Welcome to the first issue of The Vaisnava Journal. The main purpose of this publication is to help unify the senior members ofISKCON.

We have all felt the need for better Vaisnava relationships in our society. For one reason or another, we have to admit there has been a gradual erosion of love and trust among the disciples of Srila Prabhupada. Now more than ever, we need to revive the spirit of unity so prominent during the time of Prabhupada's physical presence.

As the founder-acarya of ISKCON, Srila Prabhupada has always been the center of our movement. In the absence of personal association with the guru, it is essential that one should serve his instructions. "There is no difference between the spiritual master's instructions and the spiritual master himself." Therefore the central pivot of our worldwide activities is the varia of Srila Prabhupada. His instructions form the guiding principle of our movement, nay the world, for the next 10,000 years. As disciples of Srila Prabhupada, we share the heavy responsibility of insuring that his message is preserved and transmitted without adulteration.

One of Srila Prabhupada's most important instructions to his disciples is that we cooperate with one another in spreading Krishna consciousness. He recognized there would be differences of opinion among his brothers, but he also reminded us that we share a common objective which supersedes all petty disagreements.

"Perhaps you may know that there are many political parties in a country but when the country's total responsibility has to be executed, they become combined. To have some little disagreements among ourselves is not very unnatural because we are all individual beings. But as we are working on behalf of Krishna, we should always forget our personal interests and see to the prime cause."

January 21, 1969 to Gurudas and Yamuna

It is certainly unpalatable to think that we could fall short of fulfilling this order, but history has taught us a lesson that we should be careful not to repeat. If our movement is to be truly successful, then it is necessary that we cooperate with each other. And in order to cooperate, we have to communicate.

In the 10th Chapter of the Bhagavad-gita, Krishna describes how the devotees relate to one another. He uses the words bodhayantah parasparam, translated as "preaching among themselves." This emphasizes the importance of exchanging spiritual realizations with devotees.

The Vaisnava Journal has been created to help establish a healthy dialogue among the Prabhupada disciples. By communicating with each other on a regular basis, we can better achieve an overall consensus on vital issues. Hopefully this will help to improve the quality of our relationships.

I would like to invite all senior devotees to participate by submitting articles (2000 words or less), or by responding to articles through the letters section (the Vaisnava Forum). Of course, some lively discussions may ensue, but that is not unwanted. Krishna consciousness is not dry or static; neither are the devotees. Please note that all articles should have their foundation in Prabhupada's instructions, with respect for the basic codes of Vaisnava etiquette.

We're looking forward to hearing from you. All glories to Srila Prabhupada.

-PD
A Varnasrama Society
Morning walks with Srila Prabhupada in Vrindaban

(Reprinted from the Bhaktivinoda Book Trust)

The following is taken from the morning walks in Vrindaban, India directly after the Mayapur Festival of 1974, wherein His Divine Grace talks about setting up Varnasrama colleges and vaisnava communities throughout the world.

DAY ONE:
Srila Prabhupada: 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 on the other side taxation by the government. In this way the people will be so much harassed that they will give up their homes and go to the forest. Unless they take Krsna consciousness they will not be saved. The Varnasrama college has to be established immediately. Everywhere, wherever we have got our centers, a Varnasrama college should be established to train all divisions: one class brahmana, one class kshatriya, one class vaishya, and one class sudra. But everyone will be elevated to the spiritual platform by the spiritual activities which we have prescribed. There is no inconvenience, even for the sudras.

Devotee: Is the sudra supposed to take sannyasa also?
Srila Prabhupada: No. Those who are sudras, they should not be allowed to take sannyasa—only those who are qualified brahmans will be allowed to take sannyasa.

Devotee: Ksatriya used to take sannyasa?
Srila Prabhupada: Some of them but not all of them.

Another Devotee: Yudhisthira Maharaja?
Srila Prabhupada: Yudhisthira Maharaja did not take sannyasa but he left home. There is no need of accepting sannyasa. One has to perform the devotional activities—that is the real thing. Simply by changing dress one does not improve unless he takes seriously to the principles of devotional service. But in Kali-yuga they will think, “Because I have changed my dress I have become a big sannyasi.” (laughter) “Because I have got sacred thread now I am a big brahmana.” There must be regular training.

Devotee: Srila Prabhupada in the Varnasrama society, are most of the citizens sudras?
Srila Prabhupada: Yes. The number of sudras is always bigger. Just like in university education, the number of graduates and post-graduates are less. Other numbers are bigger.

Bhagavan: The whole idea is then at the end of everyone’s life everyone is required to leave home and perform devotional activities but not necessarily to take sannyasa.

Srila Prabhupada: Yes, devotional activities. Either he leaves home or he does not leave home; that does not matter. He must continue from the very beginning. For the management of affairs we are required to divide because there are different classes of brains. So those who have very intellectual brains, they should become brahmans. Those who are fit for management and protection, they should be trained as kshatriyas. Those who are fit for producing food and taking care of the cows, they should be trained as vaishyas. And the balance, they are all sudras. This is the thing. Everywhere you will find this division—natural. One class man, very intelligent. One class of man, very strong, good brain for management and administration. One class of man fit for tilling the ground, producing food and taking care of the cows. The balance, sudras. So, in our society these divisions should be there. The most intelligent class of men, they should be engaged in preaching, reading books, instructing, and taking care of Deity worship in the temple. Another class will be strong managers to see that everything is going nicely and everyone is engaged. Not that one is very much adopted for eating and sleeping, he should be engaged with plows. You see there must be activity. Otherwise, there must be dysentery. Eating and sleeping, you cannot digest. So in this way our society should manage. Not that, “Give me second initiation, sacred thread, and after taking business finished, now I am liberated, let me eat and sleep.” This should be stopped. Therefore, we have 50 (units of land) and I have calculated in Mayapur, setting aside 20 (units) for the temple and grazing ground for the cows, 30 (units) of land. The production should be 300 pounds of grain but we have produced only 180. So there should be 120 excess in grain. Instead of this excess they want 10,000 rupees a month for maintenance. This management is going on! These things are not discussed in GBC? So what kind of discussing was there? Simply talking? No practical! And the estimate of the budget was presented for 10,000 rupees a month and when it was scrutinizing studied, immediately it came down to 6,000. So what kind of budget? So management should be arranged in that way, that nobody is sitting idly. Automatically he will fall sick. Sickness means idleness. All excess-eating, sleeping. No excess—no last. “Yukteshvara, jukta.” Yukto means “actually what you need.” So to everyone in each center, this system should be introduced and there must be practical application of the Varnasrama at the same time this program of devotional service. Then it will go on very nicely.

Hrudayandasa Goswami: Should devotees be formally designated in a particular occupation?
Srila Prabhupada: No. Devotees are devotees. Actually devotees are

---

**Text 13**
catur-yajnam maya srstam
guna-karma-vidhasadah
tasya kramam api mam
vaddhi akartaram asayam

“According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.”

---

**Text 14**
na mam-karmani limpanti
na me karma phale sgrha
ti mam yadvajamat
karmahir na sa badhyate

“There is no work that affects Me, nor do I aspire for the fruits of action, One who understands this truth about Me also does not become entangled in the fruitive reactions of work.”

---

**Text 15**
evam jnanat krtam karma
punar apam mumukshubh
kuru karmaa trasmam evam
puvanah purutanam kram

“All the liberated souls in ancient times acted with this understanding and so attained liberation. Therefore, as the ancients, you should perform your duty in this divine consciousness.”

---

2 THE VAIKUNTHA JOURNAL
abah brahma, ksatriya, vaisya and sudra. But, for management of material things, we have to divide. Just like in the body there are different organs. Krishna, He was acting as a ksatriya and in His boyhood He was acting as a vaisya and sudra. This is the example. When He was a cowherd boy His business was vaisya and when He was fighting in the battlefield of Kuruksetra He was a ksatriya. He was marrying as a ksatriya. So although He is acting sometimes as vaisya, sometimes as sudra He is neither of these. So devotee is like that. He may act in any position but he is above all the material conceptions of life. That is perfection.

Devotee: Srila Prabhupada, what should ksatriyas be taught?

Srila Prabhupada: Ksatriyas should be taught that he is manager. He must see that everyone is engaged and if there is any fight he must come forward to fight—this is ksatriya business. That may be as a soldier, but he may attack us. Not that they simply chant Hare Krsna Hare Krsna. Krsna Krsna Hare Hare/Hare Rama Hare Rama Rama Rama Hare Hare. No! (Srila Prabhupada laughs) They must come forward. Yes, they are prepared to fight. That is ksatriya.

Another Devotee: Srila Prabhupada, in our society we are rudely brahmana initiation, second initiation.

Srila Prabhupada: No, no. Initiation should go on. You do not understand what I have said. That is for Vaishnava. Vaishnava and Vaisnava in Vrindavana and Vrindavana in Vraja. He is not human being but He is acting like human being. Similarly, Vaisnavas are vibrato. But for proper management in the material world, one should be acting like brahmana, one should be acting like ksatriya, one should be acting like vaisya and one should be acting like sudra. They are all actually doing so. Some of you are preaching and some of you are cleaning the temple. Some of you are playing krsna and some are actually doing so. Some of you are doing something and some of you are doing something else. This is the society.

Everywhere, wherever we have got our centers, a varnasrama college should be established to train all divisions.

Srila Prabhupada: Yes. That is lead.

Devotee: Srila Prabhupada, what should ksatriyas be taught that they are not prepared to do plowing work, Tallam Krsna Maharaj, what is the use of plowing?

Tallam Krsna Goswami: They are not prepared, Srila Prabhupada.

Srila Prabhupada: They have to engage a laborer and spend 200 rupees a day, including food and the production is nil. In this way there must be 10,000 to 20,000 rupees expenditure. Am I right or not? You can buy your own way from anywheren anywheren and spend lavishly! What kind of management is this? You should not know how to manage. Many things are earned with hard labor. A person will bring money with hard labor and other person will spend it irresponsible. That should be stopped. That is management. Especially if the religion means to make a class of men strong. Why? The opiate of the people. Therefore they are against religion. But actually, if we show that we are producing, we are and earning and we are educating and then we can counteract the communist tendency. They are saying that we are escaping, don’t you see? That we are escaping the responsibility of life and we are engaging in some religion. That is the tendency; everyone is engaging in something like that. Therefore they do not want to increase the number of temples or increase the number of devotees because that will be a class of idlers. They cannot do anything and they think to this religious life. That is the tendency. They are thinking like that. But if we show that you are actually doing something ideal, then they will appreciate. Make a small community showing ideal life, not idle life. Now in Bombay they have refused because they are under the impression that the Europeans have come to India to take over the country. So what is the use? They have taken some plea and rejected our proposition. (This reference is to the government who has refused to let us build a temple on land we have acquired in Bombay.) We are making counter-arguments. The position of our society is very, very strong. She also makes propaganda against you, very strong. So if you engage in some work in this society, devotee, it will not be possible to conquer over you. You will succumb. In India the brahma family, they say “I have been born in brahma family so what I want to do this work?” You see? So therefore the whole society has gone to hell. In your country they still engage in this activity. This is the matter. And here in India if he happens to be a brahmana he’ll not take any kind of work. Just like plowing, he’ll not agree. Therefore, there must be more such land...The ksatriya is thinking he is ksatriya; brahmana is thinking he is brahmana; the land is lying fallow, they don’t produce that how is the land plowed? He will go to the office and fight with a pen as a ksatriya and in addition studying the Vedas, he studies the rules and regulations given by the office. But he’ll not come to plowing. Therefore there is scarcity of food. He’s not to go to a market to work as an ordinary laborer but for plowing he’ll not come. So much land is here lying unutilized, and they are crying for grain. The same example. I was in New York City. The whole city is filled with dirty things, garbage, for want of cleaners. But if you go to Sure Park you will see that so many people are lying down idle.

Devotee: Unemployment.

Srila Prabhupada: No. Not unemployment. That is mismanagement. Why should they remain there? Why should they not have employment? The government is not doing that.

Devotee: They do not feel inspired.

No one has desire.

Srila Prabhupada: That means mismanagement. You had no desire to take to Krsna consciousness but you have taken to it somehow or other. That is management. Yes, that is management.

Devotees: Jai, Srila Prabhupada! All glories to Srila Prabhupada!

Srila Prabhupada: The child does not want to go to school but it is the duty of the parent to send him to school somehow or other. The government’s duty is that a man should be employed according to his capacity. Then the farmer, their sons, they’re giving up the farming business.

Atreya Rsi: Going to the city.

Srila Prabhupada: Yes, going to the city. This is very, very sad. How can the society go on nicely. And for management, this brain, hand, leg, belly,
must be divided. Just like there is slight difference between those who are directly engaged in temple worship and those who are going out to sell books. Apparently there is difference but basically there is no difference. If one can sell books nicely, why should be be engaged in 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 dishes. There is no difference because it is all transcendental. Just like Krishna’s hands and legs, there is no difference. “omani yasya sakalendraya urti mani". (He quotes from Brahma-Samhita).

Madhuvinsa Swami: Srla Prabhupada, Krishna says in the Bhagavad-gita, “Those who repeat this message of Bhagavad-gita, those persons are most dear to Me. There is no one more dear to Me than he.” Now, wouldn’t that indicate that a preacher is higher than a worker? Srla Prabhupada: No. This is preaching-to help. Suppose you are preaching and I am helping you. This is also preaching.

Atreya Rsi: This building is also preaching.

Srla Prabhupada: Yes, this is also preaching. So it is not that preaching simply means talking. Preaching means everything. Construction is also preaching, designing is also preaching. Everything is preaching. Otherwise what is the use of spending so much money if it is not preaching? Devotee: Anything that has to do with propagating Krishna consciousness in any way.

Srla Prabhupada: Yes, it is also preaching. There are nine examples of devotional service, but it appears that sravanam, hearing, is different from kirtanam, speaking or chanting. Or pada sevam, or arcanam. But they are all perfect. So one should be engaged either in sravanam, kirtanam, or arcanam, as he is fit. This is the way. So if I cannot speak, kirtanam, then I can hear. This is also perfect. So one may argue that speaking is better than hearing. Both ways, either hearing or speaking, they are the same thing because it is for Krishna. “Sravanam kirtanam Visnu.” In our society, every work is transcendental, for preaching every work. But one must be engaged in some work. 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 on the car and it was written that every employee of the railway should see that that wheel is running on. Now, suppose in the office the clerks are working. So how they will see that the wheel is going on? Because in the office of the railway there is some complaint. There is some claim. So many things are depending on that wheel. So they should expedite their business so that the wheel will not stop. It must go on. It is very nice instruction that the wheel is going on. Suppose some station has asked for ten wagons immediately and they require the sanction of the division superintendent in the office. So the clerk should help the progress so immediately, no sanction is done and the wheel can go on. Do you understand? Everyone can help that the railway wheel is going on, although apparently it will appear that “What does this clerk have to do with the wheel going on?” Is it clear? Bhagavan: So there is so much to do in Krishna’s service that everyone should be engaged somehow.

Srla Prabhupada: Yes, everyone should know. Suppose that one is engaged in cooking prasadam. He should see that nice prasadam is served to the workers quickly so that they can take prasadam, be healthy, and go on preaching. So he’s helping preaching by cooking. Just like you are walking and the brain is also working. “Go this side. Go that side. The car is coming.” Brain says to the leg, “Come this side.” Everyone is working. The leg is working. The brain is working. The hand is working. The tongue is also working. The business of the tongue and business of the leg is different but the aim is the central point in Krishna—to help to serve Him. Then everything is one. It is absolute. The mayavadi philosophers, they cannot understand it. They think that Krishna is working like an ordinary man. “How He can become God," they say, "it is maya so Krishna is also maya." Therefore we call them mayavadi. Bhagavan: The leader must be a very expert. so people will be happy in their engagement.

(Srla Prabhupada: Everyone should be expert. The leader must be expert and the worker must be expert so that he will follow the instruction of the leader. If the leader says something and the worker says, “I’ll consider it later on,” then how can the leader execute his leadership? Both of them should be cooperating and know that we are all working for Krishna.

Atreya Rsi: Srla Prabhupada, we have so few men compared to other religions but we always make such big propaganda.

Srla Prabhupada: Yes, it is admitted. Hare Krishna movement, it is admitted.

Atreya Rsi: Because we are not lazy like the mayavados.

Srla Prabhupada: Yes. They say, “aham brahmaasi. I am now brahma, therefore let me stop work, just eat.” Make your belly. (Srla Prabhupada exaggerates putting a fat belly and everyone laughs) This is mayavadi sanaya. They think that, “Now I have become brahma. I have nothing to do. I’ve become Narayana.” Then why are you eating? And for one chapati you will find that there are many mayavados. They are very busy simply collecting chapatis.

I think The Vaisnava Journal could provide a forum of non-inflammatory exchange which is most needed at this juncture of ISKCON’s history, so I’d like to extend to you my strongest hopes for its success. Suhotra Swami Berkeley

Sukavak dasa New Vrndaban
Can We Implement Varnasrama-dharma?

A lecture delivered by Jagadisa Goswami on September 9, 1985 in Vancouver, Canada

Before we begin discussion, I want to read a few things about varnasrama. Some time ago I wrote an article for our education newsletter which I am going to read first, entitled "Varnasrama-dharma and ISKCON."

"What did Srila Prabhupada mean when he said in 1977 that only fifty percent of his work was finished? He had written, published, and widely distributed sixty different volumes of Krishna conscious literature in many languages. He had directed his disciples in opening more than one hundred and eighty temples. Huge Rathayatra festivals were being held in dozens of major cities of the world. The wheels were in motion for making the whole world Krishna conscious. But Srila Prabhupada wasn't yet satisfied because he wanted to introduce varnasrama-dharma to facilitate a broad expansion of the Krishna consciousness movement. Srila Prabhupada, in his early writings, clearly described varnasrama-dharma as the perfect social system for organizing human activity and the perfect spiritual system for elevating human beings to Krishna consciousness. He observed, however, that due to the chaos and degradation of these times, varnasrama-dharma could not be instituted within contemporary society. He therefore wanted to create a brahmanical class of men who would enlighten and guide the other classes. "Because at the present moment there is a scarcity of brahmans...and kṣatriyas...and because the entire world is being ruled by sudras...there are many discrepancies in society. It is to mitigate all these discrepancies that we have taken to this Krishna conscious-ness movement. If the brahma class is actually reestablished, the other orders of social well-being will automatically follow..."

Then, during several morning walks in Vrindaban in the spring of 1974, after the Krishna consciousness movement had expanded dramatically, "beyond my expectations," Srila Prabhupada revealed that he wanted to use varnasrama-dharma within the Krishna consciousness movement. "Everywhere, wherever we have a center, a varnasrama college should be estab-lished to train all divisions."

Many questions arose. "Should the devotees in our temples be trained in a particular varṇa?" "Should we encour-age young people to come to our college?" "Must all the students be devotees?" "Should our gurukula children, when grown up, go to varnasrama college?" "Could you explain about the training of a brahmana? What kind of training is there for a sudra? What should kṣatriyas be taught?" Srila Prabhupada answered these and many other questions during the famous Vrindaban morning walks.

During these walks and in subse-quent conversations and writings, Srila Prabhupada cited three basic reasons for using varnasrama within ISKCON: (1) to effectively organize our society, (2) to engage the psycho-physical properties of our devotees to keep them happy and advancing in Krishna consciousness, and (3) to con-struct the house wherein all the people of the world can live peacefully.

Effective Organization of ISKCON

Srila Prabhupada said that although Vaishnavas are above brahmans, kṣa-triyas, and sudras, for effective management we should make these divisions. For the management of affairs we are required to divide because there are different classes of brains. Those who have very intelligent brains should become brahma-nas. Those who are fit for management and protection should be trained as kṣatriyas. Those who are fit for producing food and taking care of the cows should be trained as vaishnavas. And the balance are all sudras. In our society these divisions should be there.

Because varnasrama is Krishna's own social management system, it is the only effective way to organize any society of human beings. Even Krsna Himself, although completely transcen-dental, is submissive to the varnasrama system. 'O son of Pritha, there is no work prescribed for Me within the three worlds. Nor am I in want of anything, nor have I need to court anyone, but still I perform prescribed duties.'

Keeping Devotees Happy in Krishna Consciousness

One may contend that we don't need varnasrama-dharma because we are all Vaishnavas, and Vaishnavas are above even the brahmans. In the Padma Purana it is stated, 'One who considers a Vaishnava to belong to a particular caste is possessed of hellish intelligence.' In a discussion with Srila Gurupada and Har-Hari Prabhupada in 1977, however, Srila Prabhupada said, 'It is not that all are Vaishnavas, because why are the devotees leaving and falling down? He cited the exam-ple of one of his sampradaya disciples who had fallen down. He should have been engaged in his real order. He should have introduce varnasrama-dharma.' Quoting from Bhagavad-gīta, Eighteenth Chapter, he said, 'Better remain in your position and become perfect.'

Varnasrama-dharma will strengthen and support the Krishna conscious-ness of the majority of ISKCON's devotees. Undoubtedly, the completely Krishna conscious devotees, unaffected by maya's constant invitation to sense gratification, transcendent brahmans. Most devotees, however, even though eager to come to that stage, cannot, as shown by the fact that at least eighty percent of Srila Prabhupada's disciples are no longer active within ISKCON.

Srila Bhaktivinoda Thakura writes, 'During the practice of sudhama-bhakti, so long as there is material desire within the heart, one should remain within the confines of varnasrama. We must provide suitable training and occupational engagements to enable all devotees to make life-long commitments to the Krishna consciousness movement so that they can make steady advancement back to Godhead. Dvīva varnasrama-dharma allows a devotee to cleanse his heart by a gradual process, not abruptly, working according to his nature but with a full sense of Krishna consciousness' as Prabhupada explains in his purport to Bhagavad-gīta 3.35.

Constructing the House of Peace

The objection may be raised that Lord Caitanya rejected varnasrama-dharma. Srila Prabhupada explained, 'Lord Caitanya rejected varnasrama as external because He was a sannyāsi and wanted nothing to do with the material world, but we are different, we want to help the masses by introducing this.'

The most significant feature of this scheme is its external implications. Using his own society of Vaishnavas, Srila Prabhupada could establish varnasrama to offer the whole world the chance for perfection in Krishna consciousness. His transcendental genius discovered how to establish varnasrama in this age, despite seemingly insurmountable obstacles.

In August of 1975, Srila Prabhupada visited the New Talavan farm in Car-rerie, Mississippi, and, after seeing the land and the opportunities for development, gave instructions on organiz-ing a varnasrama community. As he described the benefits that would arise for humanity out of successful imple-mentation of varnasrama, he was moved to tears.

In December of 1976, as the car in which Srila Prabhupada was riding pulled away from the Vrindaban temple, he declared in a grave voice, 'Now we are about to embark on a new phase of our movement, varnasrama-dharma.' We were on our way to a farm near Hyderabad, which, to Prabhupada's great satisfaction, had finally, after much negotiation, been donated to us by some life members. Once we had arrived, Srila Prabh-
Of course, by brahmanas doing the Deity worship and cooking for the Deities, people who work outside the home are also serving. There would be a gurukula, either nearby the temple or somewhere in the capital city. There would be an academic division would be housed in some place where all the children in the community would come together for appropriate education. There would be a place where they would live in asramas with brahmanas as asrama teachers. And perhaps, there would only be our asrama teachers be asrama teachers, but they would also be gurus initiating their students at the appropriate time. Personality-wise and educationally they would be guiding them in their Krsna consciousness, and helping them to understand everything about how to lead a spiritual life. So, there may be quite a few gurus living within the community; the brahmanas who would maintain the gurukula asramas and train the new students. Each guru would have as many disciples or pupils as he could handle properly (accord- ing to his capacity), but not only children, but the newcomers who join our movement may also need to be in a brahmacari asrama.

This is the statement of Narada Muni that a brahmacari should live in a gurukula.

This is the foundation of the spiritual master. That would be the brahmana department; carrying on the education, the Deity worship, the preaching and so on in the community. They would hold regular classes; not just ordinary classes, but regular courses that revolve around the flow of time. The Brahasat department in the morning and the Bhagavad-gita class in the evening would be a careful, methodological presentation given by learned and studied brahmanas and scholars who are enlightening and enlarging the souls of the community in their Krsna consciousness. Of course, as we understand it, the brahmacari community would be the most important of the community. Because, the spiritual life of the community depends on the qualification of the brahmana members of the community.

Because the brahmana community there would be the ksetrajjas. These are the managers who would adminis- trate the affairs of the community from unwanted influences and from all kinds of legal problems. Even- tually we may have our own incorpo- rated family department, our community department, and our mayor. (I don't know if that is what we will call him.) So, we will have our ksetra département protecting and maintaining the citizens, seeing that people are follow- ing properly under the guidance of the brahmacari community. There will probably be some specific brahmanas who are trained in political science who would dispassionately advise the administration. In this way, the administrative detachment, these brahmanas would instruct how to govern the society, and how to insure that the society is happy and peaceful in their execution of Krsna consciousness.

The uisya community would take care of the land property and clothing from the land. They would provide the basic necessities of life for everyone.

The sudra community would assist by working in the fields and as skilled trade. They would build and maintain the structures such as the temple and other important buildings in the community. They would also produce brass items and other kinds of metal goods useful to the commun- ity. The sudra community also would be needed; blacksmithing, goldsmith- ing, silversmithing and cloth weaving, for example.

Prabhupada assured us that if all the divisions of society cooperate together in harmony with each other, then we have everything we need to live peacefully.

Even if some of them are a little bit out of the center of the movement, as long as they are serious about serving Prabhupada and want to maintain a spiritual standard in their lives, then they should be welcomed to cooper- ate with us. One person can't do it; even two or three people can't do it. But our cooperative energies, applied together, will make it successful. After all, it is for a community. We have seen farm projects begun in ISKCON, develop to a certain point, then more or less level off—not as uasrmas community really, but more like farm camps in some countries. Completely dependent on collections from outside, without much going on inside. Similarly, in the case of Prabhupada's actual farms that were actually stagnated; some have had to be sold because that overall group cooperation was not there. It was up to a couple of devotees to try and develop it. But what were they going to develop? Just the land? Grow some vegetables? We would not care of a few cows? What is to be developed? We can only do so much from the land. It is not just land that has to developed; it is the community that has to be developed.

The community means persons. The persons' souls that are going to grow them on farms. The community will not be made of new devotees because most of them are inexperienced, and not interested in some kind of collecting activities. So, the farms often end up being staffed by people who can't be engaged in any other activity or just don't quite understand what they are all about. Some of the leaders are saying, "I don't understand why Prabhupada set up these farms. They just take away from the preaching." But actually, they are supposed to be a tremendous asset to the preaching program in the future—many people will want shelter.

Even now people want shelter from the materialistic civilization. Where can they go? There is no place that offers an alternative. It is our duty to provide some alternative. People are impressed by our philosophy. It is a most wonderful philosophy. But we have to demonstrate how to apply this philosophy by building an alternative lifestyle. It is self-sufficient and fully satisfying in all respects. Other wise, people (including ourselves and their children) will have a hard time understanding the practical value of our philosophy because it is not a non-materialistic philosophy.

The civilization around us is completely materialistic. We have to establish a non-materialistic civiliza- tion. To do this, our civilization is non- materialistic. It is completely based on self-realization, advancement in spiritual life, and going back to Godhead. That's all.

"Practicing the practice of sadhana-bhakti, so long as there is material desire within the heart, one should remain within the confines of varnasrama."

- Bhaktivedanta Thakura
found in the development. Unless it is voluntary, there is no question. That is something which is becoming all too obvious to the leading devotees in our society; that Krishna consciousness is a completely voluntary thing. There is a need of changing the authority structure so that the voluntary aspect is made to bloom. For example, in Russia and other communist countries, the state decides what to do and live a Krishna conscious lifestyle. That should be our aim in establishing this Vrindaban community.

Now, the logistics, the practical details of how to do it are quite complex. When we think of what we have now and what we described as a potential future, we can see that there are thousands of steps in between. And where do we begin?

We have had some discussions over the last couple of weeks; Babu Radha Prabhu, Dharamrupa, and some of the other leaders here in the community. We have discussed how we can implement this plan. Of course, we will put it up for discussion, but let me just tell you about some of the ideas we have.

We know that there are different interest groups among the devotees here. There are the brahmacarins. There are the ghatsthais and other devotees who live in the temple doing service. There are the administrators of the temple. There are the money-earners; devotees who are earning their own money and living off the property in most cases. There are also those who are working for the temple, performing some kind of maintenance task, etc. Some are even receiving a salary from the temple in exchange for services rendered.

We know that these different interest groups all have their own angle of vision on how things should be developed. I have also noticed in my discussions with devotees around the movement that everyone wants to be sure that his interests are being protected in the cooperative push towards developing Vrindavan. I find there is some trepidation and fear. For example, if one group is too strong, or if things are done too much in one way, then another group might feel completely unprotected and insecure. Then they won’t want to participate within the Vrindavan system. For the brahmacharis there is a kind of anxiety. In other words, the brahmacharis don’t really come under the authority of anyone, unless they start misbehaving. But as long as the brahmacharis are righteous and following strictly, they are not under anyone’s authority. For the Asatriyas there is monarchy. They are ruling and controlling the citizens in an authoritarian way, but tempered by the counsel of learned philosophers of the society. For the vaisyas there is capitalism. They are not told what to do, but they take responsibility for developing a sector of the economy. Of course, there will be some restrictions governing them; they are taxed by the government, but free enterprise is encouraged. For the sudras there is a kind of communism. They work according to their abilities, and they receive according to their needs.

So different kinds of persons require different kinds of protection. The vaisyas require capitalistic arrangements so that they feel encouraged to do their service. The sudras require the administration to be kept in the sectarian protection from the government. And the brahmacharis need to have that freedom from authority in order to feel energized. Therefore, to get things started properly, all the groups need representation and organization. So we thought that we should probably form what we call a Vrindavan Council, with representation from all the different groups so that the council will meet regularly and discuss plans on how to begin development.

First of all, we have to decide how we are going to raise money for finalizing the purchase of the farm so that we don’t have to worry about the overhead payments.* How are we going to divide the land among the devotees? What are the residential purposes? Where should the temple be? Where should the gurukula be? How soon can devotees start moving up there? What will they do when they get there? How soon should the gurukula move up there? What sort of facilities should be provided? And so on.

Many decisions have to be made. We want to make those decisions with everyone feeling secure that they are being made with their own interests at heart. Then they can move there with confidence, or they can participate in the gradual development of the project with confidence that their needs will be met, and that they will be fully satisfied in their engagement, maintenance, and so on.

I should also point out that although some devotees are afraid to be designated as a sudra, or a this or that, there is nothing to be worried about as long as we keep everything Krishna conscious and Krishna consciousness.

Originally, I thought we could call this council the Vaisnava Council because there would be representatives from each group who would be the leaders of that group. We could call it by that name, but we thought that may be a little presumptuous for people to sit on the Vaisnava Council, considering themselves Vaisnavas. Therefore, we decided to call it the Vrindavan Council. The idea would be that the leading devotees from the different groups would represent their group in setting the direction for the project. So, with that Vaisnava vision, people would be protected from the caste-consciousness that destroyed the Vrindavan system in India.

No doubt, if we successfully revive Vrindavan again, it will be destroyed after some time—at least after 10,000 years. We can rest assured. But it is Krishna’s system, and it is a wonderful system. It should be employed in Krishna’s service as long as possible. We can look at it this way: just as if we were going to put on a drama. Let’s say we are going to put on a drama—Hamlet. Someone is going to play Hamlet, and someone is going to play Ophelia. Someone is going to play Hamlet’s mother, and someone is going to play Polonius. Nobody thinks he is Polonius. Nobody thinks he is Hamlet. But for the purpose of the drama, people take on different roles within the drama, so that the drama comes off effectively to the audience.

Similarly, this is the purpose of the Vrindavan Council. Krishna followed it. When He met Maharaniji Yudhishthira, He bowed down and offered His obeisances because Maharaniji Yudhishthira was His elder cousin. He played the role of the chaitya driver and a messenger as He prescribed. Similarly, we can also play these roles in society without any qualms, as long as we remain Krishna conscious and there is a Krishna conscious basis for the community. Playing these different roles will fulfill the function of creating a successful human society. When everyone within the drama takes his role very seriously and plays it perfectly, the drama is a success.

So, we talked about dividing ourselves into these groups. Let us have some discussion about this to alleviate people’s doubts, or maybe change the idea. We printed up some lists of all the devotees, putting them in different categories or headings. This more or less goes along vairama lines, although we haven’t specifically designated it in that way because we felt it was a little preliminary. For example, perhaps all the temple ghatsthais or temple devotees are not actually brahmacharis. They are more or less living like brahmacharis, but for the time being let us just say that they are temple devotees. They are living in the temple community, supported by the temple, and are doing some temple service.

Then there are the brahmācaries who are doing their service, which is mostly sankirtana. And a few of them are staying here doing service in the temple.

We grouped the single ladies in different sections. There weren’t enough single ladies to make a separate category, but we tried to see where they would fit most appropriately under the headings that we had. The money-earners may not all be vaisyas. But for the time being, because they are all in a similar type of situation, we thought we would make that one division.

Eventually, the groups will probably conform more directly to the Vraṣamrēṇa divisions. But for now, we observed what divisions had naturally developed with the temple community and tried to split the devotees up on that basis. Some groups are larger, therefore more representatives could be chosen from those groups to sit on the Vrindavan Council.

If this idea is accepted, then the devotees can check the lists and see if they agree with where they have been placed. If they want to change to a different category, then they can do that. These various groups can meet to select representatives to sit on the Vrindavan Council. Then we can begin making plans. That is the basic presentation. Now let us discuss.

(To be continued)
Part 1: Relating Varnasrama to Devotional Service According to Nectar of Devotion.

According to Sri Prabhupada, "Nectar of Devotion is the lawbook of ISKCON." The question of the structural adaptation of ISKCON to the principles of varnasrama should be carefully scrutinized in the light of Srila Rupa Goswami's directives in this book. The purpose of this part of my essay is to re-emphasize key principles given in N.O.D. that should always be kept in mind regarding Vaisnavism's relationship to varnasrama. As will be readily seen, N.O.D., while not denying the efficacy of that relationship, always maintains a certain perspective that should likewise always be maintained in ISKCON.

That devotional service to Krishna can be rendered within the varnasrama structure is doubtless, since varnasrama-dharma is created from the universal body of Lord Visnu. Thus the goals of both devotional service and varnasrama-dharma are in one sense complimentary, because both conduce one to remember Visnu (see N.O.D. ch. 2, pg. 24-27).

The ultimate perfection of varnasrama-dharma is that it brings the performer to Krishna; varnasrama is "recommended in the revealed scriptures only to bring one to the point of Krishna consciousness" (ch. 12, pg. 112). Moreover, "Under the prescribed duties of varna and asrama there are many activities which belong to devotional service in Krishna consciousness:" "When householder devotees perform some Vedic ritualistic duties, they do so to satisfy Krishna...""any activity aiming at satisfying the Supreme Personality of Godhead is considered devotional service" (ch. 11, pg. 95-96).

Therefore, "those who are attached to ritualistic activities, the four orders of social life and the four orders of spiritual life, are considered devotees," although "...not actually pure devotees. But still, because they are offering the result to the Lord, they are accepted as devotees" (ibid.).

Now, though devotional service and varnasrama-dharma are complimentary, there are also important differences directly related to structure. The structural function of varnasrama is not devotional service, as the structural elements are material, leading to material ends: "...the prescribed forms of varna and asrama are ritualistic ceremonies of religion intended for economic development, sense gratification or salvation." This important observation on varnasrama is reiterated by Sri Prabhupada in a Srimad-Bhagavatam purport: "The four asramas and four varnas act for some benefit in accordance with their personal interests. Therefore such activities are in the mode of goodness; they cannot be counted in the category of pure devotion" (S.B. 3.29.20, purport). Therefore, as clearly indicated on page 96 of N.O.D., neophytes lose interest in the stereotyped activities of varnasrama in proportion to their devotion. In simultaneous proportion to their attraction to sense gratification, the results of material activities should be offered to Krishna via the varnasrama structure. Simply by following varnasrama-dharma alone one cannot rise to the perfections attained by practicing devotional service (ch. 11, pg. 113).

Therefore, though the structure of varnasrama-dharma may be utilized by devotees for getting themselves properly situated in the material nature and somewhat purified of material contamination, that structure should not obscure the essential principle of devotional service, which is as described on page 29 of N.O.D. as being "a little bit of attraction for Sri Krishna" though "one may remain very much attached to fruitive activities and material sense enjoyment and not be prepared to undergo the different types of renunciation." This attraction to Krishna, it is furthermore explained here, is nurtured, through good fortune, by association with great souls one-hundred-percent in the devotional service of the Lord. In this connection, Sri Prabhupada writes, (continued on page 28)
The Spiritual March of the Soul
by Srila Bhaktivinoda Thakura

Alas, for those who spend their days
In festive mirth and joy,
The dazzling, deadly, liquid forms
Their hearts fore’er employ.
The shining bottles charm their eyes
And draw their heart’s embrace;
The slaves of wine can never rise
From what we call disgrace.

Was man intended to be
A brute in work and heart?
Should man, the Lord of all around,
From common sense depart?

Man’s glory is in common sense
Dictating us the grace,
That man is made to live and love
The beauteous Heaven’s embrace.

The flesh is not our own alas,
The mortal frame a chain;
The soul confined for former wrongs
Should try to rise again.

Why then this childish play in that
Which cannot be our own;
Which falls within a hundred years
As if a rose abloom.

Our life is but a rosy hue
To go ere long for nought;
The soul alone would last fore’er
With good or evil fraught.

How deep the thought of times to be!
How grave the aspect looks!
And wrapt in awe become, O, we,
When reading Nature’s books.

Man’s life to him a problem dark,
A screen both left and right;
No soul hath come to tell us what
Exists beyond our sight.

But then a voice, how deep and soft
Within ourselves is felt,
Man! Man! Thou art immortal soul!
Thee Death can never melt.

For thee thy Sire on High has kept
A store of bliss above,
To end of time, thou art Oh! His—
Who wants but purest love.

O Love! Thy power and spell benign
Now melt my soul to God;
How can my earthly words describe
That feeling soft and broad.

Enjoyment, sorrow—what but lots
To which the flesh is heir?
The soul that sleeps alone concludes
In them it hath a share.

And then, my friends, no more enjoy
Nor weep for all below;
The women, wine, and flesh of beasts
No love on thee bestow.

But thine to love thy brother man
And gives myself to God,
And God doth know your wages fair—
This fact is true and broad.

Forget the past that sleeps and ne’er
The future dream at all,
But act in times that are with thee
And progress thee shall call.

But tell me not in reasoning cold
The soul is made alone,
By Earth’s mechanic lifeless rules
And to destruction prone.

My God who gave us life and all
Alone the soul can kill,
Or give it all the joys above
His promise to fulfill.

So push thy onward march, O soul,
Against an evil deed,
That stands with soldiers Hate and Lust—
A hero be indeed.

Maintain thy post in spirit world
As firmly as you can,
Let never matter push thee down—
O stand heroic man.

O Saranghari Vaisnava soul,
Thou art an angel fair;
Lead, lead me on to Vrindaban
And spirit’s power declare.

There rests my soul from matter free
Upon my Lover’s arms—
Eternal peace and spirits love
Are all my chanting charms.
Elevation to Goodness

by Bhurjuna dasa

(Notes: The following essay was written for gurukula teachers, but is equally applicable to all devotees.)

Teachers wishing success in their service must cultivate the mode of goodness. But wait a minute! Am I hearing protests from hard pressed devotees sincerely striving to serve their Lord with a passion? Are they not crying out from the depths of their hearts that there’s no need for goodness? Are they not emphatically stating that devotees are transcendental to the three modes of material nature? Sril Prabhupada once addressed this very question after a Sunday lecture at 26 Second Avenue.

Prabhupada had finished speaking, and I raised my hand and spoke my first words to my spiritual master. They were not submissive. “Swami, in your lecture, you said that devotees were in the mode of goodness. But I thought that devotees were transcendental to the modes of goodness.” Although I had no concept or care for either goodness or transcending goodness, I was foolishly seeking a contradiction. Prabhupada gently replied, “Yes, devotees are transcendental to the mode of goodness, but generally they act in the mode of goodness.” To understand the ramifications of this statement, we must first consider the situation of all conditioned souls within the material world.

According to the purport of Bhagavad-gita 16.86, “If one refuses to act under the direction of the Supreme Lord, then he is compelled to act by the modes in which he is situated. Everyone is under the control of the three modes of material nature.” Contrarily, a pure devotee, one who is continuously engaged in the service of the Lord, is under the control of the three modes of material nature.

Although we, as devotees, are certainly performing devotional service, we cannot help but sit in the brood of the devotional service the pinches of passion and/or dashes of ignorance left over from our devotional service. Prabhupada has even shown that the entire transcendental process coming down through the previous acarayas can be neglected for the reasons of the three modes of nature. We should, therefore, guard against this happening to us by seriously taking to the processes of Krsna consciousness, as well as by guarding against passion and ignorance being active within our own consciousness. If we do not maintain the quality of passion and ignorance mentioned in the Bhagavad-gita, it is easy to see why they should be avoided.

Passion: great attraction to all forms of fruitive activity, intense endeavor, unconstrained desire and hankering, never satisfied with one’s position, family attachment, greed, desire for honor, performance of sacrifices to gain respect and honor, and speculative tendencies.

Ignorance: hypocrisy, purposelessness, inactivity, naughtiness, foolishness, melancholy and physical states such as excessive sleep, degradation, laziness, renunciation of activities meant for spiritual welfare, and the seeking of happiness without considering its effects on one’s self-realization.

Discarding passionate and ignorant qualities from our consciousness is as important for a devotee as it is for a gardener to discard the flowering creeper from the weed. Lack of discrimination may find a devotee nurtur- ing only luxuriant weeds of karma and jnana rather than the true creeper of devotional service:

"Sometimes unattached creepers, such as the creeper of desires for material enjoyment and liberation from the mode of passion and ignorance, are found growing with the creeper of devotional service. The varieties of such unwanted creepers are unlimited...If one does not discriminate between religious and nonreligious action, one will remain unenlightened and proceed to the other side of Krsna consciousness while acting in the mode of goodness: "One should be serious about his human life and take to the mode of goodness and in good association transcend the modes and become situated in Krsna consciousness. That is the aim of human life." (BG 14.5 purport)

Therefore, the weed-like tendencies caused by the conditionings of passion and ignorance should be uprooted, and one should strictly adhere to the processes of Krsna consciousness while acting in the mode of goodness: "One should be serious about his human life and take to the mode of goodness and in good association transcend the modes and become situated in Krsna consciousness. That is the aim of human life." (BG 14.5 purport)

Similarly, one who is engaged in the service of God has a tendency to be influenced by the original dispositions of the material world. Therefore, when one grows, one must cut it down instantly. Then the real creeper of bhakti-lata bija (devotional service) grows nicely, returns home, backs Godhead, and lives sheltered under the lotus feet of Krsna. Purport: If one is misled by unwanted tendencies, the original dispositions of the material world, one’s surrender will be incomplete. Therefore, as Prabhupada said at 26 Second Avenue, devotees “generally...act in the mode of goodness.” The purport to Srimad-Bhagavatam 1.12.19 confirms the necessity of the mode of goodness in devotional service: "Such a person may be elevated to the higher planetary systems, but because he remains within the material world and engages in activities having no connection with devotional service, he is subject to the threefold material miseries." (Cc. Madhya Lila, Ch. 9, Text 16, 1646A)

By strictly practicing the rules and regulations of sahajadhara-bhakti, all the good qualities of a devotee will automatically develop. But if we allow the weeds of maya to grow along with our devotional service, the proper growth of the bhakti-lata will not take place.

As soon as an intelligent devotee sees an unwanted creeper growing beside the original creeper, he must cut it down instantly.

Therefore, the weed-like tendencies caused by the conditionings of passion and ignorance should be uprooted, and one should strictly adhere to the processes of Krsna consciousness while acting in the mode of goodness: "One should be serious about his human life and take to the mode of goodness and in good association transcend the modes and become situated in Krsna consciousness. That is the aim of human life." (BG 14.5 purport)

Similarly, one who is engaged in the service of God has a tendency to be influenced by the original dispositions of the material world. Therefore, when one grows, one must cut it down instantly. Then the real creeper of bhakti-lata bija (devotional service) grows nicely, returns home, backs Godhead, and lives sheltered under the lotus feet of Krsna. Purport: If one is misled by unwanted tendencies, the original dispositions of the material world, one’s surrender will be incomplete. Therefore, as Prabhupada said at 26 Second Avenue, devotees “generally...act in the mode of goodness.” The purport to Srimad-Bhagavatam 1.12.19 confirms the necessity of the mode of goodness in devotional service: "Such a person may be elevated to the higher planetary systems, but because he remains within the material world and engages in activities having no connection with devotional service, he is subject to the threefold material miseries." (Cc. Madhya Lila, Ch. 9, Text 16, 1646A)

By strictly practicing the rules and regulations of sahajadhara-bhakti, all the good qualities of a devotee will automatically develop. But if we allow the weeds of maya to grow along with our devotional service, the proper growth of the bhakti-lata will not take place.

Therefore, the weed-like tendencies caused by the conditionings of passion and ignorance should be uprooted, and one should strictly adhere to the processes of Krsna consciousness while acting in the mode of goodness: "One should be serious about his human life and take to the mode of goodness and in good association transcend the modes and become situated in Krsna consciousness. That is the aim of human life." (BG 14.5 purport)

Similarly, one who is engaged in the service of God has a tendency to be influenced by the original dispositions of the material world. Therefore, when one grows, one must cut it down instantly. Then the real creeper of bhakti-lata bija (devotional service) grows nicely, returns home, backs Godhead, and lives sheltered under the lotus feet of Krsna. Purport: If one is misled by unwanted tendencies, the original dispositions of the material world, one’s surrender will be incomplete. Therefore, as Prabhupada said at 26 Second Avenue, devotees “generally...act in the mode of goodness.” The purport to Srimad-Bhagavatam 1.12.19 confirms the necessity of the mode of goodness in devotional service: "Such a person may be elevated to the higher planetary systems, but because he remains within the material world and engages in activities having no connection with devotional service, he is subject to the threefold material miseries." (Cc. Madhya Lila, Ch. 9, Text 16, 1646A)

By strictly practicing the rules and regulations of sahajadhara-bhakti, all the good qualities of a devotee will automatically develop. But if we allow the weeds of maya to grow along with our devotional service, the proper growth of the bhakti-lata will not take place.
Thus goodness, while being rejected as an end in itself, should be embraced by devotees as a jumping off point for pure devotional service.

rather, the expert spiritual master deals with them in such a way that we become elevated to goodness. Srimad Bhagavatam 1.24.34 states: "Of the modes, goodness is the best because by the mode of goodness one can come to realize the Absolute Truth. Purport... As explained above, one can get release from the conditioned life of material existence and yet remain in the devotional service to the Personality of Godhead. It is further comprehended herein that one has to rise to the platform of the mode of goodness (sattva) so that one can be eligible for the devotional service of the Lord. But if there are impediments on the progressive path, anyone, even from the platform of rajas, can gradually rise to the sattva platform by the expert direction of the spiritual master." And in the purport to BG 17.2: "But this nature (the nature as acquired by his association with the three modes of nature) can be changed if one associates with a bona fide spiritual master and abides by his rules and thus imbues this nature. One may change his position from ignorance to goodness, or from passion to goodness... One has to consider things carefully with intelligence, in the association of a bona fide spiritual master. Thus one can change his position to a higher mode of nature." Thus, through serving Krsna through the spiritual master, the disciple's consciousness gradually becomes elevated from ignorance to passion to goodness.

However, if we are teachers in the gurukula, and our service is to deal with impressionable, young Vaishnavas, we must quickly develop our consciousness to the point of goodness. Krsna conscious teaching is simply not for the struggling devotee.

"The teachers should be fixed-up, initiated devotees, otherwise, how will the children get the right information and example." (Letter from Prabhupada dated Feb. 16, 1972.

"Teach the qualities of a brahmana mentioned in the Bhagavada-gita. These qualities will naturally develop if you give the process purely. The information is in my books. If you strictly adhere to my instructions there, then your program of teaching will be successful." (Letter from Prabhupada dated Aug. 19, 1974.

"Example is better than precept." If teachers are in passion or ignorance, the children will get the wrong idea about Krsna consciousness. For example, a central principle of gurukula training is obedience. Srila Prabhupada states in the purport to Srimad Bhagavatam 3.12.20, "...unless the student is obedient, it is sure that the so-called brahmacaryas will fall prey to the attack of sex." While the boy is young and in the gurukula, he learns to detest his master's dictates to the instructions of the spiritual master or teacher. When the student turns sixteen, his relationship with his teacher changes, and he is given more independence. But until his sixteenth year, the student must be afraid to disobey his teacher in the same way, that when he is older, he must be afraid to disobey his trained intelligence which discriminates according to sastra and guru. Thus, when the student is young, the teacher takes the place of the student's immature intelligence. This is the transcedental system. Ideally, the uniformly resulting result if that person to whom the child must surrender is not transparently giving Krsna. If the teacher adheres to the Krsna conscious process with his own whimsical speculations, how will the child receive bonafide instructions? If the teacher toxins to greed, ambition, foolishness, distress, illusion, or laziness, and if he seeks pleasures combining the senses with their objects, where will the child see the example of satisfaction with pure, simple, austere, Krsna conscious life? A perceptive child may even find himself thinking, "My teacher doesn't act in a controlled behavior from me but doesn't behave in a controlled way himself." Thus even a good child can lose faith and become cynical.

Considering our great responsibility in dealing with the future preachers of ISKCON, Purport: Teachers should maintain themselves in the mode of goodness and strictly adhere to the transcendental gurukula system standing down from Srila Prabhupada's instructions. We should not become bewildered and think, "There's no necessity for me to act in goodness, I'm transcendental." Instead, we should recognize goodness as the desirable "general" consciousness in which to serve. We should cultivate the mode of goodness by strictly following the principles of sudhama-bhakti, regularly reading Prabhupada's books (snmatam asa katha krsna, punya srasana kirtanah), and working according to our spiritual director's sustained, passionate and ignorant desires. We should also keep in mind that Srila Prabhupada, rather than denegrating goodness, as "just a material thing," has often equated goodness directly with Krsna consciousness:

"The intelligent renouncer, situated in the mode of goodness, neither has anything to do with the perverted life of a logamaya, nor the foolishness of hearing of great brahmanas, demigods, or great sages by or even by the highest learning... The Lord is pleased only if one has unflinching, unalloyed devotion to Him." (SB 7.7.51-52)

And the Bhagavada-gita also states the danger by describing how one can become conditioned by the happiness goodness offers. Or one can become full of pride, thinking he is better than everyone else, or become complacent, satisfied simply by being an intellectual. But despite these dangers, teachers must accept Krsna's instructions on the impossibility of transcending from the actually conditioned position of passion and ignorance. Thus, goodness, while being rejected as an end in itself, should be embraced by devotees as a jumping off point for pure devotional service.

In conclusion, to show how the mode of goodness can aid a Krsna conscious teacher, here is a compilation of some of the qualities listed in the Bhagavad-gita's description of goodness. It is easy to see how these qualities are essential for devotees aspiring to become good teachers. Practically speaking, these qualities are essential for any devotee wishing to render pure devotional service.

Qualities of Goodness

The performance of the following three AUSTERITIES, when practiced with faith

1. Austerity of the BODY
   a. worship of the Supreme Lord
   b. worship of the brahmanas
   c. worship of the spiritual master
   d. worship of the parents
   e. cleanliness
   f. simplicity
   g. nonviolence
   h. celibacy
2. Austerity of SPEECH
   a. speaking words that are truthful
   b. speaking words that are pleasing
   c. speaking words that are beneficial
   d. speaking words that are not aggravating to others
3. Austerity of MIND
   a. satisfaction
   b. simplicity
   c. gravity
   d. self-control
   e. purification of one's existence
One in goodness is BRAHMACRINIC. He is
   1. peaceful
   2. self-controlled
Seeing Krṣṇa Everywhere

by Patrulā das

Now we are preparing to meet the challenge of a third decade in the growth of ISKCON. Over twenty years have passed since the establishment of our movement by our great spiritual preceptor Śrīla Prabhupāda, and we are now feeling the necessity to combine our efforts as a more unified world society. Unity and cohesiveness were certainly spontaneous when Prabhupāda was with us. So in order to again create the same cooperative spirit it is now important to take a closer look into what Krṣṇa consciousness is in order to accomplish our purpose.

Prabhupāda’s original idea for a world movement was called the sarva bhuvaṁ bhagavato-samajau, or the International League of Devotees. He was, so to speak, interested in doing something with the caste-conscious idea of brahmanism or Vaisnavism by family heredity; as well as the vague, multi-god concept of Hinduism; as well as any religious concepts that limit their views to particular social, ethnic, or ecclesiastical beliefs. If Krṣṇa, as the Supreme Entity, has an unlimited expansion of energies which includes all living beings, then certainly the concept of a world society of devotees goes far beyond all such mundane ideas.

From an absolute point of view, it becomes easy to see how material names, designations, and distinctions have little relevance to the eternal relationship between the living entity and Krṣṇa. Therefore, if we study the unity underlying basic Krṣṇa consciousness philosophy, all socio-political problems arising from divergent interests will become unimportant and trivial. Thus, in order to achieve this realization, some discussion about the absolute nature of Krṣṇa consciousness is required.

Quoting from the Viṣṇu Purāṇa, Lord Caitanya has compared Krṣṇa to the ocean because of the innumerable expansions of His energies to sparks emanating from that fire. In this way it can be understood that although He is aloof in His personal abode, He is present everywhere by His energetic expansions which generally are grouped into three categories: by His cit-soṣṭi He maintains His personal abode and paraphernalia in Vaikuntha; by His maya-soṣṭi the material worlds are generated and maintained; and the third energy is called jiva-soṣṭi or His separated parts and parcels which are generated from the marginal position between the spiritual and material worlds. They are called tataḥsṛṣṭi, or marginal, because they have the perpetual tendency to either be attracted to Krṣṇa and go back to Godhead, or to be attracted to the illusionary glitter of maya and remain in the material world. Aside from these three, in combination, there is no existence of anything from other material forms, although one in substance; (2) jiva souls are different from other jiva souls, although one qualitatively; (3) jiva souls are different from material forms; (4) material forms are different from Krṣṇa, the Supreme Brahmāṇ; and (5) jiva souls are different from Krṣṇa. In this way, the great Viṣṇu purāṇa acaryas have established the same-nature and difference of the Supreme Brahmāṇ, the Absolute Truth as the reservoir of all potencies, the Supreme Brahmāṇ is the ultimate refuge and most worshipable Entity.

In His dissertation on Sankhya philosophy in the 3rd Canto of the Śrīmad-Bhāgavatam, Lord Kapaladeva has described that after the material substances were generated, material forms (prakṛti) are different from other material forms, although one in substance; (2) jiva souls are different from other jiva souls, although one qualitatively; (3) jiva souls are different from material forms; (4) material forms are different from Krṣṇa, the Supreme Brahmāṇ; and (5) jiva souls are different from Krṣṇa. In this way, the great Viṣṇu purāṇa acaryas have established the same-nature and difference of the Supreme Brahmāṇ, the Absolute Truth as the reservoir of all potencies, the Supreme Brahmāṇ is the ultimate refuge and most worshipable Entity.

Therefore, if we study the unity underlying basic Krṣṇa consciousness philosophy, all socio-political problems arising from divergent interests will become unimportant and trivial.

beginning with false ego, the Lord in His form as Hṛṣīkṣagātha lies down on the Garbodaka ocean and, expanding His āorta rupa, begins to generate all the various cosmic manifestations. Having impregnated the material energy with the innumerable jiva souls, all the various planetary systems along with different species of life appeared one after another. Therefore whatever moving and non-moving, we all exist as parts of the universal form of the Lord. Thus adjusting our perspective, we can see that Krṣṇa is in existence everywhere, both in His personal forms and energetic expansions, and that according to our advancement in knowledge, we all exist in Krṣṇa and nothing else. This is confirmed in the Viṣṇu Purāṇa as follows:

“Jyotisim viṣṇu-bhāvanāni viṣṇu vānani viṣṇu-gāyā dīsas ca nādaya-samudrāna ca eva sarvam yad-asti yān-nāsti ca niṣparvānya.”

“The stars are Viṣṇu, and the planetary systems are Vaiṣṇavas; the forests are directions, the rivers and oceans are Viṣṇu. O best of the brahmans, whatever is and is not is also Viṣṇu!”

When Arjuna desired to see the Lord’s universal form on the battlefield of Kuruksetra, Krṣṇa told him that his present vision was insufficient. So, endowed with Divine vision by the grace of the Lord, Arjuna saw all the multifarious features of the Lord’s form. It is in a similar way that the spiritual master acts upon the cataract eyes of the disciple and endows him with the vision of pure knowledge by which he can see all things in relationship with Krṣṇa. It is said, “jñānātmano lakṣaṇaṃ ca sakṣa unµrmīni yena.” In the most advanced stages of realization, the devotee sees all moving and non-moving things, but he doesn’t actually see their forms; he sees only the transcendental form of His worshipable Deity. Benefit of Divine vision is, however, one must act to exploit the resources of the Lord’s energy for gross or subtle sense gratification, or he attempts to merge with the Lord’s existence by the mistaken concept of oneness. Either idea is bhūna-dg-bhāva, or a separatist conclusion, i.e. not recognizing the connection between everything and the Supreme Personality of Godhead. At least the neophyte devotee offers his respect to all living beings, acknowledging the presence of the Lord within them as Supersoul, as well as to all things knowing them to be the expansions of His variegated energies. Lord Rādhādeo has advised his sons as follows:

“Sarvāyana mad dhmaṅyata bhavadvāda ca nādaya suta dhruvaṁ sambhavatayāni pade vo u tākṣa-drīgaḥ tad u hariḥam maṁ.”

“My dear sons, you should not enjoy any living entity—he is moving or non-moving. Knowing that I am situated in them, you should offer respects to all of them at every moment. In this way, you will respect all living entities. So this is the krṣṇa-sambandha (continued on page 30)”
Purity is the Force

by Sarva dhrer dasa

The members of ISKCON and followers of Srila Prabhupada have brought Krstra consciousness to nearly every corner of the globe. We must now further expand, and especially, we must strengthen this movement by sincerely endeavoring to become increasingly Krstra conscious. By strict adherence to the principles of spiritual life and Vaisnava behavior that we have received from Srila Prabhupada, ISKCON can become the successful, influential institution he meant it to be. If we neglect these principles, our long-term success is questionable.

Success must be judged primarily on an individual basis and secondarily from an institutional point of view. We can't measure success by the apparent external advancement of the cause. This will, in the long run, prove empty if there is no individual example of spiritual purity. When each individual within ISKCON and especially our leaders are spiritually strong, then Krstra consciousness will spread as a natural function of each individual's Krstra consciousness. Management alone cannot protect us and insure a positive future.

We have to practice the principles of Krstra consciousness in our regular daily affairs. Expertly creating the external structure of a religious institution is not a genuine measure of success. We can't become confused and measure success solely by numerical calculation; how many temples, how many books, or how many dollars. The world is overburdened with so-called successful spiritual institutions. They have more temples, more books, and more money, but they can never give shelter to humanity because they lack even one example of spiritual purity. In the name of religion they simply cheat.

If we become expert externally, yet fail to develop the internal purity of purpose that is required of us, then ISKCON becomes mundane. As we become more and more influential, we must simultaneously become proportionately Krstra conscious. The improprieties within our movement must be corrected. We must purify ourselves, genuinely love one another, trust one another, and cooperatively distribute Srila Prabhupada's mercy to the millions of conditioned souls on this planet. If we don't do this, certainly we are a disappointment to Srila Prabhupada.

---

We are not Machiavellian in our spiritual outlook. We can be opportunists for Krstra but never debauchees. There is no substitute for purity.

Let us recognize the principle upon which this movement was started and the force that insures its growth. In the name of utility we cannot sacrifice purity. We are not Machiavellian in our spiritual outlook. We can be opportunists for Krstra but never debauchees. There is no substitute for purity. It is not a commodity that can be purchased on the market. It cannot be abused. It is difficult to achieve.

The devotees in our movement, particularly those in responsible posts, must be exemplary, their spiritual qualities self-evident, and character beyond doubt. We must be trustworthy carriers of Srila Prabhupada's message and must undeniably be relied upon to execute his instructions.

Personally, I have hardly a drop of any of these qualities. My heart is flooded with lustsome desires and fruitive intentions. But there are devotees in this movement who do measure up to the standard of purity that Srila Prabhupada expects of us. These great souls deserve our unconditional cooperation and surrender, irrespective of the title they may or may not bear. It is through them that Srila Prabhupada will manifest his mercy.

By Srila Prabhupada's mercy each of us must become cent-per-cent pure devotees, completely free from the affliction of material desire. When we no longer bear the heavy burden of attachment to matter, false prestige, and sense gratification, then we will be free to preach and rejoice in seeing ISKCON's influence expand limitlessly. Then we are truly successful and we can hope to give shelter to those unfortunate persons who suffer in this nasty material world without a relationship with Srila Prabhupada and Lord Caitanya.
Your ever well-wisher

Letters from Srila Prabhupada

I am so much pleased with your kind and affectionate words on the occasion of my birthday anniversary on the Nandotsava day this year (1972). My Guru Maharaja wanted me to spread this Krishna Consciousness Movement in western world, and you are all helping me in this great attempt.

My Spiritual Master knew it that alone I could not do this great work. Therefore He has very kindly sent you all to help me in this task. I accept you therefore as representatives of my Guru Maharaja playing as my affectionate disciples.

It is said that child is father of man. Kindly therefore continue your help in this great task and act as my young father and mother in my old age.

-August 26, 1972 Vyasa Puja reply

If you follow my instructions very carefully as you promise in your letter, then your life will be perfect. I am not saying anything which is not given by my Guru Maharaja. I am simply repeating what I have learned from Him. So you please do the same and your life will be full of ananda-blessful happiness, and you will be able to help spread this sankirtana movement all over the world.

-April 8, 1975 to Daruka dasa

Yes, we shall base our preaching work on Lord Chaitanya’s formula: sankirtana. After all, He is God, and if He recommends, what is the question of failure? That is not possible. If we simply stick to this programme as I have done it since the beginning, namely, kirtan, preaching, kirtan, distribution of prasadam—if you do like this only that will be sufficient. Of course, you may make the kirtan as nice as possible, with dancing, many kholes, kartals, conches, and if you preach sincerely, anyone will listen and become convinced. The potency of Krishna consciousness movement does not come from some outward showing, no, it is the transcendental sound vibration of Hare Krishna Mantra and the words of Bhagavad-gita, Srimad Bhagavatam, like that. So now go on and develop the things in this spirit, that will be nice. We are not interested to attract millions of men to see some show. Better we attract one sincere soul to join us in ecstatic chanting and hearing, that will be of real value. And distribute books, as many as possible. If anyone hears something philosophy from us, that will help him. But if he purchases one book that may turn his life. So selling books is the best preaching activity. Sell books, hold the kirtan in public places like schools and colleges, preach—if you practice these things, and try to improve them more and more simply by your practicing sincerely, that simple programme will please Krishna and you will see that very soon.

-November 25, 1972 to Sudama

So far as your fraternal quarrel is concerned, I may recite in this connection one story: An old father required massaging so all the children wanted to serve the father. The father divided the right and left portion of his body to be served by the children. Later along with the service, there came a quarrel between the children, and they were competing by hitting the parts of the father which was assigned to the opposing party. So the father said that you are hitting my different parts due to your opposition to one another, but I am therefore dying. Similarly, either this department or that department, if your quarrel amongst yourselves it will be detrimental to my missionary ambition. Please therefore stop this unnecessary strain.

-February 20, 1969 to Rayaram

I am very glad to receive your letter (unedited), and I have noted the contents that you had left the temple but now you have returned again. This is most encouraging, because it means that Krishna is very kind upon you. Although you left Him, He did not allow you to go away. It is His special favour upon you. As individuals there may be disagreement sometimes, but that is quite natural. Even in ordinary family affairs there is sometimes disagreement, but that does not mean immediately the disagreeing members shall leave the family. Similarly our Krishna Consciousness Movement means we are all gathering together in families of Krishna. Actually we are eternal family members of the Lord, but due to our misuse of independence we have now forgotten our eternal relationship with Krishna, exactly like a man who is mad forgets his family relation and loiters in the street. But when he is again in his normal mental condition, he remembers his family members and goes back to them. Similarly this Krishna Consciousness Movement is a treatment for reviving the memory that we all belong to Krishna’s family. So we are trying to establish a replica of Krishna’s family in this material world, wherein there is no material activities. To avoid the material activities means to follow the four regulative principles and to engage ourselves constantly in Krishna consciousness activities and to have the association of pure devotees. We should not give indulgence to our senses more than what is required just to keep body and soul together. We should not engage ourselves in very difficult tasks, and we should not talk anything more than what is necessary for spreading Krishna consciousness. We should follow the regulative principles, regard being bad to situation, circumstances and objectives. We should not be greedy and we should not mix with persons not interested in Krishna. In this way we can make steady progress and maintain our membership in Krishna’s family. Thus, at the end of this life we will enter actually into the spiritual world. So your main business should be to spread sankirtana, becoming tolerant as the tree and becoming humble as the grass. If you have anytime any difficulty, please try to settle up in the above way, but do not leave the company of devotees. That will not help you, even though there may seem to be difficulties.

I am so pleased to read in your letter that you have unflinching faith in Krishna and in my directions, and this attitude will help you more and more in Krishna Consciousness.

-June 7, 1969 to Uttama Sikha
Devotees are to be classified according to spiritual advancement as first class, second class and third class.

The classification of the neophyte devotee is made in the Bhagavad-gita. It is stated there that four classes of men are named, those who are disturbed, those who are in need of money, those who are inequitable and those who are wise, begin devotional service and come to the Lord for relief in the matter of respective self-interest. They go into some place of worship and pray to God for mitigation of material distress, or for some economic development, or to satisfy their inquisitiveness. And a wise man who simply realizes the greatness of God is also included among the wise. Such beginners can be elevated to the second-class or first-class platform if they associate with qualified devotees. He strictly follows the rules and regulations under the direction of guru and sastra. He never deviates from the principles of higher authority. He is not interested in dry speculation.

The second-class devotees is not very expert in arguing on the strength of revealed scripture, but he has firm faith in his activities. This man however may fail to offer arguments and decisions on the strength of revealed scripture to an opposing party, but is always undaunted within himself as to his decision that Krsna is the supreme object of worship. This is the description of the third-class devotee that a relationship of devotional service and vanrasrama-dhama is clearly not indicated. Here are some relevant quotations: "The neophyte or third-class devotee is one whose faith is not strong and who, at the same time, does not recognize the decisive strength of the revealed scripture. The neophyte's faith can be changed by someone else with strong arguments or by an opposite decision... Further...

The devotional service is transcendental to all material considerations and... is not limited to any particular society or circumstance. As described in Srimad Bhagavatam, devotional service is transcendental and has no cause. Devotional service is executed without any hope for gain, and it cannot be checked by any material circumstances." (N.O.D. ch. 5, pg. 47)

Obviously, then, the society through which devotional service is made available to the world is going to similarly be unique. In terms of structure, how shall it appear? Shall it conform to varnasrama organizational principles, or shall it have distinctive features of its own? This question is certainly food for thought, and is much discussed today. It is furthermore interesting to note that it has been previously answered in chapter 3 of Nectar of Devotion, beginning on page 29.

There a clear indication is given of how ISKCON devotees should be classified, and these classifications do not exactly correspond with varnasrama-dhama categories. Devotees are to be classified according to spiritual advancement as first-class, second-class and third-class. To summarize, a first-class devotee is expert in the spiritual scriptures, and is expert in putting forward arguments in terms of those scriptures. He can handle the scriptures with per discretion and can consider the ways of devotional service in a decisive way. He understands perfectly the ultimate purpose to attain to the transcendental loving service of Krsna and he knows Krsna is the only acceptor of loving service. He strictly follows the rules and regulations under the direction of guru and sastra. He never deviates from the principles of higher authority. He is not interested in dry speculation.

In the second class devotees is not very expert in arguing on the strength of revealed scripture, but he has firm faith in his activities. This man however may fail to offer arguments and decisions on the strength of revealed scripture to an opposing party, but is always undaunted within himself as to his decision that Krsna is the supreme object of worship. This is the description of the third class devotee that a relationship of devotional service and vanarasrama-dhama is clearly not indicated. Here are some relevant quotations: "The neophyte or third-class devotee is one whose faith is not strong and who, at the same time, does not recognize the decisive strength of the revealed scripture. The neophyte's faith can be changed by someone else with strong arguments or by an opposite decision... Further...

...a strengthening of Vaisnava sanga is required.

3. Besides, the above presentation is not meant to negate the employment of vanarasrama principles within the practical affairs of "internal" ISKCON. But the members must understand that situations most certainly should not be imposed (N.O.D. Ch. 2, pg. 26), nor should whatever principles of Krsna consciousness be used to VAD social expectations, etiquettes, or obligations.

4. At this point ISKCON's development, there is no easy direction to take to solve our problems. If it is asked, "Who will clean up this mess among the second-class devotees?", I would say (a) the answer is probably best sought in terms of who's giving them the job, and (b) that it is certainly the responsibility of ISKCON to establish a new ideal pattern of association among the second-class devotees. If the above conclusions are said to be idealistic and unrealistic, the following points are offered:

1. The "ideal" of first and second-class devotees associating together blissfully has been visi-
Lord Caitanya’s Mission

Reprinted from the Teachings of Lord Caitanya — A Gaura Purnima Special

Lord Caitanya Mahaprabhu instructed His disciples to write books on the science of Krishna, a task which His followers have continued to carry out down to the present day. The elaborations and expositions on the philosophy taught by Lord Caitanya are in fact most voluminous, exacting and consistent due to the system of disciplic succession. Although Lord Caitanya was widely renowned as a scholar in His youth, He left only eight verses, called Siksastaka. These eight verses clearly reveal His mission and precepts. These supremely valuable prayers are translated herein.

1. Glory to the Sri Krishna sankirtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This sankirtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendent knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.

2. O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names like Krishna and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them.

3. One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.

4. O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth.

5. O son of Maharaja Nanda [Krishna], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet.

6. O my Lord, when will my eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will my voice choke up, and when will the hairs of my body stand on end at the recitation of Your name?

7. O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling allvanant in the world in Your absence.

8. I know no one but Krishna as my Lord, and He shall remain so even if He handles me roughly by His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord unconditionally.
... Personally, I have no hope for any direct service for the coming crores of births of the sojourn of my life, but I am confident that some day or other I shall be delivered from this mire of delusion in which I am at present so deeply sunk. Therefore let me with all my earnestness pray at the lotus feet of my divine master to allow me to suffer the lot for which I am destined due to my past misdoings, but to let me have this power of recollection: that I am nothing but a tiny servant of the Almighty Absolute Godhead, realized through the unflinching mercy of my divine master. Let me therefore bow down at his lotus feet with all the humility at my command.