

The idea of a Krsna Conscious society

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Radhadesh, Belgium

tvam hi brahma-vidamsresthah
samskaran kartum arhasi
balayor anayor nrnam
janmana brahmano guruh [SB 10.8.6]

Translation:

My Lord, you are the best of the brahmanas, especially because you are fully aware of the jyotih-sastra, the astrological science. Therefore you are naturally the spiritual master of every human being. This being so, since you have kindly come to my house, kindly execute the reformatory activities for my two sons.

Purport: The Supreme Personality of Godhead, Krsna, says in Bhagavad-gita (4.13),
catur-varnyam mayasrstamguna-karma-vibhagasah

The four varnas – brahmana, ksatriya, vaisya and sudra – must be present in society. The brahmanas are required for the guidance of the whole society. If there is no such institution as varnasrama-dharma and if human society has no such guide as the brahmana, human society will be hellish. In Kali-yuga, especially at the present moment, there is no such thing as a real brahmana, and therefore society is in a chaotic condition. Formerly there were qualified brahmanas, but at present, although there are certainly persons who think themselves brahmanas, they actually have no ability to guide society. The Krsna consciousness movement is therefore very much eager to reintroduce the varnasrama system into human

society so that those who are bewildered or less intelligent will be able to take guidance from qualified brahmanas.

Brahmana means Vaisnava. After one becomes a brahmana, the next stage of development in human society is to become a Vaisnava. People in general must be guided to the destination or goal of life, and therefore they must understand Visnu, the Supreme Personality of Godhead. The whole system of Vedic knowledge is based on this principle, but people have lost the clue (nate viduh svartha-gatim hi visnum), and they are simply pursuing sense gratification, with the risk of gliding down to a lower grade of life (mrtyu-samsara-vartmani). It doesn't matter whether one is born a brahmana or not. No one is born a brahmana; everyone is born a sudra. But by the guidance of a brahmana and by samskara, one can become dvija, twice-born, and then gradually become a brahmana. Brahmanism is not a system meant to create a monopoly for a particular class of men. Everyone should be educated so as to become a brahmana. At least there must be an opportunity to allow everyone to attain the destination of life. Regardless of whether one is born in a brahmana family, a ksatriya family or a sudra family, one may be guided by a proper brahmana and be promoted to the highest platform of being a Vaisnava. Thus the Krsna consciousness movement affords an opportunity to develop the right destiny for human society. Nanda Maharaja took advantage of the opportunity of Garga Muni's presence by requesting him to perform the necessary reformatory activities for his sons to guide Them toward the destination of life

This topic or this discussion should bring us to Gokula, again and again, every morning we will go to Gokula and then come back to Radhadesh. Then back to book distribution during the day. This is Garga Muni Maharaja visiting Gokula. Soon, I think by tomorrow we will find out that he was sent there by Vasudeva. So, as he is there now, Nanda maharaja is very much interested in taking full advantage of his presence. First of all, Nanda maharaja is honoring Garga muni maharaja. They both

are maharajas. So, he is addressed as brahmavidam.

tvam hi brahma vidam sresthah

Srestha means you are very much superior, the best. Kanistha means the lowest, like kanistha adhikari, the lowest and srestha means topmost. So tvam hi, you certainly are brahmavidam. Vid means to know and from vid comes vidvan, one who knows. So Garga muni is addressed here as brahmavidam. You know Brahman, brahma janati iti brahmanah, you know Brahman and you are topmost person, the best person around here. Samskaran kartum arhasi, please do something, kartum arhasi, could you kindly do something. He is requesting Garga muni to please perform samskaras, reformatory process. For who? Balayor anayor nrrnam, for these two children. Do you see these little boys here? Krsna and Balarama! Balayor, two, bala means child, balayor means two children.

nrrnam janmana brahmano guruh

You are guru of the whole human society. You are such a qualified person. So please do this favor for me and for my family by performing samskaras for these two children, Krsna and Balarama.

And again, it is not directly mentioned in this text, but in previous text, jyotisam. In the translation Prabhupada has included this, especially because you are fully aware of jyotisha sastra. Amongst us we have someone who has more knowledge of jyotisha sastra than most of us. One meaning of jyoti is light. I was in Kuruksetra just three weeks ago and the place Krsna spoke Bhagavad Gita is known as Jyotisar, means source of light, the place where Bhagavad Gita was spoken. Krsna and Arjuna stood there in the chariot and the dialogue took place. That very spot is there. You could go to that very spot. So that is known as Jyotisar. I want to go to Jyotisar. Which way is Jyotisar? Place of light or source of light!

So this jyotisha sastra, people are ignorant, they are in darkness. They do not know which way to go or which activity at what time they should perform? Which one should be done first and all the priority and all this, the good times and bad times, auspicious, inauspicious time. So one who knows jyotisha sastra, he can avoid inauspicious times. He can lead you to light, lead you to right path, so that final destination is achieved. As yesterday and today this Jyotisa sastra topic is on the floor, I was trying to make connection.

I will be 48 years in two days, but I never went to jyotish satri, not yet. Although I did not go, my parents went to a sasrti who knew jyotish, in connection with myself. I will just tell you briefly, because I have the floors, I can talk about myself. Some of my disciples know this. This was the time I had joined ISKCON in 72 and then my brother had come to get me. He had come with the news that if you will not come then mother would not survive, she may be no more. If you really care, then please come. So I had so much respect for my elder brother, this was how we were trained. So I wanted to honor him also and survival of the mother was the concern, so I went back to village. And they had promised that you just go to see the family and mother and you could come back. That was the promise. So I went to see my family, my mother.

So while I was there, they went to see a jyotishasatri. And could you imagine what they wanted to know? He used to be such a nice boy. I had some kind of reputation of being nice boy, nice student etc. But as I took Krsna consciousness, they took that, this is not nice. He used to be nice but not now. So when he will be nice again, to make this inquiry they went. I think only in the age of Kali such enquiries, on the contrary they should have gone to enquire, when will he become mahatma? When that day will come? He was may be nice but when will he be better, when he will be transcendentalist? So this is the abuse for jyotishasastra, for these kind of reasons they go to jyotishasatri these days.

I remember, that jyotishsatri gave some assurance 'soon'. They want to make money. You know even if they found out that never ever he will come back, even if that showed the report, because they want to please the customer, so they say something half truth and make the money and this kind of sastries they are, brahmins they are. They are into making money which is completely contrary to the consciousness or the way of dealings of brahmanas. As soon as a person takes money, he is finished, he is not a brahmin. Brahmin never works for anybody's money. That is sudra's job. Hence Prabhupada is talking kalau sudra sambhavah and he says, formerly there were qualified brahmanas but at present although there are certainly persons who think themselves brahmanas, they actually have no ability to guide society. So this is the trouble. So that's one point.

As there is the talk of this balayor, these two boys, nice boys, Krsna and Balarama. Sounds nice hmm, Krsna and Balarama? Whenever you say or hear these two names, Krsna and Balarama, you feel good. This Krsna and Balarama, they are always together. This is good team. They are always together. Although Balarama took birth first, They both end in Gokula and They grow together in Gokula and They are playing together in Gokula. From Gokula They went to Vrndavan, everybody went to Vrndavan, all the residents. Krsna and Balarama also went. When the time was there for Krsna and Balarama for herding the calves, Krsna and Balarama, They were sent together. Many pastimes took place. Everyday Krsna and Balarama They go together out into the forest for herding the calves.

One day Balarama stayed behind. There was His birthday or something and that is the day Brahma had come and he stole all the friends of Krsna and all the calves also. And for one year no one knew. Even Balarama did not know what was going on and the reason given in the Bhagavatam is, that day, the day Krsna lost His friends and the calves were stolen, Balarama was not with Krsna. From this statement also we understand that every

other day He was there. He was always there but one day He was not there. When Akrura came from Mathura to Vrndavan, that means Mathura to Nandagrama, he brought both brothers Krsna and Balarama to Mathura. They both took part in wrestling match. Krsna killed Kamsa and Balarama killed all the brothers of Kamsa. He had 7 more brothers. So They both took part in this killing. They together meet Vasudeva and Devaki. They are Vasudeva and Devaki's children originally. Well They spent some time with the parents. Then the sacred thread ceremony, the Gayatri, second initiation They received from Garga muni. Both of these Krsna and Balarama, They had not gone to any school, not yet because They were just herding cows all this time. So there was time to go to school, so They both together, walking and walking, They both went to Sandipani muni's asrama. They both stayed together for 64 days, at least those many days. Krsna was learning one art in one day.

They both came back and by this time Jarasandha was ready for a battle. Krsna and Balarama arranged all the residents of Mathura transferred to Dvaraka. Two of them stayed behind to fight with Jarasandha. They put their heads together and they had a strategy. They decided that we will not kill Jarasandha. We will kill his army. So Krsna and Balarama They killed the entire army of Jarasandha and Jarasandha looked around. He was the only one around. And he was scared and he rushed back to his capital. Then he gathered more of his friends. He must have telephoned them and send messages, 'please come'. And then he rushed again to Mathura, second time. Then again same strategy, both together they killed entire army sparing Jarasandha. And this happened 17 times. 18th time he came also. Every time he was bringing his big army. And Jarasanda's friends, birds of the same feather flock together. As the saying goes, they were of the similar nature. So he was bringing all the demons from all over the planet and making Krsna and Balarama's job easy, because the purpose of Their advent was, vinasayaca duskritam, to annihilate the demons. If Krsna and Balarama had to go door to door and kill, like door

to door book distribution, but someone gives whole set also. So, they wanted to do wholesell killing, not retail job, one at a time. So Jarasandha was helping by bringing all demons from all over and Krsna and Balarama were just cleaning up. So 18th time They had no interest, They showed total disinterest in the battling and They started running. And Jarasandha said, "Hey, look cowherd. They are running now. Oh, go get them." He was running after them with whole army and Krsna and Balarama, They were only walking, others were running. Krsna and Balarama can walk so swiftly and then climbed on one mountain. Jarasanda looked for Krsna and Balarama, but he couldn't find, so he put whole forest on fire, the mountain on fire. Krsna and Balarama both together jumped from 88 miles tall, from top of the mountain into the valley. They were enjoying. They were not scared. They were only enjoying the clouds and scenes. You may think, they are jumping, so They must be scared and holding each other, no. They were also holding each other, but in full bliss and with full speed They came down. So, they landed and walked to Dvaraka. So, you could see they are together, all the time They were together.

In Dvaraka also They were together. One time Krsna went alone to Vidarbha to kidnap Rukmini. When Balarama realized that Krsna has gone alone, he rushed, with the army He went. So again They were together. They fought together They were fighting Rukmi and company. They returned and They stayed in Dvaraka together for long long time and They were getting news and messages of sufferings of all the Brajavasis, who were feeling separation from Krsna and Balarama. So They both wanted to go, but the residents of Dvaraka let only Balarama go, because they thought that if Krsna and Balarama, They both go then They will not return. So they kept Krsna and Balarama went. They also knew that if Krsna is here, Balarama will not stay in Vrindavan, He will come back wherever Krsna is. So that is what happened. Balarama went for 2 months, gave some association, relief to Brajavasis and to parents and then He returned.

Then at the time of sun eclipse, Krsna and Balarama together went to Kuruksetra. Subhadra was also there and lots of residents of Vrndavan were also there together. Well They went and also came back together to Dvaraka. Sometimes there is disagreement between Krsna and Balarama. Although They are together, They always do not agree with everything, for something They disagree. At the time of marriage of Subhadra, who was in favor? Krsna was in favor of the marriage and Balarama was against. So, Arjuna had come as a sannyasi. First he became sannyasi and then grihastha. Something like that we also follow. So that's the beginning of Kaliyuga, that end of Dvapara. Anyway he was just disguised. Not undergone any ceremony. That was whole trick. Krsna must have given all the tricks to him, come as a sannyasi. So that was one time. Then time of battlefield of Kuruksetra also. Krsna was in favor, Balarama against. Krsna took part, He stayed on there. Balarama went on pilgrimage during that period. When the battle was ending then Balarama had come.

So like this, I was thinking how Krsna and Balarama, these nice two boys, beautiful boys, how They are always together. They are always together. Few times They were not together, on few occasions They not agree with each other, but rest of the time They are always together. And of course we understand that Balarama's mood is that of servitor of Krsna all the time. He wants to serve Krsna all the times. He is also Anantasesa. When Krsna was brought to Gokula in the middle of the night then Anantasesa, who is that? That is Balarama, that's His expansion. So He was there also. And there are many other things, garments Krsnawears, that is Balarama. Very difficult to understand, but that's what He is. The shoes Krsna wears, this is Balarama. The land where Krsna performs His lilas, this is Balarama. Whenever Krsna is lying down or Visnu is lying down, that bed and there is transcendental snake; that is Balarama, expansion of Balarama. Anantasesa or Sahasravadan, thousand hooded, this transcendental serpent and He is chanting glories of Krsna. So like this is Krsna and

Balarama.

Prabhupada invited Krsna and Balarama in Vrindavan when he established the temple. He named it KrsnaBalarama temple, although there is Radha Shyamasundar also, but he put Krsna and Balarama in center. Normally Radha Krsna, They go in the middle, but Prabhupada put Krsna Balarama in the center, Radha Syamasundar on one side and Gaur Nitai on other side. Other day Jayadvait maharaja was talking after Deities were installed, Krsna Balarama Deities. And next day on morning walk Prabhupada was talking, now that we have installed the Deities, you could approach Them and pray to Them. He said in nice words. He said, 'You go to Krsna Balarama and say, 'sir, Krsna Balarama sir, this is my problem'. Prabhupada said, you approach Them like that.

So these are two nice sirs, Krsna and Balarama. And somehow They are being treated here as children, like other children, other families, they have children. And There samskaras are performed for purification, reformation processes. So these things are being applied to Krsna and Balarama also, which is not really necessary. Janma karma ca me divyam, Krsna says, My birth, My activities, everything about Me is divyam. It is transcendental. There is no contamination, so there is no need. Really there is no need of any purification. Krsna and Balarama do not have to undergo any reformatory process, or process of purification. But the example is being set, They are setting the example before the whole world and of course They are also giving opportunity to Nanda maharaja, Yashoda to become Their parents. You know, what if Krsna and Balarama tell them after hearing Nanda Maharaja saying,

tvam hi brahma vidamsresthah samskaram kartum arhasi balayor

Look Gargamuniji, these sons, they have to undergo some process of purification, reformation. Krsna and Balaram, They are listening all this and what if Krsna and Balarama say, 'hey come on, We are God. We don't need any purification

process. Samskaras are not for Us. We have created all the samskaras. We have created these brahmanas and We are the source of all that is pure. Stop this!’ that would have been a heart breaking experience for Nanda Maharaja and Yashoda. Krsna and Balarama could have easily said this. Knowing Their position as Supreme Personalities of Godheads They could have said so. But They are keeping quiet, completely quiet. Samskaras? Yes, yes, please do. We are ready. They are submitting Themselves. They are hearing, yes, these two boys, they need samskaras and They did not say a word about, kept complete silence. So this is how Yogamaya works, so that the vatsalyabhava, from vatsa, vatsa means calf. So the cow’s affection for the calf, that is a symbol of motherly affection. The dealings of cow with the calf, that is the personification of the affection. So much affection! We have seen sometimes, the calf is drinking the milk, then the cow turn around and lick the body of a calf. That is affection. She is totally relaxed and letting all the milk flow. Almost effortlessly milk is going right into the mouth of the calf. Doesn’t have to do too much pressing. But when you are trying to milk a cow, then she is trying to withdraw, because she is not happy. But when the calf is there, wanting to drink milk, she is just letting it flow. And when she licks the calf, the calf lifts his tail in the back. So this is vatsalya. So vatsalyabhava is Krsna is drinking mother Yashoda’s breast milk and she is caressing His body. So this is same as cow deals with calf.

So these pastimes are very sweet and Krsna and Balarama, They are simply enjoying dealings of Nanda and Yashoda. They are acting as ignorant, helpless kids and They are letting whatever Their parents wish to do with Them. No protest nothing, They are just fully surrendered.

This topic of astrology and jyotishasastra and samskara, specially the word samskara is very significant in this text. Prabhupada has taken the opportunity to talk about the state

of affairs of the present day society and how present day society needs samskara, reformatory activities. And he is pointing out the varnasrama institution as the need for the human society and brahmanas as the guide in that varnasrama dharma, varnasrama society and pointing out how unfortunately, there is a need of brahmanas but what is available is sudras. Tones of sudras are around, not abrahmin around. Sudras are no good. Also sudras are required and they always will be there. And as soon as they get connected with and render service, paricharyatmakam, they always render service, serving the brahmanas, serving the ksatriyas, serving the vaisyas, immediately their life is perfect. They are purified, spiritualized and they can go back to Godhead. Although technically they are known as sudras, they end up becoming vaisnavas. The chariot drivers were sudras and they were assisting in dharma yuddha, religious battle, they also attained the final destination. Or they assist the vaisyasto take care of the cows. They are serving mother cows. Cow is so very dear to Krsna. They serve king in so many ways. They serve brahmanas in so many ways. And like that, vaisyas are serving ksatriyas, bringing the taxes. And lots of vegetables, grains they produce which are used for fire sacrifice or cooking for Radha Gopinath. So they all work together. This is a team, team effort. Brahmin, ksatriya, vaisya and sudra, this is a great team. As is the natural cooperation between the head and feet and the belly, they all work together. As soon as they don't work together or don't want to work for feeding the belly, then what happens? They dry up.

Once there was a strike and all the senses, all different limbs of the body, they decided to go on strike. They said, why should we feed this belly? She is just sitting there and eating and we are working hard to feed this belly. From today we are not going to do this. So they stopped feeding the belly and soon as this stomach was taking in, but was also supplying, giving, nourishment to all the parts. They, the other parts were not realizing this. So as they went on strike

and the belly was not getting food and in turn not able to supply energy, all the limbs of the body became crippled, they werenot able to move. Soon they realize that we can't survive. We must feed the belly. And then everything was healthy again.

So with the advent of this age of Kali, the people in general are not following the guidance of a Brahmin. As a result they are not serving Visnu, who is the root, source, stomach and as a result the whole society is drying up. So Prabhupada's scheme is, he is very clearly pointing out, reintroduced, the Krsna consciousness movement is therefore very much eager to reintroduce the varnasrama system in the human society, so that those who are bewildered or less intelligent will be able to take guidance from the qualified brahmanas. So you could see as you read this purport, you feel Prabhupada's great concern. This is not just scholarly statement or he just preferring some scripture and then he is quoting that. Just lip service, nothing is happening inside. They just big sages doing so many things, they just doing full on exhibition of his knowledge, No!

Prabhupada is so much concerned. His heart is bleeding by seeing the state of affairs of the whole world, Prabhupada is suffering. And Prabhupada has a great urge. He has a realization. Hence he has urge to speak, to share this realization with the rest of the human society. So these words as you read, Prabhupada is talking with great concern and 'I mean it', sometimes we say. They say something but people may not take it seriously. Then they add 'I really mean this. I stand by these words. I am serious. I just don't say this, but I am serious.' So when we read this purport we get that feeling that Prabhupada is serious, dead serious about the subject matter that he is sharing with us. So this varnasrama dharma, he always said, he wanted to produce Brahmins again. He did not see qualified brahmanas in the world. This is something the world was lacking. So he established this international society for Krsna consciousness with the aim of

having some Brahmins around. Once that guidance is there from the genuine Brahmins then other things could follow. The varnasrama could be established. Prabhupada wanted to see not just some Brahmins but society. So organization he established, he named that as society of international society for Krsna consciousness. Not just some kind of institution, some kind of rganization, some kind of spiritual group. He used the word society. You understand society means the complete society with everybody is in there, not just brahmacharies, sannyasis. That does not become a society. Not only brahmacharies and sannyasis in the temple or organization, could we call that as society? No! So just from the word society, we understand that Prabhupada was thinking of everybody, brahmacharies, sannyasis, grihasthas, vanaprasthas, Brahmins, ksatriyas, vaisyas and sudras and all activities and all dealings, complete whole.

So this is a challenge for us to establish the international society for Krsna consciousness. To establish church is easy. Monastery they call, church building and few priests are there. Every Sunday there is mass of people. They chant few prayer, play and sing some songs with the organs and bye. That's not Prabhupada's idea. He is talking about society. So whether we start some core group which is also may be small but complete society and then we grow and spiritualize the outside world and then whole world becomes international society for Krsna consciousness. Or whether we have a church where priests, they are sannyasis or brahmacharies and then they go out to congregation, to public and they preach and they spiritualize. Everything around them gets spiritualized also and the church and the whole thing become society. These are two kinds of approaches I am talking about. There may be many more, but these are two models they get talked about these days as varnasrama has become a topic. You will hear more, ISKCON social development, we talk about. Anyway this is big big topic. Unfortunately the world is full of sudras and everything is getting spoiled. Sudras don't care for others.

Sudra means mentality. Sudra means consciousness. They do not undergo any samskaras. Samskarat bhavet dvijah, as you undergo samskaras, you become twice born. Veda pathat bhaved viprah, as you scrutinizingly study the Vedas, you become vipra, learned. And finally, brahma janati itibrahmanah, by realizing Brahman you become a Brahmin, but even going beyond that, realizing Visnu, you become vaishnava. This is what Prabhupada is talking. Goal is not to become Brahmin, undergo some process of purification and study Vedas and realize Brahman. You have to go still higher and realize Personality of Godhead, Visnu. Then there is vaishnava.

Question- Varnasramadharma, in Bhagavad Gita Krsna I think, explains the principles of Varnasrama dharma as karma-yoga?

Answer- Well, I do not agree with the karma yoga part. As very beginning, if you go by Bhagavad Gita, that's very beginning stage; then the goal of the varnasrama is,

varnasramacar-vata

purusena parah puman

Visnur aradhyate pantha

nanyat tat-tosa-karanam (CCM 8.58)

Translation: "‘The Supreme Personality of Godhead, Lord Visnu, is worshiped by the proper execution of prescribed duties in the system of varna and asrama. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four varnas and asramas.’?"

Satisfying Personality of Godhead that is the goal. Prabhupada did start some farm communities. Everyone doesn't have to go to the farm, but some of us could go. Specially, as now the finding of job in the city is tough, you can go, work in the field, serve mother earth and mother cow; lots of fresh air out there and lots of peace, and no air pollution. So that could be taken more seriously. So although we are born sudras but again we don't want to do that dirty work. That's low

class, that's primitive. This is how we look at going to the field and working in the field. Because of the sudra mentality, we only know to drink blood and not milk and we have dealt with the machines only in the factories and skyscraper buildings. It is a sudra's job to build big big buildings. The Brahmins will just build the hut. He will cut few trees and he has 4 pillars and get some leaves and thatched roof and he will light some lamp. Someone will crush oil for him and he will lit the oil lamps and he opens not Times of India or New York Times, but he is reading 'om namo bhagavate vasudevaya!' So that's Brahmin. He will keep a cow and milk the cow and clean the cow. People would rather clean the car. As soon as they get up they would love to clean their car not a cow. The sudras deal with the matter. This is their field. Sudras are good at dealing with the matter and machines. Broadly speaking, sudras are expert in dealing with the matter. Vaisya is better. He can deal with animals also, matter and animals. Ksatriya can deal with people and Brahmin can deal with the God. These are the 4 varnas, this is their inclination. And this is totally governed by the three modes, ignorance, passion and goodness. So what the world has succeeded doing is dealing with matter. We don't know how to deal with the people as human beings. We have no time. We don't take time to deal with people. I was just reading statistics in Peter Purves, one of our friends has written a book on leadership. He is some kind of ISKCON's and Prabhupada's follower. So he writes that some kind of survey conducted in America and he says that in one week, because people are dealing with machines and matter and car and lot of time with the television; the family members, the total time they spend talking with each other is 25 minutes. In a week they have about 25 minutes to talk to each other. Although they spent hours in listening the talk of somebody, in the talk show on the television, they all sit there and they have more relationship with television than each other. So this is the state of affairs. This is bringing everyone down to very lower level, dealing with the machines. They would rather have

tractor than the ox power because they have no affection for the ox. Anyway they like the tractor. So in one word I was just trying to understand reductionists and scientists, they try to reduce everything back to matter. Scientist's effort is that they try to get rid of God and all the Godly things and feelings and whole thing is just the matter. You are simply lump of matter. You are reduced to the matter. So by following faithfully the scientist, they have reduced the world into a lump of matter means sudra, very successfully. Many parties are working together. There are labor parties. Labor is glorified to be a labor, sometimes. Dignity of labor, they use such terms. You have to honor labor. The communists when they are attempting making the society classless, which class they are trying to establish? Classless society means everyone is sudra. Classless, means one class and that is sudra class. So many attempts have been made and lot of success has been achieved and the goal is kalau sudra sambhavah, the world has become sudra. They have no affection for animals, specially animal like cows, most useful animal, most gentle animal. They have no affection for fellow human beings. They are selfish like anything. As we talk of Brahmin or a vaishnava, sarvabhuta hite ratah, they care for all the living entities, Sarve sukhina bhavantu. The genuine vaishnava, brahman, he thinks for welfare of everybody. He is the well-wisher of everybody. And not just thinking or talking but practically he would like to do something to show his love and affection. So what is required is a big turning point. The whole situation, the world's situation needs to reverse. Entire human race, the way in which it is being trained and acting with no feelings, no traces of pure consciousness, needs to take u-turn. They are going to hellish regions. They have to be turned around, which in these days is parodying. So from sudra class which exists in abundance, Prabhupada is talking about the brahmanical class. He is talking about the other extreme. So ISKCON has lot of challenge but Krsna is with us. Prabhupada is that first Brahmin founder of that society, which world will see in next 9/10 thousand years, it will be very special

time. The world will see better days. Lord Caitanya Mahaprabhu has revealed this. The Holy name will be in every town, every village,

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

This will be chanted in every town and every village. This will happen. This is already happening and this will happen more. There will be talk of one varna. Everyone will be of one varna and that varna will be Haribhakta. They will be all Haribhaktas, all vaishnavas. So this is talking of astrology or talking of the future of the world. This is the future of the world. And we are kind of first batches.

Question 2: In the 10th canto of Srimad Bhagavatam, Prabhupada is talking about different types of duties of human beings. He is talking about garbhadhan samskaras and there are mixed marriages, like ksatriyas marry with brahmins or vaisyas with ksatriyas. Then the offspring will be of mixed varna. So I was wondering, in India still one can practice that, but in west it does not exist?

Answer: Even in India to some extent it exists, but in west it does not exist. So your point is it is tougher challenge in west than in India because our cultural or no-cultural upbringing. Well it could be also understood depending on which mode of material nature is controlling you. This is how you are, either Brahmin or in goodness. As soon as some passion is added to that goodness, then you are ksatriya. Or if you have passion and some ignorance is added then it is lower mode, you are vaisya. And devoid of goodness and passion and you are sudra. So this is how we are trying to divide our society as much as we could. But the perfection is not to become Brahmin or ksatriya or vaisya. Perfection is to become vaishnava. So if there is some discrepancy we are not able to do the right matching, brahmin boy, brahmin lady or ksatriya boy and ksatriya lady, or a Brahmin boy and ksatriya woman,

then they marry. That is also proper. There is anuloma and pratiloma, anu means follow. The husband belongs to higher class and woman belongs to same caste or she may be belonging to lower varna. This is called anuloma. Prati means opposite. The bride belongs to higher caste and the bridegroom belongs to lower class. So anuloma and pratiloma; certainly they have difficulties even in India, what to speak about this part of the world. But the relief part is that we try to do as much but we don't have to attempt perfection in this area. Because perfection is to become transcendental ultimately from all these varnas and asrams and come to the level of spirit soul and become Krsna conscious. That verse says, vaisnavo jati buddhi, to think that vaishnava belongs to some jati, caste, this is not right thinking. Visnusiladhir, the Deity is just statue, guru sunaramati, the spiritual master is just another ordinary human being and vaisnave jati buddhi, vaisnava belongs to some caste, this is all wrong. So finally the ultimate goal is to go beyond this.

Question-You say that everybody who is engaged in Krsna consciousness is a vaisnava so is there need of Varnasram?

Answer- Although goal is to become vaishnava or Krsna conscious, this varnaasrama, this is the means to achieve that goal. Of course that's not the only means, chanting of Hare Krsna is the principle mean, real mean to achieve that goal. But varnasrama also is another path to get there. So vaisnava means or Krsna conscious person means he has transcended all the modes, but the reality is we haven't. So because we are still in to the modes, we need to follow varnasrama system to some extent, although it is very tough in this age of Kali and that is why the path is harer nama evakevalam, chant Hare Krsna. Nothing works, chant Hare Krsna. But we could at least give a try. As we said earlier that Prabhupadanamed this organization as International Society for Krsna Consciousness. And this implies that Prabhupada's intention was to, he started the farm communities; that certainly showed clearly that he was trying to accommodate some of us who would be fit

to do those jobs, working in the fields, working with the cows, producing grains. Not wanting to do that is a diseased condition, because lot of brain washing has been done. And we look down upon those prabhus who are working humbly in the fields. Someone else is so much glorified, Brahmin is glorified, book distributor is glorified, but the humble worker, the Hare Krsna devotee, also initiated disciple, no one pays really attention to him. So seems some imbalance. Prabhupada said or we also say that for survival we need to eat food, fruits, vegetables, grains. We can't eat nuts and bolts. We can't deep fry nuts and bolts in petrol and eat them for breakfast. You may go, sell paintings and bring some money, but then you go and do some shopping, buy some vegetables. Not that, I have some extra paintings, I will eat them for breakfast. You may do other things to make money somehow, but when it comes to eating, what do you eat? Something that is produced in the fields. So, the very basic necessity is food. We can't survive with nuts and bolts and cars. You can't survive by just driving. For survival you have to eat. Even if you don't have car but you eat then you can survive. But you have car but you don't eat, you can't survive. So life is so much depending on nature and what is produced in the fields, cows to have milk, depend so much on the trees. So sudras have very little concern for all this. They are ready to chop trees, cut throats of animals, no feelings. You have devoid of feelings. This topic we need to discuss further and understand within Hare Krsna movement. Prabhupada also said towards the end of his stay with us on this planet, 'I have done 50 % work and 50% yet to be done.' And he refers that to developing varnasrama, the social development and lot of things, establishing grihasthasrama within ISKCON. Or establishing brahmachariasrama and all the asramas and varnas and then cooperate with each other and be honest and accept who you are and act accordingly. Don't be artificial.

Question-Brahmanas are not supposed to work to gain money?

Answer- Brahmins get daksina. When you teach, those who have learnt from brahmin teacher they feel grateful for what you have done to him and he wants to express that gratitude by supplying some of the needs. You don't have to give cash, you can give cows, you could even give some land. So this is also has to be revived. The gurus are getting some dakshina, they are brahminas. But there are other brahmins also. They could also get something. They have Rasamandal Prabhu in charge of VTE, Vaisnava Training and Education. Even I gave him dakshina. Of course somehow, without that they are not going to teach us. Dakshina should have come toward the end, but somehow they take dakshina in the beginning. They say, unless you give dakshina, we are not going to teach you. Don't come to our class, give some dakshina first. So what needs to be changed is first education and then dakshina comes and you feel grateful. And you don't have to fix dakshina. 150 dollars dakshina! Someone may give 1000 dollars, someone may give 15 dollars. So like that, according to his means, something like this also and then the brahmin doesn't have to worry. You can go study more deep deeper into the scriptures and go higher in the consciousness and that highly qualified realized Brahmin as he then goes around the society. Society gets benefited by his association. He can give so much. He has high potentials as electricity also flows from high voltage point to the low voltage point; Brahmin is also surcharges with spiritual energy and realization to everyone else; can be benefitted. So like that Brahmin is maintained, so that he doesn't have to worry. Vaisyas, they are bringing taxes to the king. These are extra grains. We made so much money, you take this. This is for the state, for the welfare of the state. This rest is for our family. Then king is spending money, 'organize rathayatra'. He is spending money. 'Build temples. Open gurukuls. And this fund is reserved for maintenance of the brahmanas. They can do research and spend money from this account.' So like that, no one is keeping for himself. Everyone is into giving. Sudras are giving their labor. The vaisyas are giving their extra grains, extra money they have.

The king is distributing, making sure there is no injustice. All the parts of the society, sections of the society are benefitted. The brahmins are looked after. Whole cooperation among all different sections, varnas and asramas and whole thing becomes very very healthy. And as soon as you become sudra, you don't want to give, you don't want to share. Others' welfare is not your business. Mind your own business, everyone says, right? Don't poke your nose into this. Get lost. Go away. All the time we split and go away, then you are left alone. And what is introduced -individualism. Each individual for himself or herself! One time the whole world was one family. This was ancient culture. Everybody on this planet is part of one family; that was the understanding. Vasudaive kutumbakam.

**ayam nijah paroveti ganana laghu cetasam
udarcharitanam tu vasudaivakutumbakam**

Everybody on this planet, this vasudha, earth planet, is part of my family. I am part of that family. From that ideal, now it is reduced to individualism. I don't care about anybody. I care for myself.