evidences that His *varṇāśrama* system is current at least for the five thousand years, *varṇāśrama* system. And this *varṇāśrama* system is mentioned in the *Viṣṇu Purāṇa* also. *Varṇāśramā-cāravatā puruṣeṇa paraḥ pumān* [*Viṣṇu Purāṇa* 3.8.9]. *Varṇāśramā-cāravatā*. So that is stated in the *Viṣṇu Purāṇa*. And so *varṇāśrama-dharma* is not . . . within any historical period calculated in the modern age.

It is natural. In the *Śrīmad-Bhāgavatam* the comparison is given, just like in your body, in my body, there are four divisions: the face, facial, or the brain division, and the arms division, the belly division, and the leg division. Similarly, by nature's way these four divisions are existing

in the social body. You may take history wherever you begin, but this is existing. A class of men, they are considered to be brain. A class of men, they are considered to be the arms, administrators. And a class of men, they are called productive class. So there is no need of tracing the history. It is naturally existing from the day of creation.

Prof. Kotovsky: According to so many . . . You have just told that in any society there are four divisions, but the case is not so easy to distinguish. For instance, one can group, one can group, group together, different social classes and professional groups into four divisions in any society. There's no difficulty. Only difficulty, for instance, in socialist society of our country and a socialist society how can you distinguish productive group and workers?

Prabhupāda: Just like you belong to the intelligent class of men.

Prof. Kotovsky: Intelligent, yes, so . . .

Prabhupāda: So this is a division.

Prof. Kotovsky: Yes, intelligent class, for instance, *brāhmaṇas*, if you can put together also with intelligentsia under the *brāhmaṇas* . . .

Prabhupāda: Yes.

Prof. Kotovsky: Then administrative staff . . .

Prabhupāda: Yes.

Prof. Kotovsky: . . . everywhere.

Prabhupāda: *Kṣatriya*.

Prof. Kotovsky: From top to . . . From top to collective farm, for instance, is *kṣatriyas*. But who would be here *vaiśya* and who *śūdra*? That is the difficulty because all others will be workers—factory workers, collective farm workers and so on. So from this point of view . . .

Prabhupāda: From this point of view . . .

Prof. Kotovsky: . . . there is a great distinction, in my opinion, between socialist society and all societies preceding socialist because in a modern Western society you can group all social professions, classes, for instance, practically, very conditionally, you know, at least you can, the *brāhmaṇas*, *kṣatriyas* . . . Excuse me . . . Then this *vaiśya*, this productive class, is owners . . .

Prabhupāda: That is . . .

Prof. Kotovsky: . . . of the means of production . . .

Prabhupāda: Yes.

Prof. Kotovsky: . . . these factory owners, for instance.

Prabhupāda: Yes.

Prof. Kotovsky: And the *śūdras* are workers, menial workers. But here you have no *vaiśyas* from this point of view because you have administrative staff . . . In fact, there is administrative staff. You can call them *kṣatriyas*. And then *śūdras*, that's workers themselves. But not this intermediate class.

Prabhupāda: That is stated, *kalau śūdra-sambhavaḥ*: "In this age practically all men will be *śūdras*." That is . . . That is predicted. But if there are simply *śūdras*, then the social order will be destroyed. You . . . Just like in spite of your state of *śūdras*, a *brāhmaṇa* is found here. And that is necessity. So if you do not divide the social order in such a way, then there will be chaos. That is the scientific estimation of the *Vedas*. You may . . . You may belong for the time being to the *śūdra* class, but to maintain the social order you have to train some of the *śūdras* to become *brāhmaṇa*, some of the *śūdras* to become *kṣatriyas*. You cannot depend on the *śūdras*. Then there will be chaos. Neither you can depend only on *brāhmaṇa*.

Just like to fulfill the necessities of your body there must be a portion called the brain, there must be a portion called the arms, there must be a portion called the stomach, or the belly, and there must be a portion which is called the leg. The leg is also required, the brain is also required, the arm is also required—for cooperation, to fulfill the mission of the whole body. So any, any society you conceive, unless there are these four divisions, there will be chaos. It will be, not be properly, I mean to say, going on, smoothly going on. There will be some disturbance. Brain must be there.

So at the present moment there is scarcity of brain. I am not talking of your state or my state. I am taking the world as it is. The brain . . . Formerly the Indian administration was going on in monarchy. Just like this picture. This picture is a *kṣatriya* king. Before his death he renounced his, I mean to say, royal order and he came to the forest to hear about self-realization. So if you want to maintain the peace and prosperity of the whole worldly social order, you must create a class of men very intelligent, a class of men very expert in administration, a class of men very expert in production, and a class of men to work. That is required. You cannot avoid it. That is the Vedic conception. *Mukha-bāhūru-padebhyaḥ* [Bhāg. 11.5.2]. They say, *mukha* . . . *Mukha* means the face. *Bāhu* means the arm. *Ūru* means this, this, or waist. And *pāda*. So anywhere, either

you take this state or that state—doesn't matter—unless there is a smooth, systematic establishment of these four orders of life, the state or the society will not go very smoothly.

Prof. Kotovsky: Generally it seems to me that this old *varṇāśrama* system to some extent practiced the nature of division of labor in ancient society. So now division of labor among people in any society is much more complicated and sophisticated. So it would be very . . .

Prabhupāda: Not complicated.

Prof. Kotovsky: . . . conditionally(?) to group them in four classes because . . .

Prabhupāda: The, the confusion, confusion has come into existence because in India in later days the son of a *brāhmaṇa*, without having the brahminical qualification, claimed to be *brāhmaṇa*, and others, out of superstition or traditional way, they were accepted as *brāhmaṇa*. Therefore the Indian social order has disrupted. But our, this Kṛṣṇa consciousness movement, we are picking up from everywhere *brāhmaṇas*, everywhere, because the world needs the brain of a *brāhmaṇa*. Just like here, Mahārāja Parikṣit, although he was a monarch, he had a body of learned sages and *brāhmaṇas* to consult, advisory body. It is not that the monarchs were independent. In the history it is found that some of the monarchs were not in order. They were dethroned by the brahminical advisory committee. Although the *brāhmaṇas*, they did not take part in politics, but they would give advice to the monarch how to, I mean to say, execute the royal function. Just like not, not very old, very, say, about . . . What is the age of, I mean to say, Aśoka? Say about thousands of years ago.

Prof. Kotovsky: As we call from our . . . In our terminology we call, in ancient and medieval India . . .

Prabhupāda: Yes.

Prof. Kotovsky: Ancient India and medieval India, and old and feudal India, you are right, this was very often. And from *brāhmaṇas* the major part of height is religious stuff in religious departments. Even Mogul emperors, there were *brāhmaṇas* who advised modern Mogul emperors . . .

Prabhupāda: Yes.

Prof. Kotovsky: . . . in administration . . .

Prabhupāda: Yes.

Prof. Kotovsky: . . . and such like.

Prabhupāda: Our predecessor *ācārya*, Rūpa Gosvāmī, he was finance minister in the Mohammedan government. . . . When he resigned, the Nawab was not very satisfied, that “I cannot relieve you because you are my right-hand man. If you resign all of a sudden in this way, then I shall arrest you.” There is a long history. So that’s a fact. The *brāhmaṇas* were kept [as] advisory committee of the king . . . Now, as I was going to speak, the latest Hindu king, Candragupta . . . is the age of Alexander the Great because a little before Candragupta, Alexander the Great from Greece, they went to India and conquered some portion. So this Candragupta, when he became emperor, he had his prime minister, Cāṇakya. Perhaps you heard this name, Cāṇak . . . Cā-ṇa-kya.

Prof. Kotovsky: Cāṇakya. Oh, yes.

Prabhupāda: Yes. He was a great politician, *brāhmaṇa*. And under whose name in New Delhi all the foreign embassies, they are flocked together. Yes. It is called Cāṇakya Purī.

Prof. Kotovsky: Hm hm. Cāṇakya Purī, yes, I know.

Prabhupāda: So this Cāṇakya Paṇḍita was a great politician and *brāhmaṇa*. And as *brāhmaṇa*, he was vastly learned. He has got some moral instruction. They’re very valuable, still going on. In India school children are taught. So this Cāṇakya Paṇḍita, although he was prime minister, he maintained his brahminical spirit. He was not accepting any salary, yes, because for *brāhmaṇas* to accept salary, it is understood that he becomes a dog. That is stated in the *Śrīmad-Bhāgavatam*. He can advise, but he cannot accept. So he was living in a cottage, but he was prime minister. So this brahminical culture, the brahminical brain, is the standard of Vedic civilization. [break] So many things they’re changing. But before this modern age the whole Hindu society was being governed by *Manu-smṛti*.

Prof. Kotovsky: In all periods in India . . .

Prabhupāda: *Manu-smṛti*. Now they are changing so many. Strictly speaking, the modern Hindus, they are not strictly according to the Hindu scripture.

Prof. Kotovsky: Oh, yes.

Prabhupāda: No. They are not . . . So our point is, we are not going to bring back the old type of Hindu society. It is not that.

Prof. Kotovsky: It is impossible.

Prabhupāda: It is impossible. Our idea is that best ideas from the original

idea. Just like in the *Bhāgavata* there is a description of communistic idea, and it is being described to Mahārāja Yudhiṣṭhira. So if there is something good, good experience, why it should not be adopted? That is our point of view. [break] In the modern civilization the ultimate goal, aim, is sense gratification. That's all. Beyond that, they do not know anything more. They do not know what is next life. There is no department of knowledge or science, scientific department, to study what is there after life, after finishing this body. That is a great, I mean to say, department of knowledge. [break]

Prof. Kotovsky: . . . What I am most interested in is, for instance, not a student but a young worker or a young son of a farmer—he would abstain from his old life and he would be initiated and join your community into a given center. How he would entertain himself? [break] Would he be paid to stay in that center?

Prabhupāda: . . . This propaganda is meant for creating some *brāhmaṇas* all over the world because the *brāhmaṇa* element is lacking, so one who seriously comes to us, he has to become a *brāhmaṇa*. So he has to adopt the occupation of a *brāhmaṇa*, and he has to give up the occupation of a *kṣatriya* or a *śūdra*.

But if one wants to keep his profession, at the same time wants to understand also, that is allowed. Just like we have many professors. There is Howard Wheeler, professor of Ohio University. He's my disciple. So he is continuing his professorship. But whatever money he's getting, [most] he's spending for our, this Kṛṣṇa consciousness. For *gṛhasthas*, those who are householders living outside, they are expected to contribute fifty percent of the income for the society, twenty-five percent for the family, and twenty-five percent for his personal emergency. After all, in this world, if we live . . . So far we are concerned, we are *sannyāsī*, but you are a professor. If there is some emergency, you cannot go to beg. But I am a *sannyāsī*. I can tell you that I am in difficulty. That is the system.

So we have got four orders. Just like he's *brahmacārī*, and he's *gṛhastha*. He has got his wife, children. So he's a *gṛhastha*. He's a *brahmacārī*. Similarly, there is *sannyāsī*. So that is Caitanya Mahāprabhu's teaching. It doesn't matter whether one is a *gṛhastha*, householder, or renounced order or a *brahmacārī* or a *brāhmaṇa* or *śūdra*. It doesn't matter. If anyone

understands the science of Kṛṣṇa, he becomes the spiritual master. The exact word is, in Bengali:

*kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya*

[*Caitanya-caritāmṛta*, *Madhya* 8.128: “Whether one is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*—regardless of what he is—he can become a spiritual master if he knows the science of Kṛṣṇa.”] Anyone who understands the science of Kṛṣṇa, he can become . . .

Prof. Kotovsky: Guru.

Prabhupāda: . . . the spiritual master.

Prof. Kotovsky: I understand. But in generally, by creating *brāhmaṇas* from different social classes of society, really you deny the old prescription of Hindu script . . . Because according to old script, the *Purāṇas*, etc., every member of one of the four classes, these *varṇas* . . .

Prabhupāda: Yes.

Prof. Kotovsky: . . . is to be born inside it . . .

Prabhupāda: No, no, no.

Prof. Kotovsky: . . . but not appointed.

Prabhupāda: No, no, no, no. No, no, no, no.

Prof. Kotovsky: This is the major . . .

Prabhupāda: No, no . . . I am sorry . . .

Prof. Kotovsky: . . . foundation of all the *varṇas*.

Prabhupāda: You are not speaking correctly . . . With great respect I beg to submit, you are, that you are not speaking correctly. In the *Bhagavad-gītā* [*Gītā* 4.13] it is stated, *cātur-varṇyam māyā sṛṣṭam guṇa-karma-vibhāgaśaḥ*: “These four orders of *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra* is created by Me according to quality and work.” There is no mention of birth. There is no mention of birth.

Prof. Kotovsky: Yes, I agree with you that this was addition of late *brāhmaṇas* who tried to . . .

Prabhupāda: No, that, that has killed the Indian culture. You see? Otherwise there was no necessity of division of this Pakistan. Not only that, from history, perhaps you know, this whole planet was Bhārata-varṣa, and it was controlled by one flag up to Mahārāja Parīkṣit. Gradually

they separated, separated. This is the history. And lately, they have separated Pakistan. So Bhārata-varṣa is now crippled into a small piece of land. Otherwise . . . according to our scripture, Vedic scripture, this whole planet is called Bhārata-varṣa. [break]

Prof. Kotovsky: Have you come across some hostile attitude to your teaching from orthodox Hindu, from orthodox *brāhmaṇas* in India itself?

Prabhupāda: But rather, we have subdued them.

Prof. Kotovsky: Ah, yes.

Prabhupāda: . . . Any orthodox Hindu may come, but we have got our weapons, Vedic evidences. So nobody has come. [break]

Prof. Kotovsky: And how many disciples you have in India itself? From three thousand, how many members of your community you have in India itself?

Prabhupāda: In India?

Prof. Kotovsky: Yes. Quite right.

Prabhupāda: And India, there are many Kṛṣṇa conscious persons, hundred thousands, millions. India, there is no question. There is not a single Hindu who is not Kṛṣṇa conscious.

Prof. Kotovsky: Yes, I understand, but this, especially, specifically . . .

Prabhupāda: Vaiṣṇava. This is called Vaiṣṇava cult. The Vaiṣṇavas, as you know—you have been in India—there are many millions of Vaiṣṇavas.

Prof. Kotovsky: Oh, yes.

Prabhupāda: Many millions of Vaiṣṇavas and . . . Just like this gentleman. He is a commander of the Air, India Air Lines. So he's not my disciple, but he's a Vaiṣṇava, Kṛṣṇa conscious. Similarly, in India millions and trillions there are, Kṛṣṇa conscious persons. And practically there is not a single . . . Even there are Mohammedans who are Kṛṣṇa conscious. In Allahabad University there is a Mohammedan professor. He's a great devotee of Lord Kṛṣṇa.

So this is natural. It is said in the *Caitanya-caritāmṛta* that Kṛṣṇa consciousness is everywhere, in everyone's heart. It has to be awakened only by this process. That's all. It is there in your heart also. It is not that it is foreign to you. It is not that. In everyone's heart, there is Kṛṣṇa consciousness. By this process we have to awaken that. *Śravaṇādi śuddha citte karaye udaya*. [*Caitanya-caritāmṛta*, *Madhya* 22.107: "(Pure love for Kṛṣṇa is eternally established in the hearts of living entities. It is not something to be gained from another source.) When the heart

is purified by hearing and chanting, the living entity naturally awakens.”] *Udaya*. You know this word *udaya*? Just like sun rises. It is not that sun all of a sudden comes from somewhere. It is there, but it rises in the morning. Similarly, this Kṛṣṇa consciousness is everywhere, but some way or other, it is now covered. By this process it is awakened and aroused, by association. [break] The other day . . . in Bombay, I think, I was speaking some respectable gentlemen that Kṛṣṇa says [*Gītā* 9.32]:

*mām hi pārtha vyapāsṛitya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parām gatim*

Kṛṣṇa says, “Even those who are low-born, *pāpa-yoni*—the *striya*, *vaiśya*, and *śūdra*, they are also included—but by accepting Me, accepting my shelter, they are also elevated to the transcendental position.” Now, why the higher class of Hindu society, they neglected this injunction of *Bhagavad-gītā*? Suppose one is *pāpa-yoni*. Kṛṣṇa says that “They can be elevated to the transcendental position if they accept Me.” Why this propaganda was not done by the higher class people so that the so-called *pāpa-yoni* could be elevated? Why you rejected them? The result was that the Mohammedans . . . Instead of accepting them, you rejected them, and they have partitioned, and they have gone away, and they have become eternal enemy of India. You see?

So this is the first time that we are trying to elevate to the highest position of Kṛṣṇa consciousness, even one is in the *pāpa-yoni*. It doesn't matter because soul is pure. *Asaṅgo 'yam puruṣaḥ*. [*Bṛhad-āraṇyaka Upaniṣad* 4.3.16] The *Vēdas* says, “The soul is untouched by any material contamination.” Simply, temporarily, he is covered. This covering should be opened. Then he becomes pure. That is the mission of human life, to uncover ourselves from this material envelopment and come to the spiritual understanding, surrender to Kṛṣṇa—life is perfect.

Get All Your Necessities from the Land

LONDON, NOVEMBER 25, 1973,
LECTURE, ŚRĪMAD-BHĀGAVATAM 1.10.4

Regulative principles to fulfill desires . . . it is the duty of human society to keep the cows happy . . . cow killing, the most sinful activity . . . Kṛṣṇa personally teaches how to protect cows . . . the land can supply all our necessities of life . . . work according to your capacity.

Pradyumna: [leads chanting, etc.]

*kāmaṁ vavarṣa parjanyaḥ
sarva-kāma-dughā mahī
siṣicuḥ sma vrajān gāvah
payasodhasvatīr mudā*

Translation: “During the reign of Mahārāja Yudhiṣṭhira, the clouds showered all the water that people needed, and the earth produced all the necessities of man in profusion. Due to its fatty milk bag and cheerful attitude, the cow used to moisten the grazing ground with milk.”

Prabhupāda: *Kāmaṁ. Dharmārtha-kāma-mokṣa.* In the human society, to make everything very regulated, the prescription is *dharma, artha, kāma,* and *mokṣa.* *Dharma* means to be situated in one’s position. That is called *dharma.* *Dharma* is not a kind of faith. Faith is sometimes blind. That is not *dharma.* Just like we say, *varṇāśrama-dharma. Cātur-varṇyam mayā sṛṣṭam* [Gītā 4.13]. *Varṇa. Brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhasṭha, vānaprastha, sannyāsī.* This combination of eight makes *dharma,* constitutional position. Everyone is animal. So if one is not trained up in these eight principles of human society, so that is not *dharma;* it is sentiment. But that does not stand very long. It will vanish. But if *dharma* is accepted on the principles of this *varṇāśrama-dharma,* that is . . . For

material purpose. That is not for spiritual purpose. Although there is hint of spiritual life, still, they are *prākṛta*.

So *dharma*, *artha*, *kāma*, *mokṣa*. *Dharma* means to stay in one's constitutional position. That is *dharma*. *Artha* means keeping oneself in one's constitutional position to get livelihood, *artha*. Without *artha*, livelihood, *kāma*, the sense gratification, or fulfilling the needs of life . . . That is *kāma*. Just like devotees, they have also got *kāma*. We are trying to become devotee. This is also one kind of *kāma*, but this is spiritual *kāma*. It is not material. Narottama dāsa Ṭhākura has described, *kāma kṛṣṇa-karmārpaṇe*.

Because there is *kāma*, and when the *kāma* is not fulfilled . . . Generally, materially, *kāma* means lust, desire. So if our *kāma*, lust or desire, is not fulfilled, the next position is *krodha*. *Kāma*, *krodha*, *lobha*, *moha*, *mada*, *mātsarya*, *bhaya*. These are different associates, one after another. If your desire is not fulfilled, then you become angry. Then after becoming angry, you become very greedy. Then you become bewildered, then become illusioned, then you become fearful.

Therefore there must be some regulative principle to fulfill our desire. And how the regulative principles come to be fulfilled? Here it is said, *kāmaṁ vavaṛṣa parjanyaḥ*. *Vavaṛṣa* means showering, showering. And *parjanyaḥ* means rain. *Parjanyaḥ*, rain. So our all needs are showered from up. Therefore we pray. *Eko bahūnām yo vidadhāti kāmān*. God. Rain is not under your control. Rain, it comes from sky, through the clouds. It is not under your control. When there is scarcity of rain, it is not your so-called science can produce rain. No. That is not possible. Drought. Drought, so many places, last two-three years. So *kāmān*, our necessities of life, from material point of view, it is fulfilled by rainfall from the sky. If there is no rainfall, you cannot produce anything. *Kāmaṁ vavaṛṣa* . . .

This is the description during the reign of Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira was the king of this earth, and he was so pious that on account of his piety, Kṛṣṇa supplied everything sumptuously, sumptuously. Now, have you ever experienced . . . ? Now, here it is stated, *siṣicuḥ sma vrajān gāvahaḥ*. Now, we are hankering after milk, but in those days, during Mahārāja Yudhiṣṭhira's time, milk was so sufficiently produced that before milking the cow, it supplied milk so sufficiently that the . . . What is called? Grazing ground? Pasturing ground, they become muddy. They become muddy with milk.

Now, with the scarcity of grain, the earth also does not become muddy. It becomes dry earth. But in those days, with milk it was muddy. Just imagine how much milk was . . . And how it is possible? *Siṣicuḥ sma vrajān gāvahḥ payasodhasvatīr mudā*. The milk bag was so fatty and full with milk. Why? *Mudā*, they were so happy. They were so happy. So if you keep the cows happy, then cow will supply large quantity of milk. If the cow knows that you are going to kill it, she is always afraid, always fearful: “Oh, this man will kill.” They can understand. I have seen in New Vrindaban. One cow, she was crying because her calf was taken away. So she was feeling so sorry. Now in our New Vrindaban, we see how the cows are happy, how they are dealing. They are not afraid. This is our duty, to keep the cows happy.

Just like I want to see my wife and children happy, similarly, it is the duty of the human society to see that the cows are feeling very happy. This is human civilization. Otherwise it is tiger civilization, meat-eaters. Meat is not eaten by human being. It is eaten by the dogs, by the tigers, by the animals.

So we have created a society for killing cows and eating the meat and maintaining slaughterhouse in the name of religion. This is going on. So how we can be happy? There cannot be happiness. It is not a sentiment. Therefore this is most sinful activity, meat-eating, cow killing. Most sinful activity. And you have to suffer for that. Unfortunately, these rascals, they do not know that what is the result of this sinful activity.

They think the life will go on, and there is no more life. “After finishing of this body, everything will be finished.” Atheistic theory. *Bhasmī-bhūtasya dehasya kutaḥ punar āgamano bhavet*. [Cārvāka Muni, an atheistic philosopher: “If you have no money, then beg borrow or steal, but in some way secure ghee and enjoy life.”] *Kutaḥ*. “Oh, who is coming?” But that they do not know, rascals. We get information from Kṛṣṇa, *tathā dehāntara-prāptiḥ*: “Oh, you have to accept another body after finishing this body.” But they are not responsible. They are so irresponsible, they do not care for the next life, the result of pious and sinful activities.

So it appears that how much strictly the cow protection was there so that the *gāvahḥ, payasodhasvatīr mudā*. They were . . . You’ll see Kṛṣṇa. He is always with cows, and how the cows look very happy with Kṛṣṇa. And Kṛṣṇa is personally teaching how to protect cows. He became a

cowherd boy. He was king's son, Mahārāja Nanda; but His business was to take the cows and the calves daily to the pasturing ground.

And it was very sportive engagement with the cowherd boys. The cows were grazing, and the boys, they took their meals in a pot, tiffin carrier. Not tiffin carrier in those days. Some way or other. And they used to eat them, distribute amongst the friends. Sometimes a tiffin carrier was stolen by one boy, and he was searching, and then it was . . . So just like the boys do. This was the children's life, to take protection, to give protection to the cows, to the calves.

The small children, up to six years, seven years old, they used to take care of the calves, and the elderly men, they used to take care of the . . . Or elderly boys, they used to take care of the grown-up cows. So the cows were fed very nicely. *Vrajān*. Therefore Vṛndāvana is called Vraja-bhūmi, "where there are many cows." It is called Gokula. Gokula. *Go* means cows, and *kula* means group. Gokula. Govardhana. Govardhana Hill. Because the cows were grazing on the hill, and profuse grass was being grown, and they are enjoying. So there should be arrangement. Just like here we see, there are so many open fields, and the cows are grazing. But they cannot be happy because they know that they are simply raised for being killed. They cannot be happy.

So our Kṛṣṇa consciousness movement is not a sentimental movement. It takes care of all-round social organization. It is not something like religious sentiment. Everything should be taken care of. Therefore we say cow protection, cow protection. Here it is said, *kāmaṃ vavarṣa parjanyaḥ sarva-kāma-dughā mahī. Mahī* means land, *bhūmi. Agnir mahi gaganam ambu marud-diśaḥ . . . mahi.* This is *mahi*. In another, *Brahma-saṃhitā* [5.51], it is said, *mahi*.

*agnir mahi gaganam ambu marud-diśaś ca
kālas tathātma-manasī jagat-trayāṇi
yasmād bhavanti vibhavanti viśanti yaṃ ca
govindam ādi-puruṣaṃ tam ahaṃ bhajāmi*

[“The three worlds are composed of the nine elements, viz., fire, earth, ether, water, air, direction, time, soul and mind. I adore the primeval Lord Govinda from whom they originate, in whom they exist and into whom they enter at the time of the universal cataclysm.”]

This *mahi* word is used there is *Vēdas, Brahma-saṁhitā*. What is that *mahi*? *Agnir mahi*. You require fire. You require land. You require sky. *Agnir mahi gaganam ambu*. You require water. *Agnir mahi gaganam ambu marut*. You require air. You require space. These are requirements. *Agnir mahi gaganam ambu marud-diśas ca kālas tathātmā. Ātmā, ātmā* means this body, *ātmā* means the mind, and *ātmā* means the soul. So in the *Brahma-saṁhitā* you see, *agnir mahi gaganam ambu marud-diśas ca kālas tathātma-manasīti jagat-trayāṇi yasmād bhavanti. Yasmād bhavanti*. All these things, wherefrom they are coming? They do not know. Can the scientist say wherefrom so much water has come, so vast ocean, seas? But it has come from Kṛṣṇa. Kṛṣṇa says in the *Bhagavad-gītā* [7.4]:

*bhūmir āpo ’nalo vāyuh
kham mano buddhir eva ca
ahankāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā*

[“Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight constitute My separated material energies.”]

Bhinnā me prakṛtiḥ. It is Kṛṣṇa’s energy, Kṛṣṇa’s energy. So the *mahi*, the land, the land is there. Just like in America or in Australia there is so much land. In Africa, so much land lying vacant. But they do not know that this land can produce all the needs of life. *Sarva-kāma-dughā mahi. Sarva-kāma*, whatever you want. Actually we are getting . . .

Just like this Western civilization has created so many slaughterhouse for eating purposes. But wherefrom they are getting? From *mahi*, from the land. If there is no pasturing ground, grazing ground, wherefrom they will get the cows and the bulls? That is also . . . Because there is grass on the land and the cows and bulls eat them, therefore they grow. Then you cut their throat, civilized man, and eat, you rascal civilized man. But you are getting from the *mahi*, from the land. Without land, you cannot. Similarly, instead of cutting the throat of the cows, you can grow your food.

Why you are cutting the throat of the cows? After all, you have to get from the *mahi*, from the land. So as they are, the animal which you are eating, they are getting their eatables from the land. Why don’t you get your eatables from the land? Therefore it is said, *sarva-kāma-dughā mahi*.

You can get all the necessities of your life from land. So *dughā* means produce. You can produce your food. Some land should be producing the foodstuff for the animals, and some land should be used for the production of your foodstuffs, grains, fruits, flowers, and take milk. Why should you kill these innocent animals? You take. You keep them *mudā*, happy, and you get so much milk that it will moist, it will make wet the ground. This is civilization. This is civilization. That was being maintained during the time of Mahārāja Yudhiṣṭhira. That is being described. Mahārāja Yudhiṣṭhira maintained this standard of civilization. Just see how the economic problems will be solved simply by one movement, this Kṛṣṇa consciousness movement. Try to understand. *Mahi*. Because *mahi* will produce everything.

Just like here in this Letchmore Heath there are so many, so much land lying vacant. You produce you own food. Why you are going to London, to the factories? There is no need. This is wrong civilization. Here is land. You produce your food. If you produce your food, there is no need of going hundred miles, fifty miles on your motorcycle or motor to earn your livelihood. Why? There is no need.

Then you require petrol. And petrol there is scarcity. Then you require so many parts, so many. That means you are making the whole thing complicated unnecessarily. Unnecessarily. There is no need. Simply you keep to the land and produce your food, and the cows are there. They will supply you milk. Then where is your economic problems. If you have sufficient grains, sufficient vegetables, sufficient milk from the land where you are living, where are your economic problem? Why you should go to other place?

That is Vedic civilization. Everyone should remain in the spot and produce everything as he requires, and God will help you. Because you can produce from the land anywhere. The rainfall is there. If you have got land and the rainfall is regular, then you can produce anything. *Kāmaṁ vavaṛṣa parjanyaḥ*. And how the rainfall will be possible? How regular rainfall? That is described in the *Bhāgavata*. *Yajñād bhavati parjanyaḥ parjanyaḍ anna-sambhavaḥ* [Gītā 3.14]. Is there a *Bhagavad-gītā* here? *Yajñād bhavati parjanyaḥ*.

We are trying to give as much possible happiness to our students. Otherwise unless he is, one feels happy, how . . . It is little difficult. Unless one is very advanced in Kṛṣṇa consciousness, one cannot adjust

things. Therefore our policy is that . . . What is called? *Yogo bhavati siddhi. Yuktāhāra-vihārasya. Yuktāhāra-vihārasya yogo bhavati siddhi.* We are *yogīs*, but we are not that kind of *yogī*, unnecessarily giving trouble to the body. No. *Yuktāhāra.*

You eat. You require to eat. You eat. Don't starve. Don't unnecessarily fast. But don't eat voraciously. That is bad. That is not *yukta*. You eat, but don't eat voraciously: "Because there is something very palatable, let me eat voraciously," and then again fall sick. And, if you cannot digest, then you will sleep. You will sleep only. Therefore don't eat more, but eat whatever is necessary. *Yuktāhāra:*

*yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā*

[*Gītā* 6.17: "He who is regulated in his habits of eating, sleeping, recreation, and work can mitigate all material pains by practicing the yoga system."]

Eat whatever necessity, whatever you can . . . "One man's food, another man's poison." One man eats, say, so much voraciously. Another man cannot digest. If he imitates, "Oh, he is eating so much? I will also eat so much." No. He can digest it, let him eat. But if you cannot digest, don't eat more. That is required. Then what is that verse?

Pradyumna:

*annād bhavanti bhūtāni
parjanyaād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ*

[*Gītā* 3.14: "All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of *yajña* (sacrifice), and *yajña* is born of prescribed duties."]

Prabhupāda: That's it. Everything is cycle. If you execute your prescribed duties as a *brāhmaṇa*, as a *kṣatriya*, as a *vaiśya*, or as a *śūdra*, as a *brahmacārī*, as a *grhastha*, as a *vānaprastha*, or as a *sannyāsī* . . . Divisions are there. Division must be there. Just like government. For executing

nicely the governmental business, there are so many departments. Not that one department, only king, queen. Then government . . . Why the government is spending so much money, maintaining so many building? Simply queen's palace, that Buckingham, that is sufficient? No. There must be departments. So these are departments, this *brāhmaṇa*, this *kṣatriya*, the *vaiśyas*, the *sūdras*. Just like in your body there are departments. This department, brain, head. Therefore it is called head, head office, head office. Why do you refer to the head office? It has come from this head. Why Godhead? The Supreme Godhead, the Supreme. Therefore we say, "Godhead. That is described in the *Bhagavad-gītā*. [*Gītā* 7.7] *Mattaḥ parataram nānyat kiñcid asti dhanañjaya*: "There is no more superior person than Me." So the divisions required. The divisions required. So for these divisions, *brāhmaṇa*, *kṣatriya*, *vaiśya*, *sūdra* . . . Without the divisions . . . So what is . . . Read the verse again.

Pradyumna: *Annād bhavanti* . . .

Prabhupāda: *Annād bhavanti*, huh?

Pradyumna: . . . *bhūtāni*.

Prabhupāda: Ah, *bhavanti bhūtāni. Annād. Anna* means food grains. Either animal or man, they must eat sufficiently. Either you eat grass or you eat rice or wheat or oats, or . . . , something must be . . . So they are called *anna*. In Sanskrit language it is called *anna*. *Anna* means food grains. So *annād bhavanti bhūtāni*. Every living entity lives.

Nowadays there are scarcity of food grains. Even the human being cannot eat sufficiently. But formerly the kings, they used to maintain elephants. They were supplied very nice *cāpātis*. Do you know that? Still there are kings, they have elephants. Therefore elephant can be maintained by very rich man. If suppose, if somebody comes, he says, "Take this elephant, I give you free," will you take? Will you accept? You know that elephant will devour you, your all your means or income and all family income, because you cannot maintain elephant. [laughs]

Therefore in India sometimes, when, a hundred years ago, some students would come in England, especially London, and make a European, English wife . . . In old days they are doing that. So people would say that "This man is maintaining one white elephant." Because a European wife means very much expenditure. So one Mr. C.R. Das, he was high-court judge. So he was taking bribe on account of maintaining white elephant. He married one European wife. The expenditure very high.

In those days for Indian it was a fashion to get a European wife. So this man married one European wife, and his expenditures was very, very heavy. So high-court judge, he was getting only four thousand rupees, and his expenditure was ten thousand rupees, and therefore he was taking bribe. He admitted. So when he was detected by the chief justice, he was dismissed from the post. But this is the position. You should not expend more than your income.

So *kāmam*, yes, what is that? *Annād, annād bhavanti bhūtāni*. *Bhūtāni* means embodied, those who have taken, accepted, the living entities. They live by eating *anna*, either animal or human being. You require *anna*. Produce food grains. Food grains or grass or anything, as the animals eat and man eat, you must produce. And that production is there on the ground, not your factory. Not in the Birmingham factories. There are many factories in Birmingham? You cannot produce food grains there. Therefore it is said, *annād bhavanti bhūtāni . . .* Then, next?

Pradyumna: *Parjanyaād anna-sambhavaḥ.*

Prabhupāda: And *parjanyaād anna-sambhavaḥ*. *Parjanya* means if there is waterfall, rainfall, then you can produce *anna*. *Parjanyaād anna-sambhavaḥ*. One after another. You require food grains, and for producing food grains, you require sufficient rainfall. *Parjanyaād anna-sambhavaḥ*. Then?

Pradyumna: *Yajñād bhavati parjanyaḥ.*

Prabhupāda: *Yajñād bhavati parjanyaḥ*. And the rain supply be regular if you perform sacrifice. Therefore, what is that next?

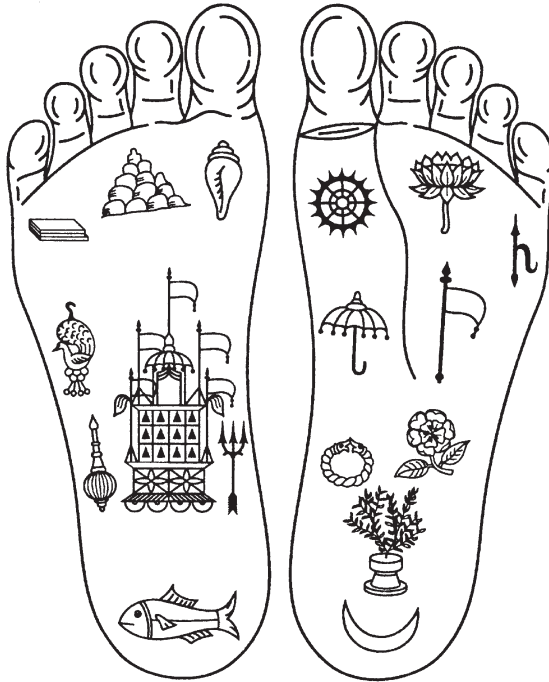
Pradyumna: *Yajñād bhavati parjanyo yajñāḥ karma-samudbhavaḥ.*

Prabhupāda: Ah, *yajñāḥ karma-samudbhavaḥ*. *Yajña*, karma. Karma means, according to the *varṇāśrama*, *brāhmaṇa* should work according to his own position. They will chant Vedic mantra. That is also one karma, activity. They must understand what is *Vēdas*; they must explain. That is *brāhmaṇa*'s business. And *kṣatriya*'s business, karma . . . This is called *kṣātraṁ karma svabhāva-jam*. *Brahma-karma svabhāva-jam*. *Vaiśya-karma svabhāva-jam*. *Śūdra-karma svabhāva-jam*. By nature, one has got a particular type of work. So *yajñāḥ karma-samudbhavaḥ*, what is that?

Pradyumna: *Yajñāḥ karma-samudbhavaḥ.*

Prabhupāda: Ah, *karma-samudbhavaḥ*. If everyone is doing his duty nicely as a *brāhmaṇa*, as a *kṣatriya*, as a *vaiśya*, or as a *śūdra*, then no . . . , there is no question of that you are do . . . Everyone has to do his work

according to his capacity. Just like in ordinary life also, we do not see that everyone is able to do everything. No. There are certain class of men. If you want some help for repairing your electric wiring, you must call for an electrician, not a carpenter. But when you want to repair a door, you require a carpenter. That is Vedic division. Therefore there was caste system. Everyone . . . I have seen in India still. In your country also you'll find. The potters, during Diwali system, they make small dolls. So I have seen the potter's house. The children, five or ten years old, they are also making small dolls, small dolls. Because by tradition, by family, the father is making doll, the mother is making doll, and the children also learning. Similarly, the weaver, you will find. You supply the . . . Still there are this system. You supply. Gandhi wanted to introduce this system. You produce your thread and give to the weaver, and weaver will give you cloth. Why you are looking after this Manchester cloth? By this movement . . . [end]



Śrīmatī Rādhārāṇī's Lotus Feet

False Wealth or Real Wealth?

LOS ANGELES, DECEMBER 31, 1973, MORNING WALK

Paper currency: cheaters and the cheated . . . gold standard is good because it discourages large scale industry and trade . . . real wealth as cattle and grains.

Prajāpati: Actually, I was concerned this morning about inflation. The government and the newspapers, they say the biggest problem today is inflation. From our Kṛṣṇa conscious standpoint, how can we cure this problem of inflation?

Prabhupāda: It is very simple. Don't accept paper currency. It must be gold or some metal worth. Just like one dollar, it must be worth one dollar metal. Then it is solved. But they want to cheat. How it can be solved? Because if I pay you one dollar, I must pay you value for one dollar. But it is the cheating process is going on, "I pay you one dollar, a piece of paper. That's all." So you accept cheating, and I also cheat. Government allows. So how the problem can be solved? It is cheating. But the government allows it as law. And you accept, I accept. Then how they can be solved, solution? This is the solution.

Prajāpati: In the economy itself there isn't actually enough money to, that's even in the banks . . .

Prabhupāda: That is cheating. Therefore I say cheating. I have no money. I give you simply paper. I promise to pay hundred dollars. What is the use of that promise if I have no money? But you want to be cheated. I cheat you. That's all. You are satisfied of being cheated by me; so I take the advantage and I cheat you. I give you a paper. That's all.

Bahulāśva: Real money is gold and silver.

Prabhupāda: Any . . . It must be value. According to the market price, it must be value. Whatever it may be. Gold is taken, because gold is the most valuable metal. A small piece of gold, it can carry two hundred dollars. But if I give you iron, then you have to bring another, what is

called, bus, to carry it. [laughter] So therefore gold standard is accepted everywhere. There is a standard price of gold, so when I pay you money, it must be, carry the value in gold. That's all. Then there is no inflation. The people want to be cheated, and people cheat. That's all.

Bahulāśva: In the *Śrīmad-Bhāgavatam*, Prabhupāda, you say that Kali became gold standardized.

Prabhupāda: That is another point. That one who has gold, he can purchase these four kinds of sinful activities: meat-eating, gambling, intoxication, illicit sex. If you have money, you can get illicit sex from big, big quarters. Is it not?

Karandhara: Yes.

Prabhupāda: Yes. The sinful activities have increased because the world has produced too much wealth. Because they can purchase sinful activities. And that is being increased by inflation. False money I have got, and with that false money I can purchase all this illicit sex, wine, intoxication, and . . . It is just like nowadays, bank is giving you a card, "Americard . . ." What is that?

Karandhara: Charge card. Bank Americard.

Prabhupāda: Ah. So you simply show the card, you get the goods. So to exchange, it has become very cheap. So cheaply you can purchase. Therefore cheaply you can purchase sinful things also. The people are becoming sinful. The modern economy is, "Engage people in hard working to produce, and by artificial cheating, secure the goods, commodities." This is modern economy.

So a worker is getting three thousand dollar per month, but he is getting paper. But he is thinking that "I am getting money." He is giving his labor, and things are being produced. This is the policy. "Cheat him. Without giving money, give him paper, and get his labor, and produce goods." This is modern economy. Is it not? A laborer, a worker, is given high salary, high wages. So what he is getting? It is paper. And he is very enthusiastic to give his labor. So production is more. And when you go to purchase the products, then you have to pay again. Whatever you have earned, you have to pay everything, pay to the bank or pay to the man. Simply cheating process is going on. [break]

Prajāpati: This is part of our platform. To even run for political office, we need solutions to the problems to offer as a platform. We will draw up various bills, ready for legislation, show them that we are serious.

Prabhupāda: So how you'll present it? The cheating process is going on. Unless you become God conscious, the cheating process will not stop. So there is no solution.

Prajāpati: So therefore we introduce bill into the schools to introduce God consciousness to all the children there.

Prabhupāda: Yes. God consciousness. Then everyone will be honest, and everything will be adjusted. Everyone can understand this is pure cheating. I give you a hundred dollars, a piece of paper. That's all. And you accept it. You want to be cheated. You thought, that "I have got now daily, hundred dollars. So let me work very hard." He does not consider that "I am not getting a hundred dollars. I am getting a piece of paper." So people have no brain to understand even. "This is not hundred dollars. Give me cash, hundred dollars." Then everything, solution will be . . .

There will be no inflation. Because I know that paying you a piece of paper, I can cheat you, therefore I am printing notes, to cheat so many people. Therefore inflation. But when there will be no possibility to cheat you, then there will be no inflation. Here I have got the opportunity, because I know that pushing forward a piece of paper, I can cheat so many people. So there must be inflation. Is it not? This is not psychological? If I know that I can cheat you by this instrument, so why shall I not increase that? That is inflation. What do you think, Karandhara?

Karandhara: That's the basic principle, yes.

Prabhupāda: Yes. I am cheating you, and people accepting my cheating.

Karandhara: The governments actually started the whole thing. They instituted paper money, and they instituted it because it is a cheating process. But everyone is participating. So it is just going on and on. That is the real cause of inflation.

Prabhupāda: Yes. That's it. They are getting encouragement in their cheating business.

Bahulāśva: They won't let you have any gold.

Prabhupāda: Now they have made law that you cannot store gold?

Karandhara: That's been since 1933.

Prabhupāda: Just see.

Karandhara: Americans cannot own gold, store gold. Pretty soon they are going to pass the same law for silver.

Prabhupāda: Just see. Even they cannot have ornaments.

Karandhara: Well, you can have ornaments, jewelry.

Prabhupāda: So by law they are cheating. So how you can stop?

Karandhara: Now they have introduced a law that even the penny, which is the smallest denomination, it used to be made out of copper, so now they are going to make it out of aluminum, because copper is too expensive.

Prabhupāda: Just see.

Bahulāśva: It will be worth less than a penny when it is made out of aluminum.

Prabhupāda: Why not cement? [laughter] Because by law everything will be acceptable. Make it cement.

Bahulāśva: Śrīla Prabhupāda, what can we do to curb down these rascals?

Prabhupāda: Chant Hare Kṛṣṇa.

Bahulāśva: That will curb them down.

Prabhupāda: Yes. They will be purified. The more you chant Hare Kṛṣṇa, they will be purified. This is . . . All problems are there on account of misunderstanding. What we are distributing? We are simply moving misunderstanding and bringing them to knowledge. This is our propaganda. So Mr. Theologian, is this suggestion appealing to you?

Prajāpati: It seems all right for ordinary dealings, Śrīla Prabhupāda, having this kind of money, what's going on, but for large scale transactions it might be very difficult.

Prabhupāda: Huh?

Prajāpati: And as the practical basis, transactions of thousands and thousands of dollars, would be . . .

Prabhupāda: That will be good for the people. Because large scale transaction is there, therefore the capitalists are hoarding. Capitalists hoarding. Goods are there, everything is there. You pay black price, you get it. Then, when somebody's hoarding, he is not giving to the market. So if the large-scale industry and trade becomes stopped, that is good for people.

Jagajjivana: Does that mean the same amount of gold is here?

Prabhupāda: No, larger scale . . . Suppose if you want to store, say, thousand kilos or a thousand bags of rice, so you have to pay me gold. But you have no such gold. Therefore large scale industry will be stopped. Just see.

Karandhara: Then the price of rice would go very low.

Prabhupāda: Yes. Then you get actual price and actual value. Goods are

there, any part of the world you . . . , there is enough commodity. But these rascals, they are hoarding, and they are not giving in right time. So people are suffering.

Karandhara: Yes. There's a . . . They buy now. They buy the goods before they are even grown, from the commodity market.

Prabhupāda: Yes, because they can pay in this paper, the bank will advance. So as soon as you . . . You have to introduce this metal coins, value. The whole cheating scheme will fail.

Jagajjivana: In the past there was a lot of gold on the planet. What has happened to it? There used to be a lot of gold on the planet?

Prabhupāda: Yes. They used as utensil, as household pots. Just like now you are advanced, using plastic, because you have become very advanced. So you are using plastic. They were using gold.

Jagajjivana: So what has happened to that gold?

Prabhupāda: What happened? If you keep utensil at home, what happens? You eat nicely on the plate. That's all. Why you are concerned, what happening? It is in your store. That's all. And gold is such a metal, any part of the country, any part of the world you go, you get immediately value.

Karandhara: Yes. Whenever there is an economic depression, then gold remains valuable. Just like when the stock market crashed in 1929, if you had gold you could still purchase goods. No matter how bad the economy was, people would accept gold as barter, but not currency.

Prabhupāda: Yes. Indian economy was that if you have got extra money, you get gold ornament for your wife. So then your money is stocked there. Or purchase some utensils, silver utensils. That was Indian economy. This depositing in the bank and thinking that I am getting good interest, that is another cheating. It is another cheating. If things are not available, what will you get by getting interest? Therefore I am advising that purchase land and produce our own food. There will be no problem.

Karandhara: The inflation rate is higher than the interest rate. If you earn $5\frac{3}{4}\%$ interest in a year, the inflation has gone up 6% in a year. So actually your money, at best it's kept the same.

Prabhupāda: The money is to be kept in cattle and grains. That is Indian economy, cattle and grains. If you have got many cows, you get milk. Milk preparation. And if you have got grain, then where is your problem? You prepare your foodstuff at home and eat and chant Hare Kṛṣṇa.

Where is your problem? You want to eat and live peacefully. So if you have got grains and milk, you have got enough food and there is no problem. You haven't got to go fifty miles for your work, and then you require a tin car. So many problems. But if you get your food at home, then eat them and chant Hare Kṛṣṇa and go back to home, back to Godhead. Simple thing.

Prajāpati: So many people now employed in sinful activities, jobs that are to do with sinful life. If we get rid of these sinful activities, what will we find for these people to do to replace their jobs?

Prabhupāda: Do pious activities. Do you mean to say we have to continue sinful activities for their job? [laughter]

Prajāpati: They say like that.

Prabhupāda: No, we shall give engagement.

Prajāpati: Cattle industry, liquor industry, tobacco industry, all these big industries.

Prabhupāda: Yes. Let them be without industry. Come to us. We shall give them food. Yes. Just like that . . . What is that? Mṛgāri, Mṛgāri. He was thinking that "Unless I kill animals, how I will eat, I shall live?" And Nārada gave him, that "I will give you to eat. Come here." So he became Vaiṣṇava.

So that is our propaganda. Stop this nonsense business. If you think that "How shall I eat?" I shall give you eating. Come on. This is our program. First of all you stop it. Then you will see how I will give you. Just see. When I came first, I was alone. I had no shelter, no food. And how we are maintaining now thousands of people, and giving them to eat, and nice shelter? How it is possible? It is possible, because after all, Kṛṣṇa gives everything. So if they become Kṛṣṇized, everything will come. Why they bother about the sinful activities?



Varṇāśrama to Save a Troubled World

VRNDĀVANA, MARCH 12, 1974, VARṆĀŚRAMA WALK

*Every ISKCON center should be a varṇāśrama college . . .
leadership means to see which man is suited to which
work and to engage every resource properly . . . it is a sign
of mismanagement if people are not inspired to work . . .
varṇāśrama management will end unemployment and famine.*

Prabhupāda: . . . [The politicians'] business will be to exploit the poor citizens. And they will be embarrassed and harassed so much: by one side, no sufficient rain and therefore scarcity of food, and the other side, taxation by the government. In this way, the people will be so much harassed that they'll give up their homes and go to the forest. Very [pitiful] . . . Unless they take to Kṛṣṇa consciousness they'll not be saved. The *varṇāśrama* college has to be established immediately. Everywhere, wherever we have got our center, a *varṇāśrama* college should be established to train four divisions: one class, *brāhmaṇa*; one class, *kṣatriya*; one class, *vaiśya*; and one class, *sūdra*. But everyone will be elevated to the spiritual platform by the spiritual activities we have prescribed. There is no inconvenience, even for the *sūdras*.

Passerby: *Ḥayo!*

Prabhupāda: Hare Kṛṣṇa.

Bhagavān: Are *sūdras* supposed to take *sannyāsa* also?

Prabhupāda: No, why?

Bhagavān: *Sūdras* . . .

Prabhupāda: Those who are *sūdras* should not be allowed to take *sannyāsa*. Only those who are qualified *brāhmaṇas*, they'll be allowed to take *sannyāsa*.

Bhagavān: *Kṣatriyas* used to take *sannyāsa* too?

Prabhupāda: *Kṣatriyas* . . . Some of them. Not all.

Gurudāsa: Yudhiṣṭhira Mahārāja?

Prabhupāda: Eh?

Gurudāsa: Yudhiṣṭhira Mahārāja.

Prabhupāda: They did not take *sannyāsa*, but they left home. There is no need of accepting *sannyāsa*. One has to perform the devotional activities. That is real thing. Simply by changing dress one does not improve. Unless he takes to the, seriously, principles of devotional service. But in the Kali-yuga, they'll think, "Because I have changed my dress, I have become a big *sannyāsi*." You see? "Because I have got a sacred thread, now I am a *brāhmaṇa*." No. There must be regular training. Hare Kṛṣṇa.

Jagadīsa: Śrīla Prabhupāda, in a *varṇāśrama* society is . . .

Prabhupāda: Eh?

Jagadīsa: In a *varṇāśrama* society are most of the citizens *śūdras*?

Prabhupāda: Eh?

Jagadīsa: Are the majority of citizens *śūdras*? In a *varṇāśrama* society?

Prabhupāda: Yes. The number of *śūdras* are always bigger. Just like in university education. The number of graduates and post-graduates, they're less. Others are big, number bigger.

Bhagavān: The whole idea is that at the end of everyone's life, everyone is required to leave home, perform devotional activities, but not necessarily take *sannyāsa*.

Prabhupāda: Devotional activities, either he leaves from home or not leaves, that doesn't matter. It must continue from the very beginning. For the management of affairs, we require to divide. Because there are different classes of brain, so those who have very intellectual brain, they should become *brāhmaṇas*.

Those who are fit for management and protection, they should be trained as *kṣatriya*. And those who are fit for producing food, taking care of the cows, they should be trained as *vaiśya*. And the balance, they're all *śūdras*. This is the division.

Everywhere you'll find this division, natural. One class of men, very intelligent. One class of men, very strong, good brain for management, administration. [aside] *ḥaya*. One class of men, fit for tilling the ground, field, and produce food, take care of the cows. And the balance, *śūdra*. That's all. So in our society, this division should be there. The most intelligent class of men, they should be engaged in preaching, reading books and instructing, taking care of Deity worship, temple, and another class should be strong managers, that things are going on nicely.

Everyone is engaged, not that eating and sleeping. Everyone must be engaged, employed.

So if one is very much adapted for eating and sleeping, he should be engaged with plows. You see. He must be activity. Otherwise, there must be dysentery, eating, and sleeping. He cannot digest. Yes. So in this way, our society should be managed. Not that “Give me second initiation, a sacred thread.” And after getting it, business finished: “Now I’m liberated. Let me eat and sleep.” This should be stopped. We have got fifty *bighās* of land, and I have calculated in Māyāpur, setting aside twenty *bighās* for the temple and grazing ground for the cows, thirty *bighās* of land. The production should be three hundred *maunds* of grains. And three hundred *maunds* of grain, I have calculated. How much you can . . . ?

Bhagavān: Fifteen hundred.

Prabhupāda: No. According to our present calculated, about 180 mounds. So there should be 120 *maunds* excess of grain. Instead of excess, they want ten thousand rupees for maintenance. This management is going on. These things were not discussed in GBC? So what kind of discussion was there? Simply talking? No practical? And the estimate of budget was presented for ten thousand rupees per month. And . . . And when it was scrutinizingly studied, immediately it came down to six thousand. So what kind of budget?

So management should be in that way, that nobody is sitting idly. Automatically he’ll fall sick. Sickness means idleness. Or excess eating, sleeping. No excess, no less. *Yuktāhāra-vihāraṣya yogo bhavati duḥkha-hā*. [*Gītā* 6.17: “He who is regulated in his habits of eating, (sleeping,) recreation, (and work) can mitigate all material pains by practicing the yoga system.”] *Yukta*. *Yukta* means actually what you need. [aside] Hare Kṛṣṇa. So everywhere, in each center, this system should be introduced, and there must be practical application of the *varṇāśrama*. At the same time, this program of devotional service. Then it will go on very nicely.

Hṛdayānanda: Should devotees be formally designated in a particular occupation?

Prabhupāda: Eh? No. Devotees are devotees. Actually devotees are above this *brāhmaṇa*, *kṣatriya*, *vaiśya*, *sūdra*. But for management of material things, we have to divide. Just like in the body there are divisions. There are . . . Kṛṣṇa. Kṛṣṇa was acting as a *kṣatriya*. In His boyhood, He was

acting like a *vaiśya*. But Kṛṣṇa is neither *kṣatriya* nor *brāhmaṇa*. This is the example. He was a cowherd boy. That is business of *vaiśya*. And when He was fighting in the battlefield, He was a *kṣatriya*. He was marrying as a *kṣatriya*. So although He was acting sometimes as *kṣatriya*, sometimes as *vaiśya*, but He's neither of these. So devotee is like that. He may act in any position, but He is above all the material conception of life. That is perfection. Hare Kṛṣṇa, Hare Kṛṣṇa . . .

Nitāi: Śrīla Prabhupāda? . . . What should the *kṣatriyas* be taught?

Prabhupāda: *Kṣatriyas* should be taught that he is manager. He must see that everyone is engaged. And if there is any fight, they must come forward to fight. This is *kṣatriya*'s business. There may be fight. Somebody may attack us. Not that chanting, "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa . . ." No. They must come forward. "Yes, we are prepared to fight." That is *kṣatriya*.

Tamāl Kṛṣṇa: Prabhupāda? . . . In our centers we are awarding *brāhmaṇa* initiation, second initiation . . .

Prabhupāda: No, no. Initiation should go on. Even . . . You do not understand what I have said, that that is for Vaiṣṇava. A Vaiṣṇava and Viṣṇu . . . Just like Kṛṣṇa is Viṣṇu, He's not human being, but He was acting like human being; similarly, Vaiṣṇava is transcendental. But for proper management of the material world, one should be acting like *brāhmaṇa*, one should be acting like *kṣatriya*. That is required. Just like actually we are doing so. Some of you are preaching, and some of you are cleansing the temple. It does not mean that a *sannyāsī* who is preaching, he is better than that man who is cleansing. The . . . Their position as Vaiṣṇava is the same. But for the management, one is cleansing, one is seeing the construction, one is going to preach, like that. That should be there. It is not that "Because I have taken *sannyāsa*, therefore I cannot any more do anything." If need be, he has to act as *kṣatriya*. Or a *śūdra*. It doesn't matter.

Hṛdayānanda: Oh.

Prabhupāda: Doesn't matter. But manage, for management, this division must be there. Otherwise it will be mismanagement. Yes. A Vaiṣṇava coming to the position of doing the work of a *śūdra* does not mean he has become *śūdra*. He's Vaiṣṇava. Try to understand this point. Just like in the stage. If you want to play something, one must be king, one must be queen, one must be . . . , but neither of them king or queen. That

is stage play. Similarly to manage things in the material world we have to . . . *Guṇa*, karma. Karma there must be. Therefore the karma should be done, executed, according to quality.

Ātreya-ṛṣi: So in our movement the leaders must decide how every devotee and every resource is engaged properly.

Prabhupāda: That is leadership. That is leadership: which man is fitted for which work.

Ātreya-ṛṣi: Yes. Utilization of all resources . . .

Prabhupāda: Yes.

Ātreya-ṛṣi: . . . including devotees and funds and everything.

Prabhupāda: Then . . . The first thing is that we should see that everyone is engaged. How he should be engaged, that requires leadership. But the first business is to engage everyone. Nobody should be without engagement. Then it will be idle worse, works . . . What do you call? Idle brain is devil's workshop. And the devil is *kāminī-kāñcana*, woman and money. This is devil. So if you remain idle, then you shall think of devil. So we should see that everyone is engaged properly. Hare Kṛṣṇa. *Jaya*. [break] . . . instruction in this connection is very important. Everyone should be trained as Vaiṣṇava. At the same time, he should work in different position for management. So if our men are not prepared—Tamāl Kṛṣṇa Mahārāja—for doing the plowing work, then what is the use of purchasing land?

Tamāl Kṛṣṇa: They are not prepared.

Prabhupāda: Eh?

Tamāl Kṛṣṇa: They are not prepared.

Prabhupāda: Then? You have to engage laborer and spend two hundred rupees per head at least, including salary and food, and the production is nil. In this way, there must be ten thousand, twenty thousand expenditure. Am I right or not, that “You bring money some way from anywhere, and let us spend lavishly?” What kind of management this is? We should consider the money, after all, is earned with hard labor. So somebody will bring money with hard labor, and another body will spend like irresponsible prince; that should be stopped. That is management. [break] . . . especially is that the religion means to make a class of men, simply idle . . . What is? Opiate . . . ? What is called?

Devotees: Opiate of the people.

Prabhupāda: Therefore they are against religion. But actually, if we

show that we are producing, we are managing, we are educating, then we can counteract the Communist tendency. But they are seeing that, that escaping. They say, “They escape responsibility of worldly life and they’re indulging in some religious . . .” That is the tendency. All . . . Everywhere the government is complaining like that. Therefore they do not want to increase the number of temples, increase the number of devotees. They do not want. Because they say, “These are a class of idle men. They cannot do anything, and they take to this religious life.” That is the tendency. They are feeling like that.

But if you show that you are actually doing something ideal, then they will appreciate. Make a small unit of community and show ideal life, not idle life. Ideal life. Then this mis . . . That . . . Now in Bombay, they have refused. Because they are under the impression that “These Europeans have come here under some sentiment, and what is the use?” They have taken some plea and rejected our . . . [break] . . . is there. As we are making counter-propaganda against *māyā*, the *māyā* is also very strong. She will also make propaganda against you, very strong. So unless you become very sincere devotee, *daiivī hy eṣā guṇamayī mama māyā duratyayā* [*Gītā* 7.14]—then it will not be possible to conquer over *māyā*. You’ll be succumbed. Hare Kṛṣṇa. [break] . . .

*daiivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te*

[*Gītā* 7.14: “This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.”]

In India, the *brāhmaṇa* class, they say, “Oh, I am born in *brāhmaṇa* family. Why shall I do this work?” You see. Therefore the whole society has gone to hell. In your country still, they accept any kind of work. It doesn’t matter. And here, in India, if he happens to be a *brāhmaṇa*, he’ll not take any kind of work. Means . . . Just like plowing. He’ll not agree. Therefore so much land. The *kṣatriya* is thinking, “I am *kṣatriya*.” The *brāhmaṇa* is thinking, “I am *brāhmaṇa*.” And the land is lying fallow. There is no production. He will go to the office and fight with the pen as

a *kṣatriya*. And instead of studying *Vēdas* he'll study the rules and regulations given by the office. But he'll not come to plow. Therefore this scarcity of food. He'll go to a mill to work as ordinary laborer. [Hindi] He'll not come. So much land we see lying unutilized. And they're crying for grain. Why? The same example. I was writing that in New York City the whole city is full of dirty things, garbage, for want of cleaners, and you go to the Central Park, you'll find so many hippies are lying down idle.

Ātreya-ṛṣi: Unemployment.

Prabhupāda: Not employment. They'll not work. That means mismanagement. Why they should remain down? Why they should remain without any employment? But the government is not doing that.

Devotee: They do not feel inspired.

Prabhupāda: Eh?

Devotee: They do not feel inspired. No one has desire.

Prabhupāda: That, that means mismanagement. You had no desire to take to Kṛṣṇa consciousness, but you have been taken to it by some, some way or other. That is management.

Hṛdayānanda: *Ĵaya*, Prabhupāda.

Prabhupāda: That is management.

Hṛdayānanda: You are expert manager.

Prabhupāda: A child does not want to go to school, but it is the duty of the parent to send him to the school by some way or other. So that is government's duty, that a man should be employed according to his capacity. There should be no unemployment. That is very dangerous position of the society. Now this unemployment question is very strong all over the world. They'll plan that "This government is not good. That system is not good. He's not good." And he'll do nothing. He'll personally do nothing. Just like the hippies, they criticize everyone, but he'll not do anything. It is all . . . These descriptions are there in the *Śrīmad-Bhāgavatam*. We are going too far? Employed . . . [break] . . . from the government to utilize this land. You see? So much. Everywhere you'll find. Everywhere you'll find. Who was with me in London?

Devotee: Yeah. Last time, last summer?

Prabhupāda: Letchmore Heath.

Devotee: Yeah?

Prabhupāda: So much, lying vacant. They have taken it into consideration that "What is the use of working in the land? Better kill one animal

and eat easily.” Because he doesn’t care for sinful activities. “If I can eat the cow, why shall I take so much trouble to till . . . ?” This is going on all over the world.

Indian man: Employment means now just to cut the money and not to work. No work.

Prabhupāda: Yes. [break] The same . . . Employment, even for the woman, the *carakhā*. You see? Gandhi also studied this. There must be . . . Woman should be engaged for weaving. What is called?

Devotee: Spinning.

Prabhupāda: Spinning, yes. Everyone should be engaged. That is management. So all GBC members must see that in every temple everyone is engaged.

Brahmānanda: That is the meaning of leadership.

Prabhupāda: That is the meaning of leadership.

Hṛdayānanda: And that all the devotees are protected.

Prabhupāda: Eh?

Hṛdayānanda: And all the devotees are protected.

Prabhupāda: Yes. Everyone should be engaged. And if everyone is engaged, he’ll never fall sick. Yes. [break] . . . the farmers, their son, they’re giving up the farming business.

Haṁsadūta: Going to the city.

Prabhupāda: Going to the city. In your country also?

Ātreya-ṛṣi: Yes, Śrīla Prabhupāda.

Prabhupāda: Or you have nothing to do with farming.

Ātreya-ṛṣi: Excuse me?

Prabhupāda: Your country, there is nothing to do with farming. You have got petrol.

Ātreya-ṛṣi: No. No, there is a lot of good land, but they’re not developing it.

Devotee: Just selling petrol.

Prabhupāda: Yes. Yes, if they can get money underground, “Why shall I work?”



Working is Also Preaching

VR̥NDĀVANA, MARCH 14, 1974, VARṆĀŚRAMA WALK

Producing food will impress government that we are not lazy . . . all work for Kṛṣṇa is a form of preaching . . . no distinction of higher and lower between service of the different varnas . . . we are not lazy like Māyāvādīs.

Prabhupāda: . . . If it comes to the notice of the government that we're maintaining ourselves by production of food, they'll like very much . . .

Devotee: Feeding . . . [break]

Bhagavān: . . . The society would go to the *gurukula*, and there it would be decided what their work would be?

Prabhupāda: Yes. First of all there should be an instructor on the spiritual life, then according to his position . . . Our spiritual life is meant, we should always remember . . . But for management we have to make divisions. That is . . .

Devotee: Actually the whole society could be Vaiṣṇava.

Prabhupāda: Ah. They're Vaiṣṇava. But because they have got to live in the material world, there must be division of work. If everyone wants to become the brain, who will act as leg? That is also required. If everyone says, "No, no, I'm not going to do the work of leg. I want simply to work as . . ." No. It is needed. The brain is needed, the hand is needed, the belly is needed, the leg is needed. So that we have to divide. Who will work as brain, who will work as hand, who will work as leg . . .

The main aim is how to maintain this body perfectly, fit. That should be the aim, how the society will go on nicely. And for management, this hand, leg, brain, belly must be divided. Just like there's slight difference, those who are directly engaged in temple worship and those who are going to sell books. Apparently there's difference, but basically there is no difference. Like that. If one can sell books nicely, why he should be, I mean to say, engaged in the temple worship? He can do better work in that way. But there is no difference between selling the books and temple worship. Or washing the dish. There's no difference, because

it is all transcendental. Just like *aṅgāni yasya sakalendriya-vṛttimanti* [*Brahma-saṁhitā* 5.32: “He has all the potencies of all the senses in all parts of His transcendental body”]. Kṛṣṇa’s hands and legs, there’s no difference. You’ve read this verse?

Haṁsadūta: Yes, *aṅgāni yasya sakalendriya . . .*

Prabhupāda: But still leg and hand.

Madhudviṣa: Śrīla Prabhupāda?

Prabhupāda: Hm.

Madhudviṣa: Kṛṣṇa says, *ya idam paramam guhyam* [*Gītā* 18.68].

Prabhupāda: Hm.

Madhudviṣa: He says: “Those who repeat this message of *Bhagavad-gītā* are most dear friends to Me, and there’s no one more dear to Me than he . . .” Wouldn’t that indicate that a preacher is higher than a worker?

Prabhupāda: Yes, this is preaching, this is preaching. You help. Suppose you are preaching, and if I help you . . . Just like I’m preaching, you’re helping. You are also preaching.

Ātreya Ṛṣi: Also this building is preaching.

Prabhupāda: This is also preaching. So it is not that preaching means simply talking. Preaching means everything. The construction is also preaching. The designing is also preaching. Everything is . . . Otherwise what is the use of spending so much money if it is not preaching?

Devotee: *Jaya.*

Haṁsadūta: Yeah. [break] Everything that has to do with propagating Kṛṣṇa . . .

Prabhupāda: Yes.

Haṁsadūta: . . . in any way.

Prabhupāda: That is preaching. Just like . . . *Nava-vidhā-bhakti* [*Caitanya-caritāmṛta, Madhya* 15.107: “Nine process of devotional service”]:

*śravaṇam kīrtanam viṣṇoḥ
smaṛaṇam pāda-sevanam
arcanaṁ vandanam dāsyam
sakhyam ātma-nivedanam*

[SB 7.5.23: “Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia, and pastimes of Lord Viṣṇu, remembering

them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind, and words)—these nine processes are accepted as pure devotional service.”]

They're all perfect, but it appears *śravaṇa*, hearing, is different from *kīrtana*. Or *kīrtana* is different from *smaraṇam* or *pāda-sevanam* or *arcanam*. But they're all perfect. So one should be engaged either in *śravaṇam*, *kīrtanam*, *smaraṇam*—as he's fit. This is the . . . Suppose I cannot speak, *kīrtanam*, but I can hear. That is as perfect. Ah? *Śravaṇam kīrtanam viṣṇoḥ*. So one may argue that “Speaking is better than hearing.” No. Both ways, either hearing or speaking, they're the same thing. Because it is for Kṛṣṇa. *Śravaṇam kīrtanam viṣṇoḥ*. In our society every work is transcendental: for preaching. Every work. But one must be engaged with some work.

Haṁsadūta: That's important . . .

Prabhupāda: That is important. Otherwise every work is preaching. See that everyone is engaged.

There was an advertisement by the railroad department, their monogram was a wheel of carriage, and they have written that every employee of the railroad should see that the wheel is running on. Wheel is running on. Now suppose in the office the clerks are working, so how they will see the wheel is running on? Because in the office of railway there is some complaint, there is some claim, there so many things . . . But that is depending on their wheel. So they should expedite their business so that wheel may not stop, it must go on. It is very nice instruction. So the wheel is going on.

Suppose some station has asked for ten wagons immediately, and that requires the sanction of the divisional superintendent. That is his office. So the clerk should help the progress that immediately the sanction is done. Then the wheel will go on. Do you understand? So everyone can help that the railway wheel is going on. Although apparently it will appear that “What this clerk has to do with the wheel going on?” Is it clear?

Bhagavān: So there's so much to do in Kṛṣṇa's service, everyone can be engaged in some . . .

Prabhupāda: Yes, that everyone should know . . . Suppose one is engaged in cooking *prasāda*. You should see that nice *prasāda* is served to the worker, quickly, so they can take *prasāda*, be healthy, and go on preaching. So he is helping preaching by cooking. Just like you are working, and the brain is also working, “Go this side, go that side, the car is coming.” Brain says, the . . . “Leg, come this side.” Everyone is working. The leg is working, the brain is working, the hand is working, the tongue is working. But the business of the tongue and business of the leg is different. The aim being, the central point, being Kṛṣṇa, to help, to serve Him, then everything is work, absolute. The Māyāvādī philosophers, they cannot understand it. They think that “Kṛṣṇa is working like ordinary man. How He can become God? It is *māyā*. Therefore Kṛṣṇa is also *māyā*.” Therefore we called them Māyāvādī.

Bhagavān: A leader must be very expert so that people would be happy in their engagement.

Prabhupāda: Everyone should be expert. The leaders must be expert, and the worker must be expert so that they may follow the instruction of the leader. If the leader says something and the workers, “Hm, I shall consider it later on,” then how the leader will execute his leadership? Both of them should be cooperating and know that “We are all working for Kṛṣṇa.”

Ātreya Ṛṣi: . . . We are not lazy like Māyāvādīs.

Prabhupāda: Yeah. *Ahaṁ brahmāsmi*. “I have become now Brahman—stop work. Eat and make your belly . . .” You see how Māyāvādī *sannyāsī* . . . Ah. [Prabhupāda gestures; devotees laugh] They think that “Now I have become Brahman, I have nothing to do. [Prabhupāda laughs] I have become Nārāyaṇa.” “If you’ve got nothing to do, then why you are eating?” And for one *cāpāti* you’ll find there are many Māyāvādīs. They’re busy simply collecting *cāpātis*. (devotees laugh)



Varṇāśrama College

VRNDĀVANA, MARCH 14, 1974, VARṆĀŚRAMA WALK

Varṇāśrama college . . . for the public in general . . . Brāhmaṇas should become expert in every kind of knowledge . . . vaiśya training: cow protection, how to grow food . . . business means selling surplus grain . . . no tuition for the varṇāśrama college . . . vaiśya students to grow food for the brāhmaṇas . . . varṇa first, then āśrama.

Prabhupāda: Technological college. Similarly, this is another college, *varṇāśrama* college.

Satsvarūpa: For the public in general?

Prabhupāda: Eh? Yes. Anyone. Just like engineering college is open for anyone. He must be ready to take up the training. Similarly, this *varṇāśrama* college, he must be ready, the student, must be ready to take up the training.

Hṛdayānanda: Would it be for a particular age group?

Prabhupāda: Yes, any education, from childhood. Yes. Education means from childhood. Hare Kṛṣṇa. *Kaumāra ācaret prājño dharmān bhāgavatān iha* [Śrīmad-Bhāgavatam 7.6.1: “One who is sufficiently intelligent should use the human form of body from the very beginning of life—in other words, from the tender age of childhood—to practice the activities of devotional service . . .”] We are getting so many *sannyāsīs*; they should teach. Teaching should be done by the *sannyāsīs*. Just like in missionary school, the fathers teach.

Hṛdayānanda: How would it be different than *gurukula*?

Prabhupāda: Eh?

Hṛdayānanda: How would it differ from *gurukula*?

Prabhupāda: *Gurukula* is only for the small children. Preliminary, primary. And when the children are grown up, they should be sent to the *varṇāśrama* school or college for further developed training.

Hṛdayānanda: They should . . . Should they be taught also some . . . Should there also be teaching in some particular skill or *varṇa*? Such as say . . .

Prabhupāda: No.

Hṛdayānanda: Say, for example, someone was a, a *kṣatriya* by inclination, or a . . . ?

Prabhupāda: No, inclination can be changed also. If one has got little ad . . . But we should take little advantage of the inclination. Not that . . . That is to be decided by the . . . Inclination or no inclination, we can . . . That will be done. That is not very difficult. This is a most important item. Because people have been spoiled all over the world by being misguided by the so-called leaders. Therefore *varṇāśrama* college is required. Hare Kṛṣṇa.

Hṛdayānanda: But Prabhupāda, I'm still not quite clear. In other words, we'd teach, for example, like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.

Prabhupāda: Yes. Hare Kṛṣṇa. *ḥaya*. Eh?

Hṛdayānanda: How much would be expected of the students as far as . . . ? Would they live with us and follow the four principles? Like that? Or just come for classes or . . . ?

Prabhupāda: Yes. Come to classes you won't get. Because nobody has got any taste for such thing. A boarding school or boarding college would . . .

Hṛdayānanda: Boarding school.

Prabhupāda: Yes.

Hṛdayānanda: And there should . . . Should there be any material subject matters taught like in *gurukula*?

Prabhupāda: Yes. Just like material subject matter, *kṣatriya*, or the *brāhmaṇas*, *kṣatriya*, as they are described in the *Bhagavad-gītā*, what are the symptoms of *brāhmaṇa*, what is the symptoms of *kṣatriya*. The *kṣatriyas* should be taught how to fight also. There will be military training. There will be training how to kill.

Hṛdayānanda: Oh.

Prabhupāda: Yes. And *vaiśyas* should be trained how to give protection to the cows, how to till the field and grow food. Practical.

Nitāi: Not business also?

Prabhupāda: Eh?

Nitāi: The *vaiśyas*?

Prabhupāda: Business, this rascal business, no.

Nitāi: No?

Prabhupāda: Business means if you have got extra grains or extra

foodstuff, you can sell where there is necessity, there is want. That is business. We are not going to open mills and factories and . . . No. We are not going to do that. That is *śūdra* business. The real business is that you produce enough food grains, as much as possible, and you eat and distribute. That's all. This is business. He does not require any so high technical education. Anyone can till the ground and grow food. Is it difficult? This is the business.

The first thing is that everyone, man and animal, especially the cows, they must be properly fed so become very stout and strong. Cows will supply milk, and man will work hard, without being suffered by dysentery. He must work hard. Any capacity. Work as a teacher or work as a *kṣatriya*, work as a ploughman. Or work as general assistant. He must work. Everyone should be employed. And his employment will be provided from any of these groups, according to his capacity. Either as a *brāhmaṇa*, or as a *kṣatriya*, or as a *vaiśya*, or as a *śūdra*.

Hṛdayānanda: What kind of training is there for a *śūdra*?

Prabhupāda: *Śūdra* is general assistant.

Hṛdayānanda: Oh, just . . .

Prabhupāda: Order-carrier. He has no intelligence. He doesn't require intelligence. "Do this." That's all.

Satsvarūpa: What would he learn at the school, though?

Prabhupāda: Eh?

Satsvarūpa: What would his business be at that *varṇāśrama* college?

Prabhupāda: Yes. That is also training, to become obedient. Because people are not obedient. What are these hippies? They are not obedient. So obedience also requires training. If you have no intelligence, if you cannot do anything independently, just be obedient to the other, higher three classes. That is *śūdra*. He must agree to abide by the orders of *brāhmaṇa*, *kṣatriyas*, *vaiśya*. That's all. So that nobody will be unemployed. Everyone should be trained up to sleep six to eight hours and attend meeting, chant, and *ārati*. And balance—he must work hard. Not that sleeping unlimitedly.

Yadubara: Śrīla Prabhupāda?

Prabhupāda: Yes.

Yadubara: What class does the arts and crafts come under?

Prabhupāda: Eh? *Śūdra*.

Yadubara: *Śūdra*.

Prabhupāda: They are *sūdras*. Little arts and crafts can be trained up to the *sūdras*. They, at the present moment, they have given too much stress on the arts and crafts.

Yadubara: Hmm. Yes.

Prabhupāda: Therefore the whole people, population, is *sūdra*.

Hṛdayānanda: It is a fact.

Prabhupāda: That is a . . . That is the difficulty. All people are being drawn by giving them, I mean to say, attraction for high salary, and they are taking so-called technical education, and all of them working in the factory. Nobody's working on the field. They are *sūdras*. [break]

Hṛdayānanda: . . . artist is accepted as a philosopher in life.

Prabhupāda: Eh?

Hṛdayānanda: In our society [break] . . . accepted [break] . . . as a philosopher.

Prabhupāda: Artist?

Hṛdayānanda: Yeah, the artist.

Prabhupāda: No, no. Artist is also business of the *sūdra*.

Hṛdayānanda: Yes, but in our . . . I'm saying, in modern society in America, they are considered . . . [break]

Prabhupāda: Nonsense philosophy. They do not know what is the meaning of philosophy.

Hṛdayānanda: Yes.

Prabhupāda: That, in your Western countries the rascals, they are writing philosophy on sex life, which is known by the dog . . . They're all less than *sūdras*. So a Freud has become a philosopher. *Vāne haye śṛgāla rājā*. "In the jungle, the jackal has become a king." That's all. What is knowledge there? It is that . . . The whole Western world is going on for industry, for making money, eat, drink, be merry, wine and women. That's . . . They're all less than *sūdras* and *caṇḍālas*. This is the first time attempt is being made to make them human beings. Don't mind. I am using very strong words. That is the fact.

Hṛdayānanda: It's true. Yes.

Prabhupāda: Otherwise, they are little animals with two legs, two hand, animals. That's all. Yes. Rejected them. Vedic civilization rejected them, *mlecchas* and *yavanas*. But they can be reformed. The process is the same. Not that because they are rejected they cannot be reclaimed. They can be reclaimed also. Just like you are being done. Although you are

coming from the *mlecchas* and *yavanas*, by training, you are becoming more than a *brāhmaṇa*. So there is no bar for them. Unfortunately, these rascals do not agree to accept. As soon as you say, “No more illicit sex,” oh, they become angry. As soon as I say, “There is no meat-eating,” they become angry. *Mūrkhāyopadeśo hi prakopayati na śāntaye* [*Hitopadeśa* 3.4]. The rascals, fools, if you give them good lessons, education, they will be angry. *Prakopayati na śāntaye. Payaḥ pānam bhujāṅgānām*. The snake, if you give him nice milk and banana, the result will be he will increase his poison. *Payaḥ pānam bhujāṅgānām kevalam viṣa-varadhanam*. [*Nīti-śāstra*]

But Kṛṣṇa’s grace, Caitanya Mahāprabhu’s grace, they are being now trained up. Now you be trained up and revise the whole edition of the Western civilization, especially in America. Then a new chapter will come in. This is the program. Therefore *varṇāśrama* school required.

Hṛdayānanda: So Prabhupāda, in this *varṇāśrama* college, is it true that there will be no need, for example, for teaching material history and mathematics and . . . ?

Prabhupāda: No, there is no need. History, we simply read *Mahābhārata*, history of the great men, Pāṇḍavas, how they were fighting for the good cause, how they were reigning. That history. Not this rascal history. If you study that history millions of years, what is that history and what you’ll learn from that history? You learn history of the really great men, how they worked, how they ruled. That is a . . . You study history of Mahārāja Yudhiṣṭhira.

Hṛdayānanda: *Mahābhārata*.

Prabhupāda: Study the history of Mahārāja Parīkṣit. That is required. Not that simply chronological record, all nonsense, and big, big books, and making research. Why should you waste your time in that way?

Hṛdayānanda: *ḥaya*. Yes. And so . . .

Prabhupāda: Hm? History must be for great person. This is history.

Hṛdayānanda: So in our *varṇāśrama* college the students that come to our college, they follow the four principles . . . They follow . . .

Prabhupāda: Four principles essential. Essential. But only the *śūdras* or the *kṣatriyas* . . . Just like *kṣatriyas*, they have to learn how to kill. So practically, they should go to the forest and kill some animal. And if he likes, he can eat also. If he likes, he can eat also.

Hṛdayānanda: What he kills.

Prabhupāda: Yes. But not from the slaughterhouse. Those who are *kṣatriyas*, they can, they're allowed sometimes to eat meat. It is understood Bhīma, Bhīma also eating sometimes meat. Bhīma. Amongst the Pāṇḍavas, only Bhīma. Not others. So if the *kṣatriyas*, they want to eat meat, they can be allowed on particular occasions. But they must go to the forest and kill the animal. Not that for meat-eating regular slaughterhouses should be maintained. This is all nonsense, degradation. If you want to eat meat you go to the forest. And the *sūdras*, they also sometimes eat meat. Or the *caṇḍālas*.

Hṛdayānanda: But never the cow.

Prabhupāda: No. Cow . . . The *sūdras*, they can take a goat and sacrifice before the deity, goddess Kālī, and then eat. Nobody should be given unrestricted freedom to eat meat. Or wine. If one is adamant to drink wine, then there is Caṇḍī-pūjā, Durgā-pūjā. That means restriction. That means restriction. Under certain condition. Similarly, sex life—marriage. That is also sex life, but under condition.

Satsvarūpa: Śrīla Prabhupāda, is this school for women also, or just for men?

Prabhupāda: For men. Women should automatically learn how to cook, how to cleanse home.

Satsvarūpa: So they don't attend *varṇāśrama* college.

Prabhupāda: No, no. *Varṇāśrama* college especially meant for the *brāhmaṇa*, *kṣatriya*, and *vaiśya*. Those who are not fit for education, they are *sūdras*. That's all. Or those who are reluctant to take education—*sūdra* means. That's all. They should assist the higher class.

Hṛdayānanda: Would the *brāhmaṇas* learn Sanskrit?

Prabhupāda: Eh? Not necessarily.

Hṛdayānanda: Not necessarily. Just more philosophy.

Prabhupāda: Just like I am translating all the books, similarly, any book of knowledge can be translated into different languages. Not that one has to learn Sanskrit.

Hṛdayānanda: So in this *varṇāśrama* college there would be two divisions, *varṇa* and *āśrama* . . . Learning a material . . .

Prabhupāda: First of all *varṇa*. And *āśrama*, then, when the *varṇa* is perfectly in order, then *āśrama*. *Āśrama* is specially meant for spiritual

advancement, and *varṇa* is general division. It must be there in the human society, or they're on the animals. If *varṇa* is not there, then this is a society of animal. And when the *varṇa* is working perfectly, then we give them *āśrama*. *Varṇāśrama*. That is later on.

Hṛdayānanda: First they should be taught a skill.

Prabhupāda: Yes. First of all, the whole society must be divided into four *varṇas*. Otherwise, there will be chaotic condition. That is what is the position now. What is he, what he has to do, one does not know. And there are so many unemployment. But if you organize the society into *varṇas*, there will be no question of unemployment.

Hṛdayānanda: But from the very beginning there should be taught *Bhagavad-gītā* and . . .

Prabhupāda: Yes. But our, our position is that we are above *varṇāśrama*. But for management or ideal society, we are introducing this. We, so far we are concerned, Kṛṣṇa conscious men, we are above *varṇāśrama*. But to show the people that we are not escaping, we can take part in any order of life.

That is our position. Just like if I brush somebody's shoes, that does not mean I am shoemaker. My position is the same. But to show how to do it . . . Just like a servant is doing. The master is, "Oh, you cannot do. Just see." Just like I show you sometimes how to mop. So I am not a mopper, but I am showing how to mop. So our position is like that. We do not belong to any *varṇa* and *āśrama*. But we have to show these rascals.

Just like Dhruva Mahārāja. He, he was perfect Vaiṣṇava, but when he was king, he was fighting like anything. Not that, "Oh, I am now become Vaiṣṇava. I cannot kill." What is this? He killed like anything. When the Yakṣas attacked his kingdom, he was killing like anything then the Yakṣa-rāja came and asked him to pardon this. He immediately accepted. So he wanted to give him some benediction, that "You are so great that simply on my request you have stopped killing these rascals, Yakṣas. So you can take some benediction from me." He said, "That's all right. Thank you. You give me the benediction that I may be a pure lover of Kṛṣṇa. That's all."

This benediction he asked. Although he was so powerful and the Yakṣa-rāja, he could give him the wealth of the whole universe. But

he made that, “Thank you very much. You give me this benediction that I may remain a pure devotee of Kṛṣṇa.” This is Vaiṣṇava. He is doing everything, but his aim is to please Kṛṣṇa. Similarly, even if we take to *varṇāśrama*, we do not belong to any . . . Just like Kṛṣṇa says, *mayā sṛṣṭam*. “I have inaugurated.” But Kṛṣṇa has nothing to do with *varṇāśrama*. Similarly, if we act as *varṇāśrama*, still, we have nothing to do with the *varṇāśrama*.

Hṛdayānanda: Prabhupāda, can you say something about the training for a *brāhmaṇa*.

Prabhupāda: Yes. They are *satyaṁ śamaḥ damaḥ*. He must be truthful, he must control the senses, control the mind . . . *śamo damaḥ* . . . He must be tolerant. He should not be agitated in trifle matters. *Satyaṁ śamo damaḥ śaucam*. He must be always clean. Three times he must take bath at least. All the clothing, all, everything is clean. This is brahminical training. And then he must know all what is what, knowledge, and practical application, and firm faith in Kṛṣṇa. This is *brāhmaṇa*.

Hṛdayānanda: So what kind of practical work could we engage them in?

Prabhupāda: They’ll be teaching. They’ll be all teachers.

Hṛdayānanda: Oh, they’ll be teachers.

Prabhupāda: Yes. Just like Droṇācārya. He was *brāhmaṇa*, but he was teaching military art to the Pāṇḍavas. General teacher class will be the *brāhmaṇas*. It doesn’t matter what he’s teaching. But teaching, perfectly teaching, how to become a military man. Arjuna’s fighting was due to Droṇācārya. He learned it from Droṇācārya. He was a *brāhmaṇa*. But because he took the position of a teacher, he thought very perfectly. A *brāhmaṇa* should be expert in every kind of knowledge. If requires, he’ll become teacher. This is *brāhmaṇa*.

Hṛdayānanda: So *brāhmaṇa* can teach how to fight?

Prabhupāda: Yes. *Brāhmaṇa* means intelligent, brain. So in intelligent brain one can learn anything and teach anything.

Satsvarūpa: This is all very new.

Prabhupāda: Eh?

Satsvarūpa: This is very new. It seems there’ll be many difficulties. So we should try to start this school.

Prabhupāda: What is the difficulty? If I teach you how to cook, is it very difficult?

Satsvarūpa: Yes, we have to . . . No, we have to learn, though.

Prabhupāda: Then similarly, like that. Like that. I am doing that. I am teaching how to mop the floor.

Satsvarūpa: Then it becomes easy.

Prabhupāda: But I must know everything because I am a teacher.

Hṛdayānanda: So, for example, if I become a teacher at *varṇāśrama*, say, the first teacher at the *varṇāśrama* college, then I have to also become expert at how to fight, how to . . .

Prabhupāda: Not all of you, but some of you must be, must learn the art of fighting also. But in a practical way you are not going to fight. If required, you can fight. I say that we are above all these *varṇāśrama*, but we must train others or ourselves also for material activities, everything, under these divisions.

Viṣṇujana: For example, in New Vrindaban we have *brāhmaṇas* that are very expert at tilling the soil and taking care of cows.

Prabhupāda: Yes.

Viṣṇujana: And they could travel around and teach others how to do that as well.

Prabhupāda: Yes. That's right. He is *brāhmaṇa*, but he's teaching how to take care of the cows and ploughing.

Hṛdayānanda: It's not that one teacher has to teach everything.

Prabhupāda: No, no.

Hṛdayānanda: Oh, I see. So a *brāhmaṇa* teacher should become expert in a particular subject and then teach that.

Prabhupāda: Yes.

Hṛdayānanda: Oh. It's very exciting, Prabhupāda, because all the, at the present time in the . . .

Prabhupāda: No, the thing is that actually, at the present moment, they are *śūdras* or less than *śūdras*. They are not human beings. The whole population of the world. It doesn't matter whether it is Western or Eastern. That is the position. So unless they are trained up, so the society's already in chaos, and it will go on still more in chaos, chaos. It will be hell. How people will live? And these rascals are being elected as government men, and they're only making budget how to tax. So one side, there is no rain; one side, there is no rice, especially in India; and one side, heavy tax. So they'll be all confused. They have already become

confused. So in the confusion state it will be very difficult to make them Kṛṣṇa conscious. Therefore preliminary help should be given.

Viṣṇujana: Preliminary.

Prabhupāda: Yes. That they should not be in chaos and confusion. Otherwise, how the brain will work?

Viṣṇujana: Yes. No one can give rapt attention without peace of mind.

Prabhupāda: Yes, yes. Our main aim is how to give them Kṛṣṇa consciousness. But if they are already disturbed in every respect, then how they'll take it? Therefore we are taking these subjects, to help him to come to the Kṛṣṇa consciousness. And this is the method—*varṇāśrama*.

Hṛdayānanda: So just to clarify, Prabhupāda, I want to make sure I have it very clear, that if someone comes to our *varṇāśrama* college, even though this may be preliminary help, in general—you've made some exceptions—but in general, when they come to our college, they have to follow the four regulative principles, also learn something about *Bhagavad-gītā* and then, side by side, they learn a . . .

Prabhupāda: Four regulative principles compulsory.

Hṛdayānanda: Yes.

Prabhupāda: But if some of the *kṣatriya* or the *sūdras*, they want, so that is our prescription: "Go to the forest and kill some animal and eat that." That's all. You can kill one boar. Some disturbing elements, you can kill. You can kill some tiger. Like that. Learn to kill. No nonviolence. Learn to kill. Here also, as soon as you'll find, the *kṣatriya*, a thief, a rogue, unwanted element in the society, kill him. That's all. Finish. Kill him. *Bas*. Finished. So others will see, "Oh, the ruler is very strong." And others will . . . One killing will be lesson for many hundreds and thousands. No mercy. "Kill him." That's all . . .

Yadubara: How would the *kṣatriyas* kill the animals?

Prabhupāda: Eh?

Yadubara: How would they kill? With guns or bow and arrow?

Prabhupāda: That, as it is suitable. It is not that because the *kṣatriyas* were killing by bows and arrows formerly, you have to continue that. That is another foolishness. If you have got . . . If you can kill easily by guns, take that gun. Just like formerly, *parivṛāja*, Caitanya Mahāprabhu walked on the street. There was no aeroplane or . . . Or he did not use it. Does it mean that I shall have to follow that? I must take the jet engine.

If it is available. If somebody criticizes, “Oh, Caitanya Mahāprabhu walked on leg and you are traveling in the jet plane?” Shall I have to take that ideal? These are rascaldom. When you have to work, you have to work with the greatest facility. That’s all. Now I have got the facility of the talking in microphone, and . . . So why should I not take it? It will be recorded. It will be heard by so many others. I am speaking to four, five men. It can be heard by a big crowd of four hundred men.

Viṣṇujana: So we should perpetuate this technical skill of . . .

Prabhupāda: No. We are not going to . . . But if somebody’s interested doing, so we take it, make the best use of it.

Viṣṇujana: Oh, I see.

Prabhupāda: Just like we do not want money. But they are having money by so many ways. So we take their money and construct a temple. We can sit down here and chant Hare Kṛṣṇa. We don’t require that temple. But these rascals are accumulating money for wine and women. Take their money, some way or other, and build a temple. And invite them, “Come and see.” Give them *prasāda*. This is our policy. We are not constructing big, big buildings and temples for our convenience. For their convenience. This is *sannyāsī*.

Viṣṇujana: So there should always be programs in the temples for their welfare, not . . .

Prabhupāda: Yes.

Viṣṇujana: . . . that we live there and . . .

Prabhupāda: No. But we are taking it, “Now we have got very nice house, room. Let us sleep and eat.”

Viṣṇujana: Then there’ll be wide criticism.

Prabhupāda: That is . . . This is not good.

Hṛdayānanda: Prabhupāda . . .

Prabhupāda: You should remain always *sannyāsī* within. Outwardly, for others’ convenience, you may do something. Similarly, we are accepting this *varṇāśrama*. We are not *varṇāśrama*; we are above *varṇāśrama*. But to give others facility to come to the stage of Kṛṣṇa consciousness, this program must be done.

Hṛdayānanda: Prabhupāda, generally in colleges in the West they charge some fee for going to the college. What is our position?

Prabhupāda: No, we don’t charge any fee. There is no question of money. Because the *brāhmaṇas*, they’ll teach free. They require money because

they have to give fat salary to these rascals. But we haven't got to. And even we have to feed them, we produce our own grain. So where is the question of taking money? So therefore it is required, somebody must produce food. Then there is no necessity of money.

Hṛdayānanda: The *vaiśya* students will produce the food.

Prabhupāda: Yes.

Satsvarūpa: Should our children who are at *gurukula*, when they grow up, should they go to that *varṇāśrama* college, or . . . ?

Prabhupāda: Yes, yes. They should go.

Hṛdayānanda: We'll start it right away.

Prabhupāda: *Varṇāśrama* college means for grown-up students. College means for grown-up students.

Hṛdayānanda: Is there a minimum age for beginning such a college?

Prabhupāda: Yes. Ten to twelve years.

Hṛdayānanda: They can start at ten to twelve?

Prabhupāda: Yes. From five to ten years, *gurukula*. And after ten years, they should go to the *varṇāśrama* college.

Viṣṇujana: New Vrindaban would be an ideal place in America for such a school.

Prabhupāda: Yes. Organize that.

Viṣṇujana: Yes.

Prabhupāda: Yes. I shall go.

Viṣṇujana: This Mahārāja is also going to New Vrindaban.

Prabhupāda: Yes, yes.

Viṣṇujana: He can . . .

Prabhupāda: Do that. Kīrtanānanda Mahārāja, you, and combined together, do that.

Viṣṇujana: Yes.

Prabhupāda: We have got so many duties to do. Don't waste time, a single moment. And don't eat more and don't sleep more. Then you'll be able to work.

Viṣṇujana: And this is the most auspicious work for now, is this remedial measure of . . . ?

Prabhupāda: Eh?

Viṣṇujana: This is the most auspicious work for now, is this remedial measure to stop the chaos in the world?

Prabhupāda: Yes.

Viṣṇujana: That's most auspicious.

Prabhupāda: Most auspicious. Because if the people are in chaos, how they'll be able to accept the great philosophy? It requires cool brain.

Viṣṇujana: For example, in my program . . .

Prabhupāda: *Budhaḥ. Budhaḥ* ["an intelligent person"]. Eh? Yes?

Viṣṇujana: My program now is I have ten *brahmacārīs* in buses and everything, and we're distributing books. But if the people are in chaos, how they will be able to accept the knowledge in the books?

Prabhupāda: No, not all of them are in chaos. There are some of them. Some of them. Not that all of them. Hare Kṛṣṇa [break] . . . in separate department.

Passerby: Rādhe, Rādhe!

Prabhupāda: Hare Kṛṣṇa. Just see. Due to the past training, even an ordinary man, he's chanting, "Rādhe, Rādhe."

Viṣṇujana: When we had our boat, the boatmen every morning were . . .

Prabhupāda: This is India.

Viṣṇujana: . . . worshiping . . .

Prabhupāda: Because, due to past culture, even the lowest class of men, he's also great philosopher than these rascals in Western countries.

Hṛdayānanda: So all the other programs should be continued, and this program should be added.

Prabhupāda: Yes.

Parivrājakācārya: Śrīla Prabhupāda?

Prabhupāda: Eh?

Parivrājakācārya: Would the . . . ? The persons who would take part in such program, they would have to be devotees in the first place. Is that . . . ?

Prabhupāda: Devotees is . . . I have already explained. We are all devotees. Past condition we are all devotees. We are not, we do not belong to this *varṇāśrama*. I have already told you. Suppose I am mopping. So that does not mean I am mopper. But I am teaching how to mop. This is our position.

Parivrājakācārya: So the students, also, they must all be devotees.

Prabhupāda: Yes. Devotees are . . . That is our life and soul.

Satsvarūpa: And the idea is that after they've finished their schooling they would take part in ISKCON, preaching in some way as *vaiśya* or . . .

Prabhupāda: Yes. This preaching is also required, to make the

groundwork. Because nobody's taking care. Just like some of the devotees, great devotees, they took the profession of becoming thief. They, in South India, it was done so. They took the profession of becoming thief. So a devotee is a thief? But he took. They took it. Because nobody was paying. So they organized a plundering party. "Plunder all these big men." Just like the politicians do. There is history. Yes. So even up to the point to become a thief, devotees took it. Yes. And the *gopīs*, even up to the point of becoming prostitute—for Kṛṣṇa. So for Kṛṣṇa's sake we have to accept any nonsense type of business. Or on the highest grade. Anything. But for Kṛṣṇa we have to do that.

Hṛdayānanda: So, Prabhupāda, in our temples, we have so many devotees. Should the devotees . . . ?

Prabhupāda: They should be engaged.

Hṛdayānanda: Should they be trained in a particular . . . ?

Prabhupāda: Yes. Those who are not able to preach or to do other things, they must go to the plough department, agriculture.

Hṛdayānanda: Those who cannot preach.

Prabhupāda: Yes. Those who are less educated, not very much expert in preaching, they must be acting as *kṣatriya* or *vaiśya*, or as *śūdra*.

Hṛdayānanda: And sometimes . . .

Prabhupāda: Not he's *śūdra*. Always remember that. But he has to act to fulfill the, fill up the gap. Proxy.

Hṛdayānanda: So we should encourage people, young people, young students to come to our college.

Prabhupāda: They'll automatically come if you are ideal. Because they are being forced to poverty. So when there is a question of poverty they'll come.

Hṛdayānanda: Room and board and training.

Prabhupāda: Yes. This poverty. Why there is poverty? Because they are not producing food. Everyone wants so-called comfortable life. So-called education. Sitting idle in the table and chair and talking all gossips, nonsense, and sleeping. They have been trained up in this way, *śūdra*.

Hṛdayānanda: So they should be trained to rise early and so on.

Prabhupāda: Yes. No, if you keep healthy, then you will naturally rise healthy, er, rise early in the morning. But if you . . . Because you have lost all, what is called? Stamina?

Hṛdayānanda: Yes. Yes.

Prabhupāda: Therefore sleeping is my only business. Sleeping means for the weak. And for the strong, perspiration. This is the sign. When a man sleeps too much, he's weak in his health. And the strong man will perspire. These are very . . . *Balera ghāma*, and the *durbalera ghuma*. *Ghāma and ghuma*. *Ghuma* means sleeping, and *ghāma* means perspiration. [break] . . . principle. And human beings means trained up under principle. That is the difference between animal. The animals, they cannot take up any training. But the human being, this human form of body is meant for taking training. So if they are not properly trained up, they remain animals and the whole society in chaos and confusion . . . [break]

Prahlāda Mahārāja said, "I am thinking, I am, only for these rascals. They're making humbug program, but there is no action. And for temporary, so-called happiness, without God consciousness. I am simply thinking of them. Otherwise, personally, I have no problem." This was spoken by Prahlāda Mahārāja to Nṛsiṃhadeva. *Śoce tato vimukha-cetasa [indriyārtha-]māyā-sukhāya bharam udvahato vimūḍhān*. [*Śrīmad-Bhāgavatam* 7.9.43: ". . . My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them."] [break] . . . business has become like Prahlāda Mahārāja.

We can chant anywhere. That's all right. Kṛṣṇa will provide everything. We have no business to do. But we have to take them because we are sympathizer that so many people are being killed by this modern civilization. They had the opportunity to become Kṛṣṇa conscious, but by the set-up of this rascal civilization they are being killed spiritually. Therefore we have to take it. [break]

Devotee, personally, he has no problem, but he pushes himself in this degraded society to teach them how to live, how to become gentlemen. Therefore . . . Otherwise, we have no business. But if we don't give them the opportunity, they'll not be able to come to Kṛṣṇa consciousness. [break] It will be good for you because Kṛṣṇa will see, "Oh, here is My devotee. He's doing so much for me." Your service will be recognized by Kṛṣṇa. Don't think that because you are teaching a *śūdra* how to work like this you have become a *śūdra*. You are not *śūdras* under any circumstances, even though you teach a *śūdra* how to work like a *śūdra*. [break]

Don't misunderstand. Clearly understand what is the purpose. Is there doubt? Or it is clear?

Satsvarūpa: Yes.

Prabhupāda: Yes.

Viṣṇujana: One good example in New Vrindaban, they're actually doing that. They're training *kṣatriyas*, they're training . . .

Prabhupāda: Yes, yes, yes. That was the very beginning . . .

Viṣṇujana: . . . *vaiśyas* . . .

Prabhupāda: I started the New Vrindaban scheme on this formula.

Viṣṇujana: Kīrtanānanda Swami has carried it out just as you have desired.

Parivrājakācārya: So in a sense, New Vrindaban is already . . .

Prabhupāda: Eh? Yes. The starting is already there.

Viṣṇujana: They even have a court system now. They started it when I was there last time. They have so many members that sometimes someone may commit some offense or something. They even have a judicial type of system where he comes before a board of members, older members.

Prabhupāda: Yes. All fights should be decided by the board. That's nice. And it will be accepted even by the court. Here, in India, there is such system. A board of five, ten men in the village, if there is some fight between two parties, whatever the board will decide that will be accepted in the court. *Pañcāyeta*. It is called *pañcāyeta* system. [break] You join. There will be no scarcity. This will engage people. Some are, some of them will be engaged to produce food. Where is the question of scarcity? There is food, there is milk. Eat and drink and be human beings.

Viṣṇujana: When we first go to open a temple in a city we get an apartment or a storefront. But then, when more and more people come, then we should get land and cows and everything and . . .

Prabhupāda: Yes, yes.

Viṣṇujana: . . . and turn it into a society.

Hṛdayānanda: Ah, that's wonderful.

Chant Hare Kṛṣṇa and Draw a Plow

VRNDĀVANA, MARCH 15, 1974, VARNĀŚRAMA WALK

*Ox power cure for unemployment . . .
Vedic civilization: “Let everyone be happy”; demonic
civilization: “Let everyone suffer” . . . practically
attract: by our living example we’ll attract them.*

Prabhupāda: What these Communists can do? We can do better than them. . . . Then it will be counteraction of Communist movement: “Why you are sitting idly, no employment? Come on to the field! Take this plow! Take this bull. Go out working. Why you are sitting idly?” This is Kṛṣṇa consciousness movement. Nobody should be allowed to sit down and sleep. They must find out some employment, either work as *brāhmaṇa* or as a *kṣatriya* or as a *vaiśya*.

Why there should be unemployment? The same example. Just like I am, this body is working. The leg is working, hand is working, brain is working, belly is working. Why there should be unemployment? You just stop this unemployment, you will see the whole world is peaceful. There is no complaint. And they’ll very happily chant Hare Kṛṣṇa. Hm? Nobody’s working in this field. They’re all drawn to the cities to work in the factory. Condemned civilization. That communist emblem, what is that?

Devotees: Hammer and sickle.

Prabhupāda: Yes. That is good.

Indian: Yeah, good.

Prabhupāda: But no hammer. Only this . . . What is called?

Devotees: Sickle.

Prabhupāda: No hammer. That will be our emblem. Only sickle. Not hammer. The hammer has hammered the whole human civilization. So just make a counter-emblem. The Communists will appreciate.

Devotee: Sickle and *tilaka*.

Prabhupāda: Eh?

Devotee: A sickle, and then a *tilaka*.

Prabhupāda: Yes, that is good idea. Guptajī? Come here. [Hindi]

Gupta: [Hindi for few sentences]

Prabhupāda: Rascal civilization, rascal government. And people are transferred into rascals. [Hindi] *Annād bhavanti bhūtāni* [*Gītā* 3.14: “. . . All living bodies subsist on food grains”]. Without *anna* how they can live? There is no arrangement for *anna*. They’re simply passing resolution, legislative laws. And no *anna*. Just see what kind of wretched government it is. Everywhere. There is no *anna*. *Annād bhavanti bhūtāni*. The first duty of government is to see that everyone is happy, without any anxiety. These preliminary necessities of life, *āhāra-nidra-bhaya-maithunam* [eating, sleeping, defending, mating], there must be sufficient arrangement for these preliminary necessities of life. One must eat sumptuously. Not overeating, indulgation [sic]. No.

But he must have sufficient food to keep up the health. Similarly, he must have place to sleep. We are prepared to offer everything. And be Kṛṣṇa conscious. This is our mission. Not by eating and sleeping, become rogues and thieves and rascals. That we will not allow. That is *varṇāśrama-dharma*. [Hindi conversation for a few sentences] Why unemployment?

There is no scarcity [of] water. Just have a big well. Electricity pump water. Oh, immediately, it will be all green. Immediately. [Hindi for a while] *ḥayo!* Hare Kṛṣṇa! [break] . . . all round, for the benefit of the human society. You’ll be honored everywhere. Everywhere, any part of the world. And automatically these bogus *avatāras*, incarnations, God, and *yogīs* and swamis will be all doomed. You see? These rascal society, *avatāra*, “Bhagavān,” incarnations, *yogīs*, these rascals will be doomed.

Gupta: These [indistinct] ought to be finished. They cannot remain.

Prabhupāda: No! [Hindi] . . . that glowworm. Glowworm [Hindi] beautiful [Hindi] darkness *hai*. [Hindi] So long people were in darkness they were beautiful. Now there is sunshine.

Gupta: Yes.

Hṛdayānanda: Prabhupāda is the sun.

Prabhupāda: [Hindi] [break] . . . the anxiety of Prahlāda Mahārāja,

“How these rascals who have made a plan for happiness of a few men, gorgeous plan.” And they’re . . . For happiness of the government servant. That’s all. You know in Delhi there is Planning Commission? What is that plan? That people may starve, and Indira Gandhi and company may flourish. That’s all.

Gupta: I think, Mahārāja, they are coming to the office at twelve and going back at one, doing nothing, and . . .

Prabhupāda: But what they have got to do?

Gupta: They are not doing . . .

Prabhupāda: Just like I have seen in London the Parliament. When they had some so-called empire . . . Now the Parliament is useless, useless. The Parliament members and the Lords, House of Lords, House of Commons, they are now useless. They have got some old books only. In Parliament. I have seen. Some old books. Old books means all the speeches are recorded in books. And who is going to read them? Admirals, so many . . . I have seen in Parliament. Hundreds and thousands of speeches recorded and bound up very nicely. Who is going to read them? Simply waste of time.

Gupta: They are increasing the load like this.

Prabhupāda: Yes.

Gupta: Donkey’s load. Go on increasing, increasing.

Prabhupāda: Therefore this example is given: ass. For nothing, not for himself. He’ll be given a little grass. The grass is available here. But still he’s engaged. Employment. Ass will reap, eat little grass. Grass is available everywhere. But still he’ll work for others, loading, overloading. This is ass. He has no sense, “So why I have taken so much overload? I can get grass anywhere. Let me remain free.” But he has no such sense. Neither he will be allowed. [laughs] This is ass. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa . . . [break]

There are many *bābājis*. They are collecting *cāpātis* and smoking *bidi* and have one or two women. That’s all. It is going on. So they should be drawn: “Come on! Chant Hare Kṛṣṇa and take the plough.” Not that you become Rūpa Gosvāmī simply by smoking. They are thinking they have become Rūpa Gosvāmī. Rūpa Gosvāmī lived like that. So they think by changing the cloth, loincloth, they have become Rūpa Gosvāmī. And whatever nonsense they like, they can do. [break] All these *bābājis*

should be employed, “Chant Hare Kṛṣṇa and draw a plough.” Then it will be nice.

Jayādvaita: In America, too, the big intellectuals and professors, they can also be . . . We can have ploughs for them.

Prabhupāda: Yes, because they’re wasting time. Better produce some food. At least your food. You are living at the cost of others. What is the value of your philosophy? . . . In the *Bhagavad-gītā*: *etaḥ jñānam, tad ajñānam yad anyathā* [*Gītā* 13.12: “. . . All these I declare to be knowledge, and besides this whatever there may be is ignorance”]. To search out the Absolute Truth, that is *jñāna*, knowledge, philosophy. Anything else, that is *ajñānam*. [break] . . . I think it is so that if you cannot use your plot of land, then it will go to the government. Is it not?

Gupta: Yes.

Prabhupāda: So similarly, if the government cannot utilize, it comes to us. We shall work. Is it not good?

Gupta: Very good.

Prabhupāda: There must be some law like that. The government has taken from the public because it is not being worked out. Now we shall work. Give us this land. [Hindi] “You have taken from the public. Why should you not give us?” So that there will be no question, even government does not, we shall go and occupy, occupy, and go on tilling. What the government will . . . ? Public will support us.

Gupta: Again it is being distributed to their relations, those who are in the power, and then they do not work again.

Prabhupāda: Again

Gupta: Then it remains . . .

Prabhupāda: Then whatever field is not being worked, we occupy them, and begin to work. And invite all the unemployed, “Come and join us. We shall give you food, shelter, everything.” [break] How Kṛṣṇa is setting example. Kṛṣṇa is saying that “I have already arranged the result of this fighting. Everyone will be killed.” *Nimitta-mātram bhava saṅgyasācin* [*Gītā* 11.33: “. . . You, O Savyasācī, can be but an instrument in the fight”]. But still, He is inducing Arjuna to work. Not that He’s already [indistinct], “I am your friend Kṛṣṇa. Everything will be done.” [Rather,] “It will be done, but you have to work.”

Gupta: Maybe a friend or not.

Prabhupāda: This is philosophy. Not that “Because I am friend I will do, and you will sleep and get dysentery.” No. You have to work. Everything is already arranged, but you must work. That is wanted. Otherwise, why Arjuna was induced to fight. Kṛṣṇa has already arranged. And Arjuna also: “Yes.” *Kariṣye vacanam tava*. “Whatever you say . . .” This is Kṛṣṇa consciousness. [break] . . . politician, Balavanta? He’s not here.

So let him preach that “We shall, if you take our Kṛṣṇa consciousness movement, there will be no unemployment.” He can at least give this manifesto to the . . . , “There will be no more unemployment.” People will be very nice, very glad to hear. Now this machine, this machine nonsense means unemployment. One machine will work for hundred men. So hundred men becomes unemployed, and one technician, he gets all the salaries. To work on the computer, com . . .

Devotee: Computer, yes.

Prabhupāda: Machine. And he’s very expert. He’ll take three thousand dollars. And others will be unemployed. This is going on. And they are thinking: “Advancement of civilization.” Advancement of civilization means “Exploit others and you become happy.” This is advancement of civilization. “Others may die for such, out of starvation, and one man takes all the money and spends it for wine and women and motor car.” That’s all. This is advancement of civilization.

Sarve sukhino bhavantu. This is Vedic civilization: “Let everyone be happy.” That is Vedic civilization. And the demonic civilization, they’re [thinking]: “Let everyone suffer; I become happy. That’s all.” [But] Vaiṣṇava is thinking, “For my salvation it is all guaranteed.” [Instead] he is thinking, “How these poor people will be saved?” *Śoce tato vimukha-cetasa [indriyārtha-]māyā-sukhāya bharam udvahato vimūḍhān* [SB 7.9.43]. Prahlāda Mahārāja.

This is Vaiṣṇava’s position. *Para-duḥkha-duḥkhī*. He’s unhappy by seeing others unhappy. For himself, he has no unhappiness. *Para-duḥkha-duḥkhī. Kṛpāmbudhīr yas tam aham prapadye* [Cc. *Madhya* 6.254].

This is Vaiṣṇava philosophy. Vaiṣṇava shall work hard, undergo all tribulation, for others. He has no problem. A Vaiṣṇava has no problem. Because he has taken shelter of Kṛṣṇa, he has no problem. *Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati* [Bg. 9.31]. Kṛṣṇa also gives guarantee, “Anyone who has taken shelter of My . . . , he is saved. I will give

him protection.” Kṛṣṇa says, *aham tvām mokṣayiṣyāmi sarva . . .* Everything is there.

For Vaiṣṇava there is no suffering, personally. But he is very much anxious: “How these rascals will be happy?” That is his business. “These rascals are misled. They are going astray, unhappy. So how they should be happy?” So that is Vaiṣṇava’s business. So the Vaiṣṇava, therefore, will have no politics. Politics means planning for one’s own happiness. That is politics. So in our society there should be no diplomacy, no politics. Everyone should be eager how to do good to others. That is Vaiṣṇava. If he’s planning something, that “I shall be leader,” “I shall be doing something,” that is not Vaiṣṇavism. That politics is not good.

Devotee: It seems that people are so attached to sense gratification, if we tell them we want to stop all these facilities for drinking, cinema, women, like that, they become angry.

Prabhupāda: So that, that is natural. If you give good instruction to a rascal, he’ll be angry. *Mūrkhāyopadeśo hi prakopayati na śantayī. Mūrkhā,* a rascal, if you give him good instruction . . . But give him practical. “Come here. Sit down. Take *prasāda*. Chant Hare Kṛṣṇa. And help me by doing this.” In this way you have to . . . Just like a child. Child does not want to go to school, but some, by . . . Find out some means so that he’ll be induced. That is intelligence. He’ll be angry, naturally. He’s a rascal. He’ll be angry. That is not unnatural. *Mūrkhāyopadeśo hi śantayī prakopayati na.* Just like a snake. You feed the snake with milk. It will increase the poison. That’s all.

Practically attract. Practically attract. That is: The Hare Kṛṣṇa movement will practically attract the people. If the world affairs are adjusted according to our Kṛṣṇa conscious plan, there will be no difficulty for all the nations, all the countries. They will be happy. So we have to educate people gradually. And by our example, living example, we’ll have to attract. [pause]

Local people: [calling out in distance] Harilālji! Harilālji!

Prabhupāda: Hare Kṛṣṇa. *ḥaya*. At least they are remembering Harilālji by seeing us. So much benefit was in that. Eh?

Gupta: When we pass, people say “Hare Kṛṣṇa, Hare Rāma.”

Prabhupāda: This is the test of Vaiṣṇava. If one is actually Vaiṣṇava, then by seeing him one will chant Hare Kṛṣṇa. This has been created all over

the world. Yes. Wherever we go, they chant Hare Kṛṣṇa. Even at midnight in Athens. Yes. That we have experienced. This is the definition given by Caitanya Mahāprabhu.

Jayādvaita: Prabhupāda, if Kṛṣṇa had already done all the work at Kurukṣetra, so why was He so eager to have Arjuna work?

Prabhupāda: Huh?

Jayādvaita: Because He'd already done the work.

Prabhupāda: Yes.

Jayādvaita: Why did He want Arjuna to work?

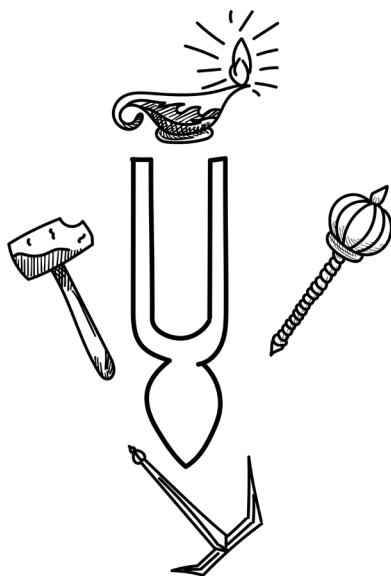
Prabhupāda: Just to show example, that “Don't sit idly, rascal. Work.” Kṛṣṇa has already done, but you must work. This is the example.

Jayādvaita: People will argue that “Why should we work? If we can make an arrangement for being idle . . .”

Prabhupāda: Eh?

Jayādvaita: People argue that “If we can make an arrangement to be idle, then it's nice. We've worked so hard. Now we can be idle. That's nice.”

Prabhupāda: Then, that, if you become idle, you'll be diseased. You'll have dysentery. That's all. That will not help you. You'll have to suffer. That, that, that stage has already come. Because so many rascals are idle, now there is so many things wanting. So you'll suffer. If you don't work, then you'll suffer.



Guru Gives Varṇa Guidance

HYDERABAD, APRIL 20, 1974, MORNING WALK

Guru will test student to determine varṇa in varṇāśrama, all social orders cooperate to serve Kṛṣṇa . . . whatever his social function a Vaiṣṇava is still a Vaiṣṇava . . . no matter how much service one does, if he neglects his vows, he is a cheater.

Pañcadraviḍa: How do you teach a *varṇāśrama* college? In *varṇāśrama* college if somebody comes in . . . They say, “I want to be *kṣatriya*” or “I want to be *vaiśya*.” Is it like that?

Prabhupāda: No, that will be tested by the teachers, what for he is fit. He will be tested by the guru.

Pañcadraviḍa: Who will teach him to be a *kṣatriya* or who will teach him to be a *vaiśya*?

Prabhupāda: A *kṣatriya*, a *brāhmaṇa*. Just like if you want to learn music you have to go to a musician.

Pañcadraviḍa: So where will we get *kṣatriyas* and . . . ?

Prabhupāda: That is in the *śāstra*. Anyone can learn it. Just like if you want to be doctor, so you must have this qualification. Similarly, these things are stated in the *Bhagavad-gītā*. *Kṣatriya* means if there is fight, he must go forward first of all, risking his life. That is *kṣatriya*.

Pañcadraviḍa: So we have men who could teach this? Do we have men . . . ?

Prabhupāda: Yes. [break] Because he knows how to teach. That’s all.

Pañcadraviḍa: The *brāhmaṇas*, they all become devotee . . . They would all be engaged in devotional life as . . .

Prabhupāda: This is also devotion, to teach a *kṣatriya*, because this is necessary in the society. This is also devotion.

Pañcadraviḍa: And *vaiśyas*?

Prabhupāda: Just like when Kṛṣṇa is fighting. Kṛṣṇa is fighting, killing the demons. So that is also devotion if you help Kṛṣṇa by killing

demons—not that simply by chanting you supply . . . Just like Bhis-madeva. He even injured Kṛṣṇa and Kṛṣṇa took it very pleasantly. Instead of throwing flowers he pierced His body with arrow.

So everything for the service. If Kṛṣṇa is pleased being pierced by the arrow, the devotee will do that. His only business is how to please Kṛṣṇa. Just like, the example is given by Viśvanātha Cakravartī that when a man kisses a woman and bites her, she becomes pleased. Is it not? Is it not a fact that that biting is pleasing? Is it pleasing? But sometimes it is pleasing. So one has to learn where to bite and when to . . . [chuckles] But if a rascal thinks that “Biting is pleasing. I shall bite always,” then he is a rascal. [laughter] [break] . . . lying down on the Yamunā beach, on the sand with His friends. And if we think, “No, there is no need of bedding for Kṛṣṇa. He was lying down on the Yamunā beach, so He will lie down on the floor.” So is . . . That conclusion is very nice?

Mahāmsa: No.

Prabhupāda: So we must know how to please Kṛṣṇa. Generally, the *śravaṇam kīrtanam viṣṇoḥ*: “Hearing and chanting about Lord Viṣṇu,” that is pleasing. Therefore these rules and regulations are for everyone. But when one becomes mature devotee, he knows how to please Kṛṣṇa. He knows.

Nitāi: One question came up the other day when I was talking with this clergyman.

Prabhupāda: Clergyman?

Nitāi: Yes, that man I was talking to was a clergyman.

Prabhupāda: Where he was?

Nitāi: He was on the airplane when we were coming here to Hyderabad. And he was asking what our program was. And I was telling him that first of all, in order to relieve the confusion of society, we wanted to establish the Vedic culture with this *varṇāśrama* system. And he asked me what would be the program that we would have for a man who works in the factory . . .

Prabhupāda: He is a *śūdra*.

Nitāi: Would we retrain him as a farmer?

Prabhupāda: No, [not unless] he is prepared. If not, let him remain. But we can utilize that *śūdra* also.

Nitāi: He can remain in the factory.

Prabhupāda: Yes. But he cannot do the work of a *brāhmaṇa*. He cannot

be trained as a preacher. But he can help. Just like my legs. The legs cannot do the work of brain, but it can help me. I am walking. So leg is as important as the brain. Similarly, *śūdra* is as important as the *brāhmaṇa*, provided he helps the movement, Kṛṣṇa conscious. That is wanted, not that artificially a *śūdra* should be working as a *brāhmaṇa*, no. But everyone should be engaged in Kṛṣṇa consciousness. That is required.

Nitāi: So in that case he is a *śūdra*, and he is also doing the work of a . . .

Prabhupāda: Then he is not a *śūdra*. One who is engaged in Kṛṣṇa's service, he is neither *brāhmaṇa* nor *śūdra*. He is devotee. He is *brahma-bhūta*. *Brahma-bhūyāya kalpate*. [From *Gītā* 14.26: "One who engages in full devotional service, unflinching in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."] Apparently he looks like *śūdra*. Just like we have got so many men from different quarters but we do not belong to that quarter any more. *Vaiṣṇave jāti-buddhiḥ*. [*Padma Purāna*: "(One should not consider the Deity of the Lord as worshiped in the temple to be an idol, nor should one consider the authorized spiritual master an ordinary man.) Nor should one consider a pure Vaiṣṇava to belong to a particular caste, etc."] Therefore anyone who takes, "Oh, here is an American Vaiṣṇava, here is an Indian Vaiṣṇava," that is *nārakī* [resident of hell]. He is Vaiṣṇava. That understanding required.

Mahāmsa: Just like that devotee who was making garlands for Kṛṣṇa.

Prabhupāda: Yes.

Mahāmsa: He is a devotee. He is not a *śūdra* making garlands.

Prabhupāda: No. He is not an ordinary gardener.

Pañcadraṇḍī: Or that devotee who was making leaf bowls for worshiping the Ganges. [See *Bhāgavatam* 5.19.7 purport re: Kholāvecā Śrīdhara.]

Prabhupāda: Any engagement, any engagement for Kṛṣṇa, he is Vaiṣṇava. If he is under the guidance of his spiritual master and doing the business according to the direction he is Vaiṣṇava. He is above all these.

Pañcadraṇḍī: A *śūdra*, if he is working, he cannot take *brāhmaṇa* initiation, but he can take *hari-nāma*, is that it?

Prabhupāda: Just like sometimes our men, my devotee, they wash the cupboard. Does it mean he is a *mehatar*? No. He can go to the Deity room also. He is not a *mehatar* or sweeper. But sometimes we do that. So devotee is above all these considerations. But because there is management, they should appear as *brāhmaṇa*, as *śūdra*, as *kṣatriya*, like that.

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate*

[*Gītā* 14.26: “One who engages in full devotional service, unflinching in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.”]

A devotee, because he is working as a *sūdra*, he is not a *sūdra*; neither he is a *brāhmaṇa*. He is already in the spiritual platform. But for management we have to do that. One can do the *sūdra*'s work nicely—let him be engaged in that way. Why he should imitate?

Mahāmsa: Does he get second initiation?

Prabhupāda: Everything he will get.

Mahāmsa: He gets.

Prabhupāda: Yes. Second initiation means recognized: “Now he has become fully competent Vaiṣṇava.” Just like master is teaching the servant, “Now you give massage in this way, this way.” But that does not mean he has become servant.

Pañcadraviḍa: What if the person working as *sūdra* says, “I can do so much. I can . . . ,”

Prabhupāda: First of all, try to understand. A devotee is neither *brāhmaṇa* nor *sūdra*. He may act like a *sūdra*, but he is not *sūdra*. He may act like a *brāhmaṇa*; he is not *brāhmaṇa*. He is Vaiṣṇava. Just like *gopīs*. The *gopīs*, they are village cowherd women. They are, according to social construction, they are not very high class. They did not belong to the *brāhmaṇa* class. But their worship, method of worship, has been taken the highest. *Ramyā kācid upāsanā vrajavadhū-vargeṇa* [Lord Caitanya's statement: “There is no better method of worshiping Kṛṣṇa than the method conceived by the *gopīs*.”] They were village girls, and practically their character was also not good, because at dead of night they are going to Kṛṣṇa. But why they have been taken as the most topmost devotee of Kṛṣṇa? Because the love was so high-class.

It is the test, how much one has learned to love Kṛṣṇa. That is wanted. Apparently he may appear as a *brāhmaṇa*, a *sūdra*, or *vaiśya*. It doesn't matter. It doesn't matter. The only business is to see: *sa vai pumsām paro*

dharmo yato bhaktir adho . . . [*Śrīmad-Bhāgavatam* 1.2.6: “The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord.”] *Aiye*. Hare Kṛṣṇa. *Jaya*. That is wanted.

Pañcadraviḍa: What if the person cannot chant sixteen rounds a day. He says, “I can’t . . .”

Prabhupāda: Then he is not even a human being. He is a rascal. That’s all. He is not a human being. What to consider of talking . . . ? Don’t talk about him if he cannot chant sixteen rounds. He is not even a human. He is animal. [break]

Pañcadraviḍa: . . . even he may be employed as factory worker or something.

Prabhupāda: Well, if you take factory workers are better than animals, that is another thing.

Nitāi: One point that you made a few years ago in Vṛndāvana was that this demoniac civilization, especially in U.S.A., keeps a man so much engaged, they make them work so hard, just to earn the simple necessities of life, that they don’t have time to cultivate spiritual life.

Prabhupāda: Well, if he likes, he can get time because he is not in the factory twenty-four hours. But if one . . . That is explained, *apratihatā*. Kṛṣṇa consciousness cannot be checked by any material condition. If anyone wants to become Kṛṣṇa conscious, it is not checked. So there is nothing impediment, provided he wants to become. In any condition of life, *sthane sthitah*, if he simply hears about Kṛṣṇa then everything is all right. He will gradually catch up everything and adjust things. But if he has no ears to hear about Kṛṣṇa, then it is difficult. Therefore *śravaṇam*. The first thing is that.

The first qualification—he must be eager to hear about Kṛṣṇa. Then everything will come. *Śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam, arcaṇam vandanam dāsyam*: “Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant . . .” [*Śrīmad-Bhāgavatam* 7.5.23] [break]

Pañcadraviḍa: . . . such devotees that they do service, they may be very

big, they attract so many people, they are successful, *kīrtana* and everything, but we know they are not chanting *japa*. What can we do in that situation? Are we . . .

Prabhupāda: Situation, he is doing some service. He is doing some service.

Pañcadraviḍa: Yes.

Prabhupāda: So because on account of that service, if he could not, that can be excused. But not that practice should be taken as permanent business. The regulation is that if you cannot finish your chanting that day, then next day you should forget sleeping and eating and must finish it.

Pañcadraviḍa: Some persons we encounter they don't even chant at all, and yet we are in association with them, and they are . . .

Prabhupāda: No, if you miss on account of busy-ness, then next day you must finish it. You should not go to sleep. You should not . . . Yes, that day you should forget all other business. First of all compensate this.

Satsvarūpa: Some devotees have it as a chronic condition, though.

Prabhupāda: Then he is animal.

Satsvarūpa: But still, he's doing lots of good devotional service.

Pañcadraviḍa: He may even be manager.

Prabhupāda: Then they will get some chance later on. What is that devotee if you do not follow the regulative principles? The business is that if one day you cannot, but finish. The next day you must finish. Now, for eating he is very eager, and for sleeping he is very eager, and for finishing chanting he has no eagerness. Then he is animal. It is simply an excuse. Yesterday you had no time? You were very busy? All right. Today you forget your sleeping and eating. Finish it. That is wanted. [break] And only for chanting you have no time. This is not allowed. This is not allowed. This is cheating, that "I am so busy."

Pañcadraviḍa: Most of these devotees in Hyderabad, they are chanting twenty-five rounds a day or more.

Prabhupāda: That's all right. If you can chant more, that is good. [break]

Pañcadraviḍa: . . . must associate with them, that is difficult.

Prabhupāda: But you do your business. You don't follow them. That's all. You remain perfect. There are many imperfects, admitting, but you try to remain perfect so that they may see you, your behavior, and they may follow you. If everyone is sincere in his activity, then where is the

question? The society means if I am defective, I am seeing that you are doing nicely, so I will be ashamed. That is also teaching. Actually that should be the practice.

If I cannot finish my sixteen rounds due to some business, then next day I must finish it. If you say that “Next day also, I am busy,” then you should forego your eating and sleeping and finish it. That is the way. You are so busy, but you do not forget your eating and sleeping. That is cheating. If you are so busy that you forget your eating and sleeping, then I can consider that you are very busy. But you do not forget this portion. “Whenever there is opportunity, I sleep and eat. And I have no time for chanting”—this is cheating. How long you can go on by cheating? You must finish it. Hare Kṛṣṇa.

Somebody, after initiation he promises, “Yes, I shall follow these rules and regulations. I shall chant sixteen rounds,” before the fire, before the Deity, before the guru, and if he does not follow, then he is a cheater. What to speak of his becoming a Vaiṣṇava, he is a cheater. He breaks all his promises. Therefore after seeing, observing a person is doing every thing, then say second initiation, or then he should not be recommended for second initiation unless the president and the other authorities see that he is doing nicely, he is following. Otherwise he should not be recommended.

If he is recommended, that is also another cheating. If you know that this person is not following the rules and regulations, then why should you recommend him? Then it is another cheating. *Vaidhi-bhakti* [“devotional service following the prescribed rules and regulations”] must be followed; otherwise it becomes *sahajiyā*. [“*Sahajiyā* means they take very easily: ‘Everything is all right. Now I am perfect.’” Morning Walk, Los Angeles, 7 June 1976]



Grow Your Own Food

ROME, MAY 25, 1974, MORNING WALK AT VILLA BORGHESE

Perform sacrifice and become self-sufficient . . . king grants land, taxes are in-kind, based on production . . . paper currency versus barter system . . . modern mismanagement, Kṛṣṇa conscious solution . . . stick to your own place, and grow your food . . . petroleum powered transport means bulls sent to slaughterhouse.

Devotee: Why is it that the rains come in certain parts of the world and in other parts people do not have enough?

Prabhupāda: No, no part of the world is nowadays sufficient rain. Because they are not performing *yajña*. Sometimes it is seen that over-rain, over-flood, not systematic. But if you perform *yajña*, there will be systematic rainfall, which you can utilize properly. *Yajñād bhavati parjanyaḥ*: [*Gītā* 3.14: “Rains are produced by performance of *yajña* (sacrifice).”]

Devotee: Kīrtanānanda Swami says that in New Vrindaban the weather is changing every year. It is getting nicer there. Much more sun and the winter is not so hard.

Ātreya Ṛṣi: In New Vrindaban it’s getting better.

Prabhupāda: Yes. Because there are so many devotees. The people are still being maintained on account of our chanting Hare Kṛṣṇa mantra.

Devotee: By the grace of pure devotee.

Prabhupāda: Yes. [break] . . . encouraging in our society to take to agriculture to support this center. I am purchasing land in Vṛndāvana and Māyāpur to become self-sufficient. Whatever production you make, you be satisfied. Little vegetable, little grain, and little milk. That is sufficient.

Yogeśvara: In the Vedic culture was the land divided in the sense that some people would receive land free or . . . ?

Bhagavān: This is nice here, this ground.

Yogeśvara: The land in the Vedic culture, some of it was . . . ?

Prabhupāda: Land belongs to the king, and you take land for cultivation,

and you pay 25% tax to the king. That's all. All taxes. If you don't produce, then don't pay tax.

Yogeshvara: Oh, it wasn't forced that you had to pay so much.

Prabhupada: No.

Ātreya Ṛṣi: You pay 25% of what you have produced.

Prabhupada: What you have produced, that's all. Very simple thing. Everyone was engaged producing. There was no necessity. And here the rascals are advising produce bolts and nuts, tire, and drill petrol. They are not producing food. And the so-called government men, they are levying taxes, and they are enjoying. They haven't got to produce food. They are killing animals, eating, and digesting with wine. And then woman. That's all. This is their business. And food price is increasing daily. They don't mind because they will print paper, and to the supplier they will give paper. That's all.

Bhagavan: Print more paper.

Prabhupada: Yes. That's all. This is the civilization, cheating, bluffing. That's all. They don't care for the citizens. And as soon as there is some agitation, they declare war, so that they can be engaged, attention is diverted. This is going on.

Bhagavan: Now with paper money, any country can print any other country's money.

Prabhupada: Yes. That is going on. Therefore inflation. Suppose I am an enemy. I print dollars like that, and distribute. So the inflation is there. And the price is increased. If you get money for nothing, you will be prepared to pay anything. Suppose there is one *maund* of rice. I have got these printed notes. You are offering ten rupees. I will say twenty rupees.

Ātreya Ṛṣi: That's inflation.

Prabhupada: That's all. Because I did not earn this money I have printed. I am prepared to twenty rupees. So he says, "Why shall I pay ten rupees? I must wait for the customer, for twenty rupees, and hoard it." Even there is sufficient stock he will not sell. Therefore the other man, who is honest, he is suffering. This is going on. So to stop this inflation, the government must stop this paper currency. Then the inflation . . . There will be no more inflation. But that they will not do. They want to cheat people. "In God I trust. Take this paper and you be satisfied that you have got thousand dollars." That's all. This cheating is going on. Why

should you pay me paper? Give me real dollar, in gold. That they have none. They haven't got. That's all. They will employ laborers and cheat them by paying these papers, and this rascal will think that "I am getting more money." That's all. Since this world has taken this paper currency, the situation has degraded.

Formerly there was barter exchange. That was very good thing. Still in Indian villages, the remote villages, there is barter. Yes. He has produced some grains, paddy. He will bring to the storekeeper. And the storekeeper will take, "For so much oil, you have to give me so much paddy." So he will weigh and keep it and give him oil. So he will arrange to sell the paddy. But for the villagers, he brings the paddy and he takes. They require little salt, little oil, some spices. That's all. Otherwise they have got their own thing. They have got *dāl*, their rice, wheat, everything. They have produced. In this way, still there are Indian villages. There is no question of scarcity.

Bhagavān: The easiest way to manage, then, is to have everything more or less in small villages.

Prabhupāda: Yes, that was Gandhi's philosophy, village organization. These people, they are attracting villagers to work in the factory, and they are exploiting them. Instead of producing food, they are attracted by so-called high salaries, to the factory, and they are producing bolts and nuts, motor parts. But food is produced somewhere else. But the food producers, they are working in the factory. Therefore scarcity of foodstuff. But this factory owner, he has got more money. He doesn't care. The poor public, they are suffering.

Our philosophy is that you produce your food anywhere. You stay, and keep cows, take milk, produce vegetables, food grains, and chant Hare Kṛṣṇa. That's all. This is our philosophy. Make your life successful. By becoming Kṛṣṇa conscious, you become free from all these troubles of material condition. This is our education. Don't be after these motor-cars, television, and all nonsense things, sporting, wine, women. Don't be after these. Simply eat sufficiently, keep your health nicely, chant Hare Kṛṣṇa, realize Kṛṣṇa, and go back to home. This is our philosophy.

Satsvarūpa: But sometimes, because this materialistic society is so far advanced, you say we cannot actually hope to change it.

Prabhupāda: No, no. That is a fact. We cannot hope to change. But we request everyone to chant Hare Kṛṣṇa.

Yogeśvara: In their factory or wherever they are.

Prabhupāda: Yes. Because it is very difficult to close the factory. That is not possible. So whatever you have done, it is all right. But you chant Hare Kṛṣṇa. Then things will be adjusted. We are giving chance to everyone, who is degraded or who is not degraded, by the simple method of chanting Hare Kṛṣṇa. We do not neglect anyone. We do not say, “You are neglected. We don’t accept you.” No. I accept you and I accept others. What is this? Cemetery? No. It is also part of this park? [break]

Bhagavān: . . . people tolerate such obvious mismanagement.

Prabhupāda: As long as they will not take to Kṛṣṇa consciousness, they have to tolerate. They must suffer. That is nature’s law. That is said in the *Bhagavad-gītā*: *Daivī hy eṣā guṇamayī mama māyā . . .* [*Gītā* 7.14: “This divine energy of Mine, consisting of the three modes of material (nature, is difficult to overcome) . . .”] You cannot escape all these miserable conditions of . . . *Mām eva ye prapadyante*. If you become Kṛṣṇa conscious, then you escape. What is difficulty to become Kṛṣṇa conscious? *Man-manā bhava mad-bhakto mad-yājī mān namaskuru*: “Simply always think of Me.” [*Gītā* 9.34] We have got nice Kṛṣṇa. And attend the temple, and we see. And what is the difficulty to think of Him always? Or chanting, hearing His name. So there is no difficulty in remembering Kṛṣṇa always. *Man-manā bhava mad-bhaktaḥ*. To become devotee, worship the Lord in the temple, prepare food for Him, and take the *prasāda*—where is the difficulty? The program which we have introduced, where is the difficulty there? But the rascals will not take. That is the difficulty. They will become hippies, but they will not become devotees, although a better position. This is their misfortune. *Duṣkṛtina*, misfortune. In spite of the things being so easy to perform, they will not take to it, on account of misfortune. *Duṣkṛtina*. Because they have committed so many sinful activities, it is difficult to accept this.

Otherwise, the thing which we are presenting is very easy to be accepted by anyone, even by a child. And actually we see. The children, they are also dancing, chant Hare Kṛṣṇa, and very happy. In Dallas. In all schools the children are unhappy, their face. And we see in Dallas, all children, they are so happy. The teacher is happy. The student is happy there. Have you not marked the face in the picture, how they are happy. Did you mark it?

Devotee: Yes.

Bhagavān: To accept our way, though, they think “That means I have been totally wrong.” And they have so much pride that they don’t want to change it.

Prabhupāda: That is their misfortune. *Mūrkhāyopadeśo hi prakopāya na śāntaye* [*Hitopadeśa* 3.4]. A *mūrkhā*, a rascal, when he is given good advice, he becomes angry. He becomes angry. He does not take for solution of the problem, but he becomes angry. *Mūrkhāyopadeśo hi. Payaḥ-pānam bhujāṅganam kevalam viṣa-wardhanam*. Because they are miscreants, like snakes, if you give him milk, his poison will increase. *Payaḥ-pānam bhujāṅganam kevalam viṣa-wardhanam*.

Yogeśvara: When I was at the university there were two kinds of strikes. One was by the students and the other one was by the professors.

Prabhupāda: [laughing] And what about the clerks? They also strike sometimes.

Yogeśvara: They took advantage of the two.

Prabhupāda: Everyone dissatisfied—that’s a fact. This is a bad civilization.

Yogeśvara: Jyotirmayī [Dasi] is giving a course in Paris at one university, and there we can’t always have our classes. We are scheduled every week, but we’ve only had two or three. The whole rest of the time the university has been closed because the students were striking. Practically the whole year.

Bhagavān: [car screeches as passing by] So fast and they go nowhere.

Prabhupāda: He is proud that “How fast I can drive!” Just see. And where you are going? “I am going to hell, that’s all. Never mind.” That is described in the *Bhagavad-gītā*. Just like the flies. They are coming very forcefully. Where? In the fire. Pat! Pat! Pat! Pat! Pat!” They are very busy. And as soon as on the fire, finished. Just see. Very busy. Without inquiring, “Where I am going so forcefully?” But they are going to the fire.

Satsvarūpa: We should go on the walk. The cars are coming on the road.

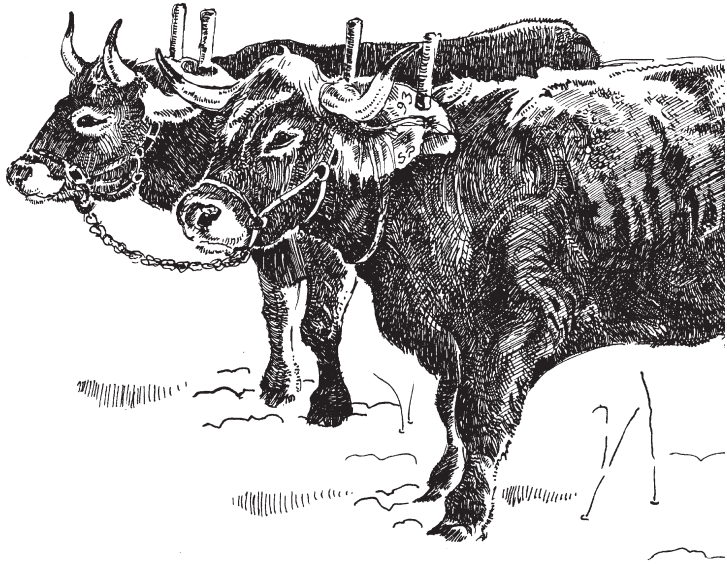
Prabhupāda: So we shall walk? [break] . . . containing three passengers, wasting petrol. Similarly, hundreds and thousands and millions of cars and buses are running all over the world, simply wasting petrol.

Bhagavān: When there was the oil crisis in the United States, they were giving reports how some person would go in his car, go ten miles in a big car to buy one pack of cigarettes.

Prabhupāda: Stick to your own place, and grow your food. There is no question of transport. Little transport is required, that bullock cart.

Kṛṣṇa was being carried on bullock cart. There is no use of petrol. Use simply the bull. They are already there. Utilize them. [But, they say,] “No. The bull should be sent to the slaughterhouse. Petrol should be used.”

Ātreya Ṛṣi: They try to solve every problem by transportation, by airplanes, cars. For example, we had this big conference in Montreal. From all over the world came . . .



Petroleum vs. Ox Power

ROME, MAY 27, 1974, MORNING WALK

Energy problems will be solved as soon as we are localized . . . oxen will solve problem of transport . . . ISKCON should be ideal by practical application . . . produce your own paper . . . hand-copied books . . . Kṛṣṇa conscious communism . . . śūdras will not revolt if they are protected and treated nicely . . . atom bombs won't be thrown on the villages . . . we don't want cities . . . when they see our villages are better than the cities, people will take to it.

Prabhupāda: So we can discuss some of the problems, about the problems. Discuss what are the problems.

Bhagavān: Now? We shall discuss now?

Prabhupāda: Yes. We are going to solve all problems. Let us have some preliminary discussion how we are going to solve.

Bhagavān: The biggest problem now is that they have built up a type of society in which their needs are all coming from petrol energy. To produce what they need today is all coming from this petrol energy . . .

Prabhupāda: Yes, yes.

Bhagavān: . . . which they are importing basically from the Saudi Arabian countries.

Prabhupāda: Yes.

Bhagavān: Now, recently, in the last war in the Middle East, Saudi Arabians raised the price of the oil over double now, I think, as a pressure to the Western countries to do things in their favor. Now they realized that the market for oil is in such great demand that they don't have to lower the price after the war, but they are going to keep the price. And actually the price is still increasing. So this is causing inflation.

Prabhupāda: So this problem will be solved as soon as we are localized. Petrol is required for transport, but if you are localized, there is no question of transport. You don't require petrol. Suppose in New Vrindaban we stay, we don't go anywhere. Then where is the need of petrol?

Bhagavān: Petrol they also use for heating. And electricity.

Prabhupāda: No, heating. Heating we can do by wood. By nature.

Dhanañjaya: I remember, Śrīla Prabhupāda, you were saying that all we require is some oxen, and the oxen can carry.

Prabhupāda: Yes. The oxen will solve the problem of transport. That bullock cart. Just like Kṛṣṇa, when He was transferred from Gokula to Nandagrāma, so they took all the bullock carts, and within a few hours they transported them, the whole thing, their luggage, family members, everything.

Bhagavān: How far can a bullock cart travel in one day?

Prabhupāda: At least ten miles, very easily, very easily. And maximum he can travel fifteen miles, twenty miles. But when we are localized we don't require to go beyond ten miles, five miles. Because we have created a rubbish civilization, therefore one is required to go fifty miles for earning bread, hundred miles, hanging.

Dhanañjaya: Like in Los Angeles.

Prabhupāda: Why Los Angeles? Everywhere. In New York they are coming from hundred miles. From the other side of the island. First ferry steamer, then bus, then so on, so on. Three hours, four hours, they spend for transport.

Satsvarūpa: Is this an ideal solution or a practical one?

Prabhupāda: This is practical.

Satsvarūpa: Because sometimes we say that actually we cannot change the course of the . . .

Prabhupāda: No, no. Our society will be ideal by practical application.

Satsvarūpa: If we stopped all the transportation industry, there would be huge unemployment. It would be a great . . .

Prabhupāda: No, no, we are not going to stop employment. We live like this. You see. If you like, you live like us.

Bhagavān: Example.

Prabhupāda: Example.

Satsvarūpa: Not that we dictate to the . . . Not that we are going to force everyone.

Prabhupāda: No, we are not going to force anyone. "Our mode of living is like this. If you like, you can adopt." Just like we chant Hare Kṛṣṇa mantra. So we are not forcing anyone that "You also, you must chant." No. We live like this.

Dhanañjaya: So in fact, Śrīla Prabhupāda, we should start using bullock carts.

Prabhupāda: Yes. No, first of all you start the community project, as we have already started in New Vrindaban. Make this perfect.

Devotee: There was a big meeting of scientists in Stockholm, Sweden, and they talked that if humanity don't begin to live in a localized way like you say, in fifty years will be no more source of production.

Prabhupāda: That is rascaldom. We can produce from anywhere, foodstuff.

Bhagavān: What about the question of using petrol for heat? Another import, there is three uses of petrol, or four. One is the transportation, one is heat, another is electricity, and a fourth is they use it to manufacture so many products. So what if someone asks . . .

Prabhupāda: No, you go on products, with your product. You have created problem, you go on with your problem. But we live like this. If you like, you can adopt.

Bhagavān: What is our solution to heat? Wood?

Prabhupāda: Heat? Yes, wood. Sufficient.

Dhanañjaya: But they are saying they used all the wood for paper, so there's no more wood.

Prabhupāda: No, no. Paper you can make from grass, from cotton. So many other fibers. You don't require wood. You grow grass, sufficient quantity, and you make paper. Why should you publish so many rubbish literatures? Just like you were telling. The *Times of India*, the newspaper. [Sound of cars] This is the difficulty, walking on street. Therefore I wanted to go to the park. This is disturbance. So paper, if we don't produce unnecessary paper, there is no scarcity. From grass. You produce grass, huge quantity of grass, you will get paper. Cotton also. First-class paper.

In India also, the rejected paper. From rejected paper you can get another paper also. [This was spoken before widespread paper recycling in industrialized countries.] But they throw it away in your country. Collect this rejected paper, and again put it into paper. And why should you publish all rubbish literature? Simply publish *Bhāgavata* and *Bhagavad-gītā*, that's all. What is the use of this newspaper, nonsense newspaper, huge, huge quantity? So everything will be nice provided

you become ideal. Live in community. Produce your own food. Even you can produce your own paper. You don't require printing of so many books. If there is one book, others can imitate, or copy. There is no need of printing. Formerly they used to do that . . .

Bhagavān: I didn't understand that about one book.

Prabhupāda: One book . . . Suppose we have prepared some small quantity of paper. So you can, if you want that book, you just copy another book.

Bhagavān: By hand.

Prabhupāda: Yes. There is no need of printing books.

Bhagavān: Some people would be engaged in copying books.

Prabhupāda: No, you engage yourself. If you want book, that book, you copy yourself. Why someone should be engaged for you? You have got enough time. You are not going to the factory or hundred miles for your earning livelihood. You are on the local space. You have got enough time. You just take, copy. That's all.

Minimize your unnecessary waste of time. Save time. Chant Hare Kṛṣṇa. Go back to home. This is our idea. Instead of chanting twenty-five rounds, you chant hundred rounds. That is utilization of proper time. Instead of begetting cats and dogs, you just beget one child, Kṛṣṇa conscious. This is the ideal life. What is the use of using sex life unnecessarily? Therefore only for begetting nice child one should have sex life. This is ideal life. Not that you use sex life, contraceptive method. This is all demonism. But they cannot do without it. Because they have no other engagement, they do not know how nice Kṛṣṇa is and how pleasurable it is to reciprocate with Kṛṣṇa. Therefore they go to the dog's pleasure, sex life on the street and there, on the beach. That's all. They have been educated like dogs . . .

Bhagavān: Now they have . . . the other day in the paper that India exploded its first atomic bomb.

Prabhupāda: Yes, and therefore yet it has become very great.

Yogeśvara: Now its in the top six.

Prabhupāda: But there is no food. Never mind, you starve, but get your atom bomb. That's all. This is civilization. There was a cartoon. Somebody approached some politician, and he said, "Yes, I know there is food problem. So I cannot say what can I do for you, but from next week, you

will have television.” This is their program, “From next week you will have television.” As if television will minimize my hunger. This is the civilization. Hare Kṛṣṇa.

So you ask problem, I will answer. Your energy, problems of energy, petrol, it will be automatically solved. If we are localized, there is no question of petrol.

Bhagavān: You say in the, I think it’s in the Second Canto of *Śrīmad-Bhāgavatam*, that by doing so much drilling into the earth, they actually disturbed the rotation of the earth.

Prabhupāda: Yes, we can think like that. Just like the plane, aeroplane, is flying. There is sufficient petrol stock. Is it not? So the world has got sufficient petrol stock. If you do not know how it is being used, maybe due to this petrol, it is floating. And if you take away the petrol stock, it may drop. Everything is there. There is a purpose. *Pūrṇam idam: [Śrī Īsopaniṣad, Invocation: “The Personality of Godhead is perfect and complete.”]* There is full purpose. Not that whimsically petrol is there within the earth. There is some purpose.

Devotee: What they do, Śrīla Prabhupāda, is take the petrol out and put salt water, because they know there can be a imbalance. And then they put salt water in the holes.

Prabhupāda: But water cannot produce gas. Petrol produces gas. Maybe due to that gas, it is floating. Because we have got practical experience. When there is gas, you can float anything.

Dhanañjaya: Like a balloon.

Prabhupāda: Yes.

Bhagavān: There is another big problem that now all the opposing countries have built up excess amounts of atomic weapons all pointed at each other. So now they are trying to have big planning conference how to diminish all these weapons.

Prabhupāda: If there is no opposite elements, there is no need of weapons. If I am not your enemy, there is no fear. We are preaching this philosophy, *brahma-bhūtaḥ prasannātmā [Gītā 18.54]: “As soon as you become Kṛṣṇa conscious, you become jubilant . . .”* So where is your enemy? *Samah sarveṣu bhūteṣu: [“ . . . He is equally disposed toward every living entity . . .”]* Then where is your enemy?

Formerly, a man might have become enemy of another man. But this

demonic civilization has created nation to nation, country to country, community to community, all enemies. And on account of this Communistic enemy, so many innocent people are killed. I have seen in Calcutta during the partition days. So many innocent Hindus and Muslims were killed. Any [indistinct], very quickly this Communistic feeling is aroused, and they fight like cats and dogs. “Oh, here is another dog! Here is another dog coming from another neighborhood.”

So this is demonic civilization. If you want to go to some country, you have to take visa, permission, this, that, so many. Why? Vedic civilization is “You come to my country. Welcome. You are my guest.” *Gṛhe śatrum api prāptam viśvastam akuto bhayaṃ*: “Even one is enemy, when he comes to my house, he is my honorable guest.” And here, they are so much afraid that you keep dogs. The dog is kept here. [loud truck noise]

Bhagavān: Prabhupāda, I think we better go somewhere else. There are too many cars here.

Prabhupāda: Yes, this isn't a place for walking. [break]

Yogeśvara: . . . all the major nations of the world have . . . These atomic weapons constitute very great storehouses for them. So what should they do with all of these things.

Prabhupāda: They should throw. I throw upon you, you throw upon me. You go to hell, I go to hell. That's all. This will be the result. And the world will be cleansed of these all rascals. This will be the result. [laughs]

Bhagavān: In the *Teachings of Lord Caitanya*, you say that even the atomic bombs can be used in Kṛṣṇa's service.

Prabhupāda: It will be used by nature. *Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi*: [*Gītā* 3.27: “. . . activities are in actuality carried out by the three modes of material nature.”] He is thinking that “I am proprietor of this atomic bomb,” but he does not know that the other's atomic bomb will kill me, and my atomic bomb, I kill him. That's all. He does not know that. He is thinking, “I am very proud of possessing.” But that will be the cause of his death.

Yogeśvara: Is such an atomic war foretold in *Bhāgavatam* . . .

Prabhupāda: Yes. Next war means atomic war. All these rascals will be killed automatically. I will kill you, you'll kill me. That's all.

Yogeśvara: Is that war to occur in the recent future? Or is that a long way off?

Prabhupāda: Very recent, very recent future. This Communist and Capitalist mentality will bring the next . . . The Communists will be victorious.

Dhanañjaya: And after the war what will be the result?

Prabhupāda: After the war they will come to sense. The Communist problem . . . Communist is not a problem. It is good proposal, but they are missing one point. They are making Lenin the leader. If they make Kṛṣṇa the leader, then the Communistic idea will be very fruitful. They are picking up a rascal leader, but if they pick up the nice leader, God the supreme dictator, then everything is all right.

They are catching up a dictator, but they do not know that he is rascal number one. But if he catches the Supreme Lord as dictator, as Kṛṣṇa says, *sarva-dharmān parityajya* [*Gītā* 18.66: “Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.”], then he will be happy, immediately. Keep amongst yourself and produce. Produce food grain, produce cotton, mustard seed. Self-dependent, no use . . . And we don’t require motorcar. Bullock cart is sufficient. There is no need of going anywhere.

Bhagavān: We can make our own cloth? *Khādi*.

Prabhupāda: Yes, cotton. From cotton you can make your own cloth.

Dhanañjaya: My wife knows how to spin cloth.

Prabhupāda: Yes. By spinning thread, then you make cloth. Without any price. You grow your cotton and have your cloth. So by machine they have created so many idle brain, and therefore hippies are coming out, problem. This is the result of this. Because they have created this machine not everyone is employed, so he must become a hippie. Idle brain is a devil’s workshop.

Bhagavān: Even the older generation, even the fathers, they are becoming . . .

Prabhupāda: Anyone who hasn’t got sufficient to work, to be employed or engaged, then he must become hippie, vagabond. What is this? Temple?

Dhanañjaya: This is Mary, the . . .

Yogeśvara: The Virgin Mary.

Prabhupāda: Yes, it is just like India. They also make some small temple like this.

Yogeśvara: Mahatma Gandhi formulated many such programs for producing *khādi*, for cow protection and so on.

Prabhupāda: No, he did not make any cow protection.

Yogeśvara: No? We know from your teachings that he was missing the point.

Prabhupāda: Missing . . . The point is God. He was atheist. He did not believe in Kṛṣṇa.

Yogeśvara: But from the level of application of his programs, is there some value?

Prabhupāda: Yes, that is good program, to produce your own necessities of life. That is good idea. But he could not turn the people because they are godless. Godless man cannot have any good qualification. I requested him to become God conscious and preach Kṛṣṇa consciousness. He thought it ludicrous. Yes. He was such a godless man.

Yogeśvara: All Indians worship Gandhi.

Prabhupāda: Then how he was killed? That is the proof. Otherwise, how was he killed?

Yogeśvara: Every place we go, we see Indian's homes, pictures of Gandhi on their tables.

Prabhupāda: You, you have not visited everyone's house here. The three, four house you have visited. That's all.

Bhagavān: You haven't even been to India. [laughter]

Prabhupāda: Don't talk all this nonsense.

Bhagavān: We can keep horses? We can use horses?

Prabhupāda: Oh yes, that is *kṣatriya*. If one does not obey the social structure, he must be forced . . . The *sūdras* who do not work properly, he must be forced. Nobody should remain unemployed. The *sūdras* are inclined. If he has got something to eat, he will not work. You see? Then again he will work when his need, eating. This is *sūdra* mentality.

Bhagavān: So they have to be kept employed.

Prabhupāda: Yes. They have to be . . . They should not possess, so that they will work always.

Yogeśvara: Yeah, but that was exactly the situation that sparked the Communist revolution. When the workers felt themselves exploited, then they revolted.

Prabhupāda: No, workers, what is that? Exploited?

Yogēśvara: Yes, when the *sūdras* were seeing that, “Oh, these men, they are keeping us as slaves and they are making us work just for our food,” then they revolted.

Prabhupāda: No, no. You should keep them such nicely and friendly way, they will never think like that. They will think that you are giving him food and shelter, and you are taking care, giving them protection to their family. Then they will be happy. Then they are happy. When you give them all protection, then they will be happy. Now . . . Just like in Japan. The industrialists give all men. They give food. They give education. They give shelter. So they work very happily.

Bhagavān: They like to work.

Prabhupāda: Yes.

Bhagavān: It’s not that people like to be idle.

Prabhupāda: I have seen. And the Dai Nippon directors, they live very poorly, but still, they do not like to give up the service because they are assured of their family, protection, medicine, food, education. They did not like. Never mind it is not very luxurious, still, they stick. That I have seen.

Yogēśvara: Because there are good benefits.

Prabhupāda: Good benefits, yes. If you are assured of your food, shelter, and necessities of life, then you will never grudge. That was the system.

Yogēśvara: Yeah, that’s the difference. The Communists, they were thinking themselves exploited. Actually they were fearful because they were thinking they would not get enough to eat.

Prabhupāda: Yes. No, not only that. The Communists . . . Everyone has got different propensity. And I have seen in Moscow. You cannot get foodstuff to your selection. That is forced. If I go to the market, I can purchase to my taste, to my selection. But if I have to purchase from the government store whatever nonsense thing they will supply, I will have to accept. Why? I want to eat something today. Why I will be forced to eat something else?

Bhagavān: That’s not good?

Prabhupāda: That’s not good.

Bhagavān: So in our community, when we grow things, or we have need of someone’s services, how are these services distributed equally? Let’s say we grow cauliflower, we grow peas, we grow wheat. Is it that

each family must be responsible and take only what he needs? How is it distributed?

Prabhupāda: No, no. These varieties . . . Suppose you grow half a dozen different types of vegetables. So from this half a dozen you can make three dozen varieties. If you are a good cooker. So the varieties of enjoyment will be fulfilled. We have got some desire of different quality of varieties. That you can make. From milk, vegetable, grains, the three things, you can make three hundred varieties.

Bhagavān: But my question is, if the community produces . . . Some class of men produce vegetables and grains, some class produce cows, some class produce clothes, some class produce necessities for building. How are these things distributed equally?

Prabhupāda: Because we are community, we shall distribute whatever necessity for everyone.

Bhagavān: They will come and say, “I need this much cloth, I need this much milk.”

Prabhupāda: No, this much cloth . . . But if you become Kṛṣṇa conscious, then you will be satisfied with the minimum necessities of life. That is natural. You won’t demand.

Yogeśvara: So actually such a program can only be successful proportionately with the rise of Kṛṣṇa consciousness of the people.

Prabhupāda: Yes. That is the main basic principle. Without being Kṛṣṇa conscious, if you arrange like this, that will never be successful.

Yogeśvara: They won’t be satisfied.

Prabhupāda: No.

Bhagavān: The *kṣatriyas* make sure that people are correct, acting correctly, that no one is taking more than what they need?

Prabhupāda: Naturally he will do. If you make him Kṛṣṇa conscious, if he attends the Kṛṣṇa conscious program, naturally he will do. *Svāmīn kṛtārtho ’smi*. [Dhruva Mahārāja: “My dear Lord, I am very satisfied simply to serve Your lotus feet. I do not want any material benefits.” (*Hari-bhakti-sudho-daya* 7.28)] That is the progress of Kṛṣṇa consciousness. He will be satisfied in any condition of life. That is progress of Kṛṣṇa consciousness. He doesn’t require anything artificially. His main necessity is how to become Kṛṣṇa conscious. So if his attention is diverted in that way, these things will be not important.

Yogeśvara: So then we should begin our rural communities like New Vrindaban, and then by training up people in the cities, we can send them gradually . . .

Prabhupāda: There will be no city. We don't want cities.

Bhagavān: What about our city temples?

Prabhupāda: No, no. For the time it may go on. But as we make progress, there will be no necessity. City means . . . For the present we have got. Because the city is there, we are there. But suppose the city is closed. We shall be there? If the city is closed, you still will be there?

Yogeśvara: But we can predict that the cities will go on for quite some time.

Prabhupāda: Yes, it will go on, but when they will see that your ideal community is better than city life, people will take to it. *Param dṛṣṭvā nivartate*. [*Gītā* 2.59: “. . . Ceasing such engagements by experiencing a higher taste”] When one gets a better standard of life, naturally he will give up the lower standard of life.

Dhanañjaya: But won't the countryside be spoiled if there is an atomic war?

Prabhupāda: Yes. The what is called . . . ?

Dhanañjaya: Radioactivity.

Prabhupāda: By atomic bomb . . . What is that? . . . It says in your country, that you divide the city. I just forget.

Yogeśvara: The result of the bomb?

Prabhupāda: Bomb will be utilized where there are big materialistic persons. Bombs are never thrown in the village.

Bhagavān: The bombs will be thrown in the big cities where the industry is.

Prabhupāda: Yes, yes.

Yogeśvara: The targets will be the cities.

Prabhupāda: Yes. They will be finished first. The bombs are never used at the villages. Downtown, downtown. [laughter] The downtown will be first finished. I have got experience during the last war. The bombs were being thrown in Calcutta, and almost all the bombs were thrown in downtown.

Eskimo Self-sufficiency

ROME, MAY 28, 1974, MORNING WALK

Live locally and be self-sufficient . . . travel should be for pleasure and not required for one's livelihood . . . set the example of how to live simply and be ideal.

Dhanañjaya: In Greenland?

Prabhupāda: Others cannot live locally.

Satsvarūpa: That's not their karma?

Prabhupāda: No, karma is there. That is another point. My point is that any condition, one can live locally. That is my point. They are supposed to be uncivilized, and they live in the ice cottage. There is no sufficient things for eating. And how they live? That is the point. So why civilized man cannot live locally?

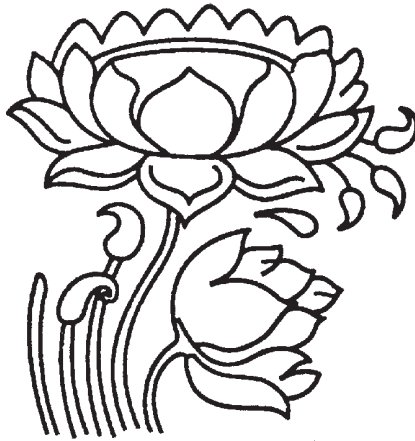
Satsvarūpa: One objection to that is that they say that now cultures have been spread more by all this transportation. You even write that the world is now like a global village. But if everyone just stays in their own place, they won't know what people and culture is like in other parts of the world, and their view will be more narrow.

Prabhupāda: No. They may go sometimes. Just like in India, they used to live locally, but at the same time they used to go to the pilgrimages by walking. It is not prohibited that one should not go out, but when one goes out, he goes out of pleasure, not as obligation. At the present moment, it has become an obligation that one must go out of his home, of his village, of his country. That is defective. There was no need of so many transports. People remained locally. One has to go for livelihood hundred miles. This is defective.

Dhanañjaya: But people say they travel for education.

Prabhupāda: What education? Hippies? Your education has ended into hippies. Finish that education, nonsense education . . . You have created this animal civilization. Now they are coming out as naked animals. This is the result. Now you have to reform them. That reformation is Kṛṣṇa consciousness. So you have to make an example, what is actually

human life. Then others will see. You cannot stop them. But some of them, those who are intelligent, they will see, “Yes, here is life.” As they are coming to nakedness, they will come to this, our mode of life. So you have to become an ideal society. You live locally and be self-sufficient. They will see that it is possible to live locally without movement and still highly cultured men, self-sufficient. That is required.



Every Man Should Own Some Land

GENEVA, JUNE 6, 1974, LECTURE, BHAGAVAD-GĪTĀ 13.35

As the body is our field for cultivating Kṛṣṇa consciousness, so the land is our field for cultivating food . . . every man must possess a piece of land . . . every man should produce his own food . . . world situation is deteriorating because people are not producing their own food.

Nitāi: “One who knowingly sees this difference between the body and the owner of the body and can understand the process of liberation from this bondage also attains to the supreme goal.”

*kṣetra-kṣetrajñayor evam
antaram jñāna-cakṣuṣā
bhūta-prakṛti-mokṣam ca
ye vidur yānti te param*

—*Bhagavad-gītā* 13.35

Prabhupāda: In the beginning of this chapter, Arjuna inquired,

*prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetra-jñam eva ca
etad veditum icchāmi
jñānam jñeyam ca keśava*

[*Gītā* 13.1: “Arjuna said: O my dear Kṛṣṇa, I wish to know about *prakṛti* (nature), *puruṣa* (the enjoyer), and the field and the knower of the field, and of knowledge and the object of knowledge.”]

Yesterday evening, those gentlemen who came from Protestant Church?

Yogeśvara: Yes.

Prabhupāda: So they’re talking about what is knowledge. Yes. This is

very good question, what is knowledge. So Arjuna wanted to know this knowledge from Kṛṣṇa. Knowledge means to understand this body and the soul. *Kṣetra—kṣetra-jña*. *Kṣetra* means this body and *kṣetra-jña* means the owner of the body. Just like if you study your body . . . “What is this?” Just like we ask any child. Sometimes we play with the child. We ask, “What is this?” He’ll say, “My hand,” or “My head.” So even the child can say that the hand is different from him. We also say, “This is my hand,” “This is my leg,” “This is my head.” We never say, “I head,” or “I hand.” No. “My hand.” It is very simple thing.

So Kṛṣṇa, being asked by Arjuna, He’s giving the knowledge that this body is called *kṣetra*. *Kṣetra* means field of activities. Just like in agricultural land. You get a piece of land, and you produce your own food grain, or as you like. The government gives you a piece of land, and you have to pay a little tax, and you can grow your food grains as you like. Similarly, as we wanted, Kṛṣṇa has given us this body. Now we can work with this body as we like. If you want, you can utilize this body for higher elevation, or you can utilize this body for your nonsense purpose and go to hell. That is your choice. Just like somebody is using this body, undergoing austerities, penance, according to the spiritual, regulative life, and one man is using this body only for sense gratification, drinking and sex.

So it is my choice, to utilize this body as I like, and I also reap the result. The same example: You are given a field, a piece of land. You can grow twice, thrice in a year very nice foodstuff, sometimes pulses, sometimes paddy, sometimes the mustard seed. Any land . . . In India, we have seen that a cultivator produces three, four kinds of food grains in a year. That is the system . . . That is the system that in India every man is producing his food grains independently. Now it is stopped. Formerly, all these men, they used to produce their food grain. So they used to work for three months in a year, and they could stock the whole year’s eatable food grains. Life was very simple. After all, you require to eat. So this Vedic civilization was that keep some land and keep some cows. Then your whole economic question is solved.

Now, in this country, Geneva, I heard there is . . . I am tasting the milk, first-class milk. I think the world’s best milk. Unless one has got his own cows, one cannot get such nice milk. But I hear also that because there is excess production of milk, they have decided to kill 20,000 cows.

Devotee: Last year they decided to do it, but apparently they didn't do it. They wanted to do it.

Prabhupāda: Just see how much foolish proposal it is. So for want of God consciousness, this mischievous intelligence can be found. The whole economic question can be solved. If you have got excess, then you can trade, you can send to some place where there is scarcity. But every man should produce his own food. That is Vedic culture. You get a piece of land and produce your family's foodstuff.

But they are . . . What they are doing? In Australia, in Africa, they have got enough land, but the government . . . Maybe they have no sufficient men to utilize the land, but they won't allow any outsider to go there who can produce. I have seen in Africa. Very, very large tract of land was lying vacant, nobody is producing any food. They are producing coffee. That is not the local men. The Britishers who have gone there, they are producing coffee, tea, and keeping some cows for slaughtering. This is going on. In Australia, also, I have seen . . . I don't find many churches here in Geneva. They don't like to go to church here?

Guru-gaurāṅga: They say they do.

Prabhupāda: . . . But don't find many churches here, so this is not very good sign. People should eat sumptuously, not overeating. Overeating is bad. Not undereating.

*yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā [Gita 6.17]*

Yuktāhāra, as much as you require, you must eat. *Annād bhavanti bhūtāni* [Gita 3.14]. Either human being or an animal, they must get sufficient food, and that means *anna*, food grains. So I have studied it very thoroughly. If people produce food grain in all the lands available all over the world, they can feed ten times population than it is at present. Kṛṣṇa has made such arrangement.

In the *Īsopaniṣad* [Invocation] it is said, *pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate*. In the creation of Kṛṣṇa, there cannot be any scarcity. Everything is sufficiently there. *Pūrṇam*: it is complete, perfectly

made, either this planet, that planet. Everywhere, the living entities are there, and Kṛṣṇa has made provision for every one of them. There is no question of scarcity. But people are not obeying the orders of Kṛṣṇa or the authorities that “You produce . . .” *Annād bhavanti bhūtāni*. Even in Bible, it is said, “Thou shalt not kill.” They are not producing food grains and they are killing the animals and eating.

How they will be happy? It is not possible. Most sinful activities. You produce your food. The bull will help you. And the cows will supply you milk. They are considered to be father and mother. Just like father earns money for feeding the children, similarly, the bulls help producing, plowing, producing food grains, and the cow gives milk, mother. And what is this civilization, killing father and mother? This is not good civilization. It will not stay. There will be catastrophe, waiting. Many times it has happened, and it will happen because transgressing the law of nature, or laws of God, is most sinful. That is sinful. Just like you become criminal by transgressing the law of state, similarly, when you transgress the law of God, then you are sinful. So this example is given: *idaṁ śarīram kṣetram*. That means to own a certain piece of land is the basic civilization. Everyone must have a portion of land to produce his food. There will be no economic problem.

And we have seen even in our childhood that poor men, the laborer class, servant, they came from village in the town. We were residents of town, Calcutta, The servants class, they would come . . . Everywhere, not in Calcutta, everywhere. The villagers would come, and the small salary. Even in our young days we were paying salaries to the servants, twelve rupees, fourteen rupees, without any food. And still they would save at least ten to twelve rupees out of that. And this money, the servant would send to his wife at home, and as soon as there is two hundred rupees, he'll purchase a piece of land. And in this way, when he has got sufficient land for producing food for the whole family, then he would no more come to city for working. We have seen it.

That means as soon as one has a land sufficient to produce he is safe. His food problem—that is the real problem—is solved. So people are not being trained up to . . . In America I have seen. Now the farmers, the father is working on the farm, and the sons, they do not come. They live in the city. This is the tendency all over the world. They are not producing food grains. Therefore there is scarcity. There is scarcity of . . .

Especially in a country like India where the population is very big and there is no land available, there must be scarcity of food. Especially the Britishers, they have divided India: Pakistan and Hindustan. So all the food grains are there on the Pakistan side, and in the Hindustan side all the industries are there. So they are fighting. They have no industrial facilities, and they have no agricultural facilities. All policies. They would fight all along. The Britishers wanted that “You have taken your independence. All right, you’ll suffer all the time, fighting between your . . .” This was a policy. So it is going on nicely.

So anyway, the whole world situation is degrading, that people are not producing their own food. This is the problem, real problem. *Kṣetra-kṣetra-jña*. This example is given. As every man must possess a piece of land . . . Therefore this . . . Because it is very common thing, this example has been given. *Kṣetra-kṣetra-jña*.

So as we till our land and get foodstuffs according to my labor, according to my intelligence . . . Food grains I can produce once twice, thrice, if I work hard. Generally, they work two times: three months, three months. And those who are very lazy, they work three months. But even working for three months, they can acquire foodstuffs for the whole year. That I have seen. So similarly, as we get some land and work for ourselves, similarly, this body is also like that land. And I am . . . This “I,” the soul, I can reap good result or bad result as I work with this body. This is very similar.

This is knowledge. Kṛṣṇa says, *idaṁ śarīraṁ kaunteya kṣetram* [*Gītā* 13.2]. Kṛṣṇa does not say that “Arjuna, you are this body.” That is the beginning of *Bhagavad-gītā*. *Dehino ’smin yathā dehe*. [*Gītā* 2.13] Within this body, the owner of the body is there. This is the beginning of knowledge. So this knowledge is lacking. Nobody knows that “I am within this body.” Everyone is thinking, “I am this body.” I am American, I am Indian, I am Czechoslovakian, or I am Swiss, and . . . Everyone is thinking. That means they have no knowledge. All fools and rascals. So all fools’ and rascals’ civilization, how we can be happy?

There must be intelligence. They have no intelligence. They are thinking of philanthropic work, but still thinking that “I am this body.” So what that philanthropic work will do? We . . . With ignorance, with no knowledge, whatever you do, it is foolish. As there are . . . Sometimes they divide, four classes of men: lazy intelligent, active intelligent, lazy

fool, and active fool. The active fool is fourth-class because whatever he'll do it is foolish. So result will not be very good. Active fool. So lazy fool is better than the active fool.

Just like the monkey. It is active fool. In your country, in the Western country, you don't see many monkeys. But in India, there are many monkeys. As soon as a monkey will come, he will create some mischief. He's very busy, jumping here, there, here, here, there, but always creating mischief. So modern civilization . . . And Darwin's theory is that they have come from monkey. [laughter] So they are also doing like that, jumping like monkey, this way, that way, this way, that way, but always creating mischief.

So this is very good example, that *idaṁ śarīraṁ kṣetram*. He has given, God has given you a piece of land, this body. Now you work. You make your future with this body. *Karmaṇā* . . . Because the body is produced according to my karma. Otherwise, why there are so many varieties of body? We are all human beings. Everyone, we are, we possess two hands, two legs. Still, the bodies are different. We don't find anybody's body is exactly equal to the other. No. Because we have got different mentality. Every one of us, we are individual soul; we have got different mentality, different propensities, different ideas. So in this way we have got different bodies. This is the science.

Science, they are searching out so many things, but they do . . . Why they cannot explain that why there are varieties of body. Why not exactly equal human being exactly of the same feature, same . . . ? Just like we do some . . . In mold, the, all the dolls come out of the same body. It is not like that. For each and every living entity, Kṛṣṇa has to prepare a different type of body. Therefore we have got different types of body according to karma.

So this is knowledge, that "I have got this body as field." As one gets the land for cultivating his food grains, according to his labor, according to his choice, similarly, we have got this field of activity. Now we can make our future good or bad according to our choice. *Idaṁ śarīraṁ kaunteya kṣetram iti abhidhīyate*. This is called *kṣetra*, working land. Just like father gives some capital to the son: "You do some business." Now, you lose the money or increase it hundred times; that depends on you.

Similarly, Kṛṣṇa has given us. We wanted to enjoy this material world, and Kṛṣṇa has given us. The first beginning body is Brahmā, very

exalted body. But on account of our abominable activities, from Brahmā, we come down to become the worm of stool. This is called karma, *kṣetra*.

There are 8,400,000 species of life, and according to our work, we get some body, some type of body. And if we work in the modes of goodness, then we get still better body in higher planetary system, long duration of life, better standard of living condition, more and more, thousand times, thousand times. Whatever comforts and facilities we have got here on this planet, if we work in the modes of goodness, then we get more and more facilities . . .

Those who are trying to promote themselves in Kṛṣṇa consciousness, Kṛṣṇa says *mad-yājinaḥ*, “Those who are worshiping Me, they come to Me.” [*Gītā* 9.25]. So now it is your choice. This body is given to you. Now you make your choice whether you want to have, in this material world, better facilities, better duration of life, or if you want to degrade yourself to the animal life, or if you want to go to Kṛṣṇaloka, everything, whatever you want, you can get. And this is the chance, this human form of body.

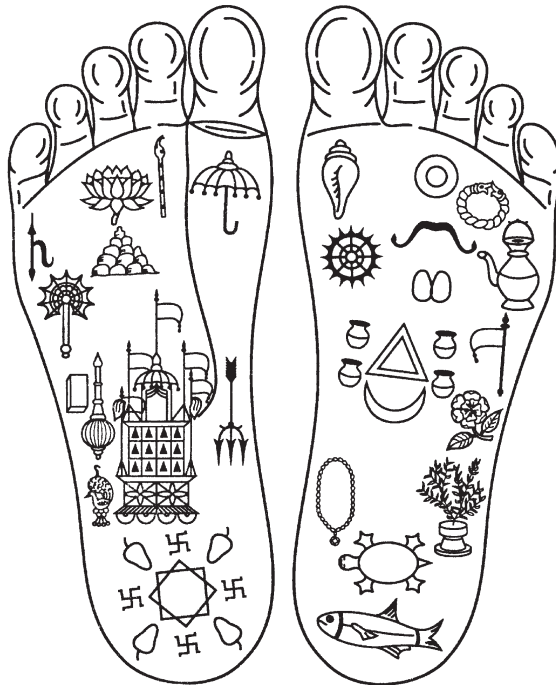
You make your choice. Therefore Kṛṣṇa says, *idam śarīram kaunteya kṣetram iti abhidhīyate*. It is just like the land of cultivation. Now you cultivate.

*idam śarīram kaunteya
kṣetram ity abhidhīyate
etad yo vetti tam prāhuḥ
kṣetra-jña iti tad-vidaḥ* [*Gītā* 13.2]

Just like the land and the proprietor of land. The proprietor of the land knows that “This is my land.” It is not “I land.” That is ignorance. So people are taking this, that “I am this body.” That is ignorance. If they know, if one knows that “I am not this body; I am proprietor of this body, I’ll have to work with this body for my future,” then that is knowledge. *Etad yo vetti kṣetra-jña*, knower, one who knows. That is the beginning of knowledge. Then Kṛṣṇa says,

*kṣetra-jñānāṁ cāpi mām viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetra-jñāyor jñānām
yat taj jñānām mataṁ mama* [*Gītā* 13.3]

Kṛṣṇa is giving His opinion, the Supreme Authority, that “If you want to know, if you want to be in knowledge, this is knowledge.” What is that? “That this body, you are not this body; you are the owner of the body. And you should know also that there is another person. As you are a person, you are owner of this body, there is another person.” Who is that? “That is I am.” Kṛṣṇa says. *Kṣetra-jñam cāpi mām viddhi*: “I am also owner of this body.” Actually, Kṛṣṇa is the owner of the body. Just like in an apartment, there is the occupier and the landlord . . . Similarly, Kṛṣṇa is the real owner of this body because Kṛṣṇa has given me this body just to occupy it and work. So far. Not that I am the actual proprietor of this body.



Śrī Caitanya Mahāprabhu's Lotus Feet

Food Grains or Factories?

MĀYĀPUR, APRIL 3, 1975, MORNING WALK

Annād bhavanti bhūtāni . . . food grains or nuts and bolts . . . Kṛṣṇa does not say “Take to industry” . . . self-sufficiency ends food price inflation . . . come live on our farm, produce your food, chant Hare Kṛṣṇa.

Puṣṭa Kṛṣṇa: Sometimes the argument is put forward that in places where there’s not sufficient food and shelter and things like this, these problems should be solved first before the problem of spiritual life.

Prabhupāda: Yes. Why don’t you solve? There are so many land. Come here and grow food. Grow fruit. That is . . . That is the desire of Kṛṣṇa. *Annād bhavanti bhūtāni* [Gītā 3.14: “All living bodies subsist on food grains.”]. Produce food and eat sufficiently, be strong, and chant Hare Kṛṣṇa. That is our philosophy. Why you are producing bolts and nuts, tire and tubes? Eat. Rascal. They do not know that first of all you must eat. No, everyone is engaged in industry. Why? Kṛṣṇa does not say that “Take to industry.” Kṛṣṇa says, “Produce foodstuff.” *Annād bhavanti bhūtāni*. If you produce foodstuff, then both your animals, yourself, will be happy, becoming strong. Why do they manufacture other things? All these people are engaged in manufacturing, and nobody is growing food. Therefore the price of food grain is rising.

Suppose I am growing food, and you are not growing, so you have to purchase from me. I’ll ask, “You have to pay this price.” And you have to pay. And if you grow your own food, there is no such question. The simple economic problem, solution, this rascal cannot take. If you grow your own food, I grow my own, then who is going to purchase? The price will be reduced automatically. If you have no customer, then you have to reduce your price. But they do not understand even the simple thing that “God has given us enough land to produce food grain, and we must eat.” They do not understand this. And still they are scientist, philosopher, politician. Just see. That is the difficulty. All rascals, fools, they are leading the whole human society.

Rāmeśvara: They're too busy making money to grow their own food.

Prabhupāda: “So then pay more money. Come on. You have earned money and give me. I shall give you food. And whatever I shall ask you have to pay.” This simple thing, more demand—price is more. Then why do you gripe, “Oh, everything is price growing, price growing.” Why it will not? If I have got food, and you have to purchase, and I have got so many customers, I must increase. That is economic theory: more demand—the price is increased.

And then you say, “There are so many problems. We have to solve first.” But you have created this problem, rascal. And you must suffer. You have [become] infected by some disease. Now you must suffer. It is like say, *kāraṇam guṇa-saṅgo 'sya* [*Gītā* 13.22: “Due to his association with that material nature, the living entity meets with good and evil among various species.”]. The reason is that you have infected some quality of the modes of nature and you must suffer for that. How you can deny it?

If you have infected some disease like cholera, smallpox, and when you are suffering, how you can blame? You are infected. You must suffer. Nature's law is so strict that as soon as you infect a particular type of quality of nature—there are so many—you must suffer for that, or so-called enjoy. There are two things, suffer and enjoy. So you must have to undergo the process. Nature's process is so nice. As soon as you do something, there is reaction and you are bound up. *Yajñārthāt karmaṇo 'nyatra loko 'yam karma bandhanaḥ*. *Bandhanaḥ* means bound up. Immediately you become bound up. And still you are thinking “Independent.” The nature's law is so strict.

Puṣṭa Kṛṣṇa: But the argument is that “The cities are there, and now what can we do?”

Prabhupāda: Hm?

Puṣṭa Kṛṣṇa: The cities are already there. There are millions of people in the cities . . .

Prabhupāda: Therefore we are offering this place. Come here. Why do you not come here and live with us? Then this is . . . The Kṛṣṇa consciousness movement is . . . This is the movement, that you come here, live with us, and produce your food, produce your milk, be happy, healthy, and chant Hare Kṛṣṇa. This is our movement. Therefore we are creating New Vrindaban and farm, and we are trying to purchase . . .

This is our movement, that we give you sufficient food, shelter, health, philosophy, religion, character, everything, purity.

Come here. Why don't you come? They come here on the weekdays and then fly away, go away. You see? We are giving such nice room, but they will not live here. They will go to the hubble-bubble of the city. They like to come here. Therefore they spend so much money for gas and come here. But because they are not accustomed, they go back again. Return ticket. From hell to heaven and again hell. [laughter] Return ticket—coming back to hell again, not going back to God.



Harnessing Natural Inclination

VR̥NDĀVANA, APRIL 20, 1975, CONVERSATION WITH GOVERNOR

Varṇa position to be established by proper training, not by false claims . . . the government's responsibility to maintain varṇāśrama college . . . natural inclination is already there, but not properly harnessed . . . village organization more important than skyscrapers and motorcars.

Prabhupāda: Secular means government's duty is that "You call yourself a Hindu. Whether you are acting as Hindu? You call yourself as Muslim. Whether you are acting as Muslim?" This is government's duty. Government does not say or prefer that "You are Christian. It is not good. You become Hindu." No, that is not government's . . . You remain your Christian, but government's duty is that whether he is acting as Christian. This is government's duty.

Not that you are acting like a something else and you are calling yourself Christian. You are acting like a *śūdra* and you are advertising yourself as a *brāhmaṇa*. So just like a, what is called, quack. If he writes "Dr. Something" that is punishable. But you are quack. That's all right. You can take a certificate that you have got some experience. The registered medical practitioner, I think that is . . . But what is this, that you are proclaiming yourself as a . . . [chuckles]

So character means a class of men there must be, maybe very few, but they are actually men of character. Just like I am teaching them no illicit sex, no meat-eating, no gambling, no intoxication. This is basic principle. Otherwise, where is his character? You are doing all nonsense, and still, you are proclaiming yourself as *brāhmaṇa*. This should be stopped. And a training college should be there how to make a real *brāhmaṇa*. I have given the example . . .

Governor: *Vānaprastha* college.

Prabhupāda: *Vānaprastha* [*varṇāśrama*] college, yes. That is the very

essential thing at the present moment, that a class of men . . . Just like the same example: If one wants to become an engineer he must be properly trained up. If he wants to become a medical man he must be properly trained up. Similarly, if one wants to become a *brāhmaṇa*, then he must be properly trained up, or even if one does not want, the state should maintain a college where a real *brāhmaṇa* is trained up. Just like Sir Ashutosh Mukherjee, when he opened some higher studies of academic qualification, so there was one or two students, and there were three professors drawing at least twelve hundred rupees per month. So twelve hundred rupees per month, that means 3,600 expenditure, and the income is thirty-six rupees. It is not the question of money, but it is the question of culture.

So even though at the present moment people are not inclined to become a *brāhmaṇa*, I tried it. I tried it before starting this movement. I tried to some friends that “You have got four sons. Give me one son. I shall train him how to become a perfect *brāhmaṇa*.” Nobody agreed. They said, “Swamiji, [Hindi],” But if there is not an ideal class of *brāhmaṇa*, then how you can say that you become moralist? If there is no example of moralist, how you can ask people, “Become moralist”? **Governor:** The thing is a very intensive and completely dedicated course on making an individual a *brāhmaṇa*. [indistinct] . . . Then the second thing is not that intensively, but in a village [indistinct] all people.

Prabhupāda: All people.

Governor: No, all people . . . One or two could be taken out of many.

Prabhupāda: No, that I asked him. Actually the idea is in the society as it is recommended in the *Bhagavad-gītā*, *cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ* [*Gītā* 4.13: “According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me . . .”] The *guṇas* are there. Just like naturally one is taking education just to become a politician, one is taking education how to become a high character saintly person.

That natural inclination is already there, but that is not being properly harnessed. Therefore a regular educational institution should be there where proper training of *brāhmaṇa*, proper training of *kṣatriya*, *vaiśya*, must be given. These four divisions must remain there. And the, so far the brahminical culture, that must be there. Otherwise you cannot say

that you become moralist. Where is the example of moralist? A section of person must be there, fully moralist. That ideal section is now lacking. Therefore, what I have written, that?

Brahmānanda: “As there are different sections of educational institutions, there must be one institution how to train up perfect *brāhmaṇas* with ideal characters as above mentioned in the *Bhagavad-gītā*. If there is a section of people of ideal character, say 5 percent, the other 95 percent, by seeing their example, will follow. In other words, a section of the society must be of ideal character. That is essential.”

Prabhupāda: So therefore this *varṇāśrama* college is very essential.

Governor: Both intensive and extensive training.

Prabhupāda: Yes. Proper training. It may be extensive and intensive . . . Doesn't matter.

Governor: You said 5 percent and 95 percent.

Prabhupāda: Ninety-five percent may remain non-*brāhmaṇa*. But this 5 percent, if they are strongly brahminical, then others will follow. *Ekas candras tamo hanti na ca tārāḥ-sahasraśaḥ*. [Cāṇakya Paṇḍita: “If there is one moon, that is sufficient. What is the use of millions of stars?”] You have got millions of stars. Nobody cares for them. But people are looking after “When the moon will rise? When the moon will rise?” That one moon is sufficient than millions of stars. So this is the suggestion. Then?

Brahmānanda: “The propagation of *mānava-dharma*. Regarding propagation of *mānava-dharma*, *mānava-dharma* means the activities of the human beings. So the distinction between *mānava-dharma* and *paśu-dharma* is that in the animal society there is no idea of God consciousness. God consciousness can only be propagated in human society. In the animal society they may be physically stronger than the humans like the tiger and the elephant or many such animals, but they cannot be educated spiritually.”

Prabhupāda: They may be very strong, our tiger and elephant, but they have no capacity to accept any education. Then?

Brahmānanda: “But in human society, even though one may be a low-grade member of the society, he can be trained up to be purified as a first-class *brāhmaṇa*. It only requires training. Therefore, *manava-dharma* means to impregnate a human being with spiritual knowledge. A human being must be educated spiritually. That means he must know

that he is not this body. Kṛṣṇa teaches this idea in the beginning of the *Bhagavad-gītā*:

*dehīno 'smin yathā dehe
kaumāraṁ yauvanam jarā
tathā dehāntara prāptir
dhīras tatra na muhyati*

[*Gītā* 2.13: “As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.”]

This is the beginning of spiritual education, that every one of us is not this body. Unfortunately the whole world is in darkness, and therefore every human is identifying with this body and thinking wrongly, “I am Indian,” “I am American,” “I am *brāhmaṇa*,” “I am this,” “I am that.” To drive away this misconception of life is actually *manava-dharma*. We must know that we are not this body but spirit soul, and as such, we are part and parcel of God and therefore qualitatively one with God, exactly like a small particle of gold is also gold as is the gold from the big gold mine. But quantitatively the particle of gold is not equal to the gold in the mine. This is very elaborately described in the *Bhagavad-gītā*, and if we accept these principles of *Bhagavad-gītā* as *manava-dharma*, then the whole world will appreciate. And this is being done by our Kṛṣṇa consciousness movement.

“Point Five: Elements in our tradition relating to *dharma* and *saṁsṛti* which are useful and wholesome but which are being discarded in practice, and those which may be considered to be unsuitable in the present times. Number Five: Regarding elements in our tradition relating to *dharma* and *saṁsṛti* . . .”

Prabhupāda: This kind of understanding at the present time, at the present time . . . [Hindi] So we give reference, that “Present time, everyone is fallen.” But truth is always the same, not a present time. So the real truth is that ideal man of characters there must be. Because at the present moment there is no character, there is no moral education, therefore we have to adapt according to them, no. The *pakkā* [first-class], he must be moralist. It doesn’t matter that “People at the present time, they

do all immoral activities; therefore we have to adjust.” No. Strictly one should be moralist. There is no question of present time or past time. That should be real point of view. Then?

Brahmānanda: “Regarding the elements in our tradition relating to *dharma* and *saṁskṛti*, we must adopt the whole *varṇa* and *āśramas* as they are recommended in all the *śāstras*. If you give up these directions of the *śāstras*, that is neither *dharma* nor *saṁskṛti*, at least in the Indian tradition, as it is directed in the *Bhagavad-gītā* that the four divisions of social and the four divisions of religious systems like *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, *brahmacārī*, *gṛhastha*, *vānaprastha*, and *sannyāsī* must be adopted. Otherwise there is no tradition of *bhāratīya saṁskṛti*.”

Prabhupāda: If you give up this *varṇāśrama-dharma*, then where is your *bhāratīya saṁskṛti*? But they are trying to give it up, abolish this. Then where is *bhāratīya saṁskṛti*? Then?

Brahmānanda: “Six: Injunctions of *śāstras* regarding charity and how it should be practiced in the present conditions. So the mutual relationship of *dharma* and politics in the light of our history and tradition can only be revived when we observe the system of *varṇāśrama*. It is actually like this: the *brāhmaṇa* is like the head, and the *kṣatriya* is like the arms, the *vaiśya* is the stomach or the abdomen, and the *śūdra* is like the legs. Similarly, spiritually, the *brahmacārī* is the trained-up disciple, the *gṛhastha* is the trained-up householder, the *vānaprastha* is experienced as a retired gentleman, and the *sannyāsī* is completely in the renounced order of life for spiritual advancement.

There is no question of the head being in an exalted position without the cooperation of the leg. When there is a pinprick in some part of the leg the head immediately takes it very seriously and takes out the thorn in some part of the leg. Similarly, whenever there is some outside attack, the arms or the hands spread to protect the whole body. In the same way, within the abdomen there is the machinery of digesting foodstuffs, and after digestion the secretion turns into blood and it is infused throughout the whole anatomical structure of the body. Similarly, the cooperation between the head, arms, stomach, and legs is the perfect situation of the human society.”

Governor: Coordination.

Prabhupāda: Coordination. As head is also trying to maintain the body nicely, this arm is also. Now this has been nationally centralized. So that

is the idea. Not that “Because I am head, *brāhmaṇa*, oh, here is a *śūdra*. Oh, don’t see his face.” Why? *Śūdra* is also required. Leg is also required. Head is also required.

Governor: It is a harmonious coordination.

Prabhupāda: Yes, harmonious coordination. But the *śūdras* were hated like anything, and they became Mohammedans. And there was no acceptance. Formerly, from Caitanya literature we understand, that if the Musselman will take little water from the *badna* (?) and sprinkle like this, then you become Mohammedan. In this way all these Indians, they became Mohammedan. And the result is now the Pakistan, and you go on fighting forever. Why these innocent persons who were by sprinkling water became Mohammedan, why they do not claim? Kṛṣṇa and the *śāstra*, it does not say that if one has fallen, you cannot reclaim him. No, why not reclaim him? *Mām hi pārtha vyapāśritya ye ’pi syuḥ pāpa . . .* [*Gītā* 9.32: “O son of Pṛthā, those who take shelter in Me, though they be of lower birth . . .”] This is by birth. And of course in our country everything was taken by birth. Now it is going on. But even by birth one is low-grade . . .

Governor: No, birth also was built up by a tradition. They were brought up in that atmosphere.

Prabhupāda: Yes. It doesn’t matter. But if he wants to be elevated he should be given chance. That is the verdict of all *śāstras*. Now we are feeling, India, this difficulty. Because they are Europeans, Americans, the so-called big societies, they are not agreeable to accept them. You see? Although *śāstra* does not say so. *Śāstra* says, *mām hi pārtha vyapāśritya ye ’pi syuḥ pāpa-yonayah*. “If one takes shelter of Me, even he is born in *pāpa-yoni*” . . . *Striyaḥ vaiśyās tathā . . . , te ’pi yānti parām gatim*, “they can also be elevated to the highest exalted position.” And in the *Śrīmad-Bhāgavatam* it is, many places it is said that a low-born person can be elevated. *Caṇḍalo ’pi dvija śreṣṭho hari-bhakti-parāyaṇaḥ*. [“Even if one is born in the family of a *caṇḍāla*, if one engages in the devotional service of the Lord, he becomes the best of *brāhmaṇas*.”]

Governor: We have right example of Vālmīki [Vedic sage and author of the *Rāmāyaṇa*].

Prabhupāda: Ah, Vālmīki. There were many. There were many. Nārada. Nārada was a son of a maidservant, *śūdra*. He had no father. So *dāśī-putra*. And he became Nārada. So where is the restriction?

Similarly, in the *Ĵābālopaniṣad*, Satyakāma Jābāla, he was also a prostitute's son. And he approached Gautama Muni, "You kindly make me your disciple." Gautama Muni said, "What you are?" "I am my mother's son, that's all." "Then who is your father?" "That I do not know." "Ask your mother." So mother replied, "My dear son, I do not know who is your father." And he came and said to Gautama Muni, "Sir, my mother also does not know who is my father." Then Gautama Muni said, "Yes, you are *brāhmaṇa*. Come on. I shall . . ." Because speaking truth. So unless you are a son of a *brāhmaṇa*, you cannot speak such secret truth. Nobody will say that "I do not know who is my father." It is social scandal even up to date. But he plainly said that "My mother does not know who is my father." So immediately Gautama Muni accepted him as *brāhmaṇa*: "You are telling the truth." *Satya śamaḥ damaḥ*. Because it is first qualification.

So such a high cultural life. Now we should take standard *śāstra* and follow and establish educational institution to train them. Otherwise, simply by crying in the wilderness what will be the result? Now some result is there because I am practically training them. And before me, all the swamis went there. They lectured, that's all. So what is the meaning of lectures unless you train them? That "Our Hindu religion is very great, very nice, and whatever you like, you can do. It doesn't matter."

Then where is the training? Now little effect is there because I am training them. As soon as one comes to me for becoming disciple, I place before him that "You have to give up all these habits." When he agrees, then I accept him. And therefore I have got some selected, trained-up men. So there must be this training college, institution, and proper training according to the *śāstra*. Then there is possibility of changing the whole situation. Then what is next?

Brahmānanda: "The injunctions of *śāstras* regarding charity and how it should be practiced in the present conditions. The injunction of the *śāstra* about charity is that charity should be given to a qualified *brāhmaṇa* or *sannyāsī* because they will spend it for the benefit of the whole human society. This is called charity in goodness. In the *śāstras* there . . ."

Prabhupāda: Just like we are getting charity, crores of rupees, but we are spending for this Kṛṣṇa consciousness movement, not for drinking. And if charity is given to a drunkard, what he will do? He will drink only.

Therefore charity is recommended to be given to the *brāhmaṇa* and the *sannyāsī*, no other else. Then?

Governor: The *apatra-dana*.

Prabhupāda: Ah? *Apatra-dana*, that is third-class. Go on.

Brahmānanda: “This is called charity in goodness. In the *śāstras* there is no recommendation for giving charity to the unqualified men. In this connection I am enclosing a copy of one chart reproduced in our *Back to Godhead*, ‘Charity in ignorance.’”

Prabhupāda: She has written one article in our *Back to Godhead*. I am quoting from that.

Brahmānanda: “. . . in ignorance performed at an improper time and place to an unworthy person like a gambler or a drunkard, or contemptuously, without respect. Charity in passion, performed to get something in return with a desire for fruitive results or in a grudging mood. Charity in goodness, performed as a duty and at the proper time and place to a worthy person and with no expectation of material returns. And charity in pure goodness, performed only to satisfy the Supreme Lord. In the *śāstras* charity in passion and ignorance is completely rejected, although people do it unconsciously. Charity in goodness only is recommended.

“Point Eight: Proper and beneficial use of the income and property of the institutions and how far the policies of the government and the exercise of its authority in its behalf are just and proper. Śrīla Rūpa Gosvāmī was the chief minister of the government of Nawab Hussein Shah. He gave us a good example how to divide the property in the society. Fifty percent of the income must be spent for Kṛṣṇa, twenty-five percent of the income should be spent for family, and twenty-five percent should be kept in reserve for emergency expenditure. Spending fifty percent of the income for Kṛṣṇa means for the whole society by encouraging the Kṛṣṇa consciousness movement.

“Point Nine: The role of *manava-dharma pariṣat*. I think that if the *manava-dharma pariṣat* takes these suggestions of mine very seriously, certainly it will be of great benefit to the Indians and the whole world. The Kṛṣṇa consciousness movement is going on on this principle, and if the *pariṣat* inaugurated by you cooperates with us, certainly we can render a very great service to the human society. So far *manava-dharma* is concerned, it should not be restricted within the Indian borders, because human beings are in all parts of the world.

“Point Ten: The *manava-dharma* mission, its constitution and program. Therefore the constitution of *manava-dharma* or the institution of *varṇāśrama* must be interesting for the whole world, and it should be exemplified by practical demonstration.

“The immediate program should be village organization as Mahatma Gandhi contemplated. In India the majority of the population is in the villages. The difficulty is that there is no sufficient supply of water to produce food grains. Mother Nature, or Mother Durgā, punishes the godless demons by restricting the supply of food grains. The godless demons are very enthusiastic to produce motorcars, skyscrapers, brothels, and cinemas, and many unnecessary demands of the body, but they are not interested in producing food grains. This is the defect of the modern society. If food grains are produced in an organized way, human society can produce ten times what they are presently producing. In the *Bhagavad-gītā* it is confirmed,

annād-bhavanti bhūtāni
parjanyaḍ anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ

[*Gītā* 3.14: “All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of *yajña* (sacrifice), and *yajña* is born of prescribed duties.”]

I hope you will give your serious consideration to my suggestions, and I am prepared to cooperate with you to my best capacity if you think my suggestions are right.”

Prabhupāda: This suggestion is to you also. [chuckles] And if you can do these things organizedly, certainly it will be beneficial to the whole human society.

Governor: Any elaboration of what you refer to as *vānaprastha* college?

Prabhupāda: No, *varṇāśrama*. *Vānaprastha*, just like we have got this building. Now if somebody retires and engages himself in Kṛṣṇa consciousness movement, they are welcome. They can take *prasāda* and stay here. It is not possible at the present moment that gentleman will live in the forest. That is not possible. Then here is a place, Vṛndāvana, holy place. We have constructed this building, and people should take

vānaprastha, or retirement, and may come here and live peacefully and cultivate spiritual knowledge.

Brahmānanda: I think the governor was asking about the *varṇāśrama* college.

Prabhupāda: Ah. *Varṇāśrama* college, that training factual *brāhmaṇa*. And the government should be, as I explained to you, that if one is proclaiming himself as a *brāhmaṇa*, he must act as a *brāhmaṇa*. If one is proclaiming as a *kṣatriya*, he must act as a *kṣatriya*. Otherwise, there will be no restriction, and a *śūdra* will claim to be *brāhmaṇa*. That will create a disturbing situation. In Pṛthu Mahārāja's time it was strictly prohibited that . . . That is stated in *Bhagavad-gītā, sva-dharme nidhanam śreyaḥ para-dharmo bhayāvahaḥ*. [*Gītā* 3.35: "Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous."]

So if one is claiming to be *brāhmaṇa* he must be *brāhmaṇa*. That is another way of reforming the society. And nowadays everyone is a *śūdra*, and somebody is claiming, "I am *brāhmaṇa*," "I am *kṣatriya*," "I am this," "I am that." Formerly the *brāhmaṇas* [were] strictly following. They would not accept . . . In the *śāstras* it is said that the *brāhmaṇa* in bad time may become a *kṣatriya*. Just like Droṇācārya. He was *brāhmaṇa*, but he became a *kṣatriya* for certain reason, and acting like *kṣatriya*, although he was respected as *brāhmaṇa*, but he was acting as a *kṣatriya*.

So it is advised that *brāhmaṇa* may take the profession of a *kṣatriya* and up to the *vaiśya*. But if he takes the profession of a *śūdra*, then he is fallen. Then he is fallen. So this cultural institution should now be introduced. And the other countries, they are still respectful to the Indian culture. That's a fact. I have studied. So if we keep ourselves in our, what he has mentioned, *saṁskṛti*?

Brahmānanda: *Bhāratīya saṁskṛti*.

Prabhupāda: *Bhāratīya saṁskṛti*. It will be very respectfully accepted. Why should we imitate them? That is . . . Western civilization is not brahminical culture. There is no brahminical culture. And brahminical culture is needed. That is the head. That is the brain. And a little bit of this brahminical culture, because I am distributing and they are accepting it so nicely . . . So in our India, in a place like Vṛndāvana, Naimiṣāraṇya, like that, many people will come, if *varṇāśrama* college is established.



How to Utilize the Bulls

NEW ORLEANS, AUGUST 1, 1975,
WALK AROUND NEW TĀLAVANA FARM

*How to utilize the bulls . . . living off the land . . . milking cows . . .
feed crops versus food crops . . . the appropriate use of machines.*

Nityānanda: Way over the hill and back down there is all ours. In this field we have the calves. And in this field here we have the big cows.

Prabhupāda: It is not now utilized?

Nityānanda: Not . . . No. We are just growing hay. Grass for hay. We can sell the hay in the winter for a good price.

Prabhupāda: It is not possible to walk. [break] . . . it is born?

Nityānanda: This one? Last week. His name is . . . Her name is Lakṣmī. There is more over here. [break] Bull calves. We are getting more bulls than females.

Prabhupāda: Why?

Nityānanda: I don't know.

Prabhupāda: Then how utilize the bulls?

Nityānanda: To plow?

Prabhupāda: Plow, transport. You have to engage more men for plowing. Two bulls will be required for each plow.

Nityānanda: We can go this way maybe? See the sugarcane?

Prabhupāda: Yes.

Jagadīśa: This is not taking this yet?

Prabhupāda: No. Why?

Nityānanda: We just cut it two days ago, and then it rained. We have to wait for it to dry before you can . . .

Prabhupāda: They will not be spoiled.

Nityānanda: Yes, if it stays here too long, it will spoil.

Prabhupāda: And it rains.

Devotee (1): We will take it to the garden.

Prabhupāda: Then it will be soil? It will be fertilizer soil? Or no. When it is decomposed? [break] Drinking water?

Nityānanda: Milk.

Prabhupāda: Milk. [laughter] That is meant for calves? Those milk?

Nityānanda: Yes.

Prabhupāda: What is this?

Nityānanda: The barn.

Prabhupāda: No, this part.

Nityānanda: Oh, that's the door. It fell off. These are orange trees here.

Prabhupāda: Oh. How long it will take to grow?

Nityānanda: Well, some down here already have a few oranges, but it will take a few years before they give a lot. They are very sweet kind. [break]

Prabhupāda: So small still. They are growing. [break]

Nityānanda: . . . sugarcane here. [break]

Prabhupāda: . . . grow very high. [break] . . . trees?

Nityānanda: Pine trees.

Brahmānanda: You can use those for making the cabins, cottages?

Nityānanda: Yes. [break]

Prabhupāda: . . . natural arrangement. Jungles—you cut the tree, make your home, and balance you make fuel. And the ground, plow and grow your food. That's all, natural.

Jagadīśa: Everything.

Prabhupāda: In India still, in the villages they do not know, other than this wood fuel, anything else. They are misusing these trees by cutting, manufacturing paper, heaps of paper, in each house throwing daily. They do not read, but they are supplied heaps of paper and cutting these trees. Simply waste. Now wood and paper shortage all over the world. It takes so much time to grow, and one day they cut hundreds of trees like

this and put into the paper mill. And heaps of paper is given every house, and he throws away. Then you bring garbage tank. In this way, waste.

Nityānanda: There are some beehives down here behind this building. I have twelve, and every year we can get hundreds of pounds of honey. Honey is very nice because it does not spoil, just like ghee. It can keep for many, many months, or a long time. We can go up here to see the cows if you like. Right now they are milking them.

Prabhupāda: So if we go, it will be disturbed?

Nityānanda: Oh, no.

Prabhupāda: This is one sugarcane each? No. Two, three?

Nityānanda: Yes, at least three. People here in the country, they have lots of land, and they can grow the sugarcane very easily, but they will rather go to the store to buy the sugar.

Prabhupāda: Because they want to live in the city. That is the . . . Here if they grow, then they will be engaged here. They cannot go to the city.

Brahmānanda: They grow cash crops, make money, and then go spend it in the city.

Nityānanda: The principal livelihood of our neighbors is to grow cows for slaughter.

Prabhupāda: Yes. That is all over Western countries.

Nityānanda: They don't have to work. They simply put some cows in their field, and when the price is high, they sell them. In this way they live.

Brahmānanda: What is the attitude of the neighbors to us here? They like us?

Nityānanda: Pretty friendly.

Brahmānanda: There's a papaya.

Prabhupāda: They grow nicely here?

Nityānanda: Er, we're trying. I don't know yet.

Devotee (2): Would you like to be fanned, Śrīla Prabhupāda?

Harikeśa: Just keep the flies away.

Prabhupāda: He is very friendly to the small calves, this child?

Nityānanda: Yes. That's my boy.

Prabhupāda: Oh.

Nityānanda: His name is Vimala.

Jagadīśa: He chases them all over.

Prabhupāda: Just see. That is the difference between animal and man. A

child can control so many calves. Kṛṣṇa was doing that. One stick in the hand of a child can control fifty cows. The child is controller of many cows; a man is controller of many children. In this way, controller, controller, controller, over, over, over . . . When there is final controller, that is Kṛṣṇa. *Īśvaraḥ paramaḥ kṛṣṇaḥ*. [*Brahma-saṁhitā* 5.1: “The Supreme Lord is Kṛṣṇa.”] This is the definition of Kṛṣṇa: “The final controller.”

Nityānanda: Here is the cows here. We can see them from here.

Prabhupāda: Yes.

Nityānanda: Inside the barn they are milking two at a time. And upstairs we keep all the hay.

Brahmānanda: You keep figures on how much each milk per cow every day?

Nityānanda: You hear it?

Prabhupāda: Yes. Then how the milk will be utilized?

Nityānanda: We make sweet rice and *burfi*, we take the cream to make butter and ghee, and all extra milk is made into curd. So it is all used. Thirty gallons a day.

Prabhupāda: One gallon means 6 pounds?

Nityānanda: Eight and a half.

Prabhupāda: Eight and a half pounds. In Vrindaban they get 1,000 pounds daily, New Vrindaban. What is that cottage?

Nityānanda: That what?

Devotees: Cottage there.

Nityānanda: That’s a little house for the pump, water pump.

Prabhupāda: This fencing was done before?

Nityānanda: Before. This farm was once owned by a person who grew racehorses for racing and gambling.

Prabhupāda: Racing is also gambling.

Brahmānanda: How much did you pay for it?

Nityānanda: The farm? 170,000 [U.S. dollars]. This field here is millet. It’s a grass for the cows to eat. They give lots of milk because they eat this grass. Very nutritious.

Prabhupāda: You are not producing for man?

Nityānanda: Pardon?

Prabhupāda: Any grains for man?

Nityānanda: No, we’re not growing any grains for man right now. We have fruit trees in the yard. Pears, peaches, plums, figs.

Prabhupāda: Some growing?

Nityānanda: Not very much. They are very young. We just planted them. In a few years we will get lots of fruit.

Prabhupāda: Here the land is mixed with some stones? No.

Nityānanda: I think they put this here, this gravel.

Prabhupāda: There is no mango tree here? No.

Nityānanda: No what?

Brahmananda: Mango trees.

Nityānanda: We have some growing at the house.

Prabhupāda: Vegetables you are growing?

Nityānanda: Yes. We have a garden across the street. All these big trees are pecan trees. We have twenty. All this land across the road here that is cleared is ours, all the way up to the trees.

Prabhupāda: [reading sign] “Cow protection and God consciousness. Visitors welcome.” That’s nice. So, which way we shall go now? Cow protection, they are surprised: “What is this nonsense, cow protection?” Huh? Do they say? “Cow is for eating, and you are protecting?” There are *phalas* [fruits]?

Nityānanda: *Phalas*? No. This is our small garden.

Prabhupāda: Fruits and flowers. No, only fruits. What you are doing, flowers?

Nityānanda: This is okra.

Prabhupāda: Oh, okra.

Nityānanda: And sweet potatoes. And we have eggplants, tomatoes, and peppers here.

Prabhupāda: They give daily some fruits?

Nityānanda: Yes. And then we grow potatoes too.

Prabhupāda: Oh, where? Which side?

Nityānanda: Well, the spring crop was already harvested. We have to plant the fall potatoes in a few weeks. We’ll put them over there by the fence.

Prabhupāda: So it is nice farm. This is squash?

Nityānanda: That’s a cantaloupe plant.

Prabhupāda: Oh, cantaloupe. You can grow cantaloupe here?

Nityānanda: Yes.

Prabhupāda: And also watermelon?

Nityānanda: Yes.

Jagadīśa: There is one big watermelon on the vine up there. Perhaps it's ready to eat.

Prabhupāda: We are getting similar land, 600 acres, in Hyderabad.

Nityānanda: We can go this way, here. This is all our machinery here.

Prabhupāda: Hm. So already some machine idle. You had to spend so much, but they are lying idle. That is not good. That is the defect of machine. If you cannot ply it, then it is dead loss.

Brahmānanda: If you cannot what?

Prabhupāda: It is dead loss if you cannot work with the machine.

Brahmānanda: Yes, yes.

Prabhupāda: But when you go to purchase you have to pay lots of money. Now they will be rusty with water and gradually useless. How much money you have invested?

Nityānanda: Thousands.

Prabhupāda: Just see. This is the defect of machine. If you cannot utilize it, then it is dead loss.

Brahmānanda: Where are the tractors kept?

Nityānanda: One's at the house and one's in the field.

Prabhupāda: So they have to be utilized or rejected, these machines?

Nityānanda: Yes, they all have a purpose. We use them from time to time.

Prabhupāda: But now they are kept open and the . . .

Nityānanda: Well, we are building a shed to keep them out of the rain.

Prabhupāda: In the meantime it will be finished. By the time you finish your shed, it is finished. *Śāstre śāstre dal phariyaga. (?)* "Some women were dressing to go to a fair, and when they were dressed, the fair was finished." [laughter] Utilize them. Otherwise, while they are in working order, sell them. Don't keep in that way, neglected way. Either utilize it or sell it at any cost. Otherwise they are useless.

Devotee (3): Śrīla Prabhupāda? A materialist or someone who wouldn't know, he may say that when the bull is not plowing, all he is doing is eating. You have to pay money to feed him grain or to grow grain to feed the bull.

Prabhupāda: They will grow, and they will eat. Rather, they will help you for your eating. The father also eats, but he maintains the family. Therefore the bull is considered as father and the cow as mother. Mother gives milk, and the bull grows food grains for man. Therefore Caitanya Mahāprabhu first challenged that Kazi that "What is your religion, that

you eat your father and mother?” Both the bulls and the cows are important because the bull will produce food grain and the cow will give supply milk. They should be utilized properly. That is human intelligence. This is filling up with paddy or . . . ? No?

Nityānanda: With food for the cows. This one has forage or fodder, and that one has grain.

Prabhupāda: So everything is for the animals. Nothing for the man?

Nityānanda: The cows give us milk.

Prabhupāda: That’s all? And you are not growing any food grains? Why?

Nityānanda: Er . . . We’ve been trying to establish self-sufficient cow protection program first, to grow our own food for the cows.

Brahmānanda: There is no land available for growing rice or wheat?

Nityānanda: Yes, but the number of devotees we have to do it . . .

Brahmānanda: But you have so many machines.

Prabhupāda: All these machines require oiling and keeping nicely. Otherwise it will spoil.

Devotees in distance: All glories to Śrīla Prabhupāda!

Prabhupāda: *Ĵaya*. Hare Kṛṣṇa. They are starting?

Brahmānanda: They are starting back.

Nityānanda: Down the road we have fifteen acres of sorghum, grain for the cows.

Prabhupāda: And everything for the cows, but what for the man? They will give everything for cows because they will eat cows, other farmers. But you utilize the animals for growing your food.

Brahmānanda: The idea is we should maintain the animals, but then the animals should provide foodstuffs for the men.

Prabhupāda: Yes.

Brahmānanda: And that way there is cooperation.

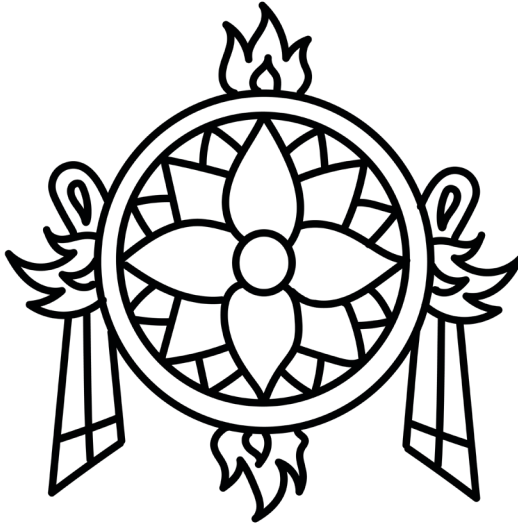
Prabhupāda: Yes. The animals, bulls, should have helped . . . instead of that machine. Then it is properly utilized. And others, they cannot utilize these animals. Therefore, what they will do? Naturally they will send to slaughterhouse. But we are not going to send to the slaughterhouse. Then what we will do? They must be utilized. Otherwise simply for growing food that the cows and bulls we engage ourselves? You are already feeling burden because there are so many bull calves. You were asking me, “What we shall do with so many bulls?”

Nityānanda: Well, when they grow up we will train them as oxen.

Prabhupāda: No, what the oxen will do?

Nityānanda: Plow the fields.

Prabhupāda: Yes. That is wanted. Transport, plowing fields. That is wanted. And unless our men are trained up, Kṛṣṇa conscious, they will think, “What is the use of taking care of the cows? Better go to the city, earn money and eat them.”



Machines and Unemployment

NEW ORLEANS, AUGUST 1, 1975, ROOM CONVERSATION
WITH DEVOTEES AT NEW TĀLAVANA FARM

*Farm community as training institution . . . using milk
and milk products . . . machines, employment, and
unemployment . . . duties of the varṇas . . . Kṛṣṇa's Vṛndāvana
vs. modern city . . . our varṇāśrama mission: if it is not
possible to save everyone, save as many as possible.*

Prabhupāda: . . . What is the use of bringing some useless men? He must agree to produce his own food, and work. Our rules and regulations, he must follow. Then it will be ideal community. Otherwise, if you bring from here and there some men and fill up, that is not good thing. This is a training institution, to become devotee.

Nityānanda: The householders on our farm, they should cooperate and produce the food centrally or every householder should produce his own food independently?

Prabhupāda: No. Why they are living in a community centrally? Community means work everything for the community.

Devotee: Some men can cultivate the fields, some men can take care of the cows, some men . . . They can [indistinct] responsible.

Prabhupāda: No, it is service.

Upendra: One question I have, Prabhupāda . . . When I heard about New Vrindaban . . . I've not been there myself, so I cannot say firsthand, but I've talked with devotees have been there.

Prabhupāda: Near.

Upendra: One would think because there's land and room for vegetables and there are so many cows that there would be a plentiful supply of milk, but I understand that they use powdered milk. The devotees use powdered milk there.

Prabhupāda: Why?

Upendra: Because they make all the milk into ghee and distribute it.

And vegetables . . . I heard that at the temple that they use powdered milk. In Philadelphia I questioned the . . . That carpenter who made your table? He works here.

Prabhupāda: Why powdered milk if there is sufficient milk?

Upendra: I don't know. I can't say firsthand, but from the man who lived there, from one of the householders who lived there, he said powdered milk . . .

Prabhupāda: I don't think so.

Jagadīśa: I have heard that.

Prabhupāda: No. This is not good. Ghee should be prepared where there is no more use. The Indian village, simply by keeping cows, they . . . Just like Nanda Mahārāja was keeping cows. Similarly there are many villages. So the system is: they have got a big pan, and whatever milk is collected, put into that pan. It is being warmed. So they drink, the whole family members. They drink milk whenever they like.

So whatever milk remains at night, they have to convert it into yogurt. The next day they use milk and yogurt also, as he likes. Then, after converting the milk into yogurt, still, it remains. It is stocked. So when there is sufficient old yogurt, they churn it and then butter comes out. So they take the butter, and the water separated from the butter, that is called whey? Whey, yes. So they . . . Instead of *dāl*, they use this whey, for *capātī*. It will be very healthy and tasty. And then the butter they turn into ghee. So where is the loss, waste? You require [indistinct].

Satsvarūpa: Only after the whole milk is consumed, then the other . . .

Prabhupāda: Milk you are collecting. So put in the pan. I have already explained. From milk stage to yogurt, yogurt to old yogurt, from old yogurt to butter, and then water, that whey. Then butter convert into ghee and whey, you can use, instead of drinking water, drink whey. Not a single drop of milk will be wasted, if you know how to do it. And you can take as much milk as possible, because ultimately it is going to be ghee. So if you start in the cities, nice restaurant, so ghee can be sold there. They'll pay for that. And they can prepare nice preparations, *kachoris*, *samosa*, sweetballs. Or milk, if you don't convert into yogurt, then naturally it will become . . . What is called?

Brahmānanda: Curd.

Prabhupāda: Curd. So curd you can send to the city. They will convert

into *sandēśa*, *rasagullā*, and other preparations, and ghee. That is being done. In India the villagers, they do that. They are . . . keep cows. Convert them into curd or ghee, and ghee and curd sent to the city, they have got regular price for that. There is no question of waste of milk at any stage. One must know how to do it. So you can keep as many cows as possible and collect as much milk from them. You can utilize. And if some of the villagers trained up, they can open nice restaurant in the city. Utilize the ghee, curd, for making nice confectionary. People will purchase like anything. Just like in our Ratha-yātrā festival, whatever sweets they prepared, all sold at good profit. Your countrymen, they did not see such nice things. And when they taste it—“Very nice.”

Brahmānanda: They were selling one gulabjain for seventy-five cents.

Prabhupāda: Just see. [laughs] It may cost two cents. And you have got your sugar also. In this way organize. Avoid machine. Keep everyone employed as *brāhmaṇa*, as *kṣatriya*, as *vaiśya*. Nobody should sit down. *Brāhmaṇas*, they are writers, editors, lecturers, instructors, worshipping Deity, ideal character. They have no anxiety for food, for clothing. Others should supply them. They haven't got to work. *Sannyāsī* is always preaching, going outside.

In this way keep everyone fully engaged. Then it will be ideal. Otherwise people will criticize that we are simply eating and sleeping, escaping, so many, so many. And actually that is the position. Unless one is fully engaged, oh, that is not good. That is *tamo-guṇa*. *Tamo-guṇa*, and *rajo-guṇa* very active, and *sattva-guṇa* intellectual activity. [*Rajo-guṇa*, the mode of passion; *sattva-guṇa*, the mode of goodness; *tamo-guṇa*, the mode of ignorance.] Both of them active; only *tamo-guṇa*, not active. [indistinct] *Tamo-guṇa* means sleeping and laziness. These are the symptoms of *tamo-guṇa*. Every saintly man can avoid these two things—laziness and sleeping. Of course, as much you require, sleeping allowed, not more than . . . And keep everyone active, man or woman—all. Then it will be ideal society.

Nityānanda: Without a machine how can you make sugar from the cane?

Prabhupāda: Hand machine.

Nityānanda: Hand machine?

Prabhupāda: Yes.

Nityānanda: Metal?

Prabhupāda: Yes, they manufacture, hand, hand in the sugar cane, two men. Even we can prepare hand machine by cutting the wood. They do that. We are not against machine. You can utilize machine. But we should not allow others unemployed and use machine. This should be point. You can use.

Use machine, that's good, but not at the risk of keeping others unemployed. This should be noted. First thing is that everyone should be employed. If you have got many men, then why should you engage machine? These rascals, they do not know. They're taking machine and keeping so many men unemployed. And the welfare department is paying them. They do not know how to organize society. And therefore hippies are coming out. Crime, criminals are coming out. [indistinct] The government is paying for becoming criminals and hippies and prostitutes. And how you can be happy [with] a society full of prostitutes, hippies, and criminals?

Brahmānanda: In New York City they now have one million people who are receiving welfare.

Prabhupāda: And all criminals.

Brahmānanda: Yes. All criminals, prostitutes, and hippies.

Prabhupāda: Because the government is paying for that, and they are now thinking that "What to do about crime?" This is rascaldom. You act in such a way, then repent later on.

Brahmānanda: There was one boy from Sweden, he was our devotee. And then he fell into *māyā*. He returned to Sweden. Now he's getting from the government fifty dollars a week. So he's using that money to buy drugs. So now he's completely trapped.

Prabhupāda: Yes.

Brahmānanda: He gets money regularly, and he can never get out of the habit.

Prabhupāda: In your country also. One keeps a girlfriend, the girl's getting welfare, and he is purchasing drugs, and then their husband goes. I have seen. Some of our students have been. I have seen them.

Satsvarūpa: That's very prominent.

Prabhupāda: And making trade. That is going on.

Brahmānanda: So this is the *varṇāśrama* system that you are . . .

Prabhupāda: Yes.

Brahmānanda: This *varṇāśrama* college . . .

Prabhupāda: Yes. *Varṇāśrama* means everyone should be engaged. There will be no, I mean to say, [indistinct].

Jagadīśa: Śrīla Prabhupāda, what exactly do the . . . Do the *vaiśyas* cultivate the fields or the *sūdras* cultivate the fields?

Prabhupāda: Hm?

Jagadīśa: Is it the duty of the *vaiśyas* to cultivate the fields or . . . ?

Prabhupāda: Actually it is the duty of the *vaiśyas*, but the *sūdras* can help everyone, the helpers. The *sūdras* will help the *brāhmaṇas*, the *kṣatriyas*, as well as the *vaiśyas*. Those who have no brain—simply they can carry out order—they are *sūdras*. And those who have got brain, they can act as *brāhmaṇa*, *kṣatriya*, or *vaiśya*. They have got brain to take the initiative. First-class brain, they should be engaged in studying *sāstras*, writing books, and in the worship of the Deity, lecturing enlightened people. This is *brāhmaṇa*. They haven't got to work as *kṣatriya*, as *vaiśya*. They are simply intellectuals. This is *brāhmaṇa*, with good character.

Devotee: Distributing books?

Prabhupāda: Yes. And the distribution book can be done by the *vaiśya*, trade. It is a trade. *Kṛṣi-go-rakṣya-vāṇijyam* [Gīta 18.44] *Kṛṣi*, agriculture, giving protection to cows, and distributing or trading. If you have got enough grains you can trade. Make money. If you have got enough vegetables you can trade. That is the business of *vaiśya*. So *vaiśya* does not require any university degree or any . . . Nobody requires university degree. That is a false thing. And *brāhmaṇa* should be very highly learned scholar. So the *brāhmaṇas* will give advice to the *kṣatriya* how to rule, and the *kṣatriya* will levy tax, and *vaiśyas* will produce food. Then the society will be perfect.

Devotee: What kind of tax?

Prabhupāda: Hm? Tax means . . . Everyone must have some income for maintaining. So *brāhmaṇas* [don't] require any . . . They will live on the contribution of the society. Because they are giving for free service, so valuable service, knowledge, so they are provided by the *kṣatriyas* and the *vaiśyas*.

So they have no anxiety for earning livelihood. Things are coming. Just like we are maintained. At least people give to me contribution. So similarly, *brāhmaṇa* will live at the cost of others' contribution. That is source of income.

Kṣatriyas, they'll levy tax. *Kṣatriya* is given land. Now he divides the land. I have got, say, two thousand acres of land. So I divide to the *vaiśyas*, one thousand this man, one thousand this man, one thousand. So on condition that "I give you this land. You produce foodstuff or utilize any way. You give me twenty-five percent."

Brahmānanda: Twenty-five percent of the produce?

Prabhupāda: Whatever you have produced.

Brahmānanda: Not necessarily money.

Prabhupāda: No.

Brahmānanda: But the produce.

Prabhupāda: Yes.

Brahmānanda: The grains or the milk or whatever.

Prabhupāda: Whatever, yes. "Give me twenty-five percent. You can utilize the land." So that is resource of the land.

Jagadīśa: How does the *kṣatriya* build a palace for himself or something like that?

Prabhupāda: That will be done. To keep a prestigious position they'll have building, servant, soldiers. Otherwise how they will fear? How they'll have respect?

Jagadīśa: So the *kṣatriya* is the predominator of the land.

Prabhupāda: Yes. *Kṣatriya* is the owner of the land.

Jagadīśa: And he can take the stones and men and build a big, nice . . .

Prabhupāda: Yes.

Jagadīśa: . . . palace.

Prabhupāda: The *śūdras* are there. Give him his eating, and some hand, pocket expense, hand expense, regular. If one can eat, then he has no demand. So the laborer has to be given to eat sumptuously. "Eat and work, take some pocket . . ." They will be [indistinct]. Not that you call professional laborer, and you have to pay twenty-five dollars per hour. That is nuisance. They'll drink. That's all. And not that everyone should have nice house. Why? What is the use?

Go in the village, live simple, produce food. That's all. Eat. Why this electricity and three-hundred-story building and . . .? And then you don't produce anything, eat fish. "And let me eat . . ." Artificial. It is very easy to take the animals in the city and slaughter. A little vegetable and milk, they are satisfied.

Jagadīśa: Even in the culture of Europe they had kings who had a certain

territory, and then they would appoint men called vassals to take care of different sections and then the serfs would work on the land.

Prabhupāda: Yes. That is system, whole world. They were called . . . In India they were called *zamindars*, Mohammedans, and the Hindu *zamindars*, small kings. The *zamindars* are called king also. Anyone who owns land, he is called king.

Devotee: Just like Nanda Mahārāja, he also had land. Nanda Mahārāja.

Prabhupāda: Yes. He was therefore called king. But he was a *vaiśya*. He engaged his land for agriculture and cow keeping. And Kṛṣṇa took charge of the cows, the calves, although still calf, He, [indistinct]. This is the system. He was going with the calves whole day, playing with the boys and taking care of the cows, in the evening come back. Mother then washes and bathes and gives nice food. And immediately goes to sleep. And Kṛṣṇa is clever. At night He goes to the *gopīs*. [laughter] Then Mother Yaśodā did not know, when she thought, “My good son is sleeping.” And the *gopīs* also would come at a place and they’ll dance. This is called life, childhood life.

And when He was grown up, then He was brought to, I mean to say, Mathurā and He fought with His maternal uncle, killed him, and then His father Vasudeva, took care, sent Him to, what is that? Sāndīpani Muni. He was educated. He was learning every subject every day. Then He was taken to Dvārakā, married so many queens, and became king. In the Kṛṣṇa’s life He’s always busy. Kṛṣṇa . . . You’ll never find, from the very beginning of His life He’s busy killing Pūtana, Aghāsura, Bakāsura; and His friends, they are confident. They’ll enter into the mouth of Aghāsura. “Oh, Kṛṣṇa is there. He will kill.”

This is Vṛndāvana. There is no need, and I don’t find in *Bhāgavata* big factory and slaughterhouse, no. Nothing. The whole atmosphere is surcharged with sinful life. How people will be happy? Now they are coming to crimes and hippies and so many things, problems, diplomacy, CIA and what other? So many unnecessary waste of energy, time, and money. Vicious condition.

Better give up city. Make Vṛndāvana, like this. City life is abominable. If you don’t live in the city, you don’t require petrol, motorcar. It is no use. They may criticize that “You are going to the farm in a car.” So for the time being there is no vehicle. Otherwise bullock cart—where is the difficulty? Suppose you are coming one hour, and it takes one day. And

if you are satisfied, such life, there is no question of moving. Maybe local moving, from this village to that village. That is sufficient, bullock carts. Why motorcar? Drive here and park problem. Not only park problem, there are so many things. There are three thousand parts, motorcar. You have to produce them, big factory.

Satsvarūpa: Insurance.

Prabhupāda: So much! Everyone is being [indistinct]. We do not decry, but we point out, “In this way our valuable time of life is being wasted.” They say it is primitive life, but it is peaceful life. We want peaceful life and save time for Kṛṣṇa consciousness. That is not primitive. That is intelligent life.

Satsvarūpa: In order to evidence this, should we consider that we have to act as *kṣatriyas* or shall we just preach and try to get others . . .

Prabhupāda: No . . . *Kṣatriyas*, I have already explained who is *brāhmaṇa* and *kṣatriya* according to *guṇa-karma-vibhāgaśāh*, [*Gītā* 4.13: “According to the three modes of material nature and the work associated with them, (the four divisions of human society are created by Me).”] as you work, as you are fit for. If you are fit to become *brāhmaṇa*, become *brāhmaṇa*. If you are fit to become *kṣatriya*, become *kṣatriya*. If you are fit to become *śūdra*, do it. Three . . . Then . . . And a man who cannot become fit for any other purpose, he is *śūdra*. That’s all. “Help the *brāhmaṇa*, *kṣatriya*, *vaiśya*, and take your food and little pocket expense. That’s all.” Little pocket expenditure. But in our society we don’t require, but even if it is required we can give.

Brahmānanda: So eventually we should divide up our society in this way? Our members . . .

Prabhupāda: Yes, just to show people how to . . . The first-class men, *brāhmaṇa*, second-class, *kṣatriya*, third-class, *vaiśya*, fourth-class . . .

Satsvarūpa: But all in our society are Vaiṣṇavas.

Prabhupāda: That is our real position. This is for management.

Nityānanda: How many *kṣatriyas* can I have on this farm? How many *kṣatriyas* can we have on one farm?

Prabhupāda: I told. Find out who is going to be *kṣatriya*. Then . . . Take your time (?).

Nityānanda: You can have more than one?

Prabhupāda: Why not? There is no rule. As according to the work, if people are interested to work as *vaiśya*, let them become *vaiśya*. If he is

intelligent, if he wants to work as *brāhmaṇa*, let him work as *brāhmaṇa*. Let him work as *kṣatriya*. And the fourth-class, let him work as *sūdra*. So the management should see that nobody is unemployed or not engaged, men, women. Woman can take care of the milk products or spinning. And *sūdras* can be engaged for working as weaver, as a blacksmith, a goldsmith. There are so many things.

Jagadīśa: Cobbler?

Prabhupāda: Cobbler is less than *sūdra*. Yes. Cobbler means when the cows die the cobbler may take it. If he wants he can eat the flesh, and he can utilize the bone, hoofs. He can prepare . . . He gets the skin without any price. So he can make shoes, and he'll make some profit. And because he is cobbler, he can be allowed to eat meat, fifth-class . . . Not that "Professor such-and-such," and eating meat. This is the degradation of society. He is doing the work of a *brāhmaṇa*—teacher means *brāhmaṇa*—and eating meat—Oh, horrible!

Śyāmasundara? So make, organize. I can give you the idea, but I'll not live very long. If you can carry out, you can change the whole . . . Especially if you can change America, then whole world will change. Then the whole world . . . And it is the duty because they are kept in darkness and ignorance, then the human life is being spoiled. These rascals, because they do not know how to live . . . *Andhā yathāndhair . . . [Bhāgavatam 7.5.31]* They are blind and they are leading . . . Others are blind and they are leading and they, all of them, going to ditch.

[Satsvarūpa dāsa Goswami describes that at this point "Śrīla Prabhupāda became emotional, and tears came to his eyes . . ."]

So it is the duty. There is . . . Caitanya has explained *para-upakāra* [*Caitanya-caritāmṛta, Ādi 9.41*]. Save them. If it is not possible to save everyone, as many as possible . . . This is human life. This is Kṛṣṇa consciousness, to save others who are in the darkness.

It is not a profession: "Now, Kṛṣṇa consciousness is my profession. I'm getting very easily food and shelter." Just like the Indians, they are doing, a profession, say another means of livelihood. Not like that. It is for *para-upakāra*, actually benefitting the others. That is Kṛṣṇa consciousness. Then Kṛṣṇa will be very much pleased: "Oh, he is trying." Because Kṛṣṇa personally comes for doing this benefit to the people, and if you do, then how much Kṛṣṇa will be pleased. Then?

Just like I am traveling in my centers and if I see that my students, my

men, are doing very nice, everything is going nice, how much pleased I will be that I'll save my labors and now write books for the rest of my time. Similarly, if Kṛṣṇa sees that you are, on behalf of Kṛṣṇa, you are trying to save these rascals, then He'll be very pleased with you.

They are rascals. The leaders are rascals and the followers are rascals, and they're all going to hell. Nature's law is very strict. *Daiṁī hy eṣā guṇamayī mama māyā duratyayā* [*Gītā* 7.14]. You cannot avoid it. Nature is all-powerful. Kṛṣṇa has given: "You work in this way." She'll work. She'll work. She'll punish. As soon as there is little discrepancy—you have eaten, eaten more than is necessary—indigestion. "Indigestion, starve." This is nature's law. Nature will act. But you have to save them with knowledge that "You don't do this. Otherwise you will be under the control of nature life after life. Simply miseries." *Para-duḥkha-duḥkhī*. Vaiṣṇava's qualification is *para-duḥkha-duḥkhī*. He is unhappy by seeing others' distress. This is Vaiṣṇava.



Self-sufficiency or Commercial Production

MAURITIUS, OCTOBER 2, 1975, MORNING WALK

*Capitalism and communism . . . grow to eat or grow
to sell? subsistence vs. market-oriented production.*

Cyavana: The capitalists are so anxious for money that they exploit this tendency of the living entity to enjoy by tempting him. Every year they create some new way to entice him.

Prabhupāda: And taxation. And the taxation is divided among them. The tax is meant for public welfare. Instead of public welfare they divide it amongst themselves and enjoy wine, women, motorcar, and flesh. That's all. This is going on. All this income tax—plundering process. This income tax means a plan how to take away everything from the actually earning members of the society. That is income tax. And that is divided amongst administrators. That's all.

Cyavana: Here it is very prominent. The workers in the fields, they are barely making enough to live from day to day. But the planters who live in France, they are taking millions of rupees and living very comfortably.

Prabhupāda: Therefore Communism is coming. [break] . . . create another danger. Just like airplane. It is comfortable. You can quickly go from one place to another. But as soon as on the plane, immediately your life is at risk. There is no certainty. So this is the way of material world. You create some comfort, and you create some greater danger also. Side by side. It cannot be unhampered comfort. That is not possible. You create a motorcar—the same thing—you drive very speedy, and you meet accident. Railway, the accident. There was no need. You produce your food locally, and produce your milk. Then eat, drink, and live comfortably. Chant Hare Kṛṣṇa. That is wanted. Make your life successful. *Yad uttama-śloka-guṇānuvarṇanam: [Bhāgavatam 1.5.22: “. . . Transcendental descriptions of the Lord, who is defined in choice poetry.”]* And if you have got education, then describe the glories of the Lord by

your scientific and educational qualification. [sound of rain] The rain is coming. We can go this way. *Yad uttama-śloka-guṇānuvarṇanam.* [break]

Prabhupāda: Then . . . Then you are useless. Because you cannot go to the ultimate point of education, therefore your education is useless.

Puṣṭa Kṛṣṇa: But then they will ask, “You will come and bring me food?”

Prabhupāda: Yes, I will give you food. Food is there. You are not creating food. It is . . . From the earth it is grown.

Brahmānanda: But we have to work very hard; otherwise we won't get money for buying food.

Prabhupāda: No. You work a very slight three months in a year and get all food. Food is there; milk is there; land is there. You have to work . . . [break]

Cyavana: That is their propaganda. [break]

Prabhupāda: There was no . . . We don't require all these things because we know others are victims. They pay for it. And they work hard for the money and pay to work. That's all. Our men never touch this Coca-Cola and cigarette, but others, they are mad after it.

Brahmānanda: They say they have to work so hard to get food, but actually they are working hard for this.

Prabhupāda: He'll get food. Food they can grow very easily, but they . . . *Anartha.* This is called *anartha*. *Anartha* means unnecessarily.

*ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt
tato niṣṭhā rucis tataḥ*

[*Bhakti-rasāmṛta-sindhu* 1.4.15]

So, *anartha-nivṛttiḥ* civilization, not *anartha* increasing. Civilization means *anartha-nivṛttiḥ syāt*, because we are complicated by the *anarthas*, unwanted things. [break]

This way there are bulls, horses for transport. But what is the use of these big, big motorbuses and acquire petrol, machine, factory, so many things? But nature's way there is already means of transport. The horses are there. The bulls are there. But they will eat them and they will create these motor big, big buses and then petrol, then fight . . .

Accha bole tomare lagdha, suta jagat murare. You give me that *chewra*

and milk and banana, nothing else. [break] . . . and so much useless labor for growing tea, that will be stopped. You can grow food. [break] You drink tea, you'll require sugar. Then unnecessarily producing so much sugarcane. And the by-product of sugarcane, molasses, you'll have to utilize. Then produce wine, liquor. One after another.

Indian man: But our country depends upon sugar.

Prabhupāda: No, that is mistake. Your country, you can produce your own food. That's all. Why you should depend? You produce food grains. You produce milk. Then your all necessities is supplied. Why should you produce unnecessarily?

Brahmānanda: Here they use powdered milk because they have no cows.

Prabhupāda: Just see. And here even by this sugarcane, what is called? Upper part? This part?

Indian man: We call it *ag*.

Prabhupāda: *Ag*, yes. You can maintain thousand of cows.

Indian man: But that's actually best food, you know. In Punjab they use that. They store it for a year.

Prabhupāda: But you do not know how to be happy.

Indian man: Even this land, here they are producing sugarcane. So that is strong for wheat. They can grow plenty of wheat.

Prabhupāda: Oh, yes. Everything can be grown.

Cyavana: If sugarcane will grow, anything will grow. It's very fertile.

Indian man: Because they don't want to do anything, they simply plant the sugarcane and then they want rest for few months, simply getting money and taking and drinking.

Prabhupāda: Yes.

Indian man: No work. [break]

Prabhupāda: Getting rice, wheat from outside, they can charge any price because the price of grain is increasing.

Indian man: Any time, they can stop it.

Prabhupāda: You can stop it. They symptoms are very prominent in this age. Everyone is working very hard simply for sense gratification. And as soon as you take this life of sense gratification you are sure to commit sinful activities. For example, throughout the whole world there are so many breweries manufacturing liquor. Especially in the Western

countries you will find so many advertisements, liquor advertisement, whiskey advertisement, cigarette advertisement.

And what to speak of slaughterhouse. There are many, many hundreds and thousands of slaughterhouse. And innocent animals are being killed all over the world unnecessarily. People can live with food grains. That is allowed for the all living entities. In the *Bhagavad-gītā* [3.14] it is said, *annād bhavanti bhūtāni*: “Simply by growing food grains, both the animals and the man, they can live very happily.” And you can grow food grains very easily. I have seen in the Western countries, they are growing food grains for the animals, and the food grains are eaten by the animal and the animal is eaten by man. They are producing food grains. What is the statistics that the animal eating food grains, the same time, the same amount food grains can be eaten by so many men?

Brahmānanda: The acreage . . . For a cow to eat requires so many acres for that one cow, and then that cow is slaughtered and it only feeds a few men, whereas the same acreage could feed hundreds of men by grains.

Prabhupāda: Yes.

Devotee: Seventeen times.

Prabhupāda: So these things are to be noted, how they are engaged in sinful activities. And the solution is given in the *Bhagavad-gītā*: “Produce food grain.” *Annād bhavanti bhūtāni*. [*Gītā* 3.14]

So I see in your this Mauritius land that you have got enough land to produce food grains. You should produce food grain. I understand that instead of growing food grains you are growing sugarcane for exporting. Why? And you are dependent on food grains, on rice, wheat, *dāl*. Why? Why this attempt? You first of all grow your own eatables. And if there is time and if your population has got sufficient food grains, then you can try to grow other fruits and vegetables for exporting. The first necessity is that you should be self-sufficient. That is God’s arrangement.

Everywhere there is sufficient land to produce food grains, not only in your country. I have traveled all over the world—Africa, Australia, and others, in America also. There is so much land vacant that if we produce food grains, then we can feed ten times as much population as at the present moment. There is no question of scarcity. The whole creation is so made by Kṛṣṇa that everything is *pūrṇam*, complete. *Pūrṇam*

idaṁ pūrṇam adaḥ pūrṇāt pūrṇam udacyate, pūrṇasya pūrṇam ādāya pūrṇam evāvāsiṣyate [Īśopaniṣad Invocation]. If we don't produce food grain—you require it—and put unnecessarily men into scarcity, that is sinful. That is sinful. Everything, every instruction for our happy life and to advance in Kṛṣṇa consciousness and make life perfect.



Illusory Progress

MAURITIUS, OCTOBER 3, 1975, MORNING WALK

*Illusory progress vs. bullock cart . . . simple agrarian
life vs. oppressive factory life . . . depending on
the market or depending on Kṛṣṇa.*

Prabhupāda: Simply a little high standard of living, and they think this is advancement. And the Western civilization is influencing all other parts of the world in that way—”Improve the standard of living.” There is no improvement, but it is *māyā*; they are thinking, “This is improvement.”

Puṣṭa Kṛṣṇa: Progress.

Prabhupāda: Progress, yes. The progress is that they have got motor-car, and they have progressed how to die quickly. This is the progress. At any moment he can die. As soon as he is in the car, 70 miles speed, that means taking the risk of dying at any moment. This is the progress. Formerly people were going in bullock cart or horse carriage from one village to another. “That was primitive. Now we can go hundred miles away from home for earning money and taking risk to die at any moment. That is progress.” Is it not?

Brahmānanda: Oh, yes.

Prabhupāda: Formerly they were satisfied by tilling the ground, getting food grains. Now they have started factories. At the cost of thousands of men’s labor, some director is getting money and enjoying life. That is progress. And these rascals, laborers, they are thinking that “These men are getting the profit, cream of this business. We are working. Why not take ourselves?” That is Communism.

Puṣṭa Kṛṣṇa: There is one small coal mining town we did *saṅkīrtana* at an Indian community. And they were thinking that “The coal mine is doing everything for us. They’re giving us schools, they’re giving us medicine, they’re giving us . . . Without the coal mine where would we be?”

Prabhupāda: Yes.

Brahmānanda: Here they think it’s sugarcane. The sugarcane is everything.

Prabhupāda: Giving everything.

Puṣṭa Kṛṣṇa: Why can't people understand to depend on Kṛṣṇa?

Prabhupāda: There is *māyā*.



Śrī Nityānanda Prabhu's Lotus Feet

They Will Be Attracted by Our Training Power

MAURITIUS, OCTOBER 5, 1975, ROOM CONVERSATION

Become “self-independent” . . . the power of purity . . . self-sufficiency possible in any part of the world . . . grow your own grain, produce cloth . . . mouse-and-snake story.

Prabhupāda: And gradually, when you are well behaving, then you shall be initiated to chant Hare Kṛṣṇa mantra. That will give you strength, spiritual power. Strictly observe the regulative principles—no illicit sex, no meat eating, no intoxication, no gambling. It is very simple. Read these literatures, chant Hare Kṛṣṇa mantra, and observe these regulations. Then you will become gradually powerful. Your speeches will be effective. People will like you.

Guest (Indian Man): Now the program in the village, Swamiji, how to . . .

Prabhupāda: Village . . . Just like you acquired some land. That you will get. It is not very . . . Is it difficult?

Guest: No, sir.

Prabhupāda: Just we are doing so many places. So you produce your own food grains, not for making money but just for feeding yourself and the animals, cows. Keep cows, as many cows as possible, and produce, till the ground, field, and make water supply arrangement. If the investment is required, we shall do that. You have no worry about investment. We shall bring money from anywhere. But the work must be done very nicely. There must be good arrangement for water supply and for plowing and keeping the cows in order. Then you get sufficient milk, sufficient food grains, and produce your own cloth. The girls and ladies, they can spin thread, and from the thread you make cloth, handlooms.

So your first necessities of life: eating, and make little cottage, sleeping . . . And if you want sex, get yourself married, live peacefully. And when you are there you can defend yourself. So the first necessity is how to eat and how to cover. That you have to provide. That is not difficult.

You can do it. And then you become peaceful, no anxiety for your maintenance. And then cultivate this spiritual knowledge the same way. Have a temple there. Have . . . God on chanting, offering *prasādam*. You have got your food grains. Don't be dependent on anyone else. Become self-independent. And don't be after money. Simply produce your bare necessities of life. Keep yourself fit, strong. And chant Hare Kṛṣṇa, read book. Then you'll grow strong. Is there any difficulty?

Guest (1): No, Swamiji.

Guest (2): To bring more people to our movement . . .

Prabhupāda: They should be trained up, more people. Just like I went alone in Europe and America. So I have trained them. So it will depend on your training power, the more people will be attracted. If you advertise, "Come here," and if you have no power to attract them, then it will not be . . . You must be attractive to bring them. And that is spiritual attraction. You must behave yourself nicely. Then people will come. If you become purified, then naturally they will come. Just like if you prepare nice preparation with pure ghee, customers will be naturally attracted and they will pay and purchase. And if you prepare rubbish thing, one man may be cheated, but that will not be attraction for the general.

Purity is required. That will attract. *Param brahma param dhāma pavitraṁ paramaṁ bhavān*. [*Gītā* 10.12: "You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth."] One must be pure. Then he will be able to attract. So if they see practically that "These people are very happy; they have no anxiety," then they will be attracted. Is it not? What is the difficulty? But if you want brothel and night dancing and wine and meat eating, then it is spoiled. It becomes impure. To become pure is not at all difficult. Rather, to become impure it is difficult. But people, with all difficulties, they are becoming impure.

Otherwise the idea which I am giving, you can start anywhere, anywhere, any part of the world. It doesn't matter. Locally you produce your own food. You get your own cloth. Have sufficient milk, vegetables. Then what you want more? And chant Hare Kṛṣṇa. This is Vedic civilization: plain living, high thinking. And poor thinking, poor in thought, poor in behavior, and living with motorcar and this, that, nonsense. It is all nonsense civilization . . .

Guest (Indian man): Car is a necessity, Swamiji, don't you think so? Car is a necessity.

Prabhupāda: Not necessary. What is the use of car? If you locate yourself to get everything, your necessity, then where is the use of car? If you require car, you have a bullock cart. That's all. Why should you hanker after petrol, Mobil oil, machine, this, that, so many things. Why?

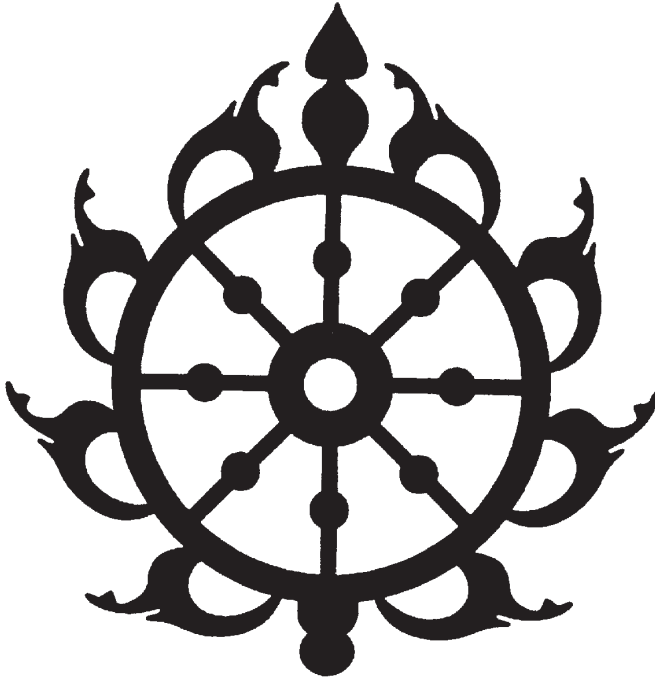
Guest: Yes, but don't you think that it would be impossible for you to come mostly?

Prabhupāda: No, no. So long it is not available we must take the best advantage. That is another thing. But gradually we shall develop a society that all these unnecessary rubbish things should be rejected. That is the idea. Or those who are interested, let them manufacture car; we take advantage. We don't bother ourselves how to manufacture car.

Ājagara-vṛtti. Ājagara-vṛtti, the idea is . . . *Ājagara* means the snake. So a mouse makes a hole in the field to live very peacefully. So, and he enters the hole, and a snake gets the information and he comes, enters the hole. He eats the . . . The snake eats the mouse and lives peacefully. So let this rascal manufacture motorcar. When we require we take from them and ride away. We are not going to manufacture. There will be some rascals. Let them do that, mouse. We enter as snake. [laughter] That's all. We are doing that. We are doing that. I did not manufacture this house, but somebody, some mouse, has done [laughter] and we have entered it, that's all. That's all. This is going on all over the world. You know George Harrison? He has earned money with so great hard labor, and he has given us a house in London, fifty-five *lakhs*' worth. Another boy, Alfred Ford, he's the great-grandson of Mr. Henry Ford. He has given. He is giving still money. He is prepared with all his money. So those who are after money, material things, we have to induce them that "Spend for me," that's all, and let him earn. So far we are concerned we shall live very simple life, simply in Kṛṣṇa consciousness. That is *brāhmaṇa*.

Brāhmaṇa does not go to construct big, big house. He simply constructs his character and the other *kṣatriyas* and *vaiśyas*, they offer him, "Please come here and sit down." Therefore the division is . . . One who is unable to become a *brāhmaṇa*, let him become *kṣatriya*. If he cannot become *kṣatriya*, let him become a *vaiśya*. Otherwise let him remain a *śūdra*. But there should be ideal class. So we are trying to create an ideal society of *brāhmaṇas*. Then people will be benefitted. And if everyone is

śūdra, rascal, then what people will be benefited? They do not know how to live. The *brāhmaṇas* will give idea, “Live like this. You will be happy.”



Kṛṣṇa Consciousness: The Peaceful Revolution

JOHANNESBURG, OCTOBER 16, 1975, MORNING WALK

Work God's land, pay taxes to His saintly king . . . all social orders must have proper training . . . good work and bad work . . . paper money, gold, and real goods . . . barter system stops cheating . . . market-oriented production can lead to quarreling . . . Kṛṣṇa consciousness: the peaceful revolution.

Prabhupāda: Now suppose that here is open field. There is . . . We are walking very nicely. And the downtown, congested city, that is not very nice. So at least if I don't spoil my energy to make the place uncomfortable, if I save my energy and chant Hare Kṛṣṇa in this open field, that is intelligence or that is intelligent? Which is intelligent? We are also going to die. That's all right. But we are going to die like intelligent person, not like cats and dogs. That is the difference.

Puṣṭa Kṛṣṇa: The argument is, though, that everyone has to work because they have to feed themselves and they have to . . .

Prabhupāda: Yes. We are working. We are not sitting idle. Now, for our food, if we just get some food by plowing some land for the animal, cows, and for me, and the cow is giving me milk, the tree are giving me fruit, why shall I work so hard? The business of dogs and hogs, whole day and night simply working for getting food and sense gratification? That is not civilization. Live peacefully, get your nice food, and save time to advance in spiritual life. This is civilization. And simply for little comfort for a few years I have wasted my time in so many humbug comforts. Actually that is . . . What is this comfort of the skyscraper building? I think it is a mechanical prison.

Puṣṭa Kṛṣṇa: Matchbox also [referring to rowhousing for workers].

Prabhupāda: Matchbox.

Puṣṭa Kṛṣṇa: You said last night that without electricity it would be hell.

Prabhupāda: It is hell. And we are creating this hell.

Harikeśa: I don't know. I'm enjoying.

Prabhupāda: You are a rascal. That is the proof you are a rascal. [laughter] . . .

Puṣṭa Kṛṣṇa: If nothing is our property—in fact, everything is Kṛṣṇa's property—why is there this desire to possess so many things?

Prabhupāda: Possess, you can possess. *Tena tyaktena bhuiñjīthā*. [*Īśopaniṣad*, Mantra 1: “. . . One should . . . 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).”] The real proposal is that everything belongs to God. Then God's representative, king, he gives you land. But you require for ten men's foodstuff. You calculate the ten men's foodstuff, for producing, you require so much land, so the king gives you land. You work and grow your food. And because it is God's property, you give some tax. Whatever you produce, twenty-five percent give to God or king, and balance, you enjoy. If there is no production—no tax. This is peaceful life. You work. You take land, God's land. You cannot . . . Why you have occupied so much land? Others, they are not allowed to enter; where there is overpopulation? How you can expect peace? Just like in China and India and other places they're overpopulation. Why don't you allow them, that “In Africa there is no sufficient population. Please come and toil and grow your food and live peacefully”? Where is that formula? Rascals, they are wanting peace. All rascal, rogues. And why they have become rascal, rogues? For want of God consciousness.

They do not know that it is God's property, falsely thinking, “My property.” And today I am thinking, “My property,” and next day I become a dog on the same property. Hm? This dog loitering, who can say he was not formerly a Mr. Smuts? Who can say? Maybe he was Smuts; now he is dog. How can you take him? This is nature's process. *Tathā dehāntara-prāptiḥ*. After death you'll have to accept another body. Now who can guarantee that General Smuts did not accept a dog's body? Who can guarantee? Where is the science? You think that he is dead and gone, but Kṛṣṇa does not say like that. *Tathā dehān tara-prāptiḥ*. Now what kind of body he has got? Where is the scientist to ascertain that “Mr., General Smuts has got now this body. He is living here”? Where is the science? You simply see like a fool and rascal, “My father is gone.” Where your father gone? Where did he live so long? Why

did you not see him? Where is the science? He is simply crying like a child, “My father is gone.” Where he has gone? Find him out. And what he was? Why did you not see so long? This is their knowledge.

Harikeśa: It seems unless there is some monarch who is ruling over the whole world, one personality . . .

Prabhupāda: No, not . . . Yes, whole world. He must be *rājarsi*, just like Mahārāja Yudhiṣṭhira, representative of Kṛṣṇa. He can divide to small kings, “Now you look after such tract of land,” and he divides. In this way there will be peace. No tax. If you are unable to produce anything, then no tax. Why should you levy tax from the poor man?

Harikeśa: What about those people who don’t want to work? They are lazy.

Prabhupāda: Hm?

Harikeśa: What about lazy people?

Prabhupāda: Let them become *śūdra*. Let them become servant. After all, unless he works, he cannot get his food. So let him become servant. He has to work to get food. No property. He should not be given any property. If you work, you can get food. Just like animal.

Harikeśa: How in the beginning is it decided that somebody is working and he should be given or not given?

Prabhupāda: Hm?

Harikeśa: How in the beginning . . . Let’s say you have a king . . .

Prabhupāda: Beginning Kṛṣṇa.

Harikeśa: No, no. Let’s say you have a king, and he is deciding this person is worthy of . . .

Prabhupāda: No, no, beginning, Kṛṣṇa. Why don’t you read *Bhagavad-gītā*? You do not know?

Harikeśa: No, no. Yes.

Prabhupāda: What is the social arrangement? What is that?

Harikeśa: That Kṛṣṇa created the four orders.

Prabhupāda: Yes. So you make that four orders, and then society will be in order. But you are not taking Kṛṣṇa’s advice. You are manufacturing your hellish ideas.

Harikeśa: No, I was just wondering how one would be able to see who was acting in a certain way unless they were first engaged in something. They have to be doing some activity . . .

Prabhupāda: No, no.

Harikeśa: . . . so you can see what kind of quality they have.

Prabhupāda: No, no. Take “everyone is rascal” then train them. That is wanted. Take everyone as rascal. There is no question that “Here is intelligent man, here is rascal, here is the . . .” No. First of all take them all rascals and then train them. That is wanted. That is wanted now. At the present moment the whole world is full of rascals. Now if they take to Kṛṣṇa consciousness, select amongst them. Just like I am training. You are *brāhmaṇa* by training. So one who is prepared to be trained as *brāhmaṇa*, classify him in the *brāhmaṇa*. One is trained up as *kṣatriya*, classify him. In this way, *cātur-varṇyam mayā . . .*

Harikeśa: And that *kṣatriya* would engage everyone basically as *śūdra* and then pick from them.

Prabhupāda: Hm?

Harikeśa: He would initially pick . . .

Prabhupāda: No, no, no. You pick up . . . You take the whole mass of people as *śūdra*. Then . . .

Harikeśa: Pick out.

Prabhupāda: Pick out. And rest, who is neither *brāhmaṇa* nor *kṣatriya* nor *vaiśya*, then he is *śūdra*. That’s all, very easy thing. If he cannot be trained up as engineer, then he remains as a common man. There is no force. This is the way of organizing society. There is no force. *Śūdra* is also required.

Puṣṭa Kṛṣṇa: Now the incentive in modern society to become educated or to become engineer is money. What is the incentive in Vedic culture?

Prabhupāda: There is no need of money. The *brāhmaṇa* teaches everything free of charge. There is no question of money. Anyone can take education as a *brāhmaṇa* or a *kṣatriya*, as a *vaiśya*. There is no . . . *Vaiśya* doesn’t require any education. *Kṣatriyas* require little. *Brāhmaṇa* require. But that is free. Just find out a *brāhmaṇa* guru, and he will give you free education. That’s all. This is society. Now as soon as . . . At the present moment, as soon as one wants to be educated, he requires money. But in the Vedic society there is no question of money. Education free.

Harikeśa: So the incentive is the happiness in society?

Prabhupāda: Yes, that is . . . Everyone is hankering after: “Where is happiness?” This will be the happiness. When people will be peaceful, happy in their living condition, that will bring happiness, not by imagining

that “If I have got a skyscraper building I will be happy,” and then jump over and commit suicide. That is going on. He is thinking that “If I have a skyscraper building, I will be happy,” and when he is frustrated he jumps down. That is going on. This is happiness. That means all rascals. They do not know what is happiness. Therefore everyone requires guidance from Kṛṣṇa. That is Kṛṣṇa consciousness. Now you were saying that there is high rate of suicide here?

Puṣṭa Kṛṣṇa: Yes.

Prabhupāda: Why? This is the country possessing gold mine, and why they are . . . ? And you said that it is difficult to become poor here.

Puṣṭa Kṛṣṇa: Yes. You have to try hard to become poor man here.

Prabhupāda: Yes. And still there is suicide. Why? Every man is rich man, and why he is committing suicide? Hm? Can you reply?

Devotee: They lack central happiness?

Prabhupāda: Yes. There is no happiness. [pause] Nobody can remain lazy, because he will be hungry. So how he will remain lazy? He’ll have to go somewhere, begging food, and he’ll say, “First of all work. Then get your food.” He’ll work. So there is no question of remaining lazy. Just like the hippies. They do not work, but when they do not get food from anywhere, they go and work. Is it not? So he will be obliged to work.

Puṣṭa Kṛṣṇa: That is the incentive, then.

Prabhupāda: Yes.

Devotee: Some of them steal. Instead of working they steal their food.

Prabhupāda: Yes. Steal . . . When he is arrested, then he has to work in the prison. That’s all.

Harikeśa: Chopping rocks.

Prabhupāda: Yes. Otherwise, whipping. In *Bhagavad-gītā* it is recommended that instead of keeping yourself lazy without working, better to steal. Better to steal.

Puṣṭa Kṛṣṇa: How is that?

Prabhupāda: Huh? That is there. Stealing is bad work, bad work. It is also working, but bad work. So Kṛṣṇa recommends that instead of keeping yourself lazy, better do bad work.

Harikeśa: “Action is better than inaction.”

Prabhupāda: Yes, yes. Yes.

Harikeśa: A man cannot even keep his own body in shape.

Prabhupāda: Yes. So stealing is still better than keeping oneself lazy.

Puṣṭa Kṛṣṇa: “It is better to perform one’s duty, even though it may be imperfect, than to perform another’s duty”?

Prabhupāda: Yes. Yes. [laughter]

Harikeśa: I’ve always wondered . . . The food will be taken care of in a perfect *varṇāśrama* society; government is taken care of . . .

Prabhupāda: Government means you, like rascal fools like you. So how you will take care?

Harikeśa: When it is properly set up.

Prabhupāda: First of all you see the government, what is government? Government means a pack of rascals and fools. That’s all. This is modern government. All these thieves and rogues are voted to be government men. So how you expect good government? It is not possible. “People’s government.” All people are rascals. That means government rascal. People’s government.

Harikeśa: How would the other necessities of life be taken care of, like medical things? If actually they have no knowledge, and they have to require to build these gigantic hospitals . . .

Prabhupāda: The *brāhmaṇas*, the *brāhmaṇas* will give you medical help. *Āyur-veda*. They will read *Āyur-veda*. They will give help.

Harikeśa: So the *Āyur-veda* possibly can work nowadays.

Prabhupāda: Why not?

Harikeśa: Some people were telling me that the herbs had lost all their effectiveness in the Kali-yuga.

Prabhupāda: Then die. [laughter] Do you mean to say this modern medical treatment is guarantee for your living?

Harikeśa: No.

Prabhupāda: Then? That is also not guarantee. If you see the herbs and plants are no more effective, then if there is no guarantee in your modern medical, there is no guarantee. So why should you spend so much money? As soon as I go to a doctor, immediately twenty dollars. As soon as go to purchase some drugs, immediately twenty. If I have no money . . . And still that is not guarantee, so why shall I spend so much money?

Harikeśa: So actually this money doesn’t even exist in Vedic society—money.

Prabhupāda: Money is not required. You require things. Just like instead of money, you are getting papers. Money means gold. Where is gold? You are cheated. Money means gold. So instead of possessing gold, you are possessing some paper, written there, “hundred dollars.” And you are such a fool, you are satisfied. You are being cheated. Bank’s check and currency notes, you keep it in your . . . , “Oh, here is my money.” Is that money? Just see.

Devotee: They only do that to make it easier for them, because they’ve got so much money that they can’t carry it . . .

Prabhupāda: That’s all right, but actually it is not money. You are befooled. You are such a fool that you accept a piece of paper as money. Therefore I say you are rascal. That is my business. If I say “Government, give me gold,” and government has passed law, “No, you cannot possess gold,” that means cheating. How I shall keep gold, that is my business. First of all you give me gold. It is due to me. But you are giving me paper. That means cheating is begun from you.

Harikeśa: How will the government decide what my gold is and what his gold is? How does the gold get distributed?

Prabhupāda: Gold coins. Formerly there were gold coins. We have seen in our childhood gold coins, silver coins. There was no paper.

Harikeśa: But you have to do something to get it.

Prabhupāda: Yes. I will have to do something. That is another thing. But why you are cheating me? Instead of gold, you are giving me paper. Formerly . . . You have seen in *Kṛṣṇa* book that one fruit man came, and Kṛṣṇa was taking some grain. It was falling down. So that was the . . . A fruit man come, and you give him a packet of grain. Then whatever exchange is possible, the fruit man gives you fruit. That’s all.

Puṣṭa Kṛṣṇa: That is called bartering.

Prabhupāda: Bartering. So there is no need of money. Similarly, you go to another shop. You get. So you produce your food, and in exchange, in barter, you get all things, other things. Somebody is producing something, somebody is producing something. But it can be done. Suppose I am a blacksmith. You want some work from me. So you say that “I’ll make this instrument for me.” So I say, “You give me one kg paddy.” So you give me one kg, I prepare you, so your necessity is fulfilled. Now I have got so much paddy. Now I may go to purchase something else

because I am blacksmith, so grains will be used for my eating, and for, say for ghee, I take the same grain somewhere. So where is the money need of?

Harikeśa: It's very difficult to cheat in that system. It's very difficult to cheat.

Prabhupāda: Cheat?

Harikeśa: In a system of bartering it's very hard to cheat.

Prabhupāda: Yes. There is no cheating. Everyone is simply simple, honest. And here the government begins cheating. He is engaging you to hard work day and night and paying you a piece of paper, where it is written "one hundred dollars." That's all. This is your society, cheating and cheater. That's all.

Harikeśa: People have a hard time understanding that point, because with a hundred dollar note you can buy things.

Prabhupāda: Therefore I say you are all rascals. You do not know. If I say, the government may arrest me that I am enthusing people in a different way. But that is the fact.

Harikeśa: So a government's duty would be to abolish this false standard of money, and then automatically . . .

Prabhupāda: Yes. Government's only duty is that government gives me land and I pay tax: "Whatever I produce, take one fourth." Finish. All taxes. If I don't produce, there is no tax. That's all. That is the business between the government and the public. That's all.

Harikeśa: If the public are giving like one quarter of a perishable item, what does the government do with that? Let's say they were growing some vegetables, so they give one quarter of that to the government. What would the government do with that? They've got so many tons of vegetables.

Prabhupāda: Yes.

Harikeśa: And everybody is taken care of, because they are growing it.

Prabhupāda: After all, vegetable will be eaten by somebody. So let government distribute there. Vegetable, grains, fruits, milk, ghee, yogurt, natural produce—they will be used by somebody. The government may store and distribute, those who are in need. That's all.

Puṣṭa Kṛṣṇa: Maybe somebody is only producing gold or gold plates, or somebody is producing something that isn't food. So he would give that to the government.

Prabhupāda: Well, gold plates, that is not a necessary thing. He can eat on plantain leaf, natural production. That is luxury. So when people live simple life, the luxuries will no more be required.

Puṣṭa Kṛṣṇa: Let's say the government is building some wells or some roads. They could feed the people who are doing that, *sūdras* who are doing that.

Prabhupāda: Yes. *Sūdras*, that "You dig this well and take your food." That's all. Work will go on. At the present moment I require one scissor. I can go to the blacksmith and pay him some grain. He will give me. Now they are producing, Krupp Company in Germany, millions of razor, millions of scissors. Now they will have to find market, where to sell. And as soon as goes to sell in India, the British government—"No, no. You cannot sell." Then he becomes angry: "Oh, all right." He declares war.

Puṣṭa Kṛṣṇa: So complex.

Prabhupāda: Yes. This is going on. "These Britishers do not allow me to go there? All right, kill them." That was the Hitler policy and Kaiser's policy, to kill British Empire. They did it. They were successful. But they were also killed. This is going on, unnecessary. Why you produce so much razor and scissor? And then find out market, and when there is competition, there is anger, there is enviousness, there is fight, one after another, one after another. Where is peace?

Why do you produce so many unnecessarily? Why do you produce so many cars, when there is scarcity of power, and fight with Arabians? *Anartha*. Therefore it is called *anartha*, unnecessary. *Anarthopasāmanī sākṣād bhakti-yogam adhokṣaje* [*Bhāg.* 1.7.6]. As soon as people will be devotee, they will not require unnecessary things. They will be satisfied, simply bare necessities of life. That is peaceful condition. You create unnecessary needs of life, and then there is competition, there is hellish life, the factory, and then the factory man requires wine to forget his hard labor, so on, so on. Then he become thieves. He become rogues. This is your society. How you can expect peace?

Puṣṭa Kṛṣṇa: The only solution is Kṛṣṇa consciousness.

Prabhupāda: That's it, only solution.

Harikeśa: It also seems like the only government that would work would be the Vedic government. *Varṇāśrama-dharma* is the only thing that will work.

Prabhupāda: Yes. Kṛṣṇa conscious government means Vedic government.

Puṣṭa Kṛṣṇa: We have histories that for millions of years such governments were working successfully. Now, for a few thousand years, they squabble, this type of government, that type of government.

Prabhupāda: Yes. No, first of all, the government is cheating. He is giving me paper in the name of money, and forcing me to accept it.

Harikeśa: That seems to be the root cause of . . .

Prabhupāda: Yes. Government is taking labor from you. You ask, “If you pay me three hundred dollars, then I shall work.” “All right, I shall give you. Work.” Then what is that three hundred? I print and pay you, and you rascal, you accept it, three hundred dollars. What is that three hundred dollars for government? Printing press. And you are so rascal, “Yes, I have got now three hundred dollars.” This is going on. This is artificial inflation. Why there is inflation? Now you have got three hundred dollars without any hard labor. And when you go to purchase—I haven’t got three hundred dollars; you have got—“All right, I shall pay this price.” So price is increased because the seller will see: “Who pays me large price?” So you have got unnecessary money. You offer him large price. So I am poor man; I could not purchase. This is going on.

Harikeśa: There was once a few plots exposed, how some governments were ruined because foreign governments were printing up money just like their money and shipping it in.

Prabhupāda: Yes. Yes. I have seen it. I have seen it during last wartime. One Chinese man was coming to one of my friends, my business friend. So he would give, immediately coming, a bunch of notes, maybe ten thousand.

Puṣṭa Kṛṣṇa: Indian notes?

Prabhupāda: Yes. And a list of goods. He was his purchasing agent. So that bunch of notes was printed in China. You see? And he brings it and gives to a merchant here, and he gives him real goods, and he takes it out. This is inflation.

Devotee: Could he spend that money?

Prahupada: Yes. I print ten thousand dollars’ worth currency note, and I give you, and I take you, actual goods from you, anywhere.

Harikeśa: The government is doing that all the time. They take contracts from people.

Prabhupāda: Yes. That is going on. Therefore price is increasing daily.

Formerly British government, in the beginning, to prove their honesty, as soon as you go to the currency for changing, they will offer you, “You want coins or paper currency?” So if you think that paper currency will be convenient, you can take. Otherwise, if you want coins, they will pay you.

Puṣṭa Kṛṣṇa: Gold coins.

Prabhupāda: Yes, gold, silver, whatever you want. That was the . . . Now this is stopped. You cannot ask now gold coins and silver coins. Whatever government will give you, you have to accept. Where is honesty?

Devotee: Śrīla Prabhupāda, in South Africa they have a coin called the Krugerrand. And one rand is worth one hundred cents, one rand of paper money. But one rand gold is worth about seventy-eight rand.

Prabhupāda: Just see.

Devotee: It’s constantly going up and down, the price. Hundred and eight.

Puṣṭa Kṛṣṇa: Here is the car, Śrīla Prabhupāda.

Prabhupāda: Everything mismanaged, cheating.

Harikeśa: So until the top man is Kṛṣṇa conscious, this cheating will basically continue.

Prabhupāda: Who is the top man? Everyone is top man. Instead of one king, now you have got one hundred kings. The minister, the secretaries, the under-secretaries, the deputy minister, and so on, so on, so on. So there was only one unfortunate king. Now you have got three dozen kings, and you have to maintain them like kings. This is going on.

Harikeśa: They can pay them with their phony money.

Prabhupāda: And they are seeking this post because they know that without doing anything, money will come. That’s all. And as soon as you approach some minister, he will ask you, “All right, give me an application.” And after six months’ reminding, he will say, “No, it is not possible.”

Puṣṭa Kṛṣṇa: Yes. Because so many people have to apply for any one post. That’s a fact. Then he will put his son there.

Prabhupāda: All rogues and thieves.

Harikeśa: So actually it is not possible to change the . . .

Prabhupāda: Change—if they become Kṛṣṇa conscious.

Harikeśa: But the system itself is defective. How can . . .

Prabhupāda: No, the defective will be correct when you become Kṛṣṇa conscious. Just like in your past life you had so many defects. Now it is corrected. That is practical.

Harikeśa: Let's say that somebody is a minister . . .

Prabhupāda: Anybody.

Harikeśa: But his occupation is cheating.

Prabhupāda: That's all right. Let him become Kṛṣṇa conscious. He will stop this cheating business.

Harikeśa: But he has to stop.

Puṣṭa Kṛṣṇa: Yes. *Rājarsi*.

Prabhupāda: Yes. He has to stop. It will be stopped as soon as he becomes a devotee.

Harikeśa: So then gradually it will become the *varṇāśrama*, with the one central head.

Prabhupāda: Yes.

Harikeśa: So we don't try to make a revolutionary system.

Prabhupāda: This is revolution.

Harikeśa: We try to just make them Kṛṣṇa conscious, then it's automatic revolution.

Prabhupāda: Yes. Peaceful revolution. Other revolution will not stand. [break] [in car] . . . perfect philosophy.

Harikeśa: Your method is also the perfect method, the books in the colleges and libraries, educated people and . . . Wonderful. Actually, you have set everything up to do this.

Prabhupāda: Yes. Everything is spoken by Kṛṣṇa. I am simply putting them for modern man's understanding. That's all.



Good Government Means Good Training

MĀYĀPUR, MARCH 1976, DECLARING OUR DEPENDENCE ON GOD

*Work is determined by natural qualities . . . testing to determine
suitable education . . . agriculture neglected in modern society . . .
training leaders to promote citizens' welfare . . . different
classes, common cause . . . everything depends on training.*

For many the American bicentennial was a great occasion for celebration. In March 1976, in Māyāpur, India, the editors of *Back to Godhead* magazine conducted a special interview with Śrīla Prabhupāda, who took a hard look at American slogans, such as “All men are created equal,” “In God we trust,” and, “One nation under God.”

—*Science of Self Realization:*

Chapter 6: “Finding the Cure for Today’s Social Ills.”

BTG: The founders of America said that another natural right is the right to liberty, or freedom—freedom in the sense that the government doesn’t have the right to tell you what kind of job you have to do.

Śrīla Prabhupāda: If the government is not perfect, it should not be allowed to tell people what to do. But if the government is perfect, then it can.

BTG: The third natural right they mentioned was that every human being has the right to pursue happiness.

Śrīla Prabhupāda: Yes. But your standard of happiness may be different from my standard. You may like to eat meat; I hate it. How can your standard of happiness be equal to mine?

BTG: So should everyone be free to try to achieve whatever standard of happiness he wants?

Śrīla Prabhupāda: No, the standard of happiness should be prescribed according to the qualities of the person. You must divide the whole society into four groups: those with *brāhmaṇa* qualities, those with *kṣatriya*

qualities, those with *vaiśya* qualities, and those with *śūdra* qualities. Everyone should have good facility to work according to his natural qualities.

You cannot engage a bull in the business of a horse, nor can you engage a horse in the business of a bull. Today practically everyone is getting a college education. But what is taught at these colleges? Mostly technical knowledge, which is *śūdra* education. Real higher education means learning Vedic wisdom. This is meant for the *brāhmaṇas*. Alone, *śūdra* education leads to a chaotic condition.

Everyone should be tested to find out which education he is suited for. Some *śūdras* may be given technical education, but most *śūdras* should work on the farms. Because everyone is coming to the cities to get an education, thinking, “We can get more money,” the agriculture is being neglected. Now there is scarcity because no one is engaged in producing nice foodstuffs. All these anomalies have been caused by bad government. It is the duty of the government to see that everyone is engaged according to his natural qualities. Then people will be happy.

BTG: So if the government artificially puts all men into one class, then there can't be happiness.

Śrīla Prabhupāda: No, that is unnatural and will cause chaos.

BTG: America's founding fathers didn't like classes, because they'd had such bad experience with them. Before the revolution, Americans had been ruled by monarchs, but the monarchs would always become tyrannical and unjust.

Śrīla Prabhupāda: Because they weren't trained to be saintly monarchs. In Vedic civilization, boys were trained from the very beginning of life as first-class *brahmacārīs* [celibate students]. They went to the *gurukula*, the school of the spiritual master, and learned self-control, cleanliness, truthfulness, and many other saintly qualities. The best of them were later fit to rule the country. The American Revolution has no special significance. The point is that when people become unhappy, they revolt. That was done in America, that was done in France, and that was done in Russia.

BTG: The American revolutionaries said that if a government fails to rule the people properly, then the people have the right to dissolve that government.

Śrīla Prabhupāda: Yes. Just as in Nixon's case: they pulled him down.

But if they replace Nixon with another Nixon, then what is the value? They must know how to replace Nixon with a saintly leader. Because people do not have that training and that culture, they will go on electing one Nixon after another and never become happy.

People can be happy. The formula for happiness is there in the *Bhagavad-gītā*. The first thing they must know is that the land belongs to God. Why do Americans claim that the land belongs to them? When the first settlers went to America they said, "This land belongs to God; therefore we have a right to live here." So why are they now not allowing others to settle on the land? What is their philosophy? There are so many overpopulated countries. The American government should let those people go to America and should give them facility to cultivate the land and produce grains. Why are they not doing that? They have taken others' property by force, and by force they are checking others from going there. What is the philosophy behind this?

BTG: There is no philosophy.

Śrīla Prabhupāda: Roguism is their philosophy. They take the property by force, and then they make a law that no one can take another's property by force. So they are thieves. They cannot restrict God's property from being occupied by God's sons. America and the other countries in the United Nations should agree that wherever there is enough land, it may be utilized by the human society for producing food. The government can say, "All right, you are overpopulated. Your people can come here. We will give them land, and they can produce food." We would see a wonderful result. But will they do that? No. Then what is their philosophy? Roguism. "I will take the land by force, and then I won't allow others to come here."

BTG: One American motto is "One nation under God."

Śrīla Prabhupāda: Yes, that is Kṛṣṇa consciousness. There should be one nation under God and one world government under God as well. Everything belongs to God, and we are all His sons. That philosophy is wanted.

BTG: But in America people are very much afraid of a central government because they think that whenever there's a strong government there will always be tyranny.

Śrīla Prabhupāda: If the leaders are properly trained there cannot be tyranny.

BTG: But one of the premises of the American system of government is that if a leader has too much power he will inevitably become corrupt.

Śrīla Prabhupāda: You have to train him in such a way that he cannot become corrupt!

BTG: What is that training process?

Śrīla Prabhupāda: That training is the *varṇāśrama-dharma*. Divide the society according to quality and train people in the principle that everything belongs to God and should be used in the service of God. Then there really can be “one nation under God.”

BTG: But if society is divided into different groups, won't there be envy?

Śrīla Prabhupāda: No, no. Just as in my body there are different parts that work together, so the society can have different parts working for the same goal. My hand is different from my leg. But when I tell the hand, “Bring a glass of water,” the leg will help. The leg is required and the hand is required.

BTG: But in the Western world we have a working class and a capitalist class, and there is always warfare going on between the two.

Śrīla Prabhupāda: Yes. The capitalist class is required and the working class is also required.

BTG: But they are fighting.

Śrīla Prabhupāda: Because they are not trained up; they have no common cause. The hand and the leg work differently, but the common cause is to maintain the body. So if you find out the common cause for both the capitalists and the workers, then there will be no fighting. But if you do not know the common cause, then there will always be fighting.

BTG: Revolution?

Śrīla Prabhupāda: Yes.

BTG: Then the most important thing is to find the common cause that people can unite on?

Śrīla Prabhupāda: Yes, just like in our Kṛṣṇa conscious society you come to consult me about every activity because I can give you the common cause. Otherwise there will be fighting. The government should be very expert to know the aim of life—the common cause—and they should train the people to work for the common cause. Then they will be happy and peaceful. But if people simply elect rascals like Nixon, they will never find a common cause. Any rascal can secure votes by some arrangement, and then he becomes the head of the government. The

candidates are bribing, they are cheating, they are making propaganda to win votes. Somehow or other they get votes and capture the prime post. This system is bad.

BTG: So if we don't choose our leaders by popular election, how will society be governed?

Śrīla Prabhupāda: You require *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *śūdras*. Just as when you want to construct a building you require engineers. You don't want sweepers. Isn't that so? What will the sweeper do? No, there must be engineers. So if you follow the division of *varṇāśrama*, only *kṣatriyas* are allowed to govern. And for the legislative assembly—the senators—only qualified *brāhmaṇas*.

Now the butcher is in the legislative assembly. What does he know about making laws? He is a butcher, but by winning votes he becomes a senator. At the present moment, by the principle of *vox populi*, a butcher goes to the legislature. So everything depends on training. In our Kṛṣṇa conscious society we're actually doing that, but in the case of politics they forget it.

There cannot be just one class. That is foolishness because we have to engage different classes of men in different activities. If we do not know the art, then we will fail, because unless there is a division of work there will be havoc. We have discussed all the responsibilities of the king in the *Śrīmad-Bhāgavatam*. The different classes in society should cooperate exactly as the different parts of the body do. Although each part is meant for a different purpose, they all work for one cause: to maintain the body properly.

BTG: What is the actual duty of the government?

Śrīla Prabhupāda: To understand what God wants and to see that society works toward that aim. Then people will be happy. But if the people work in the wrong direction, how can they be happy? The government's duty is to see that they are working in the right direction. The right direction is to know God and to act according to His instructions. But if the leaders themselves do not believe in the supremacy of God, and if they do not know what God wants to do or what He wants us to do, then how can there be good government? The leaders are misled and they are misleading others. That is the chaotic condition in the world today.

BTG: In the United States there has traditionally been the separation of Church and State.

Śrīla Prabhupāda: I am not talking about the Church. Church or no church—that is not the point. The main thing is that the leaders have to accept that there is a supreme controller. How can they deny it? Every thing in nature is going on under the Supreme Lord’s control. The leaders cannot control nature, so why don’t they accept a supreme controller? That is the defect in society. In every respect, the leaders are feeling that there must be a supreme controller, and yet they are still denying Him.

BTG: But suppose the government is atheistic . . .

Śrīla Prabhupāda: Then there cannot be good government. The Americans say they trust in God. But without the science of God, that trust is simply fictitious. First take the science of God very seriously, then put your trust in Him. They do not know what God is, but we do. We actually trust in God. They’re manufacturing their own way of governing. And that is their defect. They will never be successful. They are imperfect, and if they go on manufacturing their own ways and means they will remain imperfect. There will always be revolutions—one after another. There will be no peace.

BTG: Who determines the regulative principles of religion that people should follow?

Śrīla Prabhupāda: God. God is perfect. He does that. According to the Vedic version, God is the leader of all living entities (*nityo nityānām cetanaś cetanānām*). [“The Lord is the prime eternal among all eternal. He is the supreme living entity of all living entities.” *Gītā* 7.10] We are different from Him because He is all-perfect and we are not. We are very small. We have the qualities of God, but in very small quantity. Therefore we have only a little knowledge—that’s all. With a little knowledge, you can manufacture a 747 airplane, but you cannot manufacture a mosquito. God has created the mosquito’s body, which is also an “airplane.” And that is the difference between God and us: we have knowledge, but it is not as perfect as God’s. So the leaders of the government have to consult God; then they will rule perfectly.

BTG: Has God also devised the most perfect government?

Śrīla Prabhupāda: Oh, yes. The *kṣatriyas* ruled the government in Vedic times. When there was a war, the king was the first to fight. Just like your George Washington: he fought when there was a war. But what kind of president is ruling now? When there is a war he sits very securely and

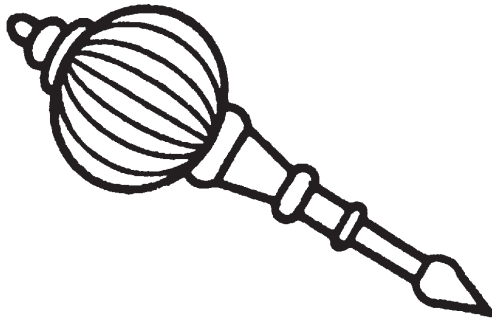
telephones orders. He's not fit to be president. When there is war, the president should be the first to come forward and lead the battle.

BTG: But if man is small and imperfect, how can he execute God's perfect orders for a perfect government?

Śrīla Prabhupāda: Although you may be imperfect, because you are carrying out my order, you're becoming perfect. You have accepted me as your leader, and I accept God as my leader. In this way society can be governed perfectly.

BTG: So good government means first of all to accept the Supreme Being as the real ruler of the government?

Śrīla Prabhupāda: You cannot directly accept the Supreme Being. You must accept the servants of the Supreme Being—the *brāhmaṇas* or Vaiṣṇavas [devotees of the Lord]—as your guides. The government men are *kṣatriyas*—the second class. The *kṣatriyas* should take advice from the *brāhmaṇas* or Vaiṣṇavas and make laws accordingly. The *vaiśyas* should carry out the *kṣatriyas*' orders in practice. And the *śūdras* should work under these three orders. Then society will be perfect.



Agriculture: The Noblest Profession

NEW VRINDABAN, JUNE 22, 1976,
PRABHUPĀDA VISITS PALACE AND GARDEN

*Simple living . . . agriculture, the noblest profession...
nation concept vs. varṇāśrama concept . . . Prabhupāda's
invitation to sociologists, politicians.*

Prabhupāda: What are these pipes?

Kīrtanānanda: That's for drainage. For when the water goes out into the sewer and goes out into the field and drains.

Prabhupāda: You can utilize this water for fertilizing, drain water.

Kīrtanānanda: Well, first of all, we have to satisfy the health department . . . [break]

Kīrtanānanda: We're trying to clear all this now too.

Prabhupāda: This is ours?

Kīrtanānanda: Yes.

Prabhupāda: Oh.

Kīrtanānanda: It takes a long time to clear it, though.

Prabhupāda: Never mind. Do slowly, that is pleasure.

Kīrtanānanda: Well, we could do it much faster if we didn't try to utilize the wood, but we want to utilize.

Prabhupāda: Yes. Unnecessarily you should not cut. When it is necessary for Kṛṣṇa, then you cut. This is also living entity. We cannot kill them without any sufficient reason . . . [break]

Agriculture is the noblest profession. Give him some land, he cuts the wood, makes cottages. The land is clear, now till it, keep cows, and grow food grains.

Puṣṭa Kṛṣṇa: Doesn't put any local men out of work.

Prabhupāda: Simple thing. And then live comfortably, eat comfortably, chant Hare Kṛṣṇa. Comfortably does not mean satisfaction of the senses. Comfortably means we require primary necessities, to eat

something, to sleep somewhere, or have some sex—this is also bodily need—and to defend, that’s all. These are the primary necessities. That can be arranged anywhere. God has given all facilities. Grow your own food, eat, and live anywhere. Just this place was rough like that, now it is handled nicely, it is very attractive. [Bengali] Any damn place, you cleanse it, it becomes home. And any nasty man, you decorate him, he becomes a bridegroom. [laughs] [Bengali] [*japa*] Let Kṛṣṇa consciousness movement give this sense to these rascals. They do not know how to adjust things. They simply plan their United Nations, but they do not know what is that plan. Yes. United Nations. First of all, why nation? Why manufacture nation and create trouble and again un-united? Nation—this word is not there in the Vedic language.

There’s no conception of nation. There is conception of *varṇāśrama*, everywhere. Not for any particular nation or any particular country, but everyone, according to quality—first-class men, second-class men, third-class men. That is there everywhere. Everywhere you go you find some people first-class intelligent, some people less than him, some people less than him, up to fourth class, that’s all. And then fifth class. So everything is there in the *Bhagavad-gītā*. Now you try to implement. Perfect human life. Let any sociologist, politician come forward. We shall convince them that this is only way.



Plain Living, High Thinking

NEW VRINDABAN, JUNE 24, 1976, ROOM CONVERSATION

Advancement: material vs. spiritual . . . castor beans for lighting . . . keep cows on pasture as much as possible . . . vitamin value of milk . . . dead cows given to meat-eaters, no charge . . . engage our children as Kṛṣṇa was . . . tractor as destroyer of village life . . . Kṛṣṇa and Balarāma: cowherding and farming . . . even an animal can become God conscious by association.

Prabhupāda: This project should be advanced—plain living, high thinking.

Dhṛṣṭadyumna: I think we'll take around that film of New Vrindaban to all the colleges this year when we are preaching and show it to the students as our practical example.

Prabhupāda: This is nasty civilization, unnecessarily increasing necessities of life. *Anartha.*

Kīrtanānanda: We would not have understood you if you had said that eight, ten years ago.

Prabhupāda: Hmm?

Kīrtanānanda: Ten years ago I know I could not have understood you if you had said that. Now I understand a little bit.

Prabhupāda: Now suppose these electric lights. So crude form of light—we grow some castor seed, everything from the earth. This also you are getting from earth, petroleum, and running on machine, and electricity is generated. But really you are getting the impetus from the earth. As soon as the petroleum supply is stopped, everything stopped. But for this purpose you have to search out petroleum from the middle of ocean, boring. Therefore it is *ugra-karma*.

The purpose is that you grow some castor seed, press it, get oil, put in any pot, and one wick, the light is there. So even understanding that you have improved the lighting system, but that is not the only necessity of my life. But to improve from the castor seed lamp, castor oil lamp, to

this electricity, you have to work so hard. You have to go to the middle of ocean and drill it and get out petroleum and . . . In this way your real business of life is finished.

The energy and the intelligence you got for your self-realization or your, this precarious position, constantly dying and taking birth in various species of life, this is your problem, and this was to be solved in human life, you have got advanced intelligence, but that intelligence is utilized from castor seed lamp to the electric lamp. That's all.

Just try to understand. What is that improvement? And for this improving from castor seed oil lamp to electricity lamp you forget your real business. You lost yourself. This civilization is going on. This is called *māyā*. For some fictitious happiness you lose your whole purpose of life. It is difficult to understand, but the fact is there. But you are under the control of nature, you have to give up this body. All right, you make very nice arrangement to live here, nature will not allow you to live. You must die. And after death you are going to get another body. So in this body, working for high-grade electricity lamp, you work so hard, have got your own business, and next life by the laws of nature, if you get the body of a dog then what is the benefit? That you cannot check. What is the answer? Hmm?

Kulādiri: Simple living, high thinking.

Prabhupāda: Huh?

Kulādiri: Simple living.

Prabhupāda: No, here is the charge. Now what is your answer? In this life you are living very comfortably, next life if I'm going to be a dog, then this is the charge. Now how this class of men will answer it? Can he deny that he's not going to be a dog?

Kīrtanānanda: He says he doesn't believe it.

Prabhupāda: You believe or not believe. Just like this child, it is boy, he does not know anything. But I know, his mother knows, his father knows that he's going to be young man. If he says, "No, I am not going to be young man," that is childish. That is childish. But the father, mother, friends know that the boy is going to grow a young man, so he should be educated and he should be properly situated. That is the guardian's business. He doesn't know. He doesn't know. So that he doesn't know, that does not mean it is fact. So similarly, if rascals say, "I don't believe it," that's not a fact. He is a rascal, mad, he may say so, but that is not

the fact. *Karaṇam guṇa-saṅgasya* [*Gītā* 13.22]. Real fact is that he'll have to accept a body according to the quality of development.

Kīrtanānanda: But what if they say that “Actually this life of growing the castor seed is very difficult, farming is very difficult. It is easier to go to the factory for eight hours, and then I come home with my money and I enjoy.”

Prabhupāda: No, you enjoy, but by enjoying, if you forget your real business, is that intelligent? Your real business is that you have got this human form of body to improve your next life. You are going to have a next life. Suppose you are going to be a dog. Is that success? So you must know the science that instead of becoming dog, how shall you become God. That is intelligence.

Kīrtanānanda: Why is it any better to grow castor seed than to dig oil?

Prabhupāda: Huh?

Kīrtanānanda: Why is it any better to grow castor seed than to . . .

Prabhupāda: No, you require lamp. So you finish that lamping business as simply as possible. In the balance time you save you improve your self-realization. That is the life. Just like this child, he wants to play. He does not go to school, does not take an education, and he improves type of toys, toys, he's engaged in improved type of football playing, and . . . Then is that very good intelligence?

Kīrtanānanda: But nobody works longer hours than the farmer.

Prabhupāda: Huh?

Kīrtanānanda: No one works harder than the farmer. The farmer has to work very hard.

Prabhupāda: No, our point is that if you think that electricity improvement is better than farming, we have no objection. But if you forget your real business, is that intelligent?

Kīrtanānanda: No, of course not.

Prabhupāda: That is our proposal. Our real business is how to become Kṛṣṇa conscious. So simply for improving the condition of life, the necessities of life, if I forget my real business, is that intelligence? Therefore it is said *duṣkṛtinaḥ*. *Kṛti* means merit. But merit is being utilized for sinful activities.

Take for example the meat-eaters. When man was . . . The uncivilized man is still there. In the uncivilized way they are living in the

jungle. They require to eat something. So they [throw] a stone on an animal, and the animal dies, and then they eat. Now instead of killing the animal by stoning, if you have discovered scientific machine in the slaughterhouse to kill the animal, is that improvement? If you think this is advancement, “Now we have discovered very technical machine. Instead of stoning one animal killing, it takes so much time, hundreds and thousands of animals you can kill in one hour,” do you think that is improvement? That is going on. They think this is improvement. When we were uncivilized we were stoning some animal and killing and eating, now we are, business is the same—animal killing and eating. But we have improved the machine how to kill. This is going on. This is going on as advancement of civilization. Hmm? What is your answer? Is that advancement of civilization?

Now you are civilized: instead of killing the animal, you just take milk from it without killing and make so many nice preparations, and that is civilization. But killing is sinful. You have no right to kill any animal, even an ant. Because you cannot give life to anyone. It is nature’s law, God’s law. So infringement on the laws of nature or God, it is sinful activities. So you are utilizing your merit for this sinful activity. Therefore it is called *duṣkṛtinaḥ*. Merit is there, but it is utilized for sinful activities. That is defect of the modern civilization.

Kuladri: Śrīla Prabhupāda, I remember once you said . . .

Prabhupāda: These questions that “I believe,” “I don’t believe,” you are rascal, what is the meaning of your believe or not believing? You are, after all, a rascal. Just like a child will say something, “I don’t believe.” The mother will say “You are rascal, you must go to your room.” So rascals believe or not believe, what is the meaning? *Mūḍha*. It is the law of nature. *Tathā dehāntara-prāptiḥ*. [*Gītā* 2.13: “(As the embodied soul continuously passes, in this body, from boyhood to youth to old age,) the soul similarly passes into another body at death. A sober person is not bewildered by such a change.”] The example is given that this boy will change his body. *Dehāntara-prāptir* [“transference of the body”].

He’ll become a young boy, young man. This body will not remain. What is the difficulty to understand? Yes, this body will not remain. While he came out of the womb of the mother that was another body. But these rascals, they do not understand it. It is very difficult to deal

with the rascals, that's a fact, but . . . Whatever they are doing is all rascaldom, that's all. And forgetting their real business. So your son, does he believe that he's going to be a young man? You believe? [laughs] Huh? What is your . . .

Kulaśekhara: I remember once when we were staying at John Lennon's estate, you said to me . . .

Prabhupāda: Huh?

Kulaśekhara: At John Lennon's estate, remember? In London. You said to me, the tractor is the cause of all the trouble. That it took all the work from the young men, and they went to the city and became entangled in sense gratification in the cities. So I've noticed in the city there's much more passion, but living in the country is simpler . . . The country is more peaceful. It's easier to think of spiritual life.

Prabhupāda: Yes. Less disease. Less brain-taxing. Everything is less. So balance time, utilize for Kṛṣṇa consciousness. And if you have got temple, it is very happy life. Just for your food work little, and balance time engage yourself in Kṛṣṇa consciousness. This is ideal life. Just see minute fibers on the flower. Can anyone manufacture this? So small fibers. And how brilliant it is. If you study only one flower, you become God conscious. There is a machine which we call nature. From that machine everything is coming. But how machine is perfect? And who has discovered this machine?

Kulaśekhara: In London you said they do not know that the butterflies and flowers are painted, but Kṛṣṇa paints them with thought.

Prabhupāda: Yes. How you can expect without painting it has come so beautiful? This is foolishness, "nature"—what is this nature? Everything is being done by the machine of Kṛṣṇa. *Parāśya śaktir vividhaiva śrūyate*. [SB 3.18.4: ". . . His energies act in various ways . . ."] Anyway, improve this mode of life.

Live in open place, produce your food grains, produce your milk, save time, chant Hare Kṛṣṇa. Plain living, high thinking, ideal life. Artificial necessities of life do increase your so-called comforts, but if you forget your real business, that is suicidal. We want to stop this suicidal policy. We don't want to stop the modern advancement of technology, although the so-called advancement technology is suicidal. But we don't talk of this. [laughter] Caitanya Mahāprabhu has therefore given a simple formula—chant Hare Kṛṣṇa. Even in your technological factories, you can

chant. What is the wrong there? You go on pulling on with your machine and chant, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa.

Kīrtanānanda: They know that if people take up the chanting, gradually they will give up this technology.

Prabhupāda: That is, of course.

Kīrtanānanda: You are actually putting the seeds of their destruction.

Prabhupāda: Yes. No, what is destruction? It is, rather, construction. [laughter] He'll live. He'll live forever. This is destruction . . . So everyone is getting milk? How much?

Kīrtanānanda: As much as they want.

Prabhupāda: As much as they want, then jaundice. [laughter] Too much is not good. They may take minimum half pound per head.

Kīrtanānanda: Minimum.

Prabhupāda: Minimum. And maximum one pound. Not more than that. But "Because there is enough, let us eat," no. That is not good. But children must get at least one pound, milk. If they drink more milk they become stout and strong.

Kīrtanānanda: They get more than one pound. They get at least two pounds.

Prabhupāda: Then their life is built up strong and nice brain to understand. Do they not see the benefit of the society, that we are not killing children, we are maintaining them with sufficient milk. Is it not better civilization? And they are, for fear of overpopulation, they are killing. The mother is killing the child. Is that civilization? . . . [break]

So improve this farming very nicely. So the cows, they should be given as much as possible pasturing. If you simply drink little milk, and little vegetables, that will supply all vitamins. You do not require to take vitamin pills. No, there is no need. It has got all the vitamins. That is admitted. Vitamin A, D, in milk, they say also. And fruits, vitamin C. In this way, in fruits, vegetables, grains, milk, all vitamins are there.

Kulaśekhara: Śrīla Prabhupāda, if you take milk in other forms, like if you eat cheese, if you take curd or cheese, is it the same as drinking milk?

Prabhupāda: Yes. Any milk preparation. And if you have got enough milk, then keep it as ghee and open restaurant in the city. Give them nice *samosā*, *kachori*. So in exchange you get money, you require little money, so that money will help you. Actually, in India, before these British, the poorer class of men, they were simply keeping, say, a dozen of

cows, and that was their means of livelihood, that's all. From the milk they'll eat the, that, little milk, then yogurt, then . . . , what is called? It is another milk.

Devotees: Casein? Curd? Cheese?

Viśākhā: Buttermilk.

Prabhupāda: Buttermilk, yes, and in this way after drinking and eating so many things, whatever balance is there, churn it and then get ghee, and that ghee is kept in stock. On the market day, they go to the city and sell it. You'll find in Vṛndāvana so many cultivators, they have brought ghee. So the inhabitants of the city, town, they require ghee, they purchase, and with that money they get some necessities, just like some oil or some spices, salt, like this, which is not available. In this way . . .

Hari-śauri: How is it they are so keen on buffalo milk in India?

Prabhupāda: Hmm?

Hari-śauri: The Indians, they seem to prefer buffalo milk to cow milk.

Prabhupāda: No, cow milk is not available, therefore buffalo milk contains more fat. But milk means cow's milk. What is the daily milk?

Kīrtanānanda: About a thousand pounds.

Prabhupāda: Those who are meat-eaters, why don't you inform them, when a cow dies, that "You can take it."

Kīrtanānanda: That would be illegal.

Prabhupāda: Why? Legal, illegal, that is their whim.

Kīrtanānanda: But that will get us in trouble.

Prabhupāda: No, no. That is, they can give us, they are in power, they can do that, but legally . . .

Kīrtanānanda: Yes, you are right. If they want to eat, let them take the dead cow.

Prabhupāda: They take it. Free, they get without any price. They get the skin, they get flesh, let them eat. We are not going to charge for the . . . You take it. Why maintain slaughterhouse? Take this.

Kīrtanānanda: They even object if you let the animals, wild animals eat the dead cow.

Prabhupāda: Hmm?

Kīrtanānanda: They even object if you let the wild animals eat. They want it buried.

Prabhupāda: Oh, jackals or fox, if they come, they don't like it.

Kīrtanānanda: The jackals like it.

Prabhupāda: No, jackals like it, [laughter] but government . . .

Kīrtanānanda: Government doesn't like it.

Prabhupāda: Government will like when the jackal takes your animal. They will eat it, they will not attack somebody else, because if they are not hungry, they don't attack. Even tiger or any ferocious animal, if they are satisfied in hunger they don't attack. In the jungle, tiger and other animals, they live together. When they are hungry they attack. So at least you can advertise that here is a cow, available free. Take it, those who are meat-eaters. Take free without any price.

Puṣṭa Kṛṣṇa: Most meat-eaters would consider it disgusting.

Prabhupāda: Hmm?

Puṣṭa Kṛṣṇa: Most meat-eaters would consider it disgusting to have to cut cow open.

Prabhupāda: Disgusting?

Puṣṭa Kṛṣṇa: Yes. If they had to do it themselves they would consider it abominable.

Prabhupāda: No, some of them can do it, make business. As there are butchers, as they are selling meat, they can take it, they'll make more profit. From slaughterhouse, if they purchase, they have to pay, but here they get free. The hotel man, they can get free. The tannery expert, he'll get this skin free. I have seen they are eating the lobster, it is so decomposed it has become exactly like pus and they are eating. That argument is not valid.

Kīrtanānanda: They cannot even eat the animal when it is fresh. They never eat beef fresh. It must age for at least three weeks, otherwise it is not tasty. [laughter]

Hari-śauri: I remember once there was one man, he was advertising himself, he was touring from one country to another, and he was advertising himself as being an expert meat-eater. And he said, one of his statements was you couldn't eat a beefsteak until it had little white spots all over it, then it was ready to eat.

Prabhupāda: White spot means decomposed. Fungus. *Nānā yoni brāhmaṇa kare kadārya bhakṣaṇa kari' tāra janma adho pate.* [Narottama dāsa Ṭhākura, *Prema-bhakti-candrikā*: "Such a person eats all kinds of nonsense and becomes condemned by his activities of so-called sense enjoyment."]

Dhṛṣṭadyumna: Śrīla Prabhupāda, we can point out all the defects in

their system but then they say, “But there is no proof that such a perfect society has ever existed as you speak of. We have no evidence that such a perfect society exists.”

Prabhupāda: You can see, come and see with us. Live in our New Vrindaban, you’ll see.

Dhṛṣṭadyumna: Then they say, “Well, that is all right for you, but that is not practical for everyone.”

Kīrtanānanda: Why not? We are human beings, and you are human being.

Prabhupāda: So what is not practical for you, our system, your system is also not practical for us. We cannot live in this way. Anyway, if you can maintain a perfect community of plain living, high thinking, that is sufficient . . . [break] But we don’t say that you starve, you unnecessarily give trouble to your body. No. Eat nicely, but simply, and save time for advancing in Kṛṣṇa consciousness. That is our program. Nanda Mahārāja was a village man. Kṛṣṇa was village boy. Kṛṣṇa could live in New Delhi, but He did not like that. He lived in Vṛndāvana, a village. But one difficulty is that it is not plain land. Little troublesome, but not very much troublesome. So is there any difficulty of not being a plain land?

Kīrtanānanda: It makes farming more difficult on the hill. It takes more time, more work.

Prabhupāda: Hard work.

Kīrtanānanda: That is good.

Prabhupāda: For cows there is no difficulty.

Kīrtanānanda: No.

Prabhupāda: In India they call Pahārī when they are accustomed to hard work. Those who live on the Himalayan side, they have to work little hard, therefore they are Pahārī. You have accepted other’s children also?

Kīrtanānanda: Yes. Well, especially girls who have no husbands, there are quite a few here.

Prabhupāda: Anyway, you are so kind you don’t refuse anybody. Who is so kind unless one is a Vaiṣṇava? Nobody is kind. *Kṛpā-sindhubyā eva ca. Kṛpā-sindhu*, “ocean of mercy,” that is Vaiṣṇava. Never mind what you are, come here, stay, drink milk, chant Hare Kṛṣṇa.

Kīrtanānanda: The children are doing very nicely.

Prabhupāda: Yes?

Kīrtanānanda: And they will be our future community.

Prabhupāda: Oh, yes.

Kīrtanānanda: Practically it is impossible to teach these older boys how to use bulls and how to . . . It is very difficult, they cannot do it. But I think if we train the children.

Prabhupāda: Yes. Kṛṣṇa Himself did it. He was king's son, Nanda Mahārāja. In the childhood He was taking care of the calves, and when He was grown up, little, He was taking care of the cows. Kṛṣṇa personally showed it. His father could have avoided, "No, no, You don't go. The servants will go." No. "You also go." Kṛṣṇa-Balarāma, both.

Balarāma has got the plow, tilling ground, and Kṛṣṇa has got the flute to enchant the cows. Kṛṣṇa-Balarāma. They were not sitting idly, although Nanda Mahārāja could keep Them without any work. No. They worked. From the beginning of childhood. They would come in the evening and mother would take care of bathing Them, changing dress, and then giving nice food, and after taking food They would go to rest. Whole day They worked. Kṛṣṇa never taught that you sit idly. No. Personally, He did not do so, neither He taught anyone. In the *Bhagavad-gītā* [3.8] you'll find.

*niyataṁ kuru karma tvam
karma jyāyo hy akarmaṇaḥ
śarīra-yātrāpi ca te
na prasiddhyed akarmaṇaḥ*

Find out this.

Hari-śauri: What was that again, Śrīla Prabhupāda?

Prabhupāda: *Niyataḥ*. You should read *Bhagavad-gītā* so thoroughly for everything. That is good lawyer. Good lawyer means in the court immediately give reference to the judge, "My Lordship, such and such law, under section . . . this is there." He's a good lawyer. Good lawyer means he immediately gives reference to the section on which he's talking. Immediately judgment is there. If there is previous authority and it is recorded in the lawbook, then he doesn't require to argue anymore, the evidence is there. Even in other court, if some judgment is there they'll be accepted. This is the law. So a good lawyer means he gives

references from different courts, the judgment makes easier. Instead of proceeding for a long time he gives reference—“Here is the judgment, you see,” and immediately . . .

Dhṛṣṭadyumna:

*niyataṁ kuru karma tvam
karma jyāyo hy akarmaṇaḥ
śarīra-yatrāpi ca te
na prasiddhyed akarmaṇaḥ*

“Perform your prescribed duty, for action is better than inaction. A man cannot even maintain his physical body without work.”

Prabhupāda: Yes. Kṛṣṇa consciousness does not mean to keep a set of men lazy, who cannot work. That is not Kṛṣṇa consciousness. Everyone must work to his capacity. Prescribed duties. They accuse us that we are escaping . . . We do not escape. We are always busy . . .

Dhṛṣṭadyumna: Purport:”There are many pseudo meditators who misrepresent themselves as belonging to high parentage, and great professional men who falsely pose that they have sacrificed everything for the sake of advancement in spiritual life. Lord Kṛṣṇa did not want Arjuna to become a pretender, but that he perform his prescribed duties as set forth for *kṣatriyas*. Arjuna was a householder and a military general, and therefore it was better for him to remain as such and perform his religious duties as prescribed for the householder *kṣatriya*. Such activities gradually cleanse the heart of a mundane man and free him from material contamination. So-called renunciation for the purpose of maintenance is never approved by the Lord nor by any religious scripture. After all, one has to maintain one’s body and soul together by some work. Work should not be given up capriciously, without purification of materialistic propensities. Anyone who is in the material world is certainly possessed of the impure propensity for lording it over material nature, or, in other words, for sense gratification. Such polluted propensities have to be cleared. Without doing so through prescribed duties, one should never attempt to become a so-called transcendentalist, renouncing work and living at the cost of others.”

Prabhupāda: That is not the right way. Kṛṣṇa never said to Arjuna that “You haven’t got to fight. You sit down, I shall do everything.” He

never said that. “You have to fight.” *Nimitta-mātram bhava savyaśācin* [*Gītā* 11.33]. “And the result is already created by Me, but you have to make a manifestation of fighting.” Just like our Kṛṣṇa consciousness movement. Within eight or ten years we have developed so much. Is it humanly possible? It is Kṛṣṇa’s plan. But Kṛṣṇa says that “You go and preach. Take the credit.” Yes. It is His plan. Actually everything is done by Kṛṣṇa. He gives the credit to His devotee, that’s all. You know the history of the Detroit temple [laughs]?

Kīrtanānanda: A little bit, not too much.

Prabhupāda: Detroit temple, it was, that building was constructed at a cost of two million dollars, say some fifty years, sixty years ago. And we purchased it at three hundred thousand dollars. So when they said that there is a nice house, so I told “Let me go immediately.” So I went there and talked with the proprietor, so I liked it very much. It is a wonderful palace. So he asked \$350,000. So I talked with him and asked some concession. Then I last bid again, “I’ll give you cash, three hundred thousand.” So he said “Yes, I accept.” There was no money. [laughter] So the Bombay purchase, you know, it was simply speculation. So Kṛṣṇa is giving us. For a *karmī* it is not possible, but Kṛṣṇa gives us all facilities. You have been in that palace, Detroit? . . . They have kept five peacocks.

Hari-śauri: Seven.

Prabhupāda: Seven. They are very free moving, here and there, and chanting.

Kīrtanānanda: They stay on the grounds?

Hari-śauri: They never leave the grounds. They sleep up in one tree.

Prabhupāda: They are free to move from one tree to another, but they don’t go outside. Only complaint they are eating flowers.

Dhṛṣṭadyumna: Yes, they are eating all the flowers.

Prabhupāda: They are also trained, they are not afraid. They are sitting, you go, they are not afraid. They have been trained up that “We are at home.” That animals and any birds can be trained. Just like these cows, they know that all of you are friends. Animals can understand. Even you can make friends with the tigers and lions. Yes. I have seen it. In that New York exhibition, one man was showing me. He was embracing the lion and playing like dog. I’ve seen it.

Hari-śauri: That used to be a circus trick as well. They used to put their heads in the lion’s mouth.

Prabhupāda: Yes.

Dhṛṣṭadyumna: As long as the lion is well fed, you can put your head in his mouth, but if you don't feed him, then it is dangerous.

Prabhupāda: Naturally, if he's animal. They can understand that he's giving you food, he's my friend. The love, friendship, everything is there, even in animals.

Devotee: Except God consciousness.

Prabhupāda: That is possible in human life. But animal also can become God conscious by association.

Kīrtanānanda: Sometimes I've heard you say, Śrīla Prabhupāda, that love only exists between similar categories.

Prabhupāda: Similar categories, the love is very conducive. [Nevertheless] love is possible with any living entity. The central object of love is Kṛṣṇa. That is Vṛndāvana. The animals love Kṛṣṇa, the human beings love Kṛṣṇa, the trees love Kṛṣṇa, the water loves Kṛṣṇa, everyone loves Kṛṣṇa—central point. That is the perfection of love.



Śrī Caitanya Mahāprabhu in Jhārikhaṇḍa forest

Ugra-karma in the Factory

NEW VRINDABAN, JUNE 26, 1976, LECTURE, BHAGAVAD-GĪTĀ 16.9

Hellish factories, fresh fields . . . material progress means “bigger death” . . . women and children must be supplied necessities.

Prabhupāda: *Ugra-karmāṇaḥ* [“engaged in painful activities,” from *Gītā* 16.9: “(Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in) unbeneficial, horrible works (meant to destroy the world.)”], the factory. This is *ugra-karma*. Pradyumna was describing *ugra-karma*, hellish. Little karma, just wheat is growing, a little tilling, that is sufficient. What is the use of opening big, big factory? *Ugra-karma*. What it has helped? You were talking on behalf of them. What it has helped?

Keeping them. Innocent men, women, they are kept in that factory simply for livelihood. A little work will provide his needs. Nature has given so much facility. They can grow little food anywhere. The cows are there in the pasturing ground. Take milk and live peacefully. Why you open factories? What is the use? Keeping them in hellish condition of life. So this is the description. Now discuss these points.

Dhṛṣṭadyumna: You say, Śrīla Prabhupāda, they engage in unbeneficial horrible works meant to destroy the world and that this refers to the atomic weapons. This is so true.

Prabhupāda: Yes, God’s speaking, Kṛṣṇa is speaking.

Dhṛṣṭadyumna: I was studying this nuclear energy in college, thinking that it would save the world, that by the energy they could make bigger tomatoes, bigger corn, and . . .

Prabhupāda: Bigger deaths. Conclusion is bigger deaths. Everything big. One man was dying, now many hundreds of thousands will die. Bigger deaths. You did not consider it bigger death?

Dhṛṣṭadyumna: It was very frustrating, though, because for everything they were trying to do good, they found so many more things bad were coming.

Prabhupāda: That is . . . *Karma jagat* means that if you have to raise this

house, then you have to cut the wood somewhere. You have to destroy somewhere, and then you can make house. You have to adjust things like that. You cannot create. This house was constructed, created, by destroying somewhere else. Is it not? So where is your creation? Creation is God's creation. He has created everything, and if you want to create, you have to destroy somewhere. That is karma.

Puṣṭa Kṛṣṇa: Sometimes these people are called *duṣkṛtina*. And you've mentioned that the *duṣkṛtina*, actually he has some intelligence, misused.

Prabhupāda: Yes. Intelligence. After destroying the wood you use your intelligence to construct this house. You have intelligence, there is no doubt. Human being must have intelligence. But that intelligence is given to him for getting out of the clutches of birth, death, old age, and disease. He's not utilizing that intelligence for that purpose, therefore *duṣkṛtina*. Intelligence he has got. We don't say that modern world, they are unintelligent, fools. No, they have got intelligence. But the intelligence is being utilized for *duṣkarya*, which he should not have done. *Duṣkarya*. *Karya* and *duṣkarya*—work and bad work. His intelligence was given so that he could get relief from these clutches of birth, death, old age, and disease, but that he's not utilizing. He's opening factory and creating another bad atmosphere. Therefore *duṣkṛtina*. To open a factory requires intelligence. So many machine is working, that's all right, but how this intelligence being used? To keep man in a hellish condition of life. Therefore *duṣkṛtina* . . .

Hari-śauri: Fifty years ago they were thinking it was progress to build big skyscrapers; now it's so hellish in the cities, everybody is moving out.

Prabhupāda: Yes. Yes. Actually, when there are so many skyscraper buildings, it is hell. The natural air is obstructed. In Bombay you'll see. If you are in the top floor you have got little facility; in the lower floor it is hell. If there are several skyscraper building, in the first floor, second floor, it is simply hell. No air. Simply you have to run on this electric fan. You cannot see the sky. Therefore it is meant skyscraper? What is scraper? What is the meaning?

Hari-śauri: It touches, touching the sky.

Prabhupāda: So you have touched the sky in such a way I cannot see even. [laughs] This is the result. You demon, you have captured the sky, so I have no opportunity to see even. Always electric light.

Now we see the sky, the sun, how nice it is. This is life. Green, down

and up, clear sky, sun, this is life. We get rejuvenation in this atmosphere. What is this nonsense, all skyscraper building, no air, no light? *Ĵagato 'hitāḥ* [unbeneficial for the world]. The mind becomes crippled, the health becomes deteriorated, children cannot see even the sky, everything is spoiled.

Kulādiri: Every day in the city they make a report, pollution report. And they say you should go outside or not go outside. Some days it is not good for your health to leave your home.

Devotee: They are also selling fresh air, Prabhupāda.

Prabhupāda: Fresh air? [laughter] Fresh water, also.

Hari-śauri: In Tokyo there are special machines you can get air, clean water.

Prabhupāda: Fresh, by cleaning the urine? Now they are doing that. Fresh water by cleaning urine. Fat derived from stool. Yes, German people did it. Fat extracted from stool. Scientifically. You can use it with butter very nicely on your bread. This is going on.

Puṣṭa Kṛṣṇa: Some of the materialists may argue that these activities are not all that unbeneficial. For example, they have made a tractor, and in America they can produce so many grains, so much so that practically they could feed the world.

Prabhupāda: Why do they not?

Puṣṭa Kṛṣṇa: Because their mentality is very abominable.

Prabhupāda: Do that. There are so many overpopulation, and you can do it in America. So much land lying vacant here.

Dhṛṣṭadyumna: Better to put the people in factories in the fields. If they are going to work, let them work growing grain and milking the cows.

Prabhupāda: Yes, then they will live very happily. That will not do. *Ĵagato 'hitāḥ*. Read it.

Dhṛṣṭadyumna: *Kṣayāya jagato 'hitāḥ*. [*Gītā* 16.9: “unbeneficial and for the destruction of the world.”]

Prabhupāda: *Kṣayāya, kṣayāya* means all for ruination, bringing ruin, ruination. So save them from ruination . . .

Prabhupāda: Mm. [pause] So you don't require covering? This girl? This cloth is sufficient? What you think? Why you have no covering? Mm? You do not require cloth?

Kulādiri: It is warm for us, Śrīla Prabhupāda.

Prabhupāda: No, if they require, there must be supply. You must ask

them what they need and provide them because they do not say. You'll also keep silent. That's not good. Every month they must be asked what they need. Necessities, they must be supplied. We have already discussed this point, the women, they require protection, children, women.



Vedic Civilization is Training

WASHINGTON, D.C., JULY 8, 1976, EVENING DARŚANA

Vedic civilization is training . . . brāhmaṇas and sannyāsīs should be given bare necessities of life by society . . . duties: social and spiritual . . . good government and bad government.

Mr. Boyd: How do we handle these people who don't seem to want to carry their own weight, Prabhupāda? The ones who don't want to work and help produce this food?

Prabhupāda: They should be trained up. Therefore Vedic civilization is training. Some section of the people, they should be very intellectuals, brain, just like to maintain this body we require first of all the brain. If the brain is not order, then other parts, they may be there, but they are also useless. So similarly, in the society some intellectuals should be maintained.

They are called *brāhmaṇas*, and some of the *brāhmaṇas*, they are *sannyāsīs*. They are simply meant for giving good instruction. They should personally become very good and intellectual, and they should give instruction to other people what is the value of life, how to live. This is one section. They should be free from the anxiety of maintaining themselves. The society should treat them as children and give them all necessities, bare necessities, not they are meant for living very luxuriously. No. Simple living.

Then the next class, *kṣatriyas*, the politicians, administrators, they are also required to give protection to the people from injury. *Kṣatriya*, *kṣat* means injury, and *trāyate* “one who saves people from injury.” It is *kṣatriya*'s duty. So *kṣatriya* should protect all the living entities, including the animals. They are also subjects. So the first, intellectual *brāhmaṇas*, then *kṣatriya*.

Then *vaiśyas*, their business is to produce food. Food production you can do by agriculture, *kṛṣi*, and by giving protection to the cows. If you get sufficient food grains, like rice, wheat, pulses, and sufficient milk—from milk you get yogurt, butter, ghee—then your all food problem is

solved. You must eat. You must eat, you must live properly. So this first, second, third, the intellectual class, the administrative class, and the productive class, these three classes must be there in the society.

And those who cannot be grouped either of these three classes, they should generally help as workers. They are called *śūdras*. So the workers means . . . Suppose you require a sitting place: the carpenter is there. Suppose you require a knife: so the blacksmith is there. You require clothing: the weaver is there. In this way, four classes of men. First class, second class, third class, or the intellectuals, the administrators, the producers and the general workers. This is Vedic system of division. *Brāhmaṇa* . . .

This is for our living condition, and then human life especially meant for spiritual realization, self-realization. For that purpose, again, another four divisions. Generally, the *brahmacārī*, student life; *gṛhastha*, married life; *vānaprastha*, retired life; and *sannyāsa*, renounced life. So at the end of life one should be renounced from all other responsibilities and completely devote his life for Kṛṣṇa consciousness, or God consciousness. In this way, when a person dies in God consciousness, his life is perfect. This is Vedic civilization. Eight divisions, *varṇa* and *āśrama*. And if you simply produce *śūdras*, working class, then you cannot have any happiness. That is not possible. And nowadays democratic, if you send some *śūdras* to act as *kṣatriyas* they cannot do it. You have got practical experience. In Vietnam, what happened?

Puṣṭa Kṛṣṇa: The American soldiers, they were simply taking intoxication, hunting after prostitutes and running from the enemy.

Prabhupāda: And when they were attacked they were running away. Because they are *śūdras*. How they can fight? They are not trained up as *kṣatriyas*. Huh? Anyone who is unemployed, let him become a soldier, but he cannot fight. That is not possible. Neither this class of men can have good brain to give direction to the society. The democracy means anyone can go to the government, and because he's not *kṣatriya*, his only business is how to get money so long he's on the post.

Just like you did not like your president, Mr. Nixon. So that is the risk. If you keep the society in chaotic condition, any department, intellectual, administration, production, they'll be all topsy turvy, and there cannot be any peace in the world. So this Vedic scheme, *varṇāśrama*, is a very important scheme. If possible it should be introduced and taken up very

seriously. That is one of the items of Kṛṣṇa consciousness movement, to reestablish the institution of *varṇa* and *āśrama*. Not by birth but by qualification. *Cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ*. [*Gītā* 4.13: “According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me . . .”] *Guṇa-karma*, by quality.

In India the *varṇāśrama* is there, but it is not organized because the government does not take care. The government is imitating Western way of life, “There is no need of *brāhmaṇa*, there is no need of *kṣatriya*, simply *śūdras*.” Everywhere this is the position, the *śūdra* population, *Kalau śūdra sambhavaḥ*. In this age everyone is a *śūdra*.

So it doesn’t matter, everyone is born *śūdra*, but he should be trained up. Just like in our practical life we see that everyone is not born a scientist or engineer or lawyer. Everyone is born innocent, child, then he’s trained up by the guardians.

Similarly, there should be a training how to become *brāhmaṇa*, how to become *kṣatriya*, how to become *vaiśya*. And the government should see that everyone, as he is trained up, he is working according to his quality and occupational duty. Then there will be complete peace and harmony. That human society is perfect.

Vipina: His question is that now the government is corrupt, so what can be immediately done?

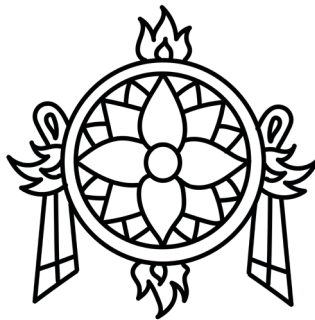
Prabhupāda: How there can be, because the democracy? You are corrupt, therefore your government is corrupt. You correct yourself, the government will be automatically corrected. If you are rascals, the government will be rascals. The government means elected. So if you are not rascal, you’ll not elect another rascal to take charge of the government affairs. But because you are rascal, you’ll send another rascal.

So how can you expect good government? You do not know whom to select. And besides that, the whole population is rascal, *śūdra*. So anyone you elect, if he’s by qualification he’s a *śūdra*, worker, he’s not intelligent person, he’s not *brāhmaṇa*, he’s not *kṣatriya*. Actually, the legislative assembly, or in your country, Senate? They should be all *brāhmaṇas*. They give advice. Formerly this was the system. Although it was monarchy, even Lord Rāmacandra or similar kings, they were not ruling independently—they were taking advice from learned *brāhmaṇas*, sages.

So the legislative assembly should be composition of intellectual

brāhmaṇas. Then the other administrators, the president or the minister, they should be *kṣatriyas*. In this way, if social organization is made, then there will be perfect peace. If *śūdras* are allowed to rule over, what they know? Their only aim is that so long he is in the office, “Let me collect some money,” that’s all. And that will be the latest atmosphere, *dasyu-dharmabhiḥ*. *Rājanyair dasyu-dharmabhiḥ* [Bhāg. 12.2.8]. All the government men will become thieves and rogues. *Dasyu*, *dasyu* means thieves and rogues. So as the thieves and rogues capture you on the street and ask “Whatever you have got, give, otherwise I shall kill you,” so this will be the position in the Kali-yuga. It is happening now. You cannot have any private property; everything you have to declare. Otherwise, it will be taken by force. So people will be very much embarrassed by two things: one thing is taxation and another thing will be scarcity of food. In this way all the people all over the world will be embarrassed, so much so that they will leave their home, hearth and home, *ācchinna-dāra-draviṇā yāsyanti giri-kānanam*. [Bhāgavatam 12.2.8: “Losing their wives and properties [to such avaricious and merciless rulers, who will behave no better than ordinary thieves,] the citizens will flee to the mountains and forests.”] Being separated from family and property they will take shelter in the hilly ranges or in the forest to get relief. This will be the position. Harassment, so much harassment, by nature, by government.

So therefore for complete happy society, this Kṛṣṇa consciousness movement is essential. All intelligent persons, they should join this movement and reform the present social, political, religious. All field of activities, they should reform. Then people will be happy. Not only happy in this life, but also next life.



Simple Living, Good Health

NEW YORK, JULY 14, 1976, INTERVIEW WITH NEWSDAY NEWSPAPER

Plain living, high thinking . . . come to our farms and see how we are living independently . . . simple living promotes good health.

Interviewer: How important is it to look after physical life?

Prabhupāda: Physical life, so you must keep yourself fit to execute Kṛṣṇa consciousness. It is not our desire that you become sick and you cannot chant. But our purpose is to chant, and we require the physical necessities just to keep ourselves fit, not more than that. Eating is necessary. Without eating, I will die. So we take *kṛṣṇa-prasāda*, not in the restaurant or hotel anything, no. We take nice vegetables, nice food grains, rice, wheat, sugar, milk, all vitaminous, full of vitamins. So there is no deficiency of food. Even from food value it is very nice. We do not unnecessarily kill animals.

Interviewer: You run farms as well, do you not?

Prabhupāda: Yes. Yes.

Interviewer: What do they . . .

Prabhupāda: So you try to . . .

Interviewer: Are they working farms, producing farms?

Prabhupāda: Yes, there are many farms in your country. Just now I am coming from New Vrindaban in West Virginia. They are living. If you go sometime, you can see how independently they are living. And there are other farms, New Orleans, and just now we are going tomorrow . . . [to] Pennsylvania. So we get enough milk, enough food grains, enough fruits. So there is no economic problem. Our purpose is to save time from unnecessary necessities of life, from unnecessary necessities of life, to save time and utilize the time for developing Kṛṣṇa consciousness. And so far the body is concerned, as much as it is required take and maintain the body. That's all.

Interviewer: Your devotees' health is looked after, then.

Prabhupāda: Yes.

Interviewer: By who?

Prabhupāda: They are instructed in that way, plain living, high thinking.

Interviewer: Do you have arrangements with hospitals in case somebody gets sick, and do you watch diet carefully and . . . ?

Prabhupāda: Oh, yes. Why not? Why not? Take care of the body. But we keep our habits in such a way that we don't fall sick very often.



Living as Kṛṣṇa Lived

GĪTĀ-NĀGARĪ FARM, JULY 15, 1976, EVENING LECTURE

*Industrial life is asuric life . . . we should remember
Kṛṣṇa by living as Kṛṣṇa lived . . . perfect utilization of
milk . . . protecting Kṛṣṇa's cows . . . the village ideal.*

So Kṛṣṇa consciousness means to follow the instruction of Kṛṣṇa. Our life has a certain aim in this material world, sometimes we forget. Material world means forgetting our aim of life; that is natural. The basic principle of material life is forgetting Kṛṣṇa:

*kṛṣṇa-bahirmukha hañā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare*

[Jagadānanda Paṇḍita, *Prema-vivarta*: “Turning his face away from Kṛṣṇa, the *jīva* develops the desire to enjoy. Standing nearby, Māyā slaps him and seizes hold of him.”]

Forgetfulness is our nature. We are not as perfect as God; therefore, there are so many inefficiencies. So forgetfulness is also another material quality. So material life means forgetting Kṛṣṇa. *Māyā* means when one has forgotten his relationship with Kṛṣṇa, that is called *māyā*. So Kṛṣṇa is very kind. When we forget too much, this material world is forgetfulness, but still, according to the Vedic system, Kṛṣṇa consciousness is maintained to some extent if you follow the Vedic principles, then we revive our consciousness, our relationship.

That is explained by Śrī Caitanya Mahāprabhu when he was talking with Sārvabhauma Bhaṭṭācārya, that the Vedic principle is to revive or to remind our relationship with Kṛṣṇa. In the *Bhagavad-gītā* also Kṛṣṇa says *vedaiś ca sarvair aham eva vedyaḥ* [*Gītā* 15.15], the real purpose of Vedic knowledge is to come to the understanding of Kṛṣṇa consciousness. So this Kṛṣṇa consciousness movement is trying to revive the original, constitutional position. So one of them, in Kṛṣṇa consciousness movement, is village organization, as you are trying here.

Kṛṣṇa, in His natural life, is a village boy in Vṛndāvana. Vṛndāvana is a village. There is no factory, there is no motorcar, there are no big, big skyscraper buildings; it is village. That Kṛṣṇa likes. In the *śāstra* it is said, *vṛndāvanam parityajya, sa kvacin naiva gacchati* [Śrīla Rūpa Gosvāmī, *Laghu-bhāgavatāmṛta* 1.5.461: “. . . Kṛṣṇa, the son of Nanda Mahārāja, never at any time leaves Vṛndāvana.”]

Kṛṣṇa is so fond of that Vṛndāvana village life, with His cowherd boys and cowherd girls, His *gopīs* Mother Yaśodā, Father Nanda, and Upananda, uncles, and big family, the cows and the calves, the trees, the Yamunā River. He is satisfied in that life. So at least those who are Kṛṣṇa conscious, they should be satisfied with simple life in the village. That is part of Kṛṣṇa consciousness.

But it does not mean that we shall avoid city life or town life. No. Everything, every place is Kṛṣṇa’s place. Everywhere there should be Kṛṣṇa consciousness.

But if we keep ourselves within the village and properly organize as Kṛṣṇa personally showed us the example, He was personally taking care of cows, calves. When He was a child, He was taking care of the calves. When He was grown up, He was taking care of the cows although He was a very rich man’s son; Nanda Mahārāja was the village king. But still, He was working hard the whole day, going in the morning to the pasturing ground and coming back in the evening. Then He used to take His bath, change dress, and immediately go to sleep. This was Kṛṣṇa’s pastime. So we should follow His footprints. What is that verse?

āsraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya mām nivartante
mṛtyu-saṁsāra-vartmani

[*Gītā* 9.3: “Those who are not faithful in this devotional service cannot attain Me, O conqueror of enemies. Therefore they return to the path of birth and death in this material world.”]

So whatever Kṛṣṇa has taught by His personal life, by His teaching, to follow that is Kṛṣṇa consciousness. Everything is there in the *Śrīmad-Bhāgavatam*. His personal life is there, and *Bhagavad-gītā*, His teaching are there, and He comes for this purpose:

*paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge*

[*Gītā* 4.8: “To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.”]

Those who are naturally God conscious, to deliver them, to make their life perfect, in this life. This life should be the last material life and next life they should go directly to Kṛṣṇa.

*janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so ’rjuna*

[*Gītā* 4.9: “One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.”]

If we become fully Kṛṣṇa conscious, simply try to understand what is Kṛṣṇa, there is no difficulty: Kṛṣṇa is the Supreme Controller, that’s all. There is a supreme controller—that we have to accept, as we were discussing in the bus this morning. There is no way out, there is no way out that you will deny the Supreme Controller, that is not possible.

So there is a Supreme Controller. If you are a sane man you’ll understand very easily, and that Supreme Controller is Kṛṣṇa. He comes personally and says:

*mattaḥ parataram nānyat
kiñcid asti dhanañjaya
mayi sarvam idaṁ protam
sūtre maṇi-gaṇā iva*

[*Gītā* 7.7: “O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.”]

There is no other controller above Kṛṣṇa, therefore, He is the

Supreme Controller: *īśvaraḥ paramaḥ kṛṣṇaḥ*, the Supreme Controller. The Supreme Controller, He is giving us instruction. If we follow His instruction, very simple, and remain in this village, satisfied with simple life, agricultural produce, milk, how many nice things you have produced, where is the difficulty? There is no economic problem. You are getting so much milk that it is becoming a problem how to utilize it.

In India we are in scarcity of milk. So, *kṛṣi-go-rakṣya-vāṇijyam*. [*Gītā* 18.44: “Farming, cow protection and trade . . .”] If you have got enough milk you can make trade. *Vāṇijyam*, that is Kṛṣṇa’s instruction. It is not that we hate the modern system. No, we do not hate anything. *Nirbandhaḥ kṛṣṇa-sambandhe*. [*Bhakti-rasāmṛta-sindhu* 2.255: “(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.”)] We want to try to engage everything in Kṛṣṇa’s service. If modern machine is there, we don’t hate it. We must find out the means how this machine can be utilized for Kṛṣṇa’s service. So if you have got excess milk, you can make it powdered milk and you can send to India in any amount. It will be consumed. At least we can use it in our different centers, we can distribute. So there is no question.

Besides that, you can prepare ghee from milk. From milk, first of all, drink as much as you like. Then convert it into yogurt, next day, next day, next day. And then, when that is also enough, then churn it, take out butter . . . buttermilk and butter . . . and drink butter milk with *capātī*. It is very palatable, very nutritious. Then butter . . . if you have got excess butter, then turn into ghee, and ghee can be preserved for years. There’s no question of preservation. You send it to cities and towns. And we are now encouraging to open *prasāda* distribution restaurant. They can utilize the ghee. Then where is the problem? There is no problem. Each drop of milk you can utilize to the perfect utility point.

And if there are excess cows, you have got some woods, so you cut out the trees and make an encirclement and keep them there. They will live there. So there is no problem. Kṛṣṇa was maintaining 900,000 cows. There is no problem. But give protection to the cows. That is the order of Kṛṣṇa. We cannot be so ungrateful that we kill our mother. Milk is so important. We are drinking the milk of the cow, and in exchange, if we

cut the throat of our mother, that is not civilization. That is barbarism, less than animal. Animals also, they have respect for mother. So try to give protection to the cow, that is a pious activity, and you'll not be in scarcity.

Live village life, simple life, and be satisfied with the bare necessities. There is no need of luxury. And save time and chant Hare Kṛṣṇa. This is ideal life. So I am very pleased that you are doing that, and do it more nicely so that others may be attracted. This town life, industrial life, factory life, is asuric life. It is killing human ambition. It is killing civilization. So there are many other businesses for a Kṛṣṇa conscious person, because in the *Bhagavad-gītā*, Kṛṣṇa speaks all around: sociology, politics, philosophy, religion, culture, economics, everything is there. If you simply follow Kṛṣṇa's instructions, then you get cultural life all around.

So this is an ideal village. Develop it more and more. Our Paramānanda is there. He is very experienced, and others are there. Do it very nicely. I am very happy to see that things are going nicely. Thank you very much.



Prabhupāda on Cow Care

PARIS, AUGUST 2, 1976,
ROOM CONVERSATION AT NEW MĀYĀPUR FARM

*Working the land and maintaining spiritual programs . . .
“Make it ever green” . . . keeping the cows together with
their calves . . . Prabhupāda kept a cow in Allahabad.*

Prabhupāda: The classes should be regularly held. Those who are engaged in the fieldwork, then let them work, but women or others, they should hear in the class. They should attend.

Bhagavān: There is regular class for everyone in the afternoon after *prasāda*.

Prabhupāda: That’s nice . . .

Hari-śauri: You said you had some plan? For the land here? When we came in you were saying you had some plan for the land.

Prabhupāda: Plan is that we have got woods. Cut the woods, make small cottages, and engage them for growing fruits, flowers, grains, and make the complete arrangement nicely. Water . . .

Hari-śauri: Irrigation.

Prabhupāda: In this way make it ever green.

Bhagavān: There was a question about the cows: At what point should the calf be separated from the mother? Because sometimes when the calf is separated, the mother, she cries.

Prabhupāda: No, they should not be taken away.

Bhagavān: Shouldn’t be.

Hari-śauri: I think in all our farms they do that.

Bhagavān: I heard in New Vrindaban they took them away very early.

Hari-śauri: The problem is that the calves drink so much milk that they become very sick, so they have to separate.

Prabhupāda: Therefore they should not be allowed always. Once in a day, that’s all.

Hari-śauri: Oh.

Prabhupāda: Not too much allowed, but once. At least while milking

they should be allowed to drink little milk, and that will encourage the mother to deliver more milk.

Hari-śauri: Oh. At the same time they're milking the cow, the calf can come.

Prabhupāda: Yes. They can bring it milk. And while milking, the calf may be standing before the mother.

Hari-śauri: They do that in India.

Prabhupāda: So she will not be sorry. Complete separation is not good. And after birth at least for one week the calf should be allowed. Because after this giving birth, the milk is not fit for human consumption. The calf should not be allowed to eat more, but at the same time the mother must see once, twice, then it will be all right. Of course, we are born in big, big towns, we do not know, but I know this is the process. In Allahabad I was keeping cow, there was facility.

Bhagavān: I don't think our farms are doing like that. In New Vrindaban they do that?

Hari-śauri: What, letting the calves come? I don't think so. You can write a letter to . . . The whole system's so perfect, it's completely satisfying in every respect.

Prabhupāda: And if you make others dissatisfied for your pleasure, that is sinful. You should act in such a way that nobody is dissatisfied. Then there is balance.



Home Grown is Best

PARIS, AUGUST 3, 1976,
ROOM CONVERSATION AT NEW MĀYĀPUR FARM

*Produce must be fresh . . . puffing grains in hot sand . . .
anything grown in a garden is worth a hundred times more
than if it is purchased in the market . . . how to create
qualified husbands? Train them nicely when they are boys.*

Prabhupāda: [eating] Umm, better give this fresh fruit. Don't bring all rotten. In the market you cannot get fresh. All three hundred years old. Anything fresh, that is full of vitamin. Grow fresh, take fresh. In India there is no system to purchase three-hundred-years-old bread and eat. It must be freshly made. Wife is preparing in the simple oven, husband is eating, children are eating.

You know Yaśodāmāyī calling Kṛṣṇa? “Come back! Your father is waiting!” You remember this? That is Indian system. The father and the children, they sit down, mother will bring fresh *dāl*, rice and *cāpāti*, and distribute, and they eat. We used to do that. Along with father we shall sit down for eating, separately. There was no need of table—on the ground. And mother will distribute, cook. No servant; mother personally, wife personally. The cucumber cutting, there is a process. I'll show you. Sometimes cucumber is bitter. By that process it can be avoided.

Harikeśa: You mean chop the top and you go . . .

Prabhupāda: Ah, yes. That's all right.

Devotee: This is bitter?

Prabhupāda: We tasted one piece. Yes, little bitter. This should be arranged with lemon juice. If you have got these fruits, there is no need of purchasing.

Bhagavān: The tomatoes are supposed to be as good as oranges. The tomatoes are supposed to be as healthy as oranges.

Prabhupāda: Yes. In our childhood these tomatoes were called foreign

eggplant, *bilāti beguna*. And because it was foreign nobody will touch it. In our childhood we'd never eat the tomato. It was rejected by whole Indian Hindu culture.

Harikeśa: Tomatoes don't grow in India?

Prabhupāda: No. It was imported. Because it was imported they would not touch. The mill cloth, because they were imported, no gentleman will touch. No religious function would allow to use mill-made cloth. And so far medicine is concerned, they would never touch it. [break] . . . Any expert in your country who can fry food grains in hot sand.

Bhagavān: Like they make puffed rice, I think, like that. I don't think so. They do it by machine.

Prabhupāda: Puffed rice? How? What is that machine?

Bhagavān: When they make a thatcher, they use some kind of machine.

Prabhupāda: But we can do it very easily. Sand should be very hot. You can make hot sand, it is not difficult. Any fire. And then take the grains in some, another pot, and put the hot sands under it and then agitate. And it will putt-putt-putt-putt-putt-putt, they'll be finished.

Bhagavān: Put the hot sand where?

Prabhupāda: Sand is being heated in fire, so you put the grains in another pot and put the hot sand there.

Hari-śauri: Underneath the pot?

Prabhupāda: Why underneath? I said another pot. You are so dull brain. Here is hot sand. I bring in another pot, the grains, and the hot sand I pour on it.

Hari-śauri: Pour on it, on top of the grains. Oh.

Prabhupāda: Yes. And then agitate and then put the whole thing on a mesh and make it like this, again put the hot sand there. Is it clear? Then you get the puffed-up grains. That is very good food.

Hari-śauri: Devotees make popcorn.

Bhagavān: That's another thing.

Prabhupāda: Popcorn, they fry it in ghee, hot ghee.

Hari-śauri: Not much though, just a little.

Prabhupāda: No, I've seen it. They do it. But that is not very digestive. If you make this sand, hot sand . . .

Bhagavān: It's light.

Prabhupāda: Very light. In the morning you can give them this puffed

grains, then fruits and milk, very good breakfast. I mean to say all self-dependent. Yes. We should save time, as much for this purpose, for chanting, discussing *grantha* [scripture]. Not for any personal so-called comforts. We can sit down anywhere on the grass here, and whatever available we make our food. This is the idea. Life will be sublime. *Man-manā bhava mad-bhakto mad-yājī mām*. [*Gītā* 9.34: “Engage your mind always in thinking of Me, become My devotee, (offer obeisances to Me) and worship Me. (Being completely absorbed in Me, surely you will come to Me.)”] That is real business . . . [break]

My mother used to make puffed rice at home. So there is special rice available for making puffed rice. Either you can prepare at home or you can purchase in the market, special rice. So she was preparing nice puffed rice, very, very nice. In a sand pot. My mother was always engaged in making some food preparation. Some pickle, some chutney, and this puffed rice, or something else, something else, something else. Besides cooking for the family, she was being assisted by my sisters. Always palatable foodstuff. So many guests were there, and if son-in-law would come, they would specially prepare food for him. To receive guests, give them nice food to eat, prepare nice food for the family, this is the Indian pleasure. They are not very much, nowadays, for upkeep of the home, very . . . That, in their own way, they keep it very nicely. Every utensils, very cleansed, they are kept ready for use, some cloth. If you go in a poor man’s home, but you’ll find everything very neat and clean. Ask these *gṛhasthas* to keep their home very neat and clean. Are they keeping?

Bhagavān: Yes.

Prabhupāda: What are the general program for eating?

Bhagavān: For eating? Every morning everyone has a nice glass of yogurt, chickpeas, and apple, orange, and banana.

Prabhupāda: Chickpeas fried?

Bhagavān: Boiled chickpeas. And apple, orange, and banana. And in the afternoon they have rice, *dāl*, *cāpāti*, and salad, and in the evening they have a glass of milk and a little bread.

Prabhupāda: That’s nice.

Bhagavān: This, in July . . . this is normal weather now, in August and July. But generally in July it has some rain.

Prabhupāda: This year . . .

Bhagavān: Yes. And it was the hottest weather in a hundred years.

Prabhupāda: Now.

Bhagavān: It was, in July. Extremely hot. And actually our well was one of the only ones functioning in the whole area, and we were watering the crops and everything. Our corn is very nice, very high, and our tomatoes are very good. The barley harvest was five tons.

Prabhupāda: Five times more.

Bhagavān: Five tons of barley we got, from our harvest. It was very nice.

Prabhupāda: Oh.

Bhagavān: Did you get some barley flour?

Prabhupāda: I don't have any.

Hari-śauri: [laughs] We can't make, it's not finely ground enough. We can't make it into *cāpātis*. It's just too coarse.

Prabhupāda: You could do one thing. You just smash that and boil with milk.

Hari-śauri: You mean a mortar and pestle?

Prabhupāda: Smash and boil with milk. Don't put sugar. Then I shall put sugar according to my taste.

Hari-śauri: You want that this evening?

Prabhupāda: No.

Hari-śauri: No. Tomorrow morning.

Bhagavān: We are the only farm in the whole area that is growing chickpeas. The man said he did not think they can grow. But we have a whole field of chickpeas. They'll be coming up ripe for harvest in about three weeks.

Prabhupāda: Chickpeas very nutritious. If you simply boil soft, oh, it is very nutritious. A little, so much, is as good as full meal. [break]

Prabhupāda: These are our garden flowers.

Jayatīrtha: Oh, very nice.

Prabhupāda: This is also?

Bhagavān: Yes.

Hari-śauri: From our garden?

Prabhupāda: Yes. Anything grown in the garden, that is hundred times valuable than it is purchased from the market. [pause]

Bhagavad-gītā is a book which can guide the whole human society. In all different branches of knowledge, namely, in politics, in sociology, in

religion, in culture, in philosophy, in economics, everything, all lines are described very vividly, and the human society can take advantage of it. The *Bhagavad-gītā* begins in the battlefield with politics . . .

Mrs. Marchand, through Translator: She wants to know if it is recommended that a woman become a *sannyāsī*.

Prabhupāda: Woman should stay under the father, under the husband, and under the elderly sons. Nothing more. Therefore it is the duty of the father to give her in charge of a young man when she is young. This is Vedic culture.

Translator: She's asking what should a woman do if she is alone?

Prabhupāda: She cannot be alone. *Na sataritatam ananti*. Woman should not be allowed . . . Just like children. Children cannot be alone. They must taken care of. Similarly a woman in childhood should be taken care of by the father; when she's young, she should be taken care of by the husband; and when she's old, she should be taken care of by elderly sons. You'll find in the Vedic literature, the father's responsibility is until she's handed over to a suitable young man. And the husband's responsibility is so long she hasn't got elderly children. At that time, when she has got elderly children, he can leave home and take *sannyāsa*. So the process is a woman is kept under protection always. There is no independence for woman. That is . . . Still, in India it is going on. The father is obliged to find out a suitable husband for the daughter and give her in his charge. Then his responsibility finished. Until that, she is, he's responsible to take care of the daughter. Unmarried girl to remain always under the protection of the father.

Yogeśvara: But today there seem to be so few qualified husbands.

Prabhupāda: Because you do not train the boys to be qualified. You train them to become debauch. What can be done? You train them from *brahmacārī*, then they'll be responsible husbands. Both the girls and the boys should be trained up. Then they'll be responsible husband and wife and live peacefully. In their young days, if you give them freedom they'll spoil. What can be done? Young, youthful days, if you give them full freedom they'll be misguided and spoiled.

Translator: She's asking that since in these Western countries the families are so broken up and the women sometimes cannot find a qualified husband, what should she do?

Prabhupāda: That, here is the society. You train them. You have got all

children. You train them in that way, so that . . . Whatever is done is done. Now you can make very good society, Kṛṣṇa conscious society. Not that one mistake has been done, you should continue. Rectify it.



Not By Birth But By Training

HYDERABAD, AUGUST 22, 1976, CONVERSATION
WITH SEVEN MINISTERS OF ANDHRA PRADESH

*Government should be based on scripture . . . training
for the social body is varṇāśrama-dharma—a plan
to teach the whole society how to perform yajña.*

Prabhupāda: Our subject matter of Kṛṣṇa consciousness movement is that systematize . . . The progress of human society should be systematized according to *śāstra*. Just like your government, it is conducted under certain rules and regulations. You have to refer to the government regulative principles, and expert government officers, they are selected. Formally it was ICS, now it is IAS. That means reference to the authorities. Similarly, there are authorities which are called *śāstra*. *Śās-dhātu* means to rule. From *śās-dhātu*, *śāstra* and *śastra*. *Śastra* means weapon. If you do not act according to the *śāstra* then there is *śastra*. *Śastra* means weapon, government. If you violate the rules of the government then there is police department, there is military department which will force you to accept the government regulation. And from the same *śās-dhātu* is *śiṣya*, one who voluntarily accepts the discipline.

*yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukham na parām gatim*

[*Gītā* 16.23: “He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.”]

The aim of human life is *parām gatim*. *Parām gatim* means the supreme perfection. *Gatim* means progress, and *parām* means the supreme. Our life is progressive . . .

So nature’s law is there, *prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi*

sarvaśaḥ. [Gītā 3.27: “. . . activities [that] are in actuality carried out by the three modes of material nature.”] We are not independent. We are dependent under the laws of material nature. So we should properly utilize this human form of life, and government or king means to guide the citizens how to make progress of life. That is the duty of the government. They should be given all chances to make progress. Formerly, all the kings were responsible for the progress of the citizens, progress of life.

The same principle should be followed. That is the statement of the *śāstra*. The *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*. To maintain the body, just like we require the head, the arms, the belly, and the legs, similarly, we must maintain the brain of the society, the *brāhmaṇa*; and the arms of the society, *kṣatriyas*; and the belly of the society, the *vaiśyas*; and the legs of the society, the *śūdra*. Everything is required. Not that simply brain is required and leg is not required. No, everything is required under proper guidance for the total benefit of the society. So direction is there. That is *śāstra*. *Yaḥ śāstra-vidhim utsṛjya . . .* If we do not care for the *śāstra*, whimsically manufacture our own ways of life, *na sa siddhim avāpnoti*, it will never be successful. *Na sukham*. And there will be no happiness. *Na parām gatim*.

Therefore the whole process is *yajñārthāt karmaṇa*. *Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ* [Gītā 3.9]. *Yajña* means the Supreme Lord, Viṣṇu. *Yajña* means *yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ*. After performing *yajña* if we enjoy life, then there is no sinful reaction. Otherwise, *bhuñjate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt*. [Gītā 3.13: “The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.”] So all directions are there in the *śāstra* and the essence of all Vedic literature is the *Bhagavad-gītā*. So at the present moment, our, this Kṛṣṇa consciousness movement is that it doesn't matter what kind of state it is, but it should follow the principle of *yajña*. *Yajñārthe karmaṇa*. Otherwise, we shall be responsible . . .

This is the principle. *Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ*. [Gītā 3.9: “Work done as a sacrifice for Viṣṇu has to be performed, otherwise work causes bondage in this material world.”] I have seen in Bārajī temple, mostly cultivators, they come, stand whole day there just to offer something, *yajñārthe*, for the satisfaction of the Lord.

It's a great culture. *Yajñārthāt karmaṇo 'nyatra*. So karma, ordinary fruitive activities should be carried on for *yajñārthe*, for the satisfaction of Bāljā, or Kṛṣṇa. Not otherwise. The same, what is gathered as contribution, it should be utilized for *yajña*. Because the money is given for *yajña*, not for other purposes. That is a fact. Of course, the money is there. The innocent villagers, they have given the money in good faith that Kṛṣṇa or Bāljā will accept it and their hard labor will be successful. *Yajñārthe karmaṇa*. Now that money should be properly utilized for *yajñārthe*.

Actually, everything belongs to God, Bāljā. *Īśāvāsyam idaṁ sarvaṁ* [*Īśopaniṣad*, Mantra 1]. We are claiming unnecessarily, "This is mine." That is called *māyā*. Nothing belongs to us. Everything belongs to the Supreme Lord. But we have claimed the Lord's property as our own. That is misgiving. Therefore *yajña* is recommended. Return to the Supreme voluntarily. That is called *yajña*.

varṇāśramācāra-vatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

[*Viṣṇu Purāṇa* 3.8.9: "The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four *varṇas* and *āśramas*."]]

The *varṇāśrama-dharma*, *brāhmaṇa*, *kṣatriya*, *vaiśya*, this is plan just to teach the whole society how to perform *yajña*. *Varṇāśramā cāra-vatā*. Therefore this is the beginning of human civilization. *Varṇāśrama*. How to return back. Just like Bali Mahārāja. Bali Mahārāja achieved, obtained, throughout the universe all the property, and he again returned to Vāmana. That was his success of life. So this Kṛṣṇa consciousness movement is an educational movement to teach people how one should voluntarily return the property of the Lord to the Lord. That is called *yajña*. *Yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ*. So people actually suffering. Not only . . . This material life means suffering . . . That is stated in the *Bhagavad-gītā*:

*ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
na ca tasmān manuṣyeṣu
kaścīn me priya-kṛttamaḥ*

[*Gītā* 18:68-69: For one who explains this supreme secret to the devotees . . . There is no servant in this world more dear to Me than he . . .] This *idaṁ guhyam*, this confidential knowledge of *Bhagavad-gītā*, should be spread all over the world. People are suffering. And that is the mission of Śrī Caitanya Mahāprabhu. He advises that

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa*

[*Caitanya-caritāmṛta*, *Madhya* 7.128: “Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land.”]

So it will be glory of India if we preach the message of Kṛṣṇa, *Bhagavad-gītā*. They're accepting. And I wish that the Bālajī's estate, Bālajī's money, should be spent for spreading Kṛṣṇa consciousness, not for any other purpose. That is my request.

Devotees: *ḥaya*, Śrīla Prabhupāda.

Indian: Please permit . . .

Prabhupāda: Your question is?

Indian: Yes, *varṇāśrama*, I wanted to, Swamiji . . .

Prabhupāda: Yes. *Varṇāśramācāra-vatā*. The *varṇa* and *āśrama* I've already explained. Just like for maintenance of the whole body there are different parts: the brain, the arm, the belly, and the leg. Similarly, *varṇāśrama* means the head—*brāhmaṇa*; the arms—*kṣatriya*; the belly—*vaiśya*; and the leg—*śūdra*. So by nature these divisions are there. *Varṇa*, four *varṇas* and four *āśramas*. Four *varṇas* means social divisions, and four *āśrama*, spiritual division. So apart from spiritual division, *brahmacārī*, *gṛhastha*, *vānaprastha*, and *sannyāsa*, the social division must be observed. The brain must be there. *Brāhmaṇa*. Everything must be there. Not only the brain. The arms also required—military department

or *kṣatriya* department. *Yuddhe cāpy apalāyanam* [“in battle not fleeing,” *Gītā* 18.43: “Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the natural qualities of work for the *kṣatriyas*”]. The *kṣatriyas* are so brave, they don’t go away from fighting field, battlefield. Just like Arjuna was trying to become nonviolent. Immediately Kṛṣṇa chastised him:

*kutas tvā kaśmalam idaṁ
viṣame samupasthitam
anārya-juṣṭam asvargyam
akīrti-karam arjuna*

[*Gītā* 2.2: “My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the value of life. They lead not to higher planets but to infamy.”]

So everything is required. It is not that everyone should become *brāhmaṇa*. Neither it is possible that everyone should be able to become *brāhmaṇa*. It is not so easy thing. But a class of *brāhmaṇa* must be maintained. A class of *brāhmaṇa* must be there as ideal to consult with them.

Similarly, a class of *kṣatriya* must be there, a class of *vaiśya* must be there. This is called *varṇāśrama*. For the peaceful execution of material life, these things are required, division. Just like in your government you have got some different ministerial department. You have introduced, this minister is for this department, this minister . . . Similarly, the brain department must be there. Without brain, even . . . Suppose a madman, he has got his hands and legs, but it is useless because the brain is lost. So brain must be there. So this *varṇāśrama*, revival of *varṇāśrama* is required. A class of men, *brāhmaṇa*:

*śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānaṁ āstikiyaṁ
brahma-karma svabhāva-jam*

[*Gītā* 18.42: “Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom, and religiousness—these are the natural qualities by which the *brāhmaṇas* work.”]

As there are different educational system, there must be an educational institute where these things are taught: how to become truthful, how to become self-controlled, how to become full in knowledge, how to become full believer in the Supreme Personality of Godhead. *Āstikyam*. In this way, as there is necessity of engineer, as there is necessity of medical man, as there is necessity of so many other departmental chiefs, similarly, a department of *brāhmaṇa*, a department of *kṣatriya*—that education must be given. But in this age, because nobody is interested, so everyone is *śūdra*.

Kalau śūdra-sambhavaḥ. [“In this age of Kali, everyone is born a *śūdra*.”]:

*paricaryātmakaṁ karma
śūdrasyāpi svabhāva-jam*

[*Gītā* 18.44 “. . . for the *śūdras* there is labor and service to others.”]

Everyone, all over the world, they are being educated to seek after some good service. *Paricarya*: he must have a good master; then his education will be . . . He cannot act independently. So therefore in the *śāstra* it is said that everyone is anxious to get a good job, therefore, *kalau śūdra-sambhavaḥ*, in this age almost everyone is *śūdra*. So if *śūdras* are there only, if there is no *brāhmaṇa*, no *kṣatriya*, no *vaiśyas*, that society will not prosper very much. If we accept the injunction of the *śāstra*,

*yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāṇnoti
na sukhaṁ na parāṁ gatim*

[*Gītā* 16.23: “He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.”]

So this *brāhmaṇa*, or *kṣatriya*, *vaiśya*, it is not by birth. It is by qualification. *Guṇa-karma-vibhāgaśaḥ*. [*Gītā* 4.13: “According to the three modes of material nature and the work associated with them . . .”] *Guṇa*. One must acquire the quality of *brāhmaṇa*, and he must act as a *brāhmaṇa*. Then he is *brāhmaṇa*. *Guṇa-karma-vibhāgaśaḥ*. Even in *śūdra*

family, if one is born *sūdra*, but he has attained the quality of a *brāhmaṇa*, he must be accepted as *brāhmaṇa*. That is the *sāstra* injunction:

*yasya yal lakṣaṇaṃ proktaṃ
puṃso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vimirdīset*

[*Bhāgavatam* 7.11.35: “If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya*, or *sūdra*, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification.”]

Yad anyatra. If the quality of *brāhmaṇa* is found in a person who is born in a *sūdra* family, he should be accepted as *brāhmaṇa*. Similarly, if the . . . *sūdra* quality found in *brāhmaṇa*. I mean to say birth, by caste, as it is going on now, so Nārada Muni has said . . . This is the statement of Nārada Muni, the greatest authority. *Yad anyatrāpi dṛśyeta tat tenaiva vimirdīset* [*Bhāgavatam* 7.11.35]. So birth is not the final thing. If one is born in a *brāhmaṇa* family or *kṣatriya* family, he has got the facility to become quickly a *brāhmaṇa*; but if he has no quality, if he does not practice, then he is not to be accepted as *brāhmaṇa*. You may be a son of a high-court judge, but unless you have got the quality of high-court judge it is not that because you are born of high-court judge you become a high-court judge. That is not, that is not the quality. The quality is . . .

So therefore I say that there must be educational institution for training *brāhmaṇa*, *kṣatriya* especially. And *vaiśyas*, they do not require any academical area. *Kṛṣi-gorakṣya-vāṇijyam vaiśya-karma svabhāva-jam*. [*Gītā* 18.44: “Farming, cow protection and business are the natural work for the *vaiśyas* . . .”] They can learn simply by associating with another *vaiśya*. But *brāhmaṇa* especially require education, Vedic literature. *Paṭhana-pāṭhana-yajana-yājana-dāna-pratigrahaḥ*. [*Bhāgavatam* 5.17.11, purport: “*Brāhmaṇas* are supposed to acquire six kinds of auspicious qualifications: they become very learned scholars (*paṭhana*) and very qualified teachers (*pāṭhana*); they become expert in worshiping the Lord or the demigods (*yajana*), and they teach others how to execute this worship (*yājana*); they qualify themselves as bona fide persons to receive alms from others (*pratigraha*), and they distribute the wealth in

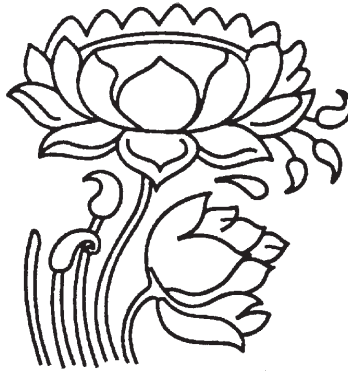
charity (*dāna*).”] *Kṣatriya* also requires education. Others, they may not require education. Practical training. These things should be introduced. Then human society will be perfect. Not by birth but by quality, by education, by training. But that is possible. So your answer . . .

Indian: No, the institution for training this, Swamiji? Your proposition?

Prabhupāda: Yes. Yes. I have got so many ideas.

Indian: In Hyderabad.

Prabhupāda: Hare Kṛṣṇa.



Brāhmaṇa Guidance for Kṣatriyas

HYDERABAD, AUGUST 22, 1976, ROOM CONVERSATION WITH
THE ENDOWMENTS COMMISSIONER OF ANDHRA PRADESH

*Temple means educational center . . . the brāhmaṇas' duty: to
give guidance to the kṣatriyas on how to organize society.*

Hari-śauri: I've got it listed. [Reading:] 182. 1-8-2. All their temples should be reorganized on the . . . People should come there for being educated. Temple means it is an educational center.

Commissioner: Educational center.

Prabhupāda: Oh, yes. *Brāhmaṇas* means they are teachers. *Paṭhana-pāṭhana-yajana-yājana-dāna-pratigrahaḥ*. So every temple should be educational center and the *brāhmaṇas* should be engaged. They should be properly educated, and they should teach others also. In this way temple means education in spiritual life. And actually, spiritual life is life. This material life, the bodily conception of life, is dead life. *Aprāṇasyeva dehasya maṇḍanani loka-rañjanam . . .* [CC Madhya 19.75: like ornaments on a dead body, simply to serve the concocted pleasures of the general populace.]

Commissioner: That's what I find, Swamiji. My work is also very difficult. Work is very difficult. We have about 30,000 temples in this state, properties that have temples, the [indistinct] of temples, interest in temples . . .

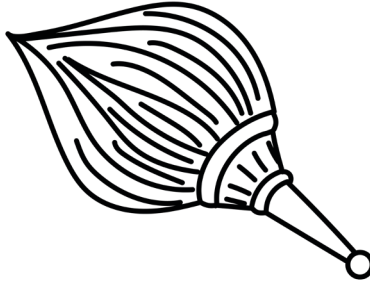
Prabhupāda: No, it can be . . . If government takes our advice, we can give them advice how to organize, how to utilize.

Commissioner: Definitely. We want a scheme. Definitely. Fortunately, it is the land of this Kṛṣṇā and Godāvarī. It is a sacred land. Tuṅgabhadra, Kṛṣṇā, Godāvarī. We are finding everywhere there has been some kind of ups and downs. It has been studied.

Prabhupāda: It is the government's duty to settle up. But they must know how to settle up. If they do not know, then they cannot do anything.

Commissioner: No, we want guidance.

Prabhupāda: That guidance we can give you. That guidance we can give. Because we have taken the *brāhmaṇa*'s position. The *brāhmaṇa*'s duty is to give guidance to the *kṣatriya*. Government means *kṣatriya*. So if the *kṣatriyas* take guidance from the *brāhmaṇa* and they try to execute, then everything will be all right. So we can give you sufficient guidance provided you accept it. [laughter]



Varṇāśrama Is Not the Caste System

CHANDIGARH, OCTOBER 16, 1976, PRESS INTERVIEW

*We're not only simply chanting, we're giving them work . . .
village economics . . . varṇāśrama is not the caste system.*

Gopāla Kṛṣṇa: This is a letter from Sri Ambarish Sarkar, General Secretary of the Nadia District Congress Committee: "I had an opportunity to visit the Śrī Māyāpur Chandrodaya Mandir on the 12th August, 1975. It is absolutely a religious institution. Jayapātāka Swami has devoted all of his efforts and endeavors to organize and propound the sacred name of Lord Śrī Caitanya Mahāprabhu. I'm impressed by his charming manner and strength. Although it is a religious institution, this organization has performed many social services. Many poor and destitute families have had an opportunity to work and at the same time they have become worshipers of Lord Śrī Caitanya. To engage these workers so many industrial centers have already been started, such as handloom cloth, printing, etc. I wish this organization, with its help of the local people, all success."

Prabhupāda: We're not only chanting, we are giving them work. We are trying to become self-sufficient, the same idea of Gandhi's village organization, so they may not come out from the village. They'll be satisfied, village economics. That we are doing.

Gopāla Kṛṣṇa: Actually, Prabhupāda is doing the same thing in America now.

Prabhupāda: America we have nine, eleven centers like that.

Gopāla Kṛṣṇa: Farms. This is a review from a local, from O. P. Baradraj, Principal of Government College for Men, Chandigarh.

Prabhupāda: One minute. Perhaps you are, any representative of *Novara Times*?

Interviewer: Yes, he is here.

Prabhupāda: Yes. So you published I think two years before, about our

New Vrindaban. And you stated that it is a wonderful land, that . . . We are giving cow protection in the country where they are eaten by the people. Their staple food, beef, and they are accepting this movement, giving cow protection.

Interviewer: Which are those areas?

Prabhupāda: West Virginia, Philadelphia, New Orleans, and where? Miami, Canada, Vancouver. Like that.

Interviewer: So if you don't mind, what is bad about eating, people who are eating beef? What is bad about it?

Prabhupāda: Bad means you become bad. That's all. You can see these things are . . .

Interviewer: But we can eat goat's meat and other animal's meat.

Prabhupāda: Yes. And the thing is that cow is especially recommended in the *Bhagavad-gītā*, *kṛṣi-go-rakṣya vāṇijyam vaiśya-karma svabhāva-jam*. [*Gītā* 18.44: "Farming, cow protection, and business are the natural work for the *vaiśyas* . . ."] That you must produce enough food grains by agriculture and give protection to the cows. That means if you have got enough food grains to eat and if you have got enough milk to get fatty substance, then your whole economic question is solved. *Annād bhavanti bhūtāni*. [*Gītā* 3.14: "All living bodies subsist on food grains . . ."] If you get sufficient food there is no question of agitation. Everyone is satisfied. Animal and man. So you must produce. That is recommendation in the *Bhagavad-gītā*.

Interviewer: Sir, in the modern technological . . .

Prabhupāda: Modern, we are not talking of modern or . . . We're talking . . .

Interviewer: In this age, how has the, you know, instrument of production because of this tractor, mechanization of agriculture.

Prabhupāda: So that is your interpretation. But we are trying to present *Bhagavad-gītā* as it is. That is our mission. That you produce food grains sufficiently and give protection to the cows so that food grains and milk will give you all benefits of economic question. You'll be satisfied. That's all. Not only that, I have practically seen that by God's arrangement there are so much land on this planet that you can produce ten times foodstuff of the whole population. But they are not doing that. They are utilizing land . . .

Just like in Africa I have seen, enough land is there, but what they are

doing? They are keeping some cows and bulls, and when they are grown up . . . They are not given anything to eat. There is enough grass. And as soon as they are fatty they are taken to the slaughterhouse. Not for their own eating, but exporting. This business is going on. Similar business is going on in Australia and New Zealand. Unnecessarily they are killing these cows, and this shortage of foodstuff and shortage of milk, this is not good arrangement.

The recommended process in the *Bhagavad-gītā*, that *annād bhavanti bhūtāni*. If you have sufficient foodstuff, then everyone is satisfied. And it is the duty of the *vaiśya* class, *kṛṣi go-rakṣya vāṇijyam; go-rakṣya vāṇijyam vaiśya-karma svabhāva-jam*. [*Gītā* 18.44: “Farming, cow protection, and business are the natural work for the *vaiśyas* . . .”] According to *Bhagavad-gītā* this is the business of the *vaiśyas*. The *brāhmaṇas*, they should be very much highly educated, enlightened in spiritual knowledge. The *kṣatriyas*, they should govern, give protection. The *vaiśyas*, they should produce enough food. And those who are neither *brāhmaṇa* nor *kṣatriya*—*sūdras*—they can help. That’s all. This is their . . . Then everyone will be satisfied. The society will go on.

Just like in your body you require brain, the head, you require arms, you require belly, you require legs. Similarly, *brāhmaṇa*, *kṣatriya*, *vaiśya*, *sūdra*. That is essential. If you have simply brain and no leg, then it is also useless. There must be brain and leg also. There must be *brāhmaṇa*, there must be *sūdra*, there must be . . . Then the social arrangement is perfect.

Interviewer: Would that mean that you support the ancient caste system?

Prabhupāda: What? It is not caste system. It is division of labor. It is not caste system. A class of men must be intelligent, a class of men must be strong to give protection. And a class of men must be to produce food, and a class of men, general worker. It is not caste system. *Bhagavad-gītā* never says “caste system”: *Cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ*. [*Gītā* 4.13: “According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me . . .”] According to quality and work. You have made it caste system. You have no qualification of a *brāhmaṇa*, you are [claiming], “I am *brāhmaṇa*.” That is caste system. But if you have got the quality of a *brāhmaṇa* and you work as a *brāhmaṇa*, that is necessary. That is necessary. *Guṇa-karma-vibhāgaśaḥ*.

Localized Economics

INDIA, JANUARY 11, 1977,
CONVERSATION ON TRAIN TO ALLAHABAD

Localized economics—a revolutionary social concept . . . back to the land, back to freedom . . . raise spiritual standards by giving everyone a higher taste . . . our leaders must be very good . . . soon people will be jobless, but we will give them employment on our farms . . . even if you remain gr̥hamedhī, come to our farm with your wife and children . . . Kṛṣṇa conscious farms are the future.

Rāmeśvara: Śrīla Prabhupāda, should we be thinking in our minds that one day the Kṛṣṇa consciousness movement will have to manage the cities and the nations of the world?

Prabhupāda: Oh, yes.

Rāmeśvara: So there are so many different departments in managing such a big thing. It requires a lot of . . .

Prabhupāda: No, no. We shall . . . If people become Kṛṣṇa conscious, then the so many nonsense departments will be reduced.

Hari-śauri: Simplified.

Prabhupāda: Yes. The department, the sinful departments, illicit sex, meat eating, this will be closed, and that will make simple.

Rāmeśvara: Completely?

Prabhupāda: No, at least we shall try to make closed. And if people become localized, then this traffic will be little. Just like I am trying to organize the farm. If people do not come out of home, then this system will be obsolete. There will be no more department. They have created hundreds. They do not know how to manage it. For livelihood they have to go to Bombay, and therefore they require so many local trains. But if they localized, they can get their livelihood locally, there is no question of these all . . .

Rāmeśvara: In America this is becoming the number-one problem—unemployment.

Prabhupāda: Yes. They must be. Artificial employment. [train re-starts]

Rāmeśvara: People go to college in America; they can no longer get jobs. They spend so many years going to college getting their degree. So now they cannot find any jobs.

Prabhupāda: Yes. That is the position in America. And what to speak of this country. Therefore, after being educated they go to foreign countries. You'll find so many Indians in educational lines in your country because they don't get any suitable jobs. [break] . . . localized, then so many will be closed.

Rāmeśvara: [Localization is] possible in India but not in America.

Prabhupāda: Why?

Rāmeśvara: The American people . . . consider it backwards.

Prabhupāda: That has to be educated, that backward is real life.

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

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

Rāmeśvara: The freedom is in leisure time. They have a lot of leisure time.

Prabhupāda: Where is leisure time? You rise early in the morning and start for your office. Where is your leisure time? All imagination. I have seen in New York. They are coming from the other parts, starting early in the morning, two hours in the ferry and two hours in the cars, and standing two hours. What is this? Leaders, rich men, can think like that, that "I have leisure," but a worker, lower class, they have no freedom. That is illusion, and we are trying to give freedom to everyone. That is freedom. You are forced to go to the factory and work there in a hellish condition of life. Is that freedom?

Rāmeśvara: There must be still education so the people will . . . Say we are one day . . .

Prabhupāda: No education, no. Education will be required only for the guiding class: *brāhmaṇas*, *kṣatriyas*, not for anyone, *śūdras*. They are two only. Others will . . . What education required? Suppose if you produce . . . If you are accustomed to agriculture, cow protection, there is no need going to college and schools. If you remain illiterate, still you can do.

Rāmeśvara: But in America . . .

Prabhupāda: No, no, America is not . . . I am talking of the [indistinct], the class who will guide the aim of life, *brāhmaṇa* class, and a class that will give them protection from injuries by others, *kṣatriya* class. Then the next class, food-producing men, they do not require. Actually only *brāhmaṇas*, they require education, or all others, they will simply see and learn. So little education required—that you can learn by hearing only, that’s all. Suppose a *brāhmaṇa* class says that “This is good; this is bad.” So you hear and accept. It doesn’t require to go to school and college. So education will be simplified. [break] It has become very much complicated.

Rāmeśvara: They have given too much power to the people, so the people demand so many things.

Prabhupāda: Therefore they’re suffering. Ordinary people, what they’ll do? *Anarthas*. Actually it is *anartha*. They have created so many things.

Rāmeśvara: They are very much afraid if we close down the gambling houses and the prostitution houses that there will be no more enjoyment. Life will be boring.

Prabhupāda: “What we’ll do?” [laughter] So we shall give you opportunity to chant Hare Kṛṣṇa and dance here. [train stops] What is this nonsense?

Rāmeśvara: It seems that if one day the Kṛṣṇa conscious movement has actually achieved some powerful position in America . . .

Prabhupāda: That we want.

Rāmeśvara: . . . we will have to tolerate all these things—cinema, night-clubs. How can we close all these things? The people want these things.

Prabhupāda: No. If you educate people, if you give them better enjoyment, they’ll give up.

Rāmeśvara: Very gradual.

Prabhupāda: Just like our men. They are not after cinema or brothel house or restaurants. It requires education.

Hari-śauri: We have to make them devotees.

Rāmeśvara: But can all the masses of people become devotees?

Prabhupāda: Oh, yes, cent percent devotees, by this process: ask them to chant and take *prasāda*.

Jagadīśa: People in general are very much inclined to accept whoever

their leader is if they feel happy. So if we give them *kīrtana* and *prasāda*, if their economic needs are met, then how can they avoid? Economic needs are the main thing. That’s why they . . .

Prabhupāda: If they can eat nicely and they have no complaint for living conditions, they will become.

Rāmeśvara: But they will not give up sex life.

Prabhupāda: No, no. I don’t say that you give up sex life.

Rāmeśvara: That means that they want to have nice clothing and cars for sex. As soon as there is sex, then they want so many other things to make it more attractive.

Prabhupāda: Not necessarily. Not necessarily. Formerly there was sex life. They’re thinking like that, “We require,” naturally. First of all they’ll be . . . If they advance in Kṛṣṇa consciousness they will stop sex life. *Yad-avadhi mama cetaḥ kṛṣṇa . . .* [Śrī Yāmunācārya: “Since my mind has been engaged in the service (of the lotus feet) of Lord Kṛṣṇa, (and I have been enjoying an ever new transcendental humor, whenever I think of sex life with a woman my face at once turns from it and I spit at the thought.”)] If they’re really Kṛṣṇa conscious, they’ll have no more taste for sex life. That is . . .

Hari-śauri: But that position is not very easily attainable.

Prabhupāda: No, that is not easy. Therefore we say, “Restrict this.” And this will be possible if he follows our program.

Rāmeśvara: You have said many times that if a small percentage of the Americans become Kṛṣṇa conscious, then the whole country can gradually become Kṛṣṇa conscious.

Prabhupāda: Oh, yes.

Rāmeśvara: So that means that in the beginning we may be very powerful in government, but still, the masses of people will be *karmīs* still.

Prabhupāda: No. You can introduce in such a way that they will become devotees. Suppose in big, big factories we shall introduce this *prasāda* distribution and chanting. They’ll immediately be popular. Everything will be . . . *Ceto-darpaṇa-mārjanam*. [Śikṣāṣṭaka 1: (“By chanting the names of Kṛṣṇa,) the mirror of the heart is cleansed, (and the devotee loses interest in everything external.”)]

Jagadīśa: In order for us to get power, by that time the illumination and knowledge of Kṛṣṇa consciousness will be widespread.

Rāmeśvara: That's what I'm wondering. I was thinking that it wouldn't be. There would be . . .

Jagadīśa: Otherwise how can we get through? What is the use of having one politician?

Rāmeśvara: Many revolutions have been victorious with a very small minority of people behind them because they're so well organized. Russia, Germany, all these revolutions.

Prabhupāda: That's a fact.

Rāmeśvara: In history there are examples of small groups of people taking over a government because they are very intelligent and very well organized.

Prabhupāda: Yes.

Rāmeśvara: And the mass of people did not believe in them, but still, they took over the government. Like in Russia.

Jagadīśa: But Kṛṣṇa consciousness knowledge . . .

Prabhupāda: In Russia the mass of people aloof from this rascal theory.

Hari-śauri: They are not Communists, the mass of people. The Communist party itself is very small.

Prabhupāda: Yes, very small. By terrorism there will be, by terrorism.

Rāmeśvara: So when the Kṛṣṇa consciousness movement becomes so powerful that it is in charge of the government, is it because of a small group of people or because of a mass?

Prabhupāda: It is due to quality of the leaders.

Rāmeśvara: But will it be like Russia where there is only a small group of people who are Kṛṣṇa conscious?

Prabhupāda: No, it is not that. The quality of the people will be changed.

Rāmeśvara: So that means the whole mass population . . .

Prabhupāda: Yes.

Rāmeśvara: Only then will Kṛṣṇa conscious government . . .

Prabhupāda: No, no. You can have government when you are in even minority. But the mass of people, on account of this quality, will have to see.

Hari-śauri: The idea is to convince them that what they need is good quality leaders, that not necessarily that they already have to become to that stage themselves.

Prabhupāda: Yes.

Jagadīśa: Kṛṣṇa consciousness can be appreciated by any man because it's very simple.

Prabhupāda: Simple and it is natural also.

Hari-śauri: The desire for good leadership is there, so if we present good leaders, then they'll naturally take.

Prabhupāda: Our leaders must be very good.

Hari-śauri: That means we have to move into political circles [train starts moving] and do a lot of preaching on there.

Prabhupāda: If you work strictly on your principles, then everyone . . .

Rāmeśvara: In America there is a rule that there is separation of Church and government.

Prabhupāda: It is not church.

Rāmeśvara: But they think of us . . .

Prabhupāda: Not stereotyped church.

Rāmeśvara: But they think of us as a religion.

Prabhupāda: They may think. It is not the fact. It is a culture . . . [pause]

Now . . . We have come to the open field. How it is nice. And so long we were passing through that congested areas—hellish, simply hellish. And now here is open space. How it is nice.

Hari-śauri: To enter into a city is so imposing on your consciousness.

Prabhupāda: Up to that point, simply rubbish, all papers thrown here and there. People are living in . . . Now see here, how it is open and pleasing. Organize this farm project. Farm. [background talking]

Hari-śauri: He's just saying that in the West one requires a great deal of capital. To start a farm, to get the land, you need a lot of money because land is very expensive. And also we have to use modern farming techniques because we have so few men to run the farms.

Prabhupāda: No, you show example. People will do automatically. When the people find it is very nice, they will take.

Hari-śauri: Should we try to make an effort to have our householders go and live on the farms, a special effort? If it's ready to do that?

Prabhupāda: Why householders? Everyone. Hare Kṛṣṇa. [*japa*]

Rāmeśvara: In America there is a very big emphasis on getting people to join us by moving into our temples. The temple presidents are very eager to get as many people to move in as possible, but in the long run most people cannot come up to the standard.

Prabhupāda: Therefore I am [advocating] farms.

Rāmeśvara: So they have to be encouraged to have a little bit of Kṛṣṇa consciousness in their own home, make their home a temple.

Prabhupāda: No, let them go to the farm, New Vrindaban.

Rāmeśvara: Many people . . . Most people in the world, they are *grhamedhīs*, and they cannot give it up so easily.

Prabhupāda: “No, you remain . . . Come here with your wife, children. You remain *grhamedhī*.”

Jagadīśa: New Vrindaban is very austere. If we build little bungalows with modern convenience . . .

Prabhupāda: Oh, yes.

Jagadīśa: There has to be some modern convenience.

Prabhupāda: Oh, yes. Then we shall do that.

Rāmeśvara: But for many people who live in the cities, they have their jobs already. They don't want to give it up . . . Say, in America most people live in the cities, and they already have their job and they are set in their ways.

Prabhupāda: But you said that there is unemployment also.

Rāmeśvara: To a certain extent. But there are still 250,000,000 people. So most of them . . .

Prabhupāda: So those who are unemployed, let them come to us. We shall give them employment.

Rāmeśvara: Yes. But for the mass population . . .

Prabhupāda: Well, gradually you will increase and . . .

Rāmeśvara: We have to give them something that they can do in their home.

Prabhupāda: Oh, yes.

Rāmeśvara: Because it is impractical to think that they will give up everything and move into the temple.

Prabhupāda: No, those who are unemployed, let them come. We shall give them employment.

Jagadīśa: On the farm.

Prabhupāda: Yes.

Rāmeśvara: For those who are unemployed, that's attractive.

Jagadīśa: But for those who are already employed . . .

Rāmeśvara: But most people have jobs.

Prabhupāda: Eh?

Rāmeśvara: Many people already have their jobs and their families.

Prabhupāda: All right, let them not come, but those who are unemployed, let them come.

Rāmeśvara: But what . . . ? For those people who already have their jobs, instead of . . .

Prabhupāda: That job . . . They will be very soon jobless. Don't worry. [laughs] They will come. They will be obliged to come. Now they have got job, but as the days are advancing in Kali-yuga, they'll be jobless.

Hari-śauri: So we can expect that material conditions are going to become very much worse than this.

Prabhupāda: They may come or not. We don't care for it. Let us establish an ideal society. That is the . . .

Jagadīśa: If someone who is well-off wants to become a devotee, shall we encourage him to give up all of his material well-being or shall we ask him to instead put a temple in his house and encourage him how to make his house into a temple and make his whole family Kṛṣṇa conscious?

Prabhupāda: And what is your material well-being? Everyone is going hundred miles for well-being. Is that well-being? Either they may go by motorcar or by train . . . And as soon as there is—what is called—bottleneck, they become very much disturbed: “How to go to the office?” Where is well-being?

Rāmeśvara: Say, the Christian religion . . . The Christian religion has millions of followers.

Prabhupāda: But what is the meaning of these followers? They do not understand anything. Simply by rubberstamp they are follower.

Rāmeśvara: But if we can get a mass following, it is only possible by preaching to them little bit at a time.

Prabhupāda: Yes. By your ideal life, ideal teaching, you'll get. This Christian or any religion, what is the use of that? It's not at all religion. It's simply rubberstamp . . .

Rāmeśvara: Many people think that if you become a Hare Kṛṣṇa you have to shave your head.

Prabhupāda: That is very good.

Rāmeśvara: But it scares them, and it keeps them from joining us.

Prabhupāda: No, you save so much barbers' expenses. [laughter]

Hari-śauri: So much inconvenience for washing.

Rāmeśvara: These are misunderstandings that confuse people.

Prabhupāda: The whole life is misunderstanding, material life.

Rāmeśvara: But we want them to chant Hare Kṛṣṇa. That's the main thing.

Prabhupāda: Why they are envious of us? When we live very nicely, they are envious that "These people do not do anything, and they are living so nicely."

Rāmeśvara: They will not be so envious if they see that people who dress in Western style and keep their families and keep their jobs are also chanting Hare Kṛṣṇa.

Prabhupāda: We say . . . We say that, that we simply say, that "You change your consciousness."

Rāmeśvara: Not change your dress, but change your consciousness.

Prabhupāda: No, we never said. If you prefer that kind of dress, costly, you prefer it, but we are simplified.

Rāmeśvara: It's our choice.

Prabhupāda: Yes.

Hari-śauri: As a person becomes more purified, then he'll simplify himself anyway. And if he really cultivates a desire to . . .

Prabhupāda: Now, nowadays coat-pant is very costly. If you can spend your money, costly dress, we have no objection. Then you have to earn more; you have to work more. Therefore we are simplified.

Rāmeśvara: Ultimately it is the best thing.

Prabhupāda: If they want to come in that dress, come in. If you want, come in.



Collapse of Artificial Banking

BHUBANESWAR, JANUARY 21, 1977, ROOM CONVERSATION

*Paper currency is cheating . . . farm self-sufficiency
is insurance against banking collapse . . . preach
by presenting the example of ideal life.*

Rāmeśvara: There was one question I had, Śrīla Prabhupāda. You have written in the third volume of the First Canto [*Bhāgavatam* 1.17.39] different instructions for the age of Kali, how there'll be compulsory marriage and so on and so on. And you mentioned about the gold standard, that this is very bad, this artificial standard of monetary exchange.

Prabhupāda: Oh, yes. It is very bad.

Rāmeśvara: In the future this is something that we should try to correct.

Prabhupāda: You should introduce coin, real money.

Hari-śauri: Real gold coins. No paper.

Prabhupāda: Anyone has got money . . . It is fact. And what is this nonsense, keeping some paper and thinking he has got money? How cheating it is going on from government's side. And therefore artificial inflation. You can print, so the price is increased. Because you haven't got to pay him real money, you print and pay him, and he will ask, "Give me this money. Then I'll supply." "All right, take." You print and pay.

Rāmeśvara: It's definitely a means that the government has for controlling. Because they can withdraw money, pull it back out of circulation by increasing the interest the banks give, or they can get more money in . . .

Prabhupāda: Anything done artificially.

Rāmeśvara: They control the amount of interest on loans. It's all standardized from what they call the Federal Reserve System. This was introduced during the Depression by the bankers.

Prabhupāda: Whatever they do, when you receive money in the paper it has no value. Bad money. It is bad money. It is not good money.

Rāmeśvara: Actually most purchasing in America is done on credit now. Even a step beyond paper money is credit, no money, buying on no money, loans.

Prabhupāda: That is in India also.

Rāmeśvara: We don't find these things in Vedic culture too much.

Prabhupāda: There was never paper money.

Hari-śauri: No. They used to . . .

Prabhupāda: That barter system. You have got rice; I have got something else. So I give you something; you give me something.

Hari-śauri: But isn't inflation possible even with coins? Even if you have gold coins, isn't inflation still possible?

Prabhupāda: No, gold is acceptable by everyone.

Rāmeśvara: The main point is the barter system.

Hari-śauri: Yes, well, its value is recognized by its purchasing power.

Prabhupāda: Yes.

Hari-śauri: So you can alter . . . Say, you have one gold coin. You can alter what it . . .

Prabhupāda: No. If you introduce real metal coin, then there will be no inflation.

Hari-śauri: There's only a certain amount of metal.

Prabhupāda: That's all right. The exchange . . . The more demand, more price. So suppose here is a spectacle. I am demanding ten rupees. So both of you are customer and you are asking for this spectacle. Then I am increasing my price. So if you can pay me by printing paper you'll accept any price. That means artificially price is increased. Is it not?

Rāmeśvara: Yes.

Hari-śauri: So the idea is that with coins the man who has the goods, he can't . . .

Prabhupāda: Therefore . . . Suppose he has got ten coins; you have got ten coins. I am wanting fifteen coins. So there will be no competition. I have to accept either from you or you, ten coins.

Hari-śauri: Right. Because there's only that much money.

Prabhupāda: But if I increase price and if you print . . . If you have got

power to print, “All right. Take fifteen coins, er, fifteen rupees.” But you [can] print and pay me. But if the gold, the coin, is there, you cannot increase on that.

Hari-śauri: He can’t increase the price of the product, and the man who got . . . , because there’s only a certain amount of money there.

Prabhupāda: But I can increase the price provided you pay me. But by printing it is easier. But if you have to collect coins, that will be difficult, so there will be no artificial increase of . . .

Hari-śauri: Yes. Coins is a check . . .

Prabhupāda: Yes.

Hari-śauri: . . . on charging too much.

Prabhupāda: That is wanted. And these rascals, they are artificially printing paper as money. And I am a rascal; I’m demanding more because I have got customer.

Rāmeśvara: The difference between Vedic culture and . . . , the Kṛṣṇa conscious culture and the modern culture is very, very dramatic, very big difference. So the transforming of society . . .

Prabhupāda: And besides that, if we concentrate in farm project there will be no need of exchange, because I’ll be satisfied with my products. That’s all. There is no need of exchange. Whatever I need I get in my farm.

Rāmeśvara: Weaving, cloth.

Prabhupāda: Everything I get. So I haven’t got to go outside for exchange. If I am satisfied in my farm—I am satisfied—then where is question of exchange? There is no need of artificial . . . So this banking, “fanking,” everything will collapse automatically. There is no money, who is going to keep money in the bank?

Hari-śauri: Who needs it?

Prabhupāda: [laughs] So this artificial way of banking, that will be also be collapsed.

Hari-śauri: This is revolutionary.

Rāmeśvara: It’s very hard for the mind to . . .

Prabhupāda: No, simply do this.

Rāmeśvara: Such a dramatic transformation of society.

Prabhupāda: Yes. Whatever it may be . . . We should be satisfied locally by our food, by our cloth, by our milk. That’s all. Let the whole world go to hell. We don’t care. If you want to save yourself also, you do this. Here

is an example. If you want artificial life, city life, and hellish life, you do that. But we shall live like this. This is the ideal life.

Hari-śauri: But still, we're going out to attract people to come to our lifestyle.

Prabhupāda: Hm?

Hari-śauri: We're still going out to attract people to come and live like us.

Prabhupāda: Yes.

Rāmeśvara: Well, even more than that we know that we have the secret to real life, so it's our duty to actually . . . Just like you say . . .

Prabhupāda: That is preaching. That is preaching.

Rāmeśvara: . . . the surgeon, he must cut.

Prabhupāda: Yes.

Rāmeśvara: The doctor must . . .

Prabhupāda: Yes.

Rāmeśvara: . . . save the patient. It's his duty.

Prabhupāda: No artificial dealing. Purge out.

Hari-śauri: When one actually has the power, he can do that.

Prabhupāda: Yes.

Hari-śauri: So by our preaching now we have to try and establish a Kṛṣṇa consciousness government first through the democratic system.

Rāmeśvara: You said, "Think in terms of the whole world, not just one nation. That is our preaching." So you are training us to think very big, global.

Prabhupāda: We keep the ideal style of life. You learn and do it. I am not encroaching upon your independence, but if you want to be happy, you follow. This is our process. *Āpani ācari prabhu jīvere śikhāya*. [A preacher behaves himself perfectly and thus teaches how to become a devotee.] You be happy, very ideally, and people will learn. But this can be possible only on the basis of Kṛṣṇa consciousness. If you make minus Kṛṣṇa consciousness this thing, it will never be possible. Then it will not be possible. All these scheme will be successful if there is Kṛṣṇa consciousness.

Hari-śauri: Only if the chanting and *prasāda* is there.

Prabhupāda: *Prasāda*, Deity worship, devotional life . . . Then it will be all right.

Hari-śauri: Yes. Gandhi could never implement his program.

Prabhupāda: Nobody can do. They simply . . . Even . . . What is that? Marx? He could not. There is no real attraction. Artificial, by force.

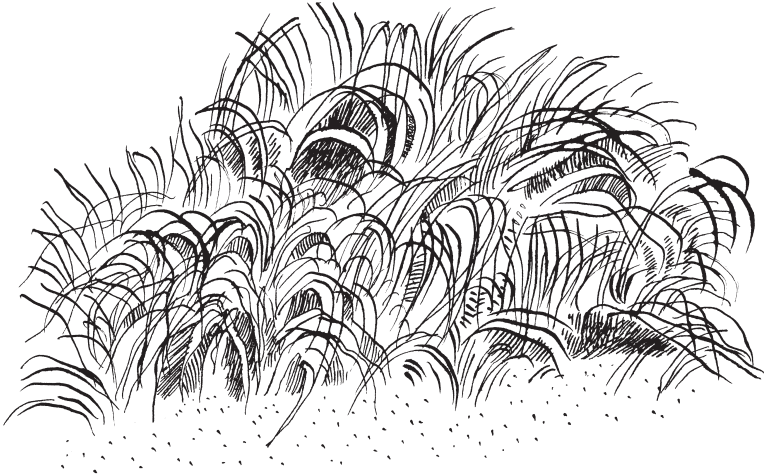
Here the real attraction is Kṛṣṇa. So other thing he doesn't mind: "Let there be little inconvenience. I don't mind."

Hari-śauri: A devotee is actually getting a higher taste. He's getting some real enjoyment, so he doesn't care for the other things.

Prabhupāda: So unless there is enjoyment he cannot stick. But that enjoyment is Kṛṣṇa.

Hari-śauri: Just that chanting is enough. It's just so much nectar.

Prabhupāda: No, everything—Deity worship, chanting, *kīrtana*, preaching, publishing, distributing—everything.



Varṇāśrama System Must Be Introduced

MĀYĀPUR, FEBRUARY 14, 1977, CONVERSATION

Leadership training . . . leadership means to keep the citizens satisfied in all respects . . . varṇāśrama-dharma for everyone—beginning with ISKCON . . . whatever your work, do it for Kṛṣṇa and become perfect . . . within proper varṇāśrama social structure even a śūdra can get spiritual perfection . . . varṇāśrama for the benefit of the whole human society.

Satsvarūpa: . . . thought they were suppressed.

Prabhupāda: Revolution means they are dissatisfied.

Satsvarūpa: French Revolution, Russian Revolution.

Prabhupāda: These things were not going nicely. Therefore gradually it broke. But if things are going nicely people will be happy. They will not revolt. You have to keep the citizens satisfied in all respects. You must know the necessity how people are satisfied. You have to arrange the government in that way. Then there will be no revolution. Mass of people, if they are satisfied, they will not revolt. But they do not know the process. The “demoncracy,” the common man is allowed to vote. He has no knowledge, and he’s voting. This is most condemned process. *Camara-bhaṅgī*, a sweeper, he is voted to become Minister of Defense. His business is to cleanse the street, and now he’s voted to become because he has got number of votes. So many *bhaṅgīs*, they vote, “Yes, he is our leader. He should be Defense Minister.” You have to do that. This is democracy. His business is to sweep, and he’s voted a defense minister.

Hari-śauri: But in, say in America, they argue that everybody’s educated now. In America . . .

Prabhupāda: What educated? Educated means hippies. That’s all. This is their education. They do not know what is meant by education. Education . . . University student was informed that “Next birth you may

become a dog,” so he said, “What is the wrong there?” This is education. Is that education that he agrees to become a dog very happily? There is no education. Simply waste of time.

Satsvarūpa: But at least if there is extreme exploitation by a king or dictator it can’t be changed. But the people . . .

Prabhupāda: There cannot be exploitation if things are made in order. Just like *kṣatriya* should be trained up as *kṣatriya*. Then he is king. Not that a *bhaṅgī* by vote becomes a king. This is education.

*śauryaṁ tejo dhṛtir dākṣyaṁ
yuddhe cāpy apalāyanam
dānam īśvara-bhāvaś ca
kṣātram karma svabhāva-jaṁ*

[*Gītā* 18.43: “Heroism, power, determination, resourcefulness, courage in battle, generosity and leadership are the natural qualities of work for the *kṣatriyas*.”]

He must be very powerful, very strong, strongly built. You have seen the picture, Rāmacandra? Sturdy body. You see? Lakṣmaṇa. Because *kṣatriya*. They should be trained up as *kṣatriya*. Therefore the *varṇāśrama* college is required to train people who are able to become a *brāhmaṇa*, who is able to become a *kṣatriya*, who is able to become . . . In this way division must be. And according to the quality and work there must be division for cooperation. There is a big scheme. They have lost. They do not know. All *bhaṅgīs*, *camara*, *sūdras*, they are simply given vote. That’s all. Where is the training?

Hari-śauri: But what is the use of having big strong body if now they’re using airplanes and tanks and guns.

Prabhupāda: That is your useless waste of time. Why? Therefore the war does not stop, unnecessary war, and such a big war, Kurukṣetra, in eighteen days it is finished. This is decision. And this is going on, continually war, strain, politics, diplomacy, lecture, Parliament. There is no finishing of war. There is no finishing. It will go on. Just like same example: If you keep the dogs as dogs, they’ll going on barking. It will never finish. So this is the civilization of dog work. It is not human civilization. Therefore it is going on. War is not stopped. Where is stop? War is stopped?

No. Going on. And it will go on because they are dogs. You cannot stop their barking. There are so many things. If we follow the instruction of *Bhagavad-gītā*, then whole world will be . . . This is a fact. Now, how to implement it, that is another thing. It is a fact.

Hari-śauri: Because even the *yavanas* and *mlecchas* were following the *kṣatriya* system in Kṛṣṇa's time. Just like Jarāsandha. He had all the chivalrous respect of a *kṣatriya* even though he was a demon. But nowadays everybody's . . . No one is . . .

Prabhupāda: Everybody's *śūdra*. Nobody's *brāhmaṇa*, nobody's . . .

Hari-śauri: No.

Prabhupāda: *Śūdra* is to be controlled only. They are never given to be freedom . . . That is best, to keep them under control . . . but give them sufficient food, sufficient cloth, not more than that. Then they will be satisfied.

Hari-śauri: If that's done then how will those who have some potential to be educated, how will we recognize them?

Prabhupāda: Either educate them or control them. Give them facility of education. But [now] there is no education at all . . . So we are stressing on the point of education. You educate certain section as *brāhmaṇa*, certain section as *kṣatriya*, certain section as *vaiśya*. In that education we don't discriminate because he's coming of a *śūdra* family. Take education. Be qualified. Then you talk. Not by votes.

Satsvarūpa: Lord Caitanya, when Rāmānanda Rāya brought this up He said it was not possible in this age to introduce this.

Prabhupāda: Yes. Not . . . He did not say possible. *Ihā bāhya*. [*Caitanya-caritāmṛta*, *Madhya* 8.59: "The Lord replied, "This is external. You had better tell Me of some other means.""] Caitanya Mahāprabhu was interested only on the spiritual platform. He had no idea of material side. He rejected material side.

Satsvarūpa: But don't we do that also?

Prabhupāda: No. Our position is different. We are trying to implement Kṛṣṇa consciousness in everything. And Caitanya Mahāprabhu personally took *sannyāsa*. He rejected completely material. *Niṣkiñcana* ["one who has nothing to do with this material world"]. But we are not going to be *niṣkiñcana*. We are trying to cement the troubled position of the . . . That is also in the prescription of *Bhagavad-gītā*. We are not rejecting

the whole society. Caitanya Mahāprabhu rejected everything, *ihā bāhya*. Rejected meaning, “I do not take much interest in this.” *Bāhya*. “It is external.” He was simply interested in the internal, the spiritual.

But our duty is that we shall arrange the external affairs also so nicely that one day they will come to the spiritual platform very easily, paving the way. And Caitanya Mahāprabhu, personality like that, they have nothing to do with this material world. But we are preaching. We are preaching. Therefore we must pave the situation in such a way that gradually they will be promoted to the spiritual plane, which is not required.

Satsvarūpa: *Varṇāśrama* is not required.

Prabhupāda: Not required. Caitanya Mahāprabhu denied, “I am not *brāhmaṇa*, I am not *kṣatriya*, I am not this, I am not this.” He rejected. But in the *Bhagavad-gītā*, the *cātur-varṇyam mayā sṛṣṭam*. [*Gītā* 4.13: “the four divisions of human society are created by Me . . .”] So we are Kṛṣṇa . . . , preaching Kṛṣṇa consciousness. It must be done.

Hari-śauri: But in Caitanya Mahāprabhu’s practical preaching He only induced them to chant.

Prabhupāda: That is not possible for ordinary man.

Hari-śauri: What, to simply induce people to chant?

Prabhupāda: Hm?

Hari-śauri: He only introduced just the chanting.

Prabhupāda: But who will chant? Who’ll chant?

Satsvarūpa: But if they won’t chant, then neither will they train up in the *varṇāśrama*. That’s the easiest.

Prabhupāda: The chanting will be there, but you cannot expect that people will chant like Caitanya Mahāprabhu. They cannot even chant sixteen rounds. [And] these rascals are going to be Caitanya Mahāprabhu.

Satsvarūpa: No. But if they at least will chant and take some *prasāda* . . .

Prabhupāda: Chanting will go on. That is not stopped. But at the same time the *varṇāśrama-dharma* must be established to make the way easy.

Hari-śauri: Well, at least my own understanding was that the chanting was introduced in the age of Kali because *varṇāśrama* is not possible.

Prabhupāda: Because it will cleanse the mind. Chanting will not stop.

Hari-śauri: So therefore the chanting was introduced to replace all of the systems of *varṇāśrama* and like that.

Prabhupāda: Yes, it can replace, but who is going to replace it? The . . .

People are not so advanced. If you imitate Haridāsa Ṭhākura to chant, it is not possible.

Satsvarūpa: We tell them go on with your job but chant also.

Prabhupāda: Yes. *Thākaha āpanāra kāje* [Bhaktivinoda Ṭhākura: “. . . Go on with your prescribed duty, and chant Hare Kṛṣṇa.”] Bhaktivinoda Ṭhākura. *Āpanāra kāja ki*. Caitanya Mahāprabhu recommended, *sthāne sthitaḥ* [“remaining in the *varṇāśrama-dharma*”]. And if they do not remain in the *sthāna*, then the *sahajiyā*'s chanting will come. Just like the *sahajiyās* also have got the beads and . . . , but they have got three dozen women. This kind of chanting will go on. Just like our [name withheld]. He was not fit for *sannyāsa*, but he was given *sannyāsa*. And five women he was attached, and he disclosed.

Therefore *varṇāśrama-dharma* is required. Simply showbottle will not do. So the *varṇāśrama-dharma* should be introduced all over the world, and . . .

Satsvarūpa: Introduced starting with ISKCON community?

Prabhupāda: Yes. Yes. *Brāhmaṇa, kṣatriyas*. There must be regular education.

Hari-śauri: But in our community, if the . . . , being as we're training up as Vaiṣṇavas . . .

Prabhupāda: Yes.

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

Prabhupāda: Vaiṣṇava is not so easy. The *varṇāśrama-dharma* should be established to become a Vaiṣṇava. It is not so easy to become Vaiṣṇava.

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

Prabhupāda: Yes. Therefore this should be made. Vaiṣṇava, to become Vaiṣṇava, is not so easy. If Vaiṣṇava, to become Vaiṣṇava is so easy, why so many fall down, fall down? It is not easy. The *sannyāsa* is for the highest qualified *brāhmaṇa*. And simply by dressing like a Vaiṣṇava, that is . . . fall down.

Hari-śauri: So the *varṇāśrama* system is like for the *kaniṣṭhas, kaniṣṭha-adhikārī*. [*Bhāgavatam* 11.2.47, see below.]

Prabhupāda: *Kaniṣṭha*?

Hari-śauri: When one is only on the platform of neophyte.

Prabhupāda: Yes. Yes. *Kaniṣṭha-adhikārī*, yes.

Hari-śauri: *Varṇāśrama* system is beneficial.

Prabhupāda: *Kaniṣṭha-adhikārī* means he must be a *brāhmaṇa*. That is *kaniṣṭha-adhikārī*. The spiritual life, *kaniṣṭha-adhikārī*, means he must be a qualified *brāhmaṇa*. That is *kaniṣṭha*. What is esteemed as very high position in the material world, *brāhmaṇa*, that is *kaniṣṭha-adhikārī*:

*arcāyām eva haraye
pūjām yah śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ*

[*Bhāgavatam* 11.2.47: “A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a *prākṛta-bhakta*, a materialistic devotee, and is considered to be in the lowest position.”] The *brāhmaṇa* means from the material stage gradually he is elevated to the spiritual stage. And below the *brāhmaṇa* there is no question of Vaiṣṇava.

Hari-śauri: No question of?

Prabhupāda: Vaiṣṇavism.

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hr̥dy antaḥ-stho hy abhadraṇi
vidhunoti suhṛt satām*

[*Bhāgavatam* 1.2.17: “Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.”]

By becoming a *brāhmaṇa*, hearing, hearing, hearing . . . Or by hearing, hearing, hearing, he becomes a *brāhmaṇa*. The other qualities, *śūdra* quality, *kṣatriya*, *vaiśya*, means finished. So then next stage is, *śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ, hr̥dy antaḥ* . . . [*Bhāgavatam* 1.2.17]. *Naṣṭa-prāyeṣu abhadreṣu*. [*Bhāgavatam* 1.2.18] By this process, hearing . . . Without becoming a *brāhmaṇa* nobody is interested to hear. Then, by hearing, *naṣṭa-prāyeṣu abhadreṣu*, then *abhadra*, means the base qualities, means ignorance and passion . . . These are the base qualities.

So *naṣṭa-prāyeṣv abhadreṣu*. When these base qualities are finished almost, not complete, *nityam bhāgavata-sevayā*, by hearing from *Bhāgavata* or by serving the spiritual master and Kṛṣṇa consciousness movement—

naṣṭa-prāyeṣv abhadreṣu
nityam bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī

[*Bhāgavatam* 1.2.18: “By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.”]

Then he becomes fixed up in devotional . . . This devotional service is the first-grade quality of *sattva-guṇa*.

naṣṭa-prāyeṣv abhadreṣu
nityam bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī

Tadā rajas-tamo-bhāvāḥ. [*Bhāgavatam* 1.2.19: see below]

When one is situated as a devotee, then this base quality, *rajas-tamaḥ*, ignorance and passion, the symptoms: *kāma-lobhādayaś ca ye*. *Kāma*, lusty desires, and greediness. Sex desire, strong sex desire or satisfy the senses, eating too much, *lobha*, greediness—these things go. *Nityam bhāgavata-sevayā bhagavaty uttama . . .* When one is situated in devotional service, *tadā rajas-tamo-bhāvāḥ*. These are *rajas-tamo . . .* These are the symptoms of *rajas-tamo-bhāvāḥ*.

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddham
sthitaṁ sattve prasīdati

[*Bhāgavatam* 1.2.19: “As soon as irrevocable loving service is established in the heart, the effects of nature’s modes of passion and ignorance,

such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy.”]

The mind is no more disturbed with all these things. *Sthitam sattve prasīdati*. Then he is to be understood . . . He’s in the *sattva-guṇa*. That is perfect brahminical life. Then he’ll be pleased. *Prasīdati*. In this way, gradual step . . . So it is very difficult to bring, introduce *varṇāśrama*, but at least there must be some idea. Just like in the university, nobody is going to study higher mathematics, higher English literature. Nobody goes even in your country. The classes are almost vacant. But still, the government does not close it. The expenditure is high, but there is no student, no income. Therefore the professors coming to us, “Give us some student.” You know that?

Satsvarūpa: Religion professors.

Prabhupāda: Whatever it may be, higher studies . . .

Satsvarūpa: Yes. “Send us some of your men.”

Prabhupāda: Nobody is interested with higher study. They want some technological understanding so that they can earn money. That’s all. This is only interest.

Satsvarūpa: In our ISKCON one becomes a *brāhmaṇa* after a year. It’s not very hard. Everyone becomes a *brāhmaṇa*.

Prabhupāda: That is due to chanting. That lifts very easily.

Hari-śauri: Where will we introduce the *varṇāśrama* system, then?

Prabhupāda: In our society, amongst our members.

Hari-śauri: But then if everybody’s being raised to the brahminical platform . . .

Prabhupāda: Not everybody. Why you are misunderstanding? *Varṇāśrama*, not everybody *brāhmaṇa*.

Hari-śauri: No, but in our society practically everyone is being raised to that platform. So then one might ask what is . . .

Prabhupāda: That is . . . Everybody is being raised, but they’re falling down.

Hari-śauri: So then we should make it more difficult to get . . .

Prabhupāda: Yes.

Hari-śauri: . . . brahminical initiation. After four or five years.

Prabhupāda: Not necessary. You remain as a *kṣatriya*. You’ll be ha . . .

Hari-śauri: No need for even any *brāhmaṇa* initiation, then . . .

Prabhupāda: No, no.

Hari-śauri: . . . unless one is . . .

Prabhupāda: No, *brāhmaṇa* must be there. Why do you say, generalize?

Hari-śauri: Unless one is particularly . . .

Prabhupāda: Yes.

Hari-śauri: . . . inclined.

Prabhupāda: Not that a *sūdra* man is by force become a *brāhmaṇa*. You cannot improve. That is not possible. But even if he remains a *sūdra* and does accordingly he will get the same position as devotee. *Sva-karmaṇā tam abhyarcya sam . . .* [*Gītā* 18.46: “(By worship of the Lord, who is the source of all beings and who is all-pervading) a man can attain perfection through performing his own work.”] He’ll get the perfection. At the present moment the idea is: if one remains a *sūdra*, then he cannot get perfection. No. Even a *sūdra* can get perfection provided he does the work of a *sūdra* perfectly.

Hari-śauri: For Kṛṣṇa.

Prabhupāda: Therefore why a *sūdra* artificially should be a *brāhmaṇa*? Let them, let him remain a *sūdra*, and if he follows strictly the rules and regulation of *sūdra*, he’ll also be as good as a *brāhmaṇa*. The same example: Just like head is as important as my leg. It is not that because it is leg, it is less important than my head. And if you ask the head, “Do the work of a leg,” it is impossible. And if you ask the leg to work as a brain, that is impossible. Let him remain brain, let him remain leg, and do your duty and you become perfect.

Satsvarūpa: Today you’ve been saying that the Vaiṣṇava is the highest, above the *brāhmaṇa*. But then we’ve also understood that everyone in ISKCON is a Vaiṣṇava.

Prabhupāda: Yes. Vaiṣṇava everyone, even if he’s not *brāhmaṇa*: *jīvera ‘svarūpa’ haya-kṛṣṇera ‘nitya-dāsa’* [*Caitanya-caritāmṛta, Madhya* 20.108: “It is the living entity’s constitutional position to be an eternal servant of Kṛṣṇa . . .”] But you have to gradually bring him to that pure consciousness that “I am servant of Kṛṣṇa.” Here the bodily conception is going on, “I am American,” “I am Indian,” “I am this,” “I am that.”

Satsvarūpa: If in our society we say, “Śrīla Prabhupāda wants some to be *sūdra* . . .”

Prabhupāda: No, no, no. I don’t want. I want everyone to become

Vaiṣṇava. But because he's a *śūdra* it is not possible to bring him immediately to the platform of *brāhmaṇa*, or Vaiṣṇava. Therefore falling down. Therefore system must be. But even if he remains a *śūdra*, he's a Vaiṣṇava. **Hari-śauri:** So we'd have to completely revise the whole system that we have now.

Prabhupāda: No. Whatever we have, that is all right. But we see by experience that they're falling down. There must be systematic. Why falling down? Because he was not fit for the position, therefore he has fallen. Better remain in his position and become perfect. Why artificially bring them? There is no need. Kṛṣṇa says. Bring that *Bhagavad-gītā*. *Sve sve karmaṇy abhirataḥ?*

Hari-śauri:

*sve sve karmaṇy abhirataḥ
samsiddhiṁ labhate naraḥ
sva-karma-nirataḥ siddhiṁ
yathā vindati tac chṛṇu*

“By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done.” [*Gītā* 18.45]

Prabhupāda: Yes. He is *śūdra*, clerk. He can . . . As a *śūdra*, he can get the perfection. Why he should artificially become a *brāhmaṇa* and *sannyāsī* and fall down? This has to be checked.

Hari-śauri: So that depends upon our men who are giving recommendations.

Prabhupāda: So that recommendation is not good. Bible is giving so many recommendation. He's also not following them. [laughs]

Hari-śauri: Following them. So how will we implement? Right now we have . . . Every temple president can . . .

Prabhupāda: That is supposed. Where there is no tree, a castor seed tree is very big tree. That is going on.

Satsvarūpa: If there's no tree?

Prabhupāda: You know castor seed tree, a plant? It does not grow.

Satsvarūpa: Small.

Prabhupāda: Small. So there is no banyan tree. It is taken—“Oh, it is very big.”

Hari-śauri: I don't follow the analogy.

Satsvarūpa: In the complete absence of trees, then a small tree is considered big.

Hari-śauri: Oh. [laughs] Well, like here in Māyāpur now we have a situation . . .

Prabhupāda: No, no. Why? Why one should stress to become big tree? Here it is clearly said even if you are small tree you can get perfection. So we should take that.

Hari-śauri: So in Māyāpur here now we have that situation that so many . . .

Prabhupāda: Everywhere, wherever, Māyāpur or anywhere. Question is that here it is clearly said *sve sve karmaṇy abhīrataḥ*. *Brāhmaṇa* has his duty, *kṣatriya* has his duty, *vaiśya* has his duty, *śūdra* has his duty. And if he performs his duty nicely, then he also becomes perfect. So why artificially he should be called a *brāhmaṇa*? Let them do, according to *śāstra*, the work of *śūdra* or *vaiśya*. He'll get the perfect. Perfection is not checked. But why artificially he should be made a *brāhmaṇa* or he should be made a *sannyāsī* and fall down and become a ludicrous? That is the point. Better let him live in his position and become perfect. That's good. That looks very nice. And that is. That is possible.

Varnāśramācāravatā puruṣeṇa paraḥ puṁnān viṣṇur ārādhyate [Parāśara Muni in *Viṣṇu Purāṇa* (3.8.9): “The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. (There is no other way to satisfy the Lord.)”] Viṣṇu, Lord Viṣṇu, can be worshiped if you perfectly follow the rules and regulation of four *varṇas* and four *āśramas*. Here it is also said *sve sve karmaṇi*. You work as a perfect *brāhmaṇa* or a perfect *kṣatriya*, perfect *śūdra*; you get perfection. The perfection is available in your natural life. Why should artificially you become unnatural and fall down and become ludicrous? Perfection is not checked.

Satsvarūpa: But in most of our temples the duties are either Deity worship, *brāhmaṇa* . . .

Prabhupāda: *Brāhmaṇas* are available. Why you are bothering about this? *Brāhmaṇas* are also available, *śūdras* are also available. Why *śūdra* should be artificially become a *brāhmaṇa*?

Satsvarūpa: What will the *śūdras* do in the big city temple, in all the temples?

Prabhupāda: Why you are bringing our temples? I am talking of the principle.

Satsvarūpa: Oh.

Hari-śauri: The principle we follow. We're just thinking how it can be implemented. You were saying that it should be started in our society.

Prabhupāda: Yes, that is a very broad idea. Now we are speaking of some of them, training them. That is another thing. That is small scale.

Hari-śauri: The principle we're following.

Prabhupāda: Yes. In the . . . For the big scale this is the required. In big scale you cannot make all of them as *brāhmaṇas* or *sannyāsīs*. No. That is not possible. This is a small scale. How many percentage of people of the world we are controlling? Very insignificant. But if you want to make the whole human society perfect, then this Kṛṣṇa consciousness movement should be introduced according to the Kṛṣṇa's instruction, if you want to do it in a large scale for the benefit of the whole human society.

Now we are picking up some of them, best. That is another thing. But Caitanya Mahāprabhu said *para-upakāra*. [*Caitanya-caritāmṛta*, *Ādi* 9.41: “. . . work for the benefit of all other people.”] Why a certain section should be picked up? The whole mass of people will get the benefit of it. Then it is required, systematic. *Sve sve karmaṇy abhirataḥ samsiddhim labhate naraḥ*. [*Gītā* 18.45: “By following his qualities of work, every man can become perfect . . .”] *Para-upakāra* means mass benefit, not there is certain section. Then we have to introduce this *varṇāśrama-dharma*. It must be done perfectly, and it is possible and people will be happy . . .

Just like Prahlāda Mahārāja. He said that “I am quite happy. I have no problem. But I am thinking of these rascals.” *Tato vimūḍha-cetasa indriyārtha*: “They have made the whole aim of life sense gratification.” *Indriyārtha*. “And for that purpose, a few years, they're making huge arrangement, how we shall become happy?” And next life a dog. It is risky. So as Kṛṣṇa conscious men we should try to save them. That is the duty. But this civilization as it is going on is very risky. They do not know how nature's law is working, how he's going to be a dog next life. He does not know. *Mūḍho nābhijānāvi*. To save the mass people from falling down to the repetition of birth and death, that is welfare activity.

To save them by Kṛṣṇa consciousness we have to keep this ideal at least, *varṇāśrama*, that “Here is the position.”

Hari-śauri: At this time should we try to introduce it in our centers or not?

Prabhupāda: Always we shall try. Human society will be always there. We have to serve them, *para-upakāra*. We have to keep them in the right position.

Hari-śauri: I just remember two or three years ago there was a thing . . . A pamphlet came out about introducing the *varṇāśrama* system in the society, but actually nothing came of it.

Prabhupāda: Yes. That time was not right. Now you can do something.

Satsvarūpa: That was the beginning of emphasis on farms when Prabhupāda said that when more and more farms start, the idea of the *vaiśya*. But nothing else happened.

Prabhupāda: Every business is important. *Brāhmaṇa* business is important, *kṣatriya* . . . Just like the body. Head is important; the arm is important; the belly is important. They must be kept in order. Just like I am in trouble because my belly is not working. Digesting power is not good. So in spite of brain, hand, and leg, I am diseased.

If any part of the society remains diseased the whole society will suffer. Therefore they must be maintained in correct order. You cannot say if there is some trouble in the leg, “Neglect the leg. Take care of the brain.” No. Brain will be taxed due to the pain in the leg. This is nature. Therefore everyone should be kept in order. Then things will go on. That is *varṇāśrama*. They do not know that. Sometimes they are giving stress . . . That Communist is giving stress to the *sūdra* class, and the capitalist are giving to the belly class. And what about the head? What about the arms? And therefore topsy-turvied. Everything is disorder. There are two classes of men now—capitalist and Communist. The Communist is giving stress, “No. Simply the legs shall be taken care.” What is called? Proly?

Hari-śauri: Proletariat.

Prabhupāda: What is that proletariat?

Satsvarūpa: The laborers.

Prabhupāda: That’s all. These rascals are giving stress on the legs. And

the capitalists, they are giving stress on production. And where is the *kṣatriya* and *brāhmaṇa*?

Hari-śauri: Well, they're all giving stress to accumulation of weapons. They're all giving stress to . . .

Prabhupāda: That is not *kṣatriya*'s business. No, that is described. Kṛṣṇa said . . . He arranged the battlefield because the *kṣatriyas*, they became very powerful by individual military strength as it is now . . .

Hari-śauri: Accumulation.

Prabhupāda: *Ha.* So Kṛṣṇa arranged: "All right, you come together and finish yourselves." So this arrangement will be done that all atomic bomb will come in warfield—one, next, third war, finished. All these, all these demons will be finished. That is not *kṣatriya*. This is demonic. *Kṣatriyas*' business is to see that the four orders of life are maintained properly, not increasing military strength only, overburdened. Everyone is spending 75% of the revenue for military. Huh? *Paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām.* [*Gītā* 4.8: To deliver the pious and to annihilate the miscreants . . .] So they are demons. Why so much money should be spent for military? They are not *kṣatriyas*. They are not *kṣatriyas*. They are demons. So demons . . . As soon as there will be number of demons increased, there will be war and finish all.

Hari-śauri: So at least if we successfully introduce the *varṇāśrama* system in our own society, then when all the demons finish themselves . . .

Prabhupāda: At least . . . At least . . . At least they will see, "This is the ideal."

Hari-śauri: Yes. Then if there is a war after that, it will be all right.

Prabhupāda: At least ideal must be there. That we are doing.

Hari-śauri: This will more or less revolutionize the way we're running our centers. If we introduce it, it will more or less revolutionize the way we're running our centers.

Prabhupāda: Why? Why revolution?

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

Prabhupāda: So why you are taking "we"? Why not others? This is *kaniṣṭha-adhikāri*. You are thinking of "we." That is *kaniṣṭha-adhikāri*. It is not that "we." *Na tad-bhakteṣu cānyeṣu.* [*Bhāgavatam* 11.2.47: see above.] You have to think for others also.

Satsvarūpa: But the people are not at our disposal to organize.

Hari-śauri: We are thinking of “we” because actually we only have our own society at the moment to organize.

Satsvarūpa: We cannot approach the masses to organize.

Hari-śauri: It can’t be implemented on such a big scale.

Prabhupāda: I do not follow what you say.

Satsvarūpa: Just like . . .

Prabhupāda: Ideal. We are giving the ideal.

Satsvarūpa: But no one’s listening and no one’s taking it up except a few . . .

Prabhupāda: But you take. You show them.

Hari-śauri: That’s why we say, “we.”

Prabhupāda: That “We said” means not we are going to take them, but we are simply giving the ideas. We are not going to be a *śūdra*. But to show the . . . Just like you play in a drama. You are playing the part of a king. You are not a king.

Hari-śauri: No.

Prabhupāda: So similarly, just to give them idea, we have to play like that.

Hari-śauri: Well, again, that’s . . .

Prabhupāda: Not necessarily that we are going to be *śūdra*. So that is it. That is the thing. We are servant of Kṛṣṇa. That’s all. And as servant of Kṛṣṇa we have to execute the order of Kṛṣṇa.

Satsvarūpa: So we can ideally organize ourselves, and then for the rest of the people all we can do is hope that they’ll follow it.

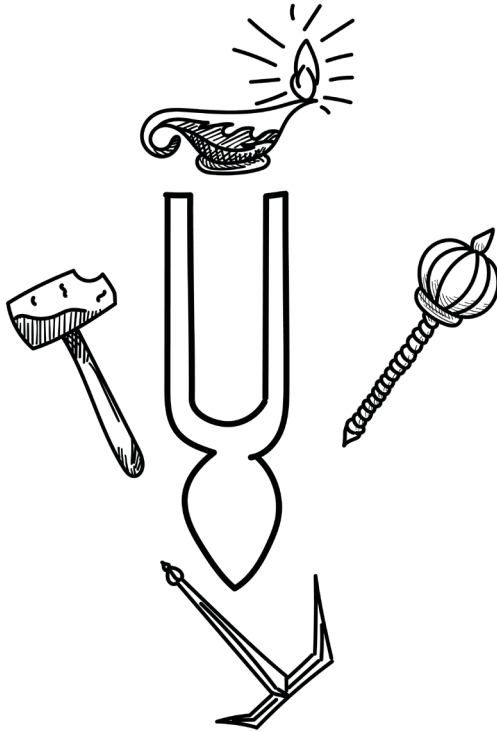
Prabhupāda: Yes.

Bhavānanda: Set the example.

Prabhupāda: Example. Just like Bhavānanda, when there was no comode here, he was taking my stool and urine. Does it mean he is a sweeper? He’s a *sannyāsī* Vaiṣṇava. Similarly, *nāhaṁ vipro na ca nara-patir nāpi . . . [Padyāvālī 74: “I am not a brāhmaṇa, I am not a kṣatriya, (I am not a vaiśya, or a śūdra. Nor am I a brahmacārī, a householder, a vānaprastha, or a sannyāsī . . .)”* cited in *Caitanya-caritāmṛta, Madhya 13.80*]. Caitanya Mahāprabhu said, “I am not a *sannyāsī*.” But He took *sannyāsa*. Actually He is God, so what is the benefit of becoming a *sannyāsī*, for God? But He became that. [break]

In order to serve the mass of people, to bring them to the ideal position, we should try to introduce this *varṇāśrama*, not that we are going

to be candidates of *varṇāśrama*. It is not our business. But to teach them how the world will be in peaceful position we have to introduce . . . Here is a very nice institution for the benefit of the whole society human.



Four Varṇas to Solve Four Problems

MĀYĀPUR, FEBRUARY 15, 1977, EVENING DARŚANA

ISKCON Farm report . . . on varṇāśrama farm project, four varṇas solve the four problems of social life . . . farm development is Kṛṣṇa and Balarāma . . . Indian farm life . . . British railroad improvements: a trick to ruin localized economics and exploit India.

Tamāl Kṛṣṇa: Actually, I brought you a very nice report which I think you may like to keep and show to visitors. It's notarized, all about the production at that farm. So if anyone wants to see what . . .

Prabhupāda: Pennsylvania. [Gita-nagari Farm]

Tamāl Kṛṣṇa: Yes. And it's a notarized report, giving everything, the value of the farm as well as the production for one year. So I can give it to Satsvarūpa.

Prabhupāda: Yes. What is that? Read. Light is not sufficient.

Hari-śauri: Get that torch in the back.

Prabhupāda: Torch?

Tamāl Kṛṣṇa: I originally composed this for Mahāmāsa Swami, but I thought I would bring a copy for your . . . You know, so when guests come. Should I read it?

Prabhupāda: Yes.

Tamāl Kṛṣṇa: "ISKCON farm report: Port Royal, Pennsylvania, report for year 1976. ISKCON Incorporated of New York owns a prime farm in Juanita County of Pennsylvania. The land is nearly four hundred acres in size, valued at around five hundred dollars per acre, or two hundred thousand dollars. In addition the buildings on the property consist of the following: barn worth \$40,000; outbuildings worth \$10,000; calf barn \$25,000; equipment \$50,000; residential building \$45,000; guesthouse and public kitchen and *prasāda* pavilion \$75,000; and silos \$20,000. Total, including land, \$465,000. The purpose of this land is to produce foodstuffs to meet all the needs of the farm community as

well as the needs of our temples in New York, Philadelphia, Washington, D.C., and Baltimore.

Another purpose is to demonstrate the principle of cow protection, as we are strict vegetarians and do not believe in slaughtering cows. Our herd of cows is Brown Swiss, and they are rated amongst the top one percent of dairy cow herds in the United States. All of the cows are pedigreed. Our farm holds fifty milk cows and fifty young cows, heifers. The milk cows milk an average of 40 kilos of milk per day in their first month of lactation and average 25 kilos per day over the whole year. We have 140 acres of cropland and 30 acres of pasture, the balance being woods, primarily hardwood, which is excellent for fuel. On our land we grow not only all the food for the residents but also for the cows. The following is the yield for 1976: corn—200 tons, soybeans—10 tons, barley—10 tons, oats—10 tons . . .”

Prabhupāda: What do you do with the soybeans?

Tamāl Kṛṣṇa: The soybeans are ground and given to the cows.

Brahmānanda: In the winter.

Tamāl Kṛṣṇa: In the wintertime. This way . . .

Prabhupāda: They’re very nutritious.

Tamāl Kṛṣṇa: Very nutritious. The cows give more milk according to how much nutritious foods you give them.

Prabhupāda: Oh, yes.

Tamāl Kṛṣṇa: So much of this, what we produce, is given for the cows, because the cows cannot graze year round. Because for about four or five months there’s too cold weather. Four months. So they have to have stock of food. “Oats—10 tons, wheat—10 tons.” The wheat is . . . You tasted the *cāpāti*.

Brahmānanda: Excellent.

Tamāl Kṛṣṇa: Very tasty.

Brahmānanda: Nearby there’s a mill, and they grind the wheat fresh.

Prabhupāda: Hm?

Brahmānanda: Near to our farm is a mill where they grind the wheat fresh.

Prabhupāda: Our mill?

Brahmānanda: No.

Tamāl Kṛṣṇa: We are going to get one now. It is not difficult to have a mill. “Hay—45 tons.”

Prabhupāda: In India the practice was hand grind daily. The women will do that. That's exercise for them, and they keep their body fit and beautiful.

Tamāl Kṛṣṇa: Oxen can also grind, I think. Can oxen also?

Prabhupāda: No, there is no need oxen. Individually, small grinding—*chakki*. And in the morning they chant Hare Kṛṣṇa and grind. [sings] Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare . . . This is very nice process. Whatever they require for the day they grind fresh. Very nice system. And actually, by this exercise, they keep their body beautiful.

Tamāl Kṛṣṇa: Keeps them well engaged.

Prabhupāda: And engagement. Yaśodāmāyī was doing that, even she is the queen of Nanda Mahārāja, what to speak of other women. Churning milk, grinding the wheat, this is their household. We have got that picture. Full engagement. Otherwise gossiping . . .

Tamāl Kṛṣṇa: Trouble.

Prabhupāda: Trouble. And whispering for laugh. That's all. [laughs] Whispering or whispering?

Tamāl Kṛṣṇa: Whispering.

Prabhupāda: [chuckling] "Idle brain, devil's workshop." Then?

Tamāl Kṛṣṇa: "In the year 1976 we cultivated 5 acres of vegetables, including 24 tons of potatoes. We also have 25 beehives, which produce 100 pounds of honey per hive. There is also a fruit orchard with 150 trees, including apples, pears, peaches, and plum trees. Lastly, we are fortunate . . ."

Prabhupāda: Those fruits are nice fruits.

Tamāl Kṛṣṇa: "Lastly we are fortunate to have two natural pure water mountain springs running continuously all year. The water is being bottled and then distributed." And we take that water to New York.

Prabhupāda: Very digestive.

Tamāl Kṛṣṇa: Oh, yes. And water sells now for a dollar a gallon now in New York. A good market.

Prabhupāda: Just see.

Tamāl Kṛṣṇa: "So we at ISKCON farm look forward to an even more bountiful harvest in the year 1977. This is subscribed and sworn before me by a notary public." So it is official report.

Prabhupāda: Very good report. It is worth seeing, worth considering

our . . . If we develop our farms in India on this basis, it will be very nice. We have got greater land. You have got 450 acres; we have got 600. No? Now it requires development.

Tamāl Kṛṣṇa: Mahātmā was calling for this because he said that by showing this . . . He wants to get a big grant of money.

Prabhupāda: They simply want money. That's all. Money will only be supplied. Let them show some work.

Tamāl Kṛṣṇa: Paramānanda may be able to come to help there.

Prabhupāda: Yes, to give them direction. It will be very nice. If Paramānanda comes, we can invest money without any hesitation. He has got experience.

Tamāl Kṛṣṇa: Well, I'll certainly . . . When Ādi-keśava comes here I'll be talking to him about this point. He may be able to come in the wintertime.

Prabhupāda: Similarly, we can develop farm here also. Farm development is Kṛṣṇa and Balarāma. Kṛṣṇa is tending cows, and Balarāma is plowing. Therefore the plow and flute, flute for tending cows and plow for agriculture—Kṛṣṇa-Balarāma. In Africa also you have got good opportunity for these farm projects.

Brahmānanda: Yes. Actually one of our members in Mombassa, he wanted to buy us a farm. Unfortunately Cyavana rejected it. Anyway, he went and bought the farm for eighty thousand, and now he's developed it, and it's a wonderful farm. We went there for a program. It's very productive. He has one manager, an Indian manager, and the Africans do all the work. He has cows and mangoes, growing vegetables. He's very thankful to us because we helped . . .

Prabhupāda: Gave the idea.

Brahmānanda: Yes. But he's our good friend and supporter. He will help us in Mombassa very much.

Prabhupāda: Yes. Farm project is very nice. Kṛṣṇa gives. *Kṛṣi-go-rakṣya-vāñijyam vaiśya-karma svabhāva-jam*. [*Gītā* 18.44: "Farming, cow protection and trade are the natural work for the *vaiśyas* . . ."] This is economic problem solved. And *brāhmaṇa*, brain problem solved, and *kṣatriya*, protection problem solved, and *śūdra*, labor problem solved. Four things combined together, live peacefully, happily. Chant Hare Kṛṣṇa. Introduce this farm project. In America there is enough scope. So much land is lying vacant. And if there are jungles, cut the jungles;

use the wood. Just like our [West Virginia project]. Big, big jungles. You cut the woods, you get ground, open field, and utilize the logs for house-making. Food, shelter, everything there. In Africa, everywhere, the nature's way. *Pūrṇam idam*.

Everything, complete arrangement by Kṛṣṇa. We have to little work. *Śarīra-yātrāpi ca te na prasiddhyed akarmaṇaḥ*. [*Gītā* 3.8: "One cannot even maintain one's physical body without work."] If you sit idly, then you'll starve. Otherwise everything is there. You work little and get your all necessities. *Eko yo bahūnām vidadhāti kāmān*. [*Kaṭha Upaniṣad* 2.2.13: "The Supreme Lord . . . maintains innumerable other individual living beings."] That one person, God, He's supplying everyone whatever necessities. You have to simply work little. That is material world. In the material world you have to work . . .

Tamāl Kṛṣṇa: When was the railway first built?

Prabhupāda: Oh, I think about 1928, long ago, because about twenty years ago there was centenary, hundred years. So the local produce was not exported. Everything was cheap in the village because you have to consume. Whatever is produced in the village you have to consume. And these Britishers, they introduced railway and drew everything in the village to the town. And they would not sell in the village because they would get good price in the city.

Otherwise in the village everything was very cheap, very, very cheap—milk, vegetables, rice, *dāl*, everything. And the Britishers, they had no food. They have got only the potato. In England what they produce? No food. So everything was exported. Their policy was to supply manufactured goods and take raw materials from India. So they supplied cotton goods. They saw that all Indians are using cotton cloth. Iron they introduced. They introduced railway line, all iron, the carriage, the wheel, the road. Everything was . . .

In this way they became prosperous. And the Indian people, they saw . . . They were educated because they are fond of going to pilgrimage by walking. They would go . . . Suppose from here, Navadvīpa, one has to go to Vṛndāvana. He would make his will, because he does not know whether he'll come back or not. Long distance, thousand miles, you have to go by, on leg. They used to go. So they were advertised that "No. Now you'll have not to walk. The Company, they're making

very easy going railway.” So they received it, “Oh! [Hindi]” [laughs] But their idea was to draw all the raw materials from villages and send it to England.

Tamāl Kṛṣṇa: But they advertised, “Now you can go . . .”

Prabhupāda: “Now you can go to *tīrtha* by nice railway.”

Brahmānanda: British Railway.

Satsvarūpa: Company.

Prabhupāda: And they thought, “Oh, how beneficial the English, British Company. They’re giving us so much facility.”



From the Cities to the Villages

VRNDĀVANA, MAY 27, 1977, ROOM CONVERSATION

Improve rural organization so city people will be attracted . . . “Farm, farm, farm, farm—it’s Kṛṣṇa’s program . . . Bhāgavatam as a reference book . . . selecting workers from worst class and transforming them into devotees . . . don’t bother about big, big buildings.

Mahāmśa: Actually now, in the monsoons, we’re going to take up a lot of cultivation. This is watermelon juice.

Prabhupāda: So give it to the Deity and distribute as *prasāda*.

Mahāmśa: Yes. It got a little spoiled while traveling. The tomatoes were squashed, but some of them are ripe.

Prabhupāda: That’s all right. It doesn’t matter. So what is your news?

Indian Devotee: So we also gained a farm. We have started cultivating now.

Prabhupāda: Yes. Kṛṣṇa is giving you good chance. Develop farm and have temple. Go on enthusiastically.

Mahāmśa: This morning I read in the newspapers about the exodus to village soon by the prime minister, and there the prime minister says that he is eager on developing village programs to establish agriculture facilities and village programs.

Prabhupāda: That is real work. If the prime minister had got this thing in his brain, then I can understand that he can do so.

Mahāmśa: And this is very nice thing he said, Prabhupāda. He said that “We want to improve things in the countryside to an extent that people from the cities start running to the villages.”

Prabhupāda: Yes. That I want . . . Everywhere I go and say, How are these rascals . . . ? So much land is lying [idle], and these rascals are not developing it. And they are making . . . What is that? Coal stone. Coal. They are interested with these bricks and stones, not green vegetables. Such a rascal government. Give them facility.

We know how to do it. *Annād bhavanti bhūtāni parjanyaḍ anna-*

sambhavaḥ, yajñād bhavati parjanyaḥ [Gītā 3.14: “All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of *yajña* (sacrifice) . . .] Let them engage in *kīrtana*. There will be more water for gardening, and it will be moist, and then produce fodder for the animals and food for you. And animal gives you milk. That is Vṛndāvana life. And they are absorbed in this so-called opulence. Kṛṣṇa has taken birth. They are bringing so many nice, pleasant foodstuff, very well-dressed and ornamented. These are description. In the morning we were reading. How they were happy, the inhabitants of Vṛndāvana, with Kṛṣṇa and living and cows. That I want to introduce. At any cost do it and . . .

Don’t bother about big, big buildings. It is not required. Useless waste of time. Produce. Make the whole field green. See that. Then whole economic question solved. Then you eat sumptuous. Eat sumptuously. The animal is happy. The animal even does not give milk; let them eat and pass stool and urine. That is welcome. After all, eating, they will pass stool. So that is beneficial, not that simply milk is beneficial. Even the stool is beneficial.

Therefore I am asking so much here and . . . , “Farm, farm, farm, farm . . .” That is not my program—Kṛṣṇa’s program: *annād bhavanti bhūtāni*. Produce greenness everywhere, everywhere. Vṛndāvana. It is not this motorcar civilization. If it has taken in his brain, then it is to be understood that he can do this plan. He’ll be able . . . This program he’s taking. The whole world will be happy. [break] Land was made wet by milk, not with water. This is stated in the *Śrīmad-Bhāgavatam*. You can find out that verse.

Yaśomatīnandana: Which one? *Śrīmad-Bhāgavatam*?

Prabhupāda: *Siṣicuḥ. Gāvaḥ siṣicuḥ*, like that. *Sarva-dughā mahī*. Ah. *Kāmaṁ vavaṛṣa parjanyaḥ sarva-kāma-dughā mahī* [Bhāg. 1.10.4]. *Kāmaṁ vavaṛṣa parjanyaḥ*. The situation in Mahārāja Yudhiṣṭhira’s kingdom . . . This is the beginning of the verse. Find out. *Kāmaṁ vavaṛṣa parjanyaḥ parjanyaḥ anna-sambhavaḥ*, er, *sarva-dughā mahī, sarva-kāma-dughā mahī* [see below]. First part. [pause]

Yaśomatīnandana: That is in the First Canto, part two, which is not here.

Prabhupāda: This shelter made for keeping always reference book. There is no book. Vṛndāvana. Just see. See. The shelter kept there, reference book. It is not there. Just see. What for we have got shelter? Shelf is there

for keeping reference book. Somebody has taken away. That's all. This is our management(?). Very bad management. What can I do? This is our movement. We have to select men from the worst class. *Pāpī tāpe jata chilo, hari-nāme uddharilo*. [Narottama dāsa Ṭhākura: “. . . simply by distributing the transcendental chanting, Hare Kṛṣṇa, have reclaimed all conditioned and sinful souls.”] *Tāra sākṣī jagāi mādhai* [“And the concrete example for this activity is Jagāi and Mādhai.”] [laughs] Nobody will come here after passing M.A., PhD. The most fallen we have to select.

Tamāl Kṛṣṇa: Lowest?

Prabhupāda: *Pāpī tāpe jata chilo, hari-nāme uddharilo*. This is our position. We have to select our worker from the worst class of the society, *pāpī* and *tāpī*. But, we shall prove by *hari-nāma* they become Kṛṣṇa conscious. That is the movement. You trace the history of everyone. All worst, third-class. And they come here. And that is Kṛṣṇa conscious movement. How many Doctor Svarūpa has come? If we speak frankly [laughter] all from the worst class. Those who were finished. And Kṛṣṇa . . . It is said, *pāpī-tāpī jata chilo*. *Pāpī* and *tāpī*, they are not first-class. They are the tenth class. *Pāpī-tāpī jata chilo hari-nāme uddhārilo*. This is the test of Caitanya Mahāprabhu's movement, that how many *pāpī-tāpīs* have been picked up. *Brajendra-nandana jei, śaci-suta hoilo sei, balarāma hoilo nitāi*. This is Gaura-Nitāi. What is their business? Now, *pāpī-tāpī jata chilo, hari-nāme uddhārilo*. “Bas? This is their business?” Yes, to deliver all the *pāpīs* and *tāpīs*. “So how is that?” *Tāra sākṣī jagāi and mādhai*. See Jagāi-Mādhai. It is not imaginary. So we have to deliver all Jagāis and Mādhaiis. This is our movement. That is the test [for] us. It is not sorry for that, but still, they should act like good men.

Yaśomatīnandana: The verse is here [*Bhāgavatam* 1.10.4]:

*kāmaṁ vavarṣa parjanyaḥ
sarva-kāma-dughā mahī
śiṣicuḥ sma vrajān gāvah
payasodhasvatīr mudā*

Prabhupāda: This is Yudhiṣṭhira . . . Come in everywhere. It was the position during Mahārāja Yudhiṣṭhira's time that land should be kept wet, and during Mahārāja Yudhiṣṭhira's time the land was wet not by

water but by milk. This is Mahārāja Yudhiṣṭhira’s time. *Siṣicuḥ sma vrajān gāvahaḥ*. What is the meaning?

Yaśomatīnandana: “*Kāmam*—everything needed.” Translation: “During the reign of Mahārāja Yudhiṣṭhira the clouds showered all the water that people needed, and the earth produced all the necessities of man profusely. Due to its fatty milk bag and cheerful attitude the cow used to moisten the grazing ground with milk.”

Prabhupāda: Introduce this, rascal. This party government, that party government, big, big belly, big, big monkey, eating cows and hogs and dogs, and they have become big, big minister. What they can do? That is not . . . This is the secret. What is the second line?

Yaśomatīnandana: *Nadyaḥ samudrā girayaḥ* . . .

Prabhupāda: No, no, no.

Yaśomatīnandana: *Siṣicuḥ sma vrajān*.

Prabhupāda: Ah. Let them remain happy and automatically . . . Just like in our Philadelphia. Oh, such a big . . . Giving him thousand pounds. Yes, we are doing this, fatty. Cans of milk. Even the cat is happy. The dog is happy. There is no fight. Cat is so happy, stroking on the back of the cows. Similarly, the dog is . . . There is no “Gow! Gow! Gow! Gow!” barking. I have seen it. Only through the medium of milk. These are not stories. I have seen [at Gītā-nāgarī Farm]. And who is Satyabhāmā’s husband?

Bhavānanda: Oh, Parama . . . What’s his name? [break]

Prabhupāda: . . . Make the whole land, people, very happy. You show this example all over the world, this example, in America. Don’t spoil money. Show by example. Enough science and enough motorcar, that’s all. No more wanted. This is wanted. *Kāmam vavaṛṣa parjanyaḥ*. Bring water from the sky. Keep always land moist and green. This is wanted. It is not my desire. It is Kṛṣṇa’s. Kṛṣṇa says in *Bhagavad-gītā*, *annād bhavanti bhūtāni*. Here Vyāsadeva says *kāmam vavaṛṣa parjanyaḥ*.

These rascals, they do not know. They do not consult *śāstra*, therefore manufacture. In Chandigarh so much land lying vacant. Thirty years already passed. And they are developing the cities. And another four hundred years will be required. The land is lying vacant. And they are making two governors, five commissioners, six ministers and . . . , drawing fat salary. This is government.

Government means to draw fat salary at the expense of poor people.

Dasyu-dharmabhiḥ [Bhāg. 12.2.8]. *Rājanya dasyu-dharmabhiḥ*. Just like the rogues and thieves, they by force take money from us, these rascal, under some law, they'll take, this government. They will live at any cost. Nevermind forty rupees [indistinct] a week. They have got cheap money. Print note and give him forty rupees. What is that? "You want forty rupees? Eh, take forty rupees." This is artificial inflation. They have got power to print notes. "Pay gold forty rupees." "No, that is illegal. Take paper." Means a cheating business from the government. He's giving him piece of paper and the rascal is thinking, "I am making one thousand rupees." Formerly, in our childhood, we have seen a currency. They will offer, "What you want, gold, silver, or currency?" These three things were offered. If you want gold coins, take gold coins. If you want silver coins, take silver. And if you want currency, you take. We have seen it.

Yaśomatīnandana: No more.

Prabhupāda: Yes. You could purchase. In our family or every family they used to purchase gold from the currency and melt it and make ornaments. There was no restriction. "Guinea gold." Gold was purchased and sold as you like. Where is that gold? Refusing gold and taking [?].

Yaśomatīnandana: You want me to read the purport? "The basic principle of economic development is centered about *land* and *cows*. The necessities of human society are food grains, fruits, milk, minerals, clothing, wood, etc. One requires all these items to fulfill the material needs of the body. Certainly one does not require flesh and fish or iron tools and machinery. During the regime of Mahārāja Yudhiṣṭhira, all over the world there were regulative rainfalls. Rainfalls are not under the control of the human being. The heavenly king Indradeva is the controller of rain, and he is the servant of the Lord. When the Lord is obeyed by the king and the people under the king's administration, there are regulative rains from the horizon . . .

"Regulative rains not only help ample production of food grains and fruits, but when they combine with astronomical influences there is ample production of valuable stones and pearls. Grains and vegetables can sumptuously feed a man and animals, and a fatty cow delivers enough milk to supply a man sumptuously with vigor and vitality. If there is enough milk, enough grains, enough fruit, enough cotton, enough silk and enough jewels, then why do the people want cinemas, houses of prostitution, slaughterhouses, etc.? What is the need of an artificial,

materialist's life of cinema, cars, radio, flesh and hotels? Has this civilization produced anything but quarreling individually and nationally?"

Prabhupāda: Like hog. [break]

Yaśomatīnandana: Why don't you still take advantage?

Prabhupāda: Still you can take advantage of it. What you are doing? Here is this nice statement. Here is the thought.

Yaśomatīnandana: Another, Home Minister, also is saying these same things, discourage the factories and industrialization . . .

Prabhupāda: This is ruination. Factory means ruination. Factory means destruction. And agriculture means construction. The father is going to the factory and the children are starving—destruction. Go on reading.

Yaśomatīnandana: "The human being is the elder brother of all other living beings." [break]

Prabhupāda: *Satkāra*. Now, whatever you . . .

Yaśomatīnandana: Practical solution for all problems.



Made With Our Own Wool

VRNDĀVANA, OCTOBER 6, 1977, ROOM CONVERSATION

Prabhupāda's instructions more important than physical presence . . . self-sufficient cloth production . . . our devotional service for Śrīla Prabhupāda is actually his gift to us.

Prabhupāda: Of course, if I die there is nothing to be ruined. You are all participants. So organize this farm project, simple living. Human life is meant for God realization. Try to help them. This is my . . .

Paramānanda: We're always feeling your presence very strongly, Śrīla Prabhupāda, simply by your teachings and your instructions. We're always meditating on your instructions.

Prabhupāda: Thank you. That is the real presence. Physical presence is not important.

Tamāl Kṛṣṇa: Śrīla Prabhupāda? Mother Satyabhāmā [Paramānanda's wife], she wrote a short note to you. Should I read it to you?

Prabhupāda: Um hm.

Tamāl Kṛṣṇa: She says, "Dear Śrīla Prabhupāda, please accept my most humble obeisances. All glories to Your Divine Grace. This shawl is made of the wool from our own sheep, spun and woven here at Gitā-nagarī. It is the first piece we have made. While I was working on it, I would always think of you, of how I was supposedly making you a gift. But actually you are giving me the gift of engagement in devotional service. Śrīla Prabhupāda, I always pray to Lord Nṛsiṃhadeva to protect you and allow you to stay with us to finish your books. But I think today the rain falling from the sky is actually the tears of the demigods, crying at the prospect of your departure. I am also crying. Even Kṛṣṇa cried at the passing of Grandfather Bhīṣma, so I have a right to cry. I cannot be so philosophical to say that you are always present in your books and teachings, though I know these things are true. I will miss you so much, Śrīla Prabhupāda, if you go. I beg that I may always remain your menial servant and devotee. Your humble disciple, Satyabhāmā Dāśī."

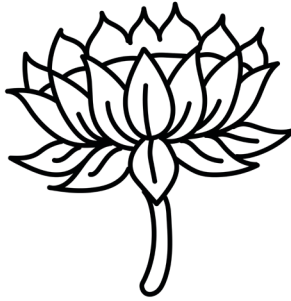
Prabhupāda: Thank to her. Made with our wool.

Tamāl Kṛṣṇa: So you'll take rest now, Śrīla Prabhupāda?

Prabhupāda: Um hm. This can be on the foot. Yes. Up.

Tamāl Kṛṣṇa: Is it warm?

Prabhupāda: Hm, very nice. Very comfortable. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa . . . Made with our wool.



“I Wanted to Introduce This”

VRNDĀVANA, OCTOBER 8, 1977, ROOM CONVERSATION

Live simply, grow your own food, produce your own cloth . . . varṇāśrama spreads and sustains Kṛṣṇa consciousness . . . “Do it” . . . no social scheme can be successful unless varṇāśrama is instituted.

Prabhupāda: No luxuries. Live very simple life and you save time for chanting Hare Kṛṣṇa.

Haṁsadūta: Yes, Prabhupāda.

Prabhupāda: That is my desire. Don’t waste time for bodily comforts. You have got this body. You have to eat something. You have to cover yourself. So produce your own food, and produce your own cloth. Don’t waste time for luxury and chant Hare Kṛṣṇa. This is success of life. In this way organize as far as possible, either in Ceylon or in Czechoslovakia, wherever . . . Save time. Chant Hare Kṛṣṇa. Don’t be allured by the machine civilization.

Haṁsadūta: Yes, Prabhupāda.

Prabhupāda: This is soul-killing civilization, this kind way of life, especially European countries. Anywhere you can inhabit it. It is not very difficult. A cottage; you can produce your own food anywhere. Am I right?

Haṁsadūta: Yes, Prabhupāda. We will do it.

Prabhupāda: And money, spend for Kṛṣṇa—for Kṛṣṇa’s palace, for Kṛṣṇa’s temple, for Kṛṣṇa’s worship, gorgeous, as gorgeously as . . . Not for false . . . This is the human civilization. And to organize this, *varṇāśrama* will help you to divide the society—*brāhmaṇa*, *kṣatriya*, *vaiśya*—as there is division in the body. That will help. Don’t waste human form of body for sense gratification.

I wanted to introduce this. Now I have given you ideas. You can do it. You are all intelligent. For Caitanya Mahāprabhu’s *para-upakāra* . . . [*Caitanya-caritāmṛta*, *Ādi* 9.41] So you do good to others. Not exploit others. Any human being who has been bestowed by this body has the

capacity to chant Hare Kṛṣṇa. Give them chance and make situation favorable. Is that clear?

Hari-śauri: Tamāl Kṛṣṇa is here, Śrīla Prabhupāda.

Tamāl Kṛṣṇa: *Jaya* Śrīla Prabhupāda.

Prabhupāda: What meeting going on?

Tamāl Kṛṣṇa: Oh, very interesting meeting. Paramānanda, Vāmanadeva, Tripurāri Mahārāja, Ādi-keśava Mahārāja, and myself discussing our Gītā-nāgarī community and talking about *varṇāśrama*. Very, very . . . We were trying to reflect on all of the teachings in your books and what we had read about Kṛṣṇa's life and Nanda Mahārāja's community.

Prabhupāda: Hm?

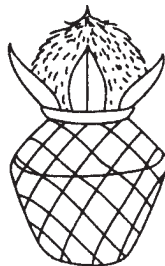
Tamāl Kṛṣṇa: How the *vaiśya* community lives, how the different *varṇas* and *āśramas* function together, and what their responsibilities are to each other. We're trying to set up our Gītā-nāgarī community based upon the teachings which you've given in your books. It is very enlivening and stimulating meeting. Dhṛṣṭadyumna Mahārāja will be coming tomorrow with his brother. And he has designed the very ideal plan for all of the *varṇas* and *āśramas* to live together.

Prabhupāda: Hm. Do it.

No Success Without Varṇāśrama

VRNDĀVANA, OCTOBER 18, 1977, ROOM CONVERSATION

Prabhupāda: *Cātur-varṇyam mayā sṛṣṭam* [Gītā 4.13]. Unless in the human society the *varṇāśrama* system is introduced, no scheme or social order, health order or any order, political order, will be successful.



Why Is Varṇāśrama Important?

Śrīla Prabhupāda explains that varṇāśrama-dharma is the only system of social organization which enables a person of any class to discharge his occupational duty as a form of devotional service to the Supreme Personality of Godhead, thus fulfilling the ultimate goal of life.

TRANSLATION

According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.

PURPORT

. . . Human society is similar to any other animal society, but to elevate men from the animal status, the above-mentioned divisions are created by the Lord for the systematic development of Kṛṣṇa consciousness.

—*Bhagavad-gītā* 4.13

Here it is clearly stated that there are many types of *yajña* performances recommended in the Vedic literatures, but actually all of them are meant for satisfying the Supreme Lord. *Yajña* means Viṣṇu. In the third chapter of *Bhagavad-gītā* it is clearly stated that one should only work for satisfying Yajña, or Viṣṇu. The perfectional form of human civilization, known as *varṇāśrama-dharma*, is specifically meant for satisfying Viṣṇu.

— *Bhagavad-gītā* 9.24, purport

TRANSLATION

O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for

one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead.

PURPORT

Human society all over the world is divided into four castes and four orders of life. The four castes are the intelligent caste, the martial caste, the productive caste, and the laborer caste. These castes are classified in terms of one's work and qualification and not by birth. Then again there are four orders of life, namely, the student life, the householder's life, the retired, and the devotional life. In the best interest of human society there must be such divisions of life, otherwise no social institution can grow in a healthy state. And in each and every one of the above-mentioned divisions of life, *the aim must be to please the supreme authority of the Personality of Godhead*. This institutional function of human society is known as the system of *varṇāśrama-dharma*, which is quite natural for the civilized life.

The *varṇāśrama* institution is constructed to enable one to realize the Absolute Truth. It is not for artificial domination of one division over another. When the aim of life, i.e., realization of the Absolute Truth, is missed by too much attachment to *indriya-prīti*, or sense gratification, as already discussed hereinbefore, the institution of the *varṇāśrama* is utilized by selfish men to pose an artificial predominance over the weaker section. In the Kali-yuga, or in the age of quarrel, this artificial predominance is already current, but the saner section of the people know it well that the divisions of castes and orders of life are meant for smooth social intercourse and high-thinking self-realization and not for any other purpose.

Herein the statement of *Bhāgavatam* is that the highest aim of life or the highest perfection of the institution of the *varṇāśrama-dharma* is to cooperate jointly for the satisfaction of the Supreme Lord.

—*Śrīmad-Bhāgavatam* 1.2.13, purport

The distinction between human life and animal life therefore begins with the scientific system of *varṇa* and *āśrama*, guided by the experience of the sages in relation with the demigods, gradually rising to the

summit of reestablishing our eternal relation with the Supreme Absolute Truth, the Personality of Godhead, Lord Śrī Kṛṣṇa.

—*Śrīmad-Bhāgavatam* 1.16.31, purport

TRANSLATION

The Supreme Personality of Godhead, Lord Viṣṇu, continued: My dear King Pṛthu, when one situated in his occupational duty engages in My loving service without motive for material gain, he gradually becomes very satisfied within.

PURPORT

This verse is also confirmed by the *Viṣṇu Purāṇa*. Occupational duties are known as *varṇāśrama-dharma* and apply to the four divisions of material and spiritual life—namely *brāhmaṇa*, *kṣatriya*, *vaiśya*, and *śūdra*, and *brahmacarya*, *gṛhastha*, *vānaprastha*, and *sannyāsa*. If one works according to the *varṇāśrama-dharma* system and does not desire fruitive results, he gets satisfaction gradually. Discharging one's occupational duty as a means of rendering devotional service unto the Supreme Personality of Godhead is the ultimate goal of life.

—*Śrīmad-Bhāgavatam* 4.20.9

Pṛthu Mahārāja's sole aim in ruling his kingdom was to raise the citizens to the standard of God consciousness . . . In the *Viṣṇu Purāṇa* it is said that the entire *varṇāśrama* institution is meant to satisfy the Supreme Personality of Godhead. The rules and regulations set up for the execution of the duties of *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *śūdras* or *brahmacārīs*, *gṛhasthas*, *vānaprasthas*, and *sannyāsīs* are all meant to satisfy the Supreme Lord. At the present moment, although the so-called *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *śūdras* have lost their original culture, they claim to be *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *śūdras* by birthright. Yet they have rejected the proposition that such social and spiritual orders are especially meant for worship of Lord Viṣṇu . . . In *Bhagavad-gītā* (18.46) it is said:

*yataḥ pravṛttir bhūtānām
yena sarvam idaṁ tatam*

*sva-karmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ*

“By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection.” . . . The Absolute Truth is therefore the Supreme Personality of Godhead, and every living being is meant to satisfy the Supreme Godhead by performing his respective duty (*sva-karmaṇā tam abhyarcya*). Mahārāja Pṛthu wanted to introduce this formula amongst his citizens.

The most important point in human civilization is that while one engages in different occupational duties, he must try to satisfy the Supreme Lord by the execution of such duties. That is the highest perfection of life. *Svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam*: by discharging one’s prescribed duty, one can become very successful in life if he simply satisfies the Supreme Personality of Godhead. The vivid example is Arjuna. He was a *kṣatriya*, his duty was to fight, and by executing his prescribed duty he satisfied the Supreme Lord and therefore became perfect. Everyone should follow this principle.

—*Śrīmad-Bhāgavatam* 4.21.27, purport

The Vedic process of sense gratification is therefore planned in such a way that one can economically develop and enjoy sense gratification and yet ultimately attain liberation. Vedic civilization offers us all knowledge in the *śāstras*, and if we live a regulated life under the direction of *śāstras* and guru, all our material desires will be fulfilled; at the same time we will be able to go forward to liberation.

—*Śrīmad-Bhāgavatam* 4.22.34, purport

If we do not take to the principles of *varṇāśrama-dharma* by accepting the four social orders (*brāhmaṇa*, *kṣatriya*, *vaiśya*, and *śūdra*) and the four orders of spiritual life (*brahmacārī*, *gṛhastha*, *vānaprastha*, and *sannyāsa*), there can be no question of success in life.

—*Śrīmad-Bhāgavatam* 5.19.10, purport

. . . If one's position is ascertained by a bona fide spiritual master and one is properly trained to engage in the service of Lord Viṣṇu according to the four social divisions [*brāhmaṇa*, *kṣatriya*, *vaiśya*, and *śūdra*] and the four spiritual divisions [*brahmacārī*, *gṛhastha*, *vānaprastha*, and *sannyāsa*], one's life becomes perfect.

—*Śrīmad-Bhāgavatam* 5.19.19

According to the system of four *varṇas* and four *āśramas*, people generally worship the Supreme Personality of Godhead, Nārāyaṇa, who is situated as the sun god. With great faith they worship the Supreme Personality as the Supersoul according to ritualistic ceremonies handed down in the three *Vēdas*, such as *agnihotra* and similar higher and lower fruitive acts, and according to the process of mystic yoga. In this way they very easily attain the ultimate goal of life.

—*Śrīmad-Bhāgavatam* 5.22.4

The *varṇāśrama* institution offers the perfect process for making one eligible to return home, back to Godhead, because the aim of every *varṇa* and *āśrama* is to please the Supreme Lord.

—*Śrīmad-Bhāgavatam* 6.3.13, purport

A civilization in which the people do not know how the representative of Nārada and Kṛṣṇa should be respected, how society should be formed and how one should advance in Kṛṣṇa consciousness—a society concerned only with manufacturing new cars and new skyscrapers every year and then breaking them to pieces and making new ones—may be technologically advanced, but it is not a human civilization. A human civilization is advanced when its people follow the *cātur-varṇya* system, the system of four orders of life. There must be ideal, first-class men to act as advisors, second-class men to act as administrators, third-class men to produce food and protect cows, and fourth-class men who obey the three higher classes of society. One who does not follow the standard system of society should be considered a fifth-class man.

—*Śrīmad-Bhāgavatam* 6.7.13, purport

In *Bhagavad-gītā* it is clearly stated that there are many types of *yajña* performances recommended in the Vedic literatures, but actually all of them are meant for satisfying the Supreme Lord. *Yajña* means Viṣṇu. In the third chapter of *Bhagavad-gītā* it is clearly stated that one should work only for satisfying Yajña, or Viṣṇu. The perfectional form of human civilization, known as *varṇāśrama-dharma*, is specifically meant for satisfying Viṣṇu.

—*Śrīmad-Bhāgavatam* 7.3.24, purport

As confirmed in the *Viṣṇu Purāṇa* [3.8.9], *varṇāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate*: by accepting the institution of *varṇa* and *āśrama*, one can very easily elevate himself to the platform of worshipping Viṣṇu, the Supreme Personality of Godhead. Otherwise, if one remains in the bodily conception, one must rot within this material world, and his life will be a failure.

—*Śrīmad-Bhāgavatam* 7.5.5 purport

It is essential that society be divided into four groups of men—*brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *sūdras*. Here we see that although Prahlāda was perfect in every respect, he nonetheless followed the instructions of the *brāhmaṇas* who performed the Vedic rituals.

—*Śrīmad-Bhāgavatam* 7.10.24 purport

We have repeatedly stressed that human culture does not begin unless one takes to the principles of *varṇāśrama-dharma*.

—*Śrīmad-Bhāgavatam* 7.15.38–39 purport

As stated by Lord Śiva:

*ārādhanānām sarveṣāṁ
viṣṇor ārādhanam param
tasmāt parataram devi
tadīyānām samarcanam
(Padma Purāṇa)*

Although in the *Vedas* there are recommendations for worshiping many demigods, Lord Viṣṇu is the Supreme Person, and worship of Viṣṇu is the ultimate goal of life. The Vedic principles of the *varṇāśrama* institution are meant to organize society to prepare everyone to worship Lord Viṣṇu.

*varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam*

“The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. There is no other way to satisfy the Supreme Personality of Godhead.” (*Viṣṇu Purāṇa* 3.8.9) One must ultimately worship Lord Viṣṇu, and for that purpose the *varṇāśrama* system organizes society into *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *sūdras*, *brahmacārīs*, *gṛhasthas*, *vānaprasthas*, and *sannyāsīs*.

—*Śrīmad-Bhāgavatam* 8.20.11, purport

Yajñas can be performed in human society only when society is divided by *varṇāśrama-dharma* into four *varṇas* and four *āśramas*. Without such a regulative process, no one can perform *yajñas*, and without the performance of *yajñas*, no material plans can make human society happy at any time.

—*Śrīmad-Bhāgavatam* 9.14.47, purport

According to Vedic principles, there must be divisions of human society (*cātur-varṇyam mayā sṛṣṭam*). There should be *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *sūdras*, and everyone should learn to worship the Supreme Personality of Godhead (*tam abhyarcya*). This is real human society, and without this system we are left with animal society.

—*Śrīmad-Bhāgavatam* 10.2.34, purport

Although it has become fashionable to speak of *daridra-nārāyaṇa*, the

words *viṣṇor ārāadhanārthāya* do not mean that all the people satisfied by Nanda Mahārāja in this great ceremony were Viṣṇus. They were not *daridra*, nor were they Nārāyaṇa. Rather, they were devotees of Nārāyaṇa, and by their educational qualifications they would satisfy Nārāyaṇa. Therefore, satisfying them was an indirect way of satisfying Lord Viṣṇu. *Mad-bhakta-pūjābhayadhikā*. The Lord says, “Worshiping My devotees is better than worshiping Me directly.” The *varṇāśrama* system is entirely meant for *viṣṇu-ārādhana*, worship of Lord Viṣṇu. *Varṇāśramācāravatā puruṣeṇa paraḥ pumān/ viṣṇur ārādhyate* [*Viṣṇu Purāṇa* 3.8.9]. The ultimate goal of life is to please Lord Viṣṇu, the Supreme Lord.

—*Śrīmad-Bhāgavatam* 10.5.15–16, purport

Kṛṣṇa has begun in this chapter, *cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ*. That is very essential, the *varṇāśrama-dharma*. Because we must have the aim of life. At the present moment there is no aim of life. The aim of life is sense gratification. That’s all.

—*Bhagavad-gītā* 4.16, Lecture,
Bombay, April 5, 1974

The Hindu name is given by the Mohammedans. Actually, our *dharma* is *varṇāśrama-dharma*, four *varṇas* and four *āśramas*. That is the real name, *varṇāśrama-dharma*. The whole Vedic culture is dependent on *varṇāśrama*. It is meant for everyone, not that it is meant for Indians only. No.

—*Bhagavad-gītā* 18.45, Lecture,
Durban, October 11, 1975

Formerly there was no such piecework. One world, one king. One God, Kṛṣṇa. One scripture, *Vēdas*. One civilization, *varṇāśrama-dharma*.

—*Śrīmad-Bhāgavatam* 2.4.2, Lecture,
Los Angeles, June 26, 1972

So according to this *varṇāśrama*, there must be training. Some classes of men must be trained as nice *brāhmaṇas*. Some people must be trained

as nice *kṣatriyas*. Some people must be trained as nice *vaiśyas*. And *śūdra* does not require any . . . Everyone is *śūdra*. *Janmanā jāyate śūdraḥ*. By birth, everyone is *śūdra*. *Samskārād bhaved dvijaḥ*. By training, one becomes *vaiśya*, one becomes *kṣatriya*, one becomes *brāhmaṇa*.

—*Śrīmad-Bhāgavatam* 1.2.28–29, Lecture,
Vṛndāvana, November 8, 1972

Vedic religion means *varṇāśrama-dharma*: *brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsa*, and *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*.

—*Śrīmad-Bhāgavatam* 3.25.22, Lecture,
Bombay, November 22, 1974

So similarly, *sva-karmaṇā tam abhyarcya*. Everyone has got his some particular duty, occupation. If, by executing your occupational duty, you worship Kṛṣṇa, then your life is perfect. That is the instruction given in *Śrīmad-Bhāgavatam*, Naimiṣāraṇya.

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
samsiddhir hari-toṣaṇam

Ataḥ pumbhir dvija-śreṣṭhāḥ. *Pumbhiḥ*, by person. Everyone is engaged in some occupational duty. Formerly it was the *varṇāśrama*: *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, and *brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsi*. Everyone has got some particular duty according to his position. Now, the different occupational duties have expanded. It doesn't matter. If you are engineer, if you are medical man, if you are something else, it doesn't matter. *Sva-karmaṇā tam abhyarcya*. But try to serve Kṛṣṇa by the result of your work. That is *bhakti*.

—*Śrīmad-Bhāgavatam* 3.25.24, Lecture,
Bombay, November 24, 1974

Vedic religion . . . Vedic religion means *varṇāśrama-dharma*. That is . . . Kṛṣṇa says, God says, *cātur-varṇyaṁ mayā sṛṣṭam*. So that is, what is

called, obligatory. Just like law is obligatory. You cannot say that “I don’t take this law.” No. You have to take it if you want to have a happy [society].

—Answers to a Questionnaire from Bhavan’s Journal,
New Vrindaban, June 29, 1976

Our destruction of this material body does not mean we, as spirit soul, we are destroyed. No. To understand this truth, the *varṇāśrama* system is required. Without this *varṇāśrama* system nobody can understand that we are individual person, we existed in the past, and we shall exist in the future, and we are existing at present.

—*Śrīmad-Bhāgavatam* 5.6.10, Lecture,
Bombay, December 28, 1976

Actually, we, the followers of Vedic principles, our system is *varṇāśrama-dharma*, four *varṇas* and four *āśramas* . . . *varṇāśrama-dharma* is applicable in any, in anywhere. *Cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ*. The creation of God . . . Just like sun. Sun is creation of God. Sun is visible everywhere. Not that something [is] American sun and something Indian sun. No. The sun is the same. Similarly, *cātur-varṇyam*, the four principles of division, *brāhmaṇa*, *kṣatriya*, *vaiśya*, and *śūdra*, they are everywhere. It is not the monopoly of India.

—*The Nectar of Devotion*, Lecture,
Vṛndāvana, October 27, 1972

These *varṇas* and *āśramas* have their respective duties, and unless human society is divided according to these eight scientific divisions and everyone acts according to his position, there can be no peace in the world.

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam

“The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. There is no other way to satisfy the Supreme Personality of Godhead.”
[*Viṣṇu Purāṇa* 3.8.9]

—*Teachings of Lord Kapila*, text 3

Yajña means we have to satisfy the Supreme Person. That is called *yajña*. And this process can be executed when the human society is very regulated. Regulated means there must be division of these *varṇas* and *āśramas*. *Varṇa* means four *varṇas*: *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*. And four *āśramas*: *brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsa*. They have got their respective duties. So unless the human society is divided into these eight scientific divisions and everyone acts according to his position, there cannot be any peace in the world. That is called *varṇāśrama*.

—*Śrīmad-Bhāgavatam* 3.25.3, Lecture,
Bombay, November 3, 1974

So any, any society you conceive, unless there are these four divisions, there will be chaos. It will be, not be properly, I mean to say, going on, smoothly going on. There will be some disturbance. Brain must be there. So at the present moment there is scarcity of brain. I am not talking of your state or my state. I am taking the world as it is. The brain . . . Formerly the Indian administration was going on in monarchy. Just like this picture. This picture is a *kṣatriya* king. Before his death he renounced his, I mean to say, royal order and he came to the forest to hear about self-realization. So if you want to maintain the peace and prosperity of the whole worldly social order, you must create a class of men very intelligent, a class of men very expert in administration, a class of men very expert in production, and a class of men to work. That is required. You cannot avoid it. That is the Vedic conception. *Mukha-bāhūru-padebhyah*. They say, *mukha* . . . *Mukha* means the face. *Bahu* means the arm. *Ūru* means this, this, or waist. And *pada*. So anywhere, either you take this state or that state—doesn’t matter—unless there is a smooth, systematic

establishment of these four orders of life, the state or the society will not go very smoothly.

—Conversation with Professor Kotovsky,
Moscow, June 22, 1971

Guest: I teach in law.

Prabhupāda: So if one wants to know what is law, he must become a student. It is not that simply asking “What is law, sir?” You can make him understand within a minute or within hour? Is it possible?

Guest: No.

Prabhupāda: First of all, you must become graduate, then you should take entrance in the law college, then you must learn. So what is God, that is the inquiry, but it requires training. And that is Vedic *dharma*, *varṇāśrama-dharma*. *Vārṇāśrama-dharma*. *Vārṇāśramācaravatā puruṣeṇa paraḥ pumān*. Anyone who has taken to this system of *varṇāśrama-dharma*, four *varṇas*: *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*; and four *āśramas*: *brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsa*. Unless one takes to this institutional education, he’s no more than an animal. So to know God means he must become a *brāhmaṇa*, real, qualified *brāhmaṇa*. Therefore *brāhmaṇa* is respected. Because, *brahma-jānātīti brāhmaṇa*. But there is no law. Lawless country. Therefore one is passing as a *brāhmaṇa* without any knowledge of Brahman. That is the defect. Formerly the government will see . . . I was explaining this, this morning. That it is the *kṣatriya*’s duty to see that one is passing as a *brāhmaṇa*, whether he’s qualified. Why he should pass? Suppose he says, “I’m medical man.” He must be qualified. And if he says, “I am medical man,” then he’s cheating. So you cannot call yourself a *brāhmaṇa* unless you are qualified. But that is going on. And this cheating is being accepted. Therefore this *varṇāśrama-dharma*. Hindu *dharma* or Vedic *dharma* means *varṇāśrama-dharma*. One must first of all accept the principles of *varṇas* and *āśramas*. Then there is question of understanding God.

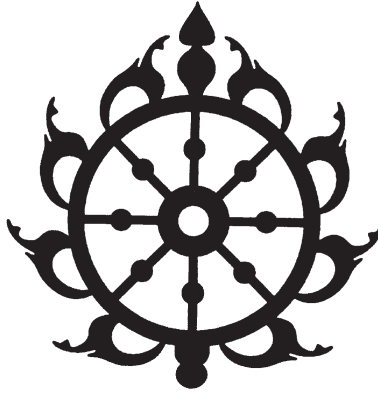
—Room Conversation, London, September 2, 1973

There should be a thorough overhauling of the social system, and society should revert to the Vedic principles, that is, the four *varṇas* and the four *āśramas*.

—*Śrīmad-Bhāgavatam* 4.29.54, purport

Cātur-varṇyam mayā sṛṣṭam. Unless in the human society the *varṇāśrama* system is introduced, no scheme or social order, health order or any order, political order, will be successful.

—Room Conversation, Vṛndāvana, October 18, 1977



A Varṇāśrama Mission

While acknowledging the near impossibility of establishing varṇāśrama in the modern age, Śrīla Prabhupāda cites his spiritual predecessors and puts forth a challenging mission for the Kṛṣṇa consciousness movement: to revive the varṇāśrama-dharma social structure and save human society from gliding down to hellish life.

IS VARṆĀŚRAMA POSSIBLE IN THIS AGE?

Madhudviṣa: Prabhupāda, in this age of Kali when there is no social structure or *varṇāśrama-dharma*, how can one discriminate how he is utilizing his energies for his prescribed duties? How can one determine his prescribed duties, as Lord Kṛṣṇa has described here, for Arjuna to follow his prescribed duties.

Prabhupāda: Yes. Before coming to Kṛṣṇa consciousness were you in the *varṇāśrama*? Then how you have come? How you have come to this position?

Madhudviṣa: Out of misery.

Prabhupāda: No, no, no. You have come to execute Kṛṣṇa consciousness. Before coming to this Kṛṣṇa consciousness, were you in *varṇāśrama-dharma*? No. So at the present moment, there is no possibility of persons following the principles of *varṇāśrama-dharma*, either here or anywhere. Everyone is *varṇa-saṅkara*. *Kalau śūdra-sambhavaḥ*. In this age, everyone is a *śūdra*. Nobody is *brāhmaṇa*, nobody is *kṣatriya*, nobody is *vaiśya*. *Śūdra*. So in this age, you won't find anybody following the *varṇāśrama-dharma*.

Therefore this is the panacea, to engage everyone in Kṛṣṇa consciousness, chanting Hare Kṛṣṇa. He comes above the highest principle of brahmanism. This is the greatest gift to the humanity, that even he is in the, I mean to say, fallen condition, the most degraded position, he can be raised to the highest position simply by chanting. This is the only remedy. Now you cannot again introduce this system of *varṇāśrama*. It is not possible. But if one takes to Kṛṣṇa consciousness, automatically he becomes immediately a *brāhmaṇa* and above the *brāhmaṇa*. A

Vaiṣṇava is above the *brāhmaṇa*. Just like when we initiate, give Hare Kṛṣṇa mantra, he is supposed to be above the all material modes of nature. And when he has practiced, we offer him the sacred thread. This is the prescription of this age. Otherwise, you cannot select who is *brāhmaṇa*, who is *sūdra*, who is *kṣatriya*. It is very difficult.

—*Bhagavad-gītā* 3.18–30, Lecture,
Los Angeles, December 30, 1968

Viṣṇu worship is the ultimate aim of human life. Those who take the license of married life for sense enjoyment must also take the responsibility to satisfy the Supreme Personality of Godhead, Viṣṇu, and the first stepping-stone is the *varṇāśrama-dharma* system. *Varṇāśrama-dharma* is the systematic institution for advancing in worship of Viṣṇu. However, if one directly engages in the process of devotional service to the Supreme Personality of Godhead, it may not be necessary to undergo the disciplinary system of *varṇāśrama-dharma*. The other sons of Brahmā, the Kumāras, directly engaged in devotional service, and thus they had no need to execute the principles of *varṇāśrama-dharma*.

—*Śrīmad-Bhāgavatam* 3.13.11, purport

It is no longer possible to revive the perfect system, *varṇāśrama*. Although we are trying to revive, it is not possible. It is very difficult. People are so fallen. *Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ*. They are so disturbed, *manda-bhāgyāḥ*, unfortunate, and *upadrutāḥ*, always disturbed . . . There will be no rainfall, and there, food scarcity and taxation by government, income tax. Income tax is to plunder . . . This is Kali-yuga. So in this position of harassment, how the peaceful *varṇāśrama* can be revived? It is very difficult. It is almost impossible.

—*Śrīmad-Bhāgavatam* 3.25.14, Lecture,
Bombay, November 14, 1974

Varṇāśramācāravatā puruṣeṇa paraḥ pumān, viṣṇur ārādhyate. Viṣṇur ārādhyate, that is required, how to become Kṛṣṇa conscious or Viṣṇu conscious and to worship Him. So that begins with this *varṇāśrama*. So

Caitanya Mahāprabhu, He knew that this is Kali-yuga; it is very, very difficult to engage people strictly in the *varṇāśrama-dharma*. Actually it is difficult. Who is going . . . If you open a *varṇāśrama* college, there will be no student. Because they will think, “What is this nonsense, *varṇāśrama*? Let us learn technology. We shall get good salary. We shall earn money.” Yes. So Caitanya Mahāprabhu immediately said, *eho bāhya, āge kaha āra*. In this age it is not possible, *varṇāśrama-dharma*.

—*Śrīmad-Bhāgavatam* 6.1.24, Lecture,
Chicago, July 8, 1975

THE PURPOSE OF THE HARE KṚṢṆA MOVEMENT: TO REESTABLISH VARNĀŚRAMA

TRANSLATION

Lord Rāmacandra became king during Tretā-yuga, but because of His good government, the age was like Satya-yuga. Everyone was religious and completely happy.

PURPORT

Among the four *yugas*—Satya, Tretā, Dvāpara, and Kali—the Kali-yuga is the worst, but if the process of *varṇāśrama-dharma* is introduced, even in this age of Kali, the situation of Satya-yuga can be invoked. The Hare KṚṣṇa movement, or KṚṣṇa consciousness movement, is meant for this purpose.

—*Śrīmad-Bhāgavatam* 9.10.51

So KṚṣṇa consciousness movement includes this system of division of society. It is perfect society. Therefore we are trying to introduce the *varṇāśrama* system, although it is very difficult nowadays.

—Interview with *Trans-India* magazine,
New York, July 17, 1976

Human society . . . has artificially created a type of civilization which makes one forgetful of his relationship with the Supreme Personality of Godhead. Modern society even enables one to forget the Supreme

Personality of Godhead's grace and mercy. Consequently modern civilized man is always unhappy and in need of things. People do not know that the ultimate goal of life is to approach Lord Viṣṇu and satisfy Him. They have taken this materialistic way of life as everything and have become captivated by materialistic activities. Indeed, their leaders are always encouraging them to follow this path, and the general populace, being ignorant of the laws of God, are following their blind leaders down the path of unhappiness.

In order to rectify this world situation, all people should be trained in Kṛṣṇa consciousness and act in accordance with the *varṇāśrama* system. The state should also see that the people are engaged in satisfying the Supreme Personality of Godhead. This is the primary duty of the state. The Kṛṣṇa consciousness movement was started to convince the general populace to adopt the best process by which to satisfy the Supreme Personality of Godhead and thus solve all problems.

—*Śrīmad-Bhāgavatam* 4.14.20, purport

Because there is no institution to teach people how to become *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *śūdras* or *brahmacārīs*, *gṛhasthas*, *vānaprasthas*, and *sannyāsīs*, these demons want a classless society. This is resulting in chaotic conditions. In the name of secular government, unqualified people are taking the supreme governmental posts. No one is being trained to act according to the principles of *varṇāśrama-dharma*, and thus people are becoming increasingly degraded and are heading in the direction of animal life. The real aim of life is liberation, but unfortunately the opportunity for liberation is being denied to people in general, and therefore their human lives are being spoiled. The Kṛṣṇa consciousness movement, however, is being propagated all over the world to reestablish the *varṇāśrama-dharma* system and thus save human society from gliding down to hellish life.

—*Śrīmad-Bhāgavatam* 5.19.19, purport

The demigods are situated in the mode of goodness, but sometimes even one who is situated in such an exalted position as King Indra, the king of all the demigods, falls down because of material opulence. We

are now actually seeing this in America. The entire American nation has tried to advance in material opulence without striving to produce ideal human beings. The result is that Americans are now regretting the wholesale criminality of American society and are wondering how America has become so lawless and unmanageable. As stated in *Śrīmad-Bhāgavatam* [7.5.31], *na te viduḥ svārtha-gatiṁ hi viṣṇum*: persons who are unenlightened do not know the aim of life, which is to return home, back to Godhead. Therefore, both individually and collectively, they try to enjoy so-called material comforts, and they become addicted to wine and women. The men produced in such a society are less than fourth class. They are the unwanted population known as *varṇa-saṅkara*, and as stated in *Bhagavad-gītā*, an increase of *varṇa-saṅkara* population creates a hellish society. This is the society in which Americans now find themselves.

Fortunately, however, the Hare Kṛṣṇa movement has come to America, and many fortunate young men are giving serious attention to this movement, which is creating ideal men of first-class character, men who completely refrain from meat-eating, illicit sex, intoxication and gambling. If the American people are serious about curbing the degraded criminal life of their nation, they must take to the Kṛṣṇa consciousness movement and try to create the kind of human society advised in *Bhagavad-gītā* (*cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ* [*Gītā* 4.13]). They must divide their society into first-class men, second-class men, third-class men, and fourth-class men. Since they are now creating only men who are less than fourth class, how can they avoid the dangers of a criminal society? Long, long ago, Lord Indra regretted his disrespect to his spiritual master, Bṛhaspati. Similarly, it is advised that the American people regret their mistaken advancement in civilization. They should take advice from the spiritual master, the representative of Kṛṣṇa. If they do so, they will be happy, and theirs will be an ideal nation to lead the entire world.

—*Śrīmad-Bhāgavatam* 6.7.12, purport

So this Vedic scheme, *varṇāśrama*, is a very important scheme. If possible it should be introduced and taken up very seriously. That is one of

the items of Kṛṣṇa consciousness movement, to reestablish the institution of *varṇa* and *āśrama*. Not by birth, but by qualification.

. . . Being separated from family and property, they will take shelter in the hilly ranges or in the forest to get relief. This will be the position. Harassment, so much harassment, by nature, by government. So therefore for complete happy society, this Kṛṣṇa consciousness movement is essential. All intelligent persons, they should join this movement and reform the present social, political, religious. All field of activities, they should reform. Then people will be happy. Not only happy in this life, but also next life.

—Evening *Darśana*, Washington, D.C., July 8, 1976

Although the Kṛṣṇa consciousness movement is a movement of *brāhmaṇas* and *Vaiṣṇavas*, it is trying to reestablish the divine *varṇāśrama* institution, for without this division of society there cannot be peace and prosperity anywhere.

—*Śrīmad-Bhāgavatam* 7.11.18–20, purport

One of the objectives of the Kṛṣṇa consciousness movement is to establish this *daiva-varṇāśrama*, but not to encourage so-called *varṇāśrama* without scientifically organized endeavor by human society.

—*Śrīmad-Bhāgavatam* 7.14.10, purport

Before coming to the standard of *varṇāśrama-dharma* there is no question of human civilization. Therefore, the Kṛṣṇa consciousness movement is trying to establish this right system of human civilization, which is known as Kṛṣṇa consciousness, or *daiva-varṇāśrama*—divine culture.

—*Science of Self-Realization*

Do not misunderstand that we are trying to spread Hinduism. Hinduism is a fictitious term . . . We don't find this word in the Vedic literature . . . This is the convention of latest age. Actually, we, the followers

or Vedic principles, our system is *varṇāśrama-dharma*, four *varṇas* and four *āśramas*. This is, this can be applicable. But *varṇāśrama-dharma* is applicable in any, in anywhere. *Cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ*. The creation of God . . . Just like sun. Sun is creation of God. Sun is visible everywhere. Not that something American sun and something Indian sun. No. The sun is the same. Similarly, *cātur-varṇyam*, the four principles of division, *brāhmaṇa*, *kṣatriya*, *vaiśya*, and *sūdra*, they are everywhere. It is not the monopoly of India.

—*The Nectar of Devotion*, Lecture,
Vṛndāvana, October 27, 1972

So just today is the appearance day of *hlādinī-śakti*. So if you want to please Kṛṣṇa . . . Because our business is to please Kṛṣṇa. *Hari-toṣaṇam*. Our this movement is *hari-toṣaṇam*. *Sāmsiddhir hari-toṣaṇam. Ataḥ pumb-hir dvīja-śreṣṭhā varṇāśrama-vibhāgaśaḥ, varṇāśrama-vibhāgaśaḥ*.

—*Bhagavad-gītā* 18.5, Lecture,
London, September 5, 1973 (Rādhāṣṭamī)

Prabhupāda: So one side, there is no rain; one side, there is no rice, especially in India; and one side, heavy tax. So they'll be all confused. They have already become confused. So in the confusion state it will be very difficult to make them Kṛṣṇa conscious. Therefore preliminary help should be given.

Viṣṇujana: Preliminary.

Prabhupāda: Yes. That they should not be in chaos and confusion. Otherwise, how the brain will work?

Viṣṇujana: Yes. No one can give rapt attention without peace of mind.

Prabhupāda: Yes, yes. Our main aim is how to give them Kṛṣṇa consciousness. But if they are already disturbed in every respect, then how they'll take it? Therefore we are taking these subjects, to help him to come to the Kṛṣṇa consciousness. And this is the method—*varṇāśrama*.

Viṣṇujana: . . . This is the most auspicious work for now, is this remedial measure to stop the chaos in the world?

Prabhupāda: Yes.

Viṣṇujana: That's most auspicious.

Prabhupāda: Most auspicious. Because if the people are in chaos, how they'll be able to accept the great philosophy? It requires cool brain.

Viṣṇujana: . . . When we first go to open a temple in a city, we get an apartment or a storefront. But then, when more and more people come, then we should get land and cows and everything and . . .

Prabhupāda: Yes, yes.

Viṣṇujana: . . . and turn it into a society.

Hṛdayānanda: Ah, that's wonderful.

—Morning Walk “Varṇāśrama College,”
Vṛndāvana, March 14, 1974

My next program is to reinstate the Vedic divisions in society as recommended in the *Bhagavad-gīta*:

*catur varnyam maya srstam/ guna karma vibhagasah
tasya kartaram api mam/ viddhy akartaram avyayam*

Without this division there cannot be any systematic peaceful running of human activities. There must be a very intelligent class to guide the whole population with brahminical qualifications. There must be a class of people to give protection to the people at the time of danger and ordinarily to maintain peace and order, the *ksatriyas*. There must be a section to produce food and grains sumptuously for feeding both animals and humans without discrimination. Especially cows must be protected by this class. The meat-eater class may not be encouraged, but if they are stubbornly attached they can eat hogs and dogs or goats or lambs under certain conditions only, but not by maintaining slaughterhouses.

Then human society will be very peaceful and everyone engaged in employment without producing any idle brains which only are devils' workshops. If England and America as well as France and Germany can understand this philosophy there will be great theistic revolution which will counteract the atheistic philosophy of Marxism. The present communistic philosophy must be countered by revival of the principles of *catur varnyam*.

—Letter to Śyāmasundara Dāsa, Bombay, April 1, 1974

Devotee: Śrīla Prabhupāda, we received news yesterday that one man in northern New South Wales is willing to sell us a farm, a great big farm out there in the southern tropics. Would this be a good place for engaging boys like the Indian, the Indian boy that came yesterday?

Prabhupāda: Yes. Our next program is to organize farming. Let anyone come. We shall give him free food and employment: “Come on.” Not that “I want to work as a clerk in the city.” You produce your own food. I give you ingredients. I give you land. And work for five, six hours, and take your food and chant Hare Kṛṣṇa.

Devotee: Anybody who comes to the farm has to agree to follow the four regulative principles? These people?

Prabhupāda: Yes. Otherwise you are not coming. Our main business is to make him Kṛṣṇa conscious.

—Morning Walk, Perth, May 15, 1975

Prabhupāda: . . . We do not decry, but we point out, “In this way our valuable time of life is being wasted.” They say it is primitive life, but it is peaceful life. We want peaceful life and save time for Kṛṣṇa consciousness. That is not primitive. That is intelligent life.

Satsvarūpa: In order to evidence this, should we consider that we have to act as *kṣatriyas* or shall we just preach and try to get others . . .

Prabhupāda: No . . . *Kṣatriyas*, I have already explained who is *brāhmaṇa* and *kṣatriya* according to *guṇa-karma-vibhāgaśaḥ*, as you work, as you are fit for. If you are fit to become *brāhmaṇa*, become *brāhmaṇa*. If you are fit to become *kṣatriya*, become *kṣatriya*. If you are fit to become *śūdra*, do it . . .

Brahmānanda: So eventually we should divide up our society in this way? Our members . . .

Prabhupāda: Yes, just to show people how to . . . The first-class men, *brāhmaṇa*, second-class, *kṣatriya*, third-class, *vaiśya*, fourth-class . . . So make, organize. I can give you the idea, but I’ll not live very long. If you can carry out, you can change the whole . . . Especially if you can change America, then whole world will change. Then the whole world . . . And it is the duty because they are kept in darkness and ignorance, then the human life is being spoiled. These rascals, because they do not know how to live . . . *Andhā yathāndhair* . . . They are blind, and

they are leading . . . Others are blind, and they are leading and they, all of them, going to ditch. So it is the duty. There is . . . Caitanya has explained, *para-upakāra*. Save them. If it is not possible to save everyone, as many as possible.

—Room Conversation with devotees, New Orleans, August 1, 1975

Farm project is very nice. Kṛṣṇa gives. *Kṛṣi-go-rakṣya-vāṇijyam vaiśya-karma svabhāva-jam*. [*Gītā* 18.44: “Farming, cow protection and business are the natural work for the vaiśyas . . .”] This is economic problem solved. And *brāhmaṇa*, brain problem solved, and *kṣatriya*, protection problem solved, and *śūdra*, labor problem solved. Four things combined together, live peacefully, happily. Chant Hare Kṛṣṇa. Introduce this farm project.

—Evening *Darśana*, Māyāpur, February 15, 1977

Now, our next program will be to organize farming land to set an example to the whole world how people can be peaceful, happy, and free from all anxieties simply by chanting Hare Krishna Maha-mantra and living an honorable life in Krishna Consciousness. In India especially people are religiously inclined. They like to live in village and also like to love Lord Rama, Lord Krishna. This idealism is running through their blood and veins. We have to organize their natural tendency and elevate them again back to Home, Back-to-Godhead. Please think over these points very seriously and as soon as I return we shall take up the program. My beloved sannyasi disciple Swami Pusta Krishna has promised to give me a car, and as soon as I get it I shall move from village to village along with some selected assistants and organize this farming village development program.

—Letter to Kartikeya K. Mahadevia, Johannesburg, October 19, 1975

One of the item of this mission, Kṛṣṇa consciousness, is to establish real *varṇāśrama* by qualification.

—*Brāhmaṇa* initiation lecture, New Vrindaban, May 25, 1969

The presidents must be very careful on recommending gayatri initiation. After all, we are criticizing false caste brahmanas, if we ourselves are bogus brahmanas then our position is very bad. Now that we are more and more trying to implement the varnasrama divisions of society, we should not think that everyone has to become a brahmana. For example you are developing a farm there; so those who work the farm do not necessarily have to be a brahmana if they are not inclined to the brahminical standards. In this way, be careful about awarding the second initiation.

—Letter to Sudāmā Dāsa, Rome, May 26, 1974

Satsvarūpa: In our ISKCON, one becomes a *brāhmaṇa* after a year. It's not very hard. Everyone becomes a *brāhmaṇa*.

Prabhupāda: That is due to chanting. That lift very easily.

Hari-śauri: Where will we introduce the *varṇāśrama* system, then?

Prabhupāda: In our society, amongst our members.

Hari-śauri: But then if everybody's being raised to the brahminical platform . . .

Prabhupāda: Not everybody. Why you are misunderstanding? *Varṇāśrama*, not everybody *brāhmaṇa*.

Hari-śauri: No, but in our society practically everyone is being raised to that platform. So then one might ask what is . . .

Prabhupāda: That is . . . Everybody is being raised, but they're falling down.

Hari-śauri: So then we should make it more difficult to get . . .

Prabhupāda: Yes.

Hari-śauri: . . . brahminical initiation. After four or five years.

Prabhupāda: Not necessary. You remain as a *kṣatriya*. You'll be ha . . .

Hari-śauri: No need for even any *brāhmaṇa* initiation, then . . .

Prabhupāda: No, no.

Hari-śauri: . . . unless one is . . .

Prabhupāda: No, *brāhmaṇa* must be there. Why do you say, generalize?

Hari-śauri: Unless one is particularly . . .

Prabhupāda: Yes.

Hari-śauri: . . . inclined.

—Room Conversation, Māyāpur, February 14, 1977

VARṆĀŚRAMA IS POSSIBLE AND IT MUST BE DONE PERFECTLY

Prabhupāda: Chanting will go on. That is not stopped. But at the same time the *varṇāśrama-dharma* must be established to make the way easy.

Hari-śauri: Well, at least my own understanding was that the chanting was introduced in the age of Kali because *varṇāśrama* is not possible.

Prabhupāda: Because it will cleanse the mind. Chanting will not stop.

Hari-śauri: So therefore the chanting was introduced to replace all of the systems of *varṇāśrama* and like that.

Prabhupāda: Yes, it can replace, but who is going to replace it? The . . . People are not so advanced. If you imitate Haridāsa Ṭhākura to chant, it is not possible.

Satsvarūpa: We tell them go on with your job but chant also.

Prabhupāda: Yes. *Thākaha āpanāra kāje*, Bhaktivinoda Ṭhākura. *Āpanāra kāja ki*. Caitanya Mahāprabhu recommended, *sthāne sthitaḥ*. And if they do not remain in the *sthāna*, then the *sahajiyā's* chanting will come. Just like the *sahajiyās* also have got the beads and . . . , but they have got three dozen women. This kind of chanting will go on. Just like our [name withheld]. He was not fit for *sannyāsa*, but he was given *sannyāsa*. And five women he was attached, and he disclosed. Therefore *varṇāśrama-dharma* is required. Simply show-bottle will not do. So the *varṇāśrama-dharma* should be introduced all over the world, and . . .

Satsvarūpa: Introduced starting with ISKCON community?

Prabhupāda: Yes. Yes. *Brāhmaṇa, kṣatriyas*. There must be regular education.

Hari-śauri: But in our community, if the . . . , being as we're training up as Vaiṣṇavas . . .

Prabhupāda: Yes.

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

Prabhupāda: Vaiṣṇava is not so easy. The *varṇāśrama-dharma* should be established to become a Vaiṣṇava. It is not so easy to become Vaiṣṇava.

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

Prabhupāda: Yes. Therefore this should be made. Vaiṣṇava, to become Vaiṣṇava, is not so easy. If Vaiṣṇava, to become Vaiṣṇava is so easy, why so many fall down, fall down? It is not easy.

—Room Conversation, Māyāpur, February 14, 1977

Actually, a Vaiṣṇava is above this *varṇāśrama-dharma*. But we don't claim that we have become perfect Vaiṣṇava. We are not so impudent.

—*Śrīmad-Bhāgavatam* 1.8.41, Lecture,
Māyāpur, October 21, 1974

In big scale you cannot make all of them as *brāhmaṇas* or *sannyāsīs*. No. That is not possible. This is a small scale. How many percentage of people of the world we are controlling? Very insignificant. But if you want to make the whole human society perfect, then this Kṛṣṇa consciousness movement should be introduced according to Kṛṣṇa's instruction, if you want to do it in a large scale for the benefit of the whole human society.

Now we are picking up some of them, best. That is another thing. But Caitanya Mahāprabhu said *para-upakāra*. Why a certain section should be picked up? The whole mass of people will get the benefit of it. Then it is required, systematic. *Sve sve karmaṇy abhīrataḥ saṁsiddhiṁ labhate naraḥ*. *Para-upakāra* means mass benefit, not there is certain section. Then we have to introduce this *varṇāśrama-dharma*. It must be done perfectly, and it is possible and people will be happy.

—Room Conversation, Māyāpur, February 14, 1977

Prabhupāda: No luxuries. Live very simple life and you save time for chanting Hare Kṛṣṇa.

Haṁsadūta: Yes, Prabhupāda.

Prabhupāda: That is my desire. Don't waste time for bodily comforts. You have got this body. You have to eat something. You have to cover yourself. So produce your own food and produce your own cloth. Don't waste time for luxury, and chant Hare Kṛṣṇa. This is success of life. In this way organize as far as possible, either in Ceylon or in Czechoslovakia, wherever . . . Save time. Chant Hare Kṛṣṇa. Don't be allured by the machine civilization.

Haṁsadūta: Yes, Prabhupāda.

Prabhupāda: This is soul-killing civilization, this kind way of life, especially European countries. Anywhere you can inhabit it. It is not very difficult. A cottage; you can produce your own food anywhere. Am I right?

Haṁsadūta: Yes, Prabhupāda. We will do it.

Prabhupāda: And money, spend for Kṛṣṇa—for Kṛṣṇa’s palace, for Kṛṣṇa’s temple, for Kṛṣṇa’s worship, gorgeous, as gorgeously as . . . Not for false . . . This is the human civilization. And to organize this, *varṇāśrama* will help you to divide the society—*brāhmaṇa*, *kṣatriya*, *vaiśya*—as there is division in the body. That will help. Don’t waste human form of body for sense gratification. I wanted to introduce this. Now I have given you ideas. You can do it. You are all intelligent. For Caitanya Mahāprabhu’s *para-upakāra* . . . So you do good to others. Not exploit others. Any human being who has been bestowed by this body has the capacity to chant Hare Kṛṣṇa. Give them chance and make situation favorable. Is that clear?

—Room Conversation, Vṛndāvana, October 8, 1977

INSTRUCTIONS OF THE PREVIOUS ĀCĀRYAS

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura . . . wanted to reestablish *daiva-varṇāśrama*. In *daiva-varṇāśrama* there cannot be acknowledgment of social status according to birthright because in *Bhagavad-gītā* it is said that the determining considerations are *guṇa* and *karma*, one’s qualities and work. It is this *daiva-varṇāśrama* that should be established all over the world to continue a perfect society for Kṛṣṇa consciousness. This may be astonishing to foolish critics, but it is one of the functions of a Kṛṣṇa conscious society.

—*Śrīmad-Bhāgavatam* 5.1.24, purport

. . . Om Viṣṇupāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrīmad Bhaktisiddhānta Sarasvatī Mahārāja Prabhupāda. He was creating more *brahmacārīs* and *sannyāsīs* for preaching work, but I am creating more *gr̥hasthas* [applause], because in Europe and America the boys and girls intermingle so quickly and intimately that it is very difficult to keep one *brahmacārī*. So there is no need of artificial *brahmacārīs*. It is sanctioned. My Guru Mahārāja wanted to establish *daiva-varṇāśrama*. So married life is called *gr̥hastha-āśrama*. It is as good as *sannyāsa-āśrama*.

. . . As far as we are concerned, we are trying to establish *daiva-varṇāśrama*, as it is instructed by the Gosvāmīs, by *Hari-bhakti-vilāsa*,

by our spiritual master. May not be very perfect, but we are trying our best to introduce this *daiva-varṇāśrama*.

—*Bhagavad-gītā* 7.3, Lecture,
Bombay, March 29, 1971

Kṛṣṇa says, *cātur-varṇyam mayā sṛṣṭam*. My Guru Mahārāja also wanted to establish *daiva-varṇāśrama*. Yes.

—*Śrīmad-Bhāgavatam* 5.5.29, Lecture,
Vṛndāvana November 16, 1976

Daiva-varṇāśrama. My Guru Mahārāja wanted this that there be regular *varṇāśrama*, qualified.

—Morning Walk, Los Angeles, December 8, 1973

ADDITIONAL SOURCE:

Śrīla Bhaktivinoda Ṭhākura: *Varṇāśrama and Vaidhi-bhakti*:

TEXT

*sādhana-kāle ye paryanta hṛdaya kāma āche
se paryanta varṇāśramādi dharmera apekṣā thāke*

TRANSLATION

At the time of practicing *sādhana-bhakti*, so long as there is material desire within the heart, one should remain within the confines of the *varṇāśrama* system.

PURPORT

The relationship between the aforementioned *varṇāśrama-dharma* and *vaidhi-bhakti* ought to be examined. The question is, is the *varṇāśrama* institution negated, or should it be abandoned when one takes to the process of *bhakti*, or should the rules and regulations of *varṇāśrama* be followed in order to properly cultivate *vaidhi-bhakti*?

As we have said, the main reason for the cultivation of *varṇāśrama* is that maintaining the body in good health, improving the faculty of the mind, promoting social well-being, and learning the science of the Self are all conducive to the practice of pure devotional service.

Who can deny the necessity of the *varṇāśrama* institution as long as the living being is bound up in the human body? If it is abandoned, and the above-mentioned four principles are lacking, the *jīva* will go astray and no good whatsoever will accrue to him. One should, therefore, strictly adhere to the rules governing *varṇāśrama* for the sake of the mind, society, and one's advancement in Kṛṣṇa consciousness.

But the observance of *varṇāśrama-dharma* is not the sole business of the *jīva*. Therefore, with the assistance of *varṇāśrama-dharma*, one must cultivate pure devotional service. The purpose of the *varṇāśrama* institution is to facilitate the practice of devotional service.

The question may arise that since the practice of *varṇāśrama* is a dilatory affair, what will one's duty be if a conflict arises with one's devotional practice? The answer is that if one does not maintain and nourish the healthy condition of the body, mind, society, and the pursuit of self-realization, how will it be possible to cultivate the higher endeavor, devotional service? If, abandoning the *varṇāśrama* institution, one acts independently, then the demands of the body and mind will cause one to become intoxicated with material desire and no sign of devotion will manifest itself. (First *vr̥ṣṭi*, sixth *dhāra*, quoted in *Śrī Caitanya Śikṣāmṛta*)

THOROUGHLY OVERHAUL SOCIETY

There should be a thorough overhauling of the social system, and society should revert to the Vedic principles, that is, the four *varṇas* and the four *āśramas*.

—*Śrīmad-Bhāgavatam* 4.29.54, purport

In the Kali-yuga everyone is *śūdra*. What he'll fight? Fighting is not the business of a *śūdra*. It is meant for the *kṣatriya*. And nobody is being trained as *kṣatriya* or *brāhmaṇa*. Everyone is being trained as *śūdra* or utmost *vaiśya*, how to make money. That's all. One class of men is being trained how to serve and get some money, another class is being trained

how to make money by exploitation. That is capitalist and communist. The communists are the *śūdras*. They are protesting that “You are exploiting us and getting money. It must stop.” That is Communism. Is it not? And the *vaiśyas*, they are trying to exploit others. Some way or other bring money. So there are these capitalists and *śūdra* and *vaiśya*. There is no *kṣatriya*, there is no *brāhmaṇa*. Therefore the whole social structure is lost. So we are trying to create some *brāhmaṇas*. And people if follow our instruction then whole social structure is again revived. Hare Kṛṣṇa. So we have got very serious mission.

—Room Conversation, London, August 15, 1971

Generally, we understand, *vaiśya* means the mercantile class of men. No. At the present moment the so-called *vaiśyas* are *śūdras*, less than *śūdras*. Why? Now the *vaiśya*’s business is *kṛṣi-go-rakṣya-vāṇijyam vaiśya-karma svabhāva-jam*. The *vaiśyas* must be engaged in producing food grains, but they are not interested. They are interested for opening factories for bolts and nuts and tires, Goodwheel tires, Goodyear tires. Now you eat tire and bolt nut. No, you cannot eat. You have to eat rice, and rice is ten rupees per kilo. That’s all. Because no *vaiśya* is producing food grains. This is the defect. They don’t see the defect. They’re simply howling, bawling, “Oh, it has increased price.” Why not, increased, price? There are millions of people in Bombay city. Who is producing food grain? But they are known as *vaiśya*. What kind of *vaiśya*? There is no brahminical culture; there is no brain. There is no *kṣatriya* who can give you protection. There are so many defects.

So if you want to remodel your life, the society, the human society, nationally or internationally—everything is spoken here, international—then you have to take to the advice of Kṛṣṇa. This is the purpose of Kṛṣṇa consciousness movement: wholesale, thorough, overhauling of the human society. We have not manufactured anything, concocted things. It is very scientific. If you actually want to fulfill the mission of your life, then you have to take to this advice of *Bhagavad-gītā*, very scientific and spoken by the Supreme Personality of Godhead, without any defects.

—*Bhagavad-gītā* 4.13, Lecture,
Bombay, April 2, 1974

Practically attract. Practically attract. The Hare Kṛṣṇa movement will practically attract the people. . . . If the world affairs are adjusted according to our Kṛṣṇa conscious plan, there will be no difficulty for all the nations, all the countries. They will be happy. So we have to educate people gradually. And by our example, living example, we'll have to attract.

—Morning Walk, Vṛndāvana, March 15, 1974

Everything should be systematic. Otherwise there will be chaos. There will be chaos. Nobody will be happy . . . That is described in the *Bhagavad-gītā*, *naraka eva kalpate*: the whole world will be hell. That has become now. The whole world has now become hell. So the Kṛṣṇa consciousness movement is very important movement. It is overhauling the whole human, social, political, religious . . .

—*Śrīmad-Bhāgavatam* 1.15.25–26,
Lecture, Los Angeles, December 4, 1973

How there can be any peace? It is not possible. There is no *brāhmaṇa*, no *kṣatriya*, maybe a few *vaiśyas* only. They are also half-reformed. And European culture, that is *caṇḍāla* culture, *yavana* culture. There is no reformation, no *brāhmaṇa*, no *kṣatriya*, no *vaiśyas*, simply *śūdras* and *caṇḍālas*. Mostly *caṇḍālas*. So Kṛṣṇa consciousness movement is means for thoroughly overhauling the whole human society.

—Morning Walk, Ahmedabad, September 25, 1975

So all over the world. It is not only in India—all over the world. There cannot be peace unless you reform the whole social structure, and that can be done only by this movement, Kṛṣṇa consciousness. Only by this movement.

—*Śrīmad-Bhāgavatam* 6.1.56–62, Lecture,
Surat, January 3, 1971 (Adubhai Patel's House)

THE VARNĀŚRAMA COLLEGE

In the material life there must be division of activities. That is accepted in the Bhagavad gita [4.13] as

*catur varnyam maya srstam
guna karma vibhagasah
tasya kartaram api mam
viddhy akartaram avyayam*

So in the beginning if we start a varnasrama college to teach internationally students from all over the world to learn to be educated as brahmanas, as ksatriyas, as vaisyas, as sudras, by quality and work, that will be the basic principle of Krishna Consciousness.

. . . If you kindly consider on this point and the varnasrama college is started, I am sure the chaotic condition of human society will be completely settled up.

—Letter to Tarun Kanti Ghosh Babu, New Delhi, March 11, 1974

The politician's business will be to exploit the poor citizens. And they will be embarrassed and harassed so much: by one side, no sufficient rain, and therefore scarcity of food, and the other side, taxation by the government. In this way, the people will be so much harassed that they'll give up their home and go to the forest. Very [pitiful] . . . Unless they take to Kṛṣṇa consciousness, they'll not be saved. The *varṇāśrama* college has to be established immediately. Everywhere, wherever we have got our center, a *varṇāśrama* college should be established to train four divisions: one class, *brāhmaṇa*; one class, *kṣatriya*; one class, *vaiśya*; and one class, *śūdra*. But everyone will be elevated to the spiritual platform by the spiritual activities which we have prescribed. There is no inconvenience, even for the *śūdras*

. . . So everywhere, in each center, this system should be introduced, and there must be practical application of the *varṇāśrama*. At the same time, this program of devotional service. Then it will go on very nicely.

. . . But if you show that you are actually doing something ideal, then

they will appreciate. Make a small unit of community and show ideal life, not idle life. Ideal life.

—Morning Walk, Vṛndāvana, March 12, 1974

So this is position. Therefore, because we are Kṛṣṇa conscious, we are servants of God, therefore it is our duty to save this human civilization. You see. Kṛṣṇa wants it. And to save this human civilization, these two classes are required very urgently. So you American boys and girls, you are intelligent, you have got all facilities. At least in your country, create these two classes, *brāhmaṇa* and *kṣatriya*. The world will be saved, and you will be saved, and Kṛṣṇa will be pleased.

—*Śrīmad-Bhāgavatam* 1.2.14, Lecture,
Los Angeles, August 17, 1972

The other day I was suggesting the governor that “Open *varṇāśrama* college.” As we are training a medical practitioner and an engineer or any particular type of line, similarly, there must be training school and college where a person or a boy may be educated as a *brāhmaṇa* or as a *kṣatriya*.

—*Śrīmad-Bhāgavatam* 1.7.7, Lecture,
Vṛndāvana, April 24, 1975

But Kṛṣṇa’s grace, Caitanya Mahāprabhu’s grace, they are being now trained up. Now you be trained up and revise the whole edition of the Western civilization, especially in America. Then a new chapter will come in. This is the program. Therefore *varṇāśrama* school required.

—Morning Walk, Vṛndāvana, March 14, 1974

One politician, minister in Calcutta, he came to see me, I was talking. “Why there is chaotic condition?” And the simple reason is there is no . . . This *cātur-varṇya* system is lost. Practically without any brahminical culture, *kṣatriya* culture, people remain *sūdras*, the fourth-class

man. Or fifth-class men. So unless there are first-class men, second-class men, at least third-class men, only fourth-class, fifth-class, sixth-class men, how they can conduct? That is not possible. Therefore it is enjoined that *cātur-varṇyam mayā sṛṣṭam*. This division of the society must be observed.

Educational institution, there should be, but the education Just like in a university, they have different departments: medical department, engineering department, or biological and so many, psychological, chemical, physical They have so many departments. But there is no department, brahminical, kshatriyaca, or *vaiśya*, nothing.

—*Bhagavad-gītā* 4.13 Lecture,
Bombay, April 2, 1974

It is very good news that there are persons there who want to cooperate to help us start a Varnasrama College Project and that they may supply us land for living as an ideal community producing our own food from the land. So this should be followed up carefully.

—Letter to Brahmānanda Dāsa, Frankfurt, June 17, 1974

Prof. Pater Porsch: May I please put a question before I forget? I read in the invitation that this center is not only a center as such but something more. It should also be an *āśrama* and a forest university in the tradition of ancient times.

Prabhupāda: Yes.

Prof. Pater Porsch: A kind of a university also.

Prabhupāda: Oh, yes. Yes.

Prof. Pater Porsch: Like Indian and allied sciences, Vedic sciences.

Prabhupāda: My idea is that all our centers should be self-supported. We do not like that idea that for your support you have to go 100 miles to get your bread. That is a very dangerous drawback. You produce your food locally and then support yourself.

—Room Conversation with Professor Durckheim,
German Spiritual Writer, Germany, June 19, 1974

I have also received the enclosed clipping from Ottawa and the information about the property. This property must be considered by the GBC if it can be properly utilized, it is nice, for Varnasrama College and [dairy] farm. With 100 acres for cultivation you can make much production.

—Letter to Jagadīśa Dāsa, Bombay, November 12, 1974

Our first problem is, because we have got this material body, eating. Everyone must eat. So Kṛṣṇa says in the *Bhagavad-gītā annād bhavanti bhūtāni*: “If there is sufficient food grains, then both man and animal, they become happy.” Therefore our first religion is to produce food grain sufficiently to feed everyone.

—Room Conversation with three Trappist monks, psychologists from the University of Georgia, and Atlanta lawyer, Michael Green, Atlanta, March 1, 1975

Prabhupāda: It is recommended in the *Bhagavad-gītā, cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ*. The *guṇas* are there. Just like naturally one is taking education just to become a politician, one is taking education how to become a high character saintly person. That natural inclination is already there, but that is not being properly harnessed. Therefore a regular educational institution should be there where proper training of *brāhmaṇa*, proper training of *kṣatriya*, *vaiśya*, must be given. These four divisions must remain there. And the, so far the brahminical culture, that must be there. Otherwise you cannot say that you become moralist. Where is the example of moralist? A section of person must be there, fully moralist. That ideal section is now lacking. Therefore, what I have written, that?

Brahmānanda: “As there are different sections of educational institutions, there must be one institution how to train up perfect *brāhmaṇas* with ideal characters as above mentioned in the *Bhagavad-gītā*. If there is a section of people of ideal character, say 5 percent, the other 95 percent, by seeing their example, will follow. In other words, a section of the society must be of ideal character. That is essential.” [Note: text is

from a letter to Sriman G. L. Nanda, April 19, 1975, which was typed by Brahmananda Swami.]

Prabhupāda: So therefore this *varṇāśrama* college is very essentialSo in our India, in a place like Vṛndāvana, Naimiṣāraṇya, like that, many people will come, if *varṇāśrama* college is established.

—Conversation with Governor, Vṛndāvana, April 20, 1975

Justin Murphy: . . . You're saying that we don't have the first class of man.

Prabhupāda: So you create . . . By education you create.

Justin Murphy: Fine. But how . . .

Prabhupāda: They have to be trained. Just like you have been trained up as geographer; similarly, a certain man can be trained up as first-class man by education.

Justin Murphy: But trained by others or trained by themselves?

Prabhupāda: No, there must be institution.

Justin Murphy: But surely training by oneself. But training by oneself, such as for example an Albert Einstein or a Bertrand Russell . . .

Prabhupāda: No, no, no, no, no. By teacher. You have become geographer not by yourself.

—Room Conversation with Justin Murphy (geographer),
Perth, May 13, 1975

So immediately to solve all the problems like this is to start an institution to train four classes of men. Begin it.

—Room Conversation with Director of Research
of the Dept. of Social Welfare, Melbourne, May 21, 1975

So these two important things took place in the Kurukṣetra. So we must have a very big temple there, and a *varṇāśrama* college. This is my desire. Kṛṣṇa's direct instruction, *Bhagavad-gītā*. It should be a historical . . . It is historical. People should come here as the most important historical place. And *Gītā* is well known all over the world. And *Gītā* begins with the words *dharma-kṣetre kuru-kṣetre*. So Kurukṣetra, in that sense very important.

—Arrival Conversation, Los Angeles, June 20, 1975

Kṛṣṇa says, “I have made this *varṇāśrama* for the benefit of the whole human society, although I don’t belong to any *varṇa*, *āśrama*.” Kṛṣṇa has nothing to do, but to maintain the human society very peaceful, advancing in spiritual knowledge, this *varṇāśrama* is required. Therefore sometimes I become very eager to start a *varṇāśrama* college. We have nothing to do with *varṇāśrama*, we Kṛṣṇa . . . But we want to see that the whole human society is peaceful. That is our mission. *Sarve sukhino bhavantu*.

—*Śrīmad-Bhāgavatam* 6.1.12, Lecture,
Los Angeles, June 25, 1975

Regarding the Jaipur land, yes it is situated in an important place, a good locality although a little deserted . . . I also want to open the Varna Ashrama College there as there is sufficient land.

—Letter to Tejīyas Dāsa, Philadelphia, July 13, 1975

There is no question of Eastern, Western. Now people are intermingling. Now I think that we shall have institution, especially in America, to train these first-class, second-class, third-class, and the balance fourth class.

—Conversation with clergymen, Detroit, June 15, 1976

So we are stressing on the point of education. You educate certain section as *brāhmaṇa*, certain section as *kṣatriya*, certain section as *vaiśya*. In that education we don’t discriminate because he’s coming of a *śūdra* family. Take education. Be qualified.

—Room Conversation, Māyāpur, February 14, 1977

So this Kṛṣṇa consciousness movement is trying to reestablish *daiva-varṇāśrama*, where *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, everyone. Systematic. We are, therefore, proposing to start a college, *varṇāśrama* college. It is proposed . . . We are trying so many things, but this is also one of the

programs, that the people of the world, they should be educated according to the quality and work: *brāhmaṇa, kṣatriya, vaiśya, śūdra*.

—*Bhagavad-gītā* 7.1, Lecture,
Bhubaneswar, January 22, 1977

Simply enforcing laws and ordinances cannot make the citizens obedient and lawful. That is impossible. Throughout the entire world there are so many states, legislative assemblies and parliaments, but still the citizens are rogues and thieves. Good citizenship, therefore, cannot be enforced; the citizens must be trained. As there are schools and colleges to train students to become chemical engineers, lawyers or specialists in many other departments of knowledge, there must be schools and colleges to train students to become *brāhmaṇas, kṣatriyas, vaiśyas, śūdras, brahmacārīs, gr̥hasthas, vānaprasthas, and sannyāsīs*. This will provide the preliminary condition for good citizenship (*varṇāśrama-guṇān-vitāh*).

—*Śrīmad-Bhāgavatam* 9.10.50, purport

FULFILLING THE SPIRITUAL MASTER'S INSTRUCTIONS

This is the secret of success. After being initiated and receiving the orders of the spiritual master, the disciple should unhesitatingly think about the instructions or orders of the spiritual master and should not allow himself to be disturbed by anything else. This is also the verdict of Śrīla Viśvanātha Cakravartī Ṭhākura, who, while explaining a verse of *Bhagavad-gītā* 2.41 (*vyavasāyātmikā buddhir ekeha kuru-nandana*), points out that the order of the spiritual master is the life substance of the disciple. The disciple should not consider whether he is going back home, back to Godhead; his first business should be to execute the order of his spiritual master. Thus a disciple should always meditate on the order of the spiritual master, and that is perfectional meditation. Not only should he meditate upon that order, but he should find out the means by which he can perfectly worship and execute it.

—*Śrīmad-Bhāgavatam* 4.24.15, purport

One should not deviate from or surpass the instructions of the spiritual master. One should not be simply intent on consulting books but should simultaneously execute the spiritual master's order (*yathopadeśam*).

—*Śrīmad-Bhāgavatam* 5.5.14, purport

ADDITIONAL SOURCES:

Śrīla Prabhupāda was most enlivened to hear the report of New Govardhana Farm. His Divine Grace in the last month or so has been stressing the importance of these farm projects, and said, "This is the next aspect of Kṛṣṇa consciousness which I wish to push forward. If I am able to travel again, then I shall visit the farms and make them perfect. On these farms we can demonstrate the full *varṇāśrama* system. If these farms become successful then the whole world will be enveloped by Kṛṣṇa consciousness.

"From your letter I can understand how nice this farm is. I am very happy to see fresh vegetables, fresh fruits, grains, the devotees taking sumptuous *prasāda*, and chanting Hare Kṛṣṇa. This is the actual meaning of human life. It is a very good farm, from your letter I can understand. Whatever you build, get the building materials locally. If you can manufacture tiles locally, then your house problem is solved. Build up bamboo frame, and on it place tiles. In any event get everything locally. I wish to make a farm tour and then I shall surely visit your farm."

I suggested to Śrīla Prabhupāda that he was the farm *ācārya*, but Śrīla Prabhupāda said, "Kṛṣṇa is the farm *ācārya*. Baladeva is holding a plow, and Kṛṣṇa is holding the calf. Kṛṣṇa advised Nanda Mahārāja not to perform Indra *pūjā* but to worship the land, Govardhana, because it was supplying all foodstuffs for the residents of Vṛndāvana and the cows as well." So Śrīla Prabhupāda wants you to develop this farm very nicely as it will be the future program to present to the world as the ideal of Kṛṣṇa consciousness. In the cities, we are interested for preaching but we cannot present the ideal *varṇāśrama* system. This is only possible at the farms, so they are very important.

—Letter from Tamāl Kṛṣṇa Goswami, secretary to Śrīla Prabhupāda,
to Hari-śauri Dāsa, Melbourne, August 10, 1977
(sent from Krishna Balaram Mandir, Vṛndāvana)

I was personally present on two occasions when Śrīla Prabhupāda spoke about how important establishing *varṇāśrama* was to him. Both times were in the summer of 1977, in Prabhupāda’s room in Vṛndāvana, before he left to go to London. At the time, Tamāla Kṛṣṇa Goswami was Śrīla Prabhupāda’s personal secretary, and I his assistant. I was also Prabhupāda’s nurse.

The first time, several devotees were with Śrīla Prabhupāda. We knew that his health was getting weaker. He was talking to the devotees about his imminent departure. “I have no lamentation,” Prabhupāda said. He paused for a few seconds, and then he said, “No, I have one lamentation.” A devotee asked, “Because you have not finished translating the *Śrīmad-Bhāgavatam*?” Prabhupāda replied, “No, that I have not established *varṇāśrama*.”

On the next occasion, some time later, I was with Śrīla Prabhupāda in his room when he made the statement, “Fifty percent of my work is not complete because I have not established *varṇāśrama*.”

—Telephone Interview with Abhirāma Dāsa, Vṛndāvana, India,
February 18, 1996, (Interviewer: Hare Kṛṣṇa Dāsi)

Śrīla Prabhupāda looked forward to traveling to America shortly after Janmāṣṭamī, which would fall on September 6, two weeks from the date of his arrival in England. “I want to live a little longer,” he said, “to make everything more perfect.”

“Will you do this by enthusing the devotees by staying with them,” asked Tamāl Kṛṣṇa, “or is there a specific program?”

“A specific program,” said Śrīla Prabhupāda. “I want to introduce *varṇāśrama*. At our Pennsylvania farm, the biggest problem of life is solved: food.”

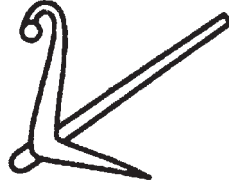
Śrīla Prabhupāda-līlāmṛta, Vol. 6, Chapter 53

“We should establish this *varṇāśrama-dharma* in America. The *varṇāśrama* is centered around the cow . . . Live in the lap of material nature and depend on Kṛṣṇa.”

—Prabhupāda to Tejīyas Dāsa, Hyderabad, Reported in *ISKCON Farm Newsletter*, Vol. 2, No. 1, 1983

“We are about to embark on a new phase of our movement: *varṇāśrama*.”
 —Prabhupāda to Jagadīśa Dāsa, who was taking Prabhupāda
 to the train to Allahabad (January 1977)

“I was just discussing two years [1994?] ago with Nanda Kumāra Dāsa
 in Arizona. He was telling me that Prabhupāda personally told him that
 in our lifetime, we would see the establishment of *varṇāśrama-dharma*.”
 —Bhakti-tīrtha Swami, June 1996, Gīta-nāgarī Farm



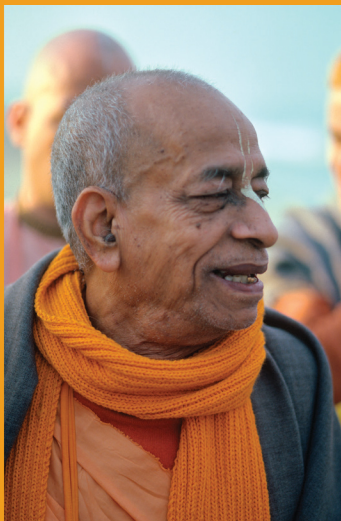
Village Organization

Nobody should take to very hardship labor. Modern civilization has discovered severe types of dangerous industries, and laborers are attracted for high wages. But they should not accept such work. Then naturally there will be less capitalistic idea. Because the laborer cooperates, therefore demoniac persons take advantage and make unnecessary increase of the artificial demands of the body.

Better one should be satisfied with agricultural produce than to go into large cities and be engaged in industry. Peaceful life depending on agricultural produce can bring him real happiness and prosperity, not otherwise. The more persons will be satisfied at their home, with home economics, not to go outside the home, that is peaceful life. In India, Mahatma Gandhi tried to organize villages in that way so as not to drag the people to the town. So peaceful atmosphere can be attained only when there is large scale village organization, actual village life, not to borrow the ideas from the cities in the village life. Poet Cooper [Cowper] said that the country is made by God, and the cities and towns are made by man. So that is the distinction.

There are many such nice ideas, for peaceful living on this planet and executing Krishna Consciousness, so that one may become completely freed from the contamination of material existence, and get eternal life, just after quitting this body. This is confirmed in the Bhagavad-gita, *Taktva Deham Punar Janma Na Eti Mam Eti Kaunteya*. By simple prosecution of Krishna Consciousness, one goes back to home, back to Godhead, just after quitting this present body.

— Letter to Rayarāma dāsa, October 17, 1968, Seattle



In this work, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness, the foremost Vedic scholar and teacher of the modern age, and author of more than sixty volumes of authoritative annotated translations and summary studies of the philosophical and religious classics of India, presents a vision of a spiritual society.

Criticizing modern society because it is based on industrialism, materialism, and a callous disregard for the workers who support it, Śrīla Prabhupāda calls for a spiritualized social structure. Citing the *Bhagavad-gītā*, he advocates *varṇāśrama-dharma*, a social institution in which people gain spiritual satisfaction and spiritual advancement by doing their daily work as an offering to God.

Though his vision is based on the Vedic scriptures of India, Śrīla Prabhupāda faults the modern Indian caste system as a perversion of scriptural injunction. But India is not alone, he states, for materialistic social structures around the world impede spiritual progress. Thus, in the forty conversations, lectures, and interviews in this volume, we hear him present a society where occupations are determined by character and training, not by birth and wealth; a society based on opportunity and maximizing human potential rather than on stagnation and oppression; one based on mutual appreciation and cooperation between classes rather than suspicion and disdain.

We hear about a society that is inclusive rather than exclusive, a society based on simple living and high thinking rather than on wealth and greed. Above all, the *varṇāśrama* society Śrīla Prabhupāda describes is consciously organized to bring each person closer to the actual goal of human life, attaining a loving relationship with the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

ISBN 979-8-218-56317-2



9 798218 563172