

WAR & KARMA

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Table of Contents

(1) KARMIC CAUSES OF WORLD WAR THREE.....	3
(2) THE RESULTS OF WAR	37
(3) A TRANSCENDENTAL PERSPECTIVE ON GOBAL CATASTROPHE.....	46
(4)THE IMPOSSIBILTY OF PEACE WITHOUT KRISHNA CONSCIOUSNESS.....	80
(5) THE SLAUGHTERHOUSE OF THE MATERIAL WORLD	96
(6) IS GOD EVIL?	101

(1) KARMIC CAUSES OF WORLD WAR THREE

IN KALI-YUGA NOBODY IS SAFE

The whole atmosphere is epidemic, whole atmosphere, this Kali-yuga. And still, by the superior orders we have to preach this Kāñëa consciousness movement. Therefore our only shelter is Kāñëa. Kāñëa, kãñëa, kãñëa, kãñëa, kãñëa, kãñëa, rakña mãm. Very dangerous position. **The foolish people, they are thinking that "We are very happy and we are very safe." But nobody is safe. Nobody is safe.** (Srimad Bhagavatam 6.2.1-5 Calcutta, January 6 1971)

WAIT FOR THE ACCUMULATION OF YOUR SINFUL ACTIVITIES AND THERE WILL BE WAR

So you are suffering. You are maintaining so many slaughterhouses, and when it will be mature, there will be war, the wholesale murder. Finished. One atom bomb—finished. You'll have to suffer. Don't think that "Innocent animals, they cannot protest. Let us kill and eat." No. You'll be also punished. Wait for accumulation of your sinful activities, and there will be war, and the America will drop the atom bomb, and Russia will be finished. Both will be finished. Go on now enjoying. It takes time. Just like even if you infect some disease, it takes time. Not that immediately you infect, and immediately the disease is there. No. It takes a week's time or so. What is called? A quarantine, quarantine...

Devotee: Period of incubation.

Prabhupāda: Ha? Incubation. So from Africa, if anyone goes anywhere, they require yellow fever injection. So if you haven't got yellow fever injection, then even in the airport, there is arrangement, you have to wait in the quarantine area for six days. You'll not be allowed. So this is... As you have got the laws and the punishment in this government, so why do you think there is no punishment and there is no God? This is utopian. Don't think like that. Utopian. There is God, there is his government, there are his agents, there are witnesses...

... You can imagine that "There is no God, there is no Yamarāja, there is no punishment. Let me do." That is your fancy. But it is not the fact. Fact is, if we commit some sin we must suffer from it, and there is nobody in the world who can check it.

(SB 6.1.32 May 31 1976 Honolulu)

THE WHOLE WORLD IS AWAITING NUCLEAR DISASTER

So everyone is after Lakīméjé. The Rāvaëa's philosophy. The whole world is after material acquisition, lakīmé. Money is called lakīmé. Everyone is after money but nobody knows that money can be properly utilized when there is Nārāyaëa. Lakīmé can stay when there is Nārāyaëa. Lakīmé-Nārāyaëa. You cannot keep Lakīmé alone without Nārāyaëa, that is not possible. Then you'll be finished, just like Rāvaëa. He wanted to kill Sētā without Rāma; therefore he was finished with his whole family.

That is awaiting. The whole world is awaiting that disaster. The America has got atom bomb and Russia has got atom bomb. As soon as there is another war, the whole world will be finished. So this is the aji āna. Māyayā-apahāta-jī ānāu. They do not know that we cannot keep Lakīmé without Nārāyaëa. That is not possible. Lakīmé can be kept at home with Nārāyaëa, but she cannot leave Nārāyaëa. So if you want to enjoy false lakīmé, that is different thing.

(Bhagavad-gita 13.14, October 7 1973, Bombay)

THEY MUST BE USED

Paramahansa: The theory nowadays is that by the proliferation of atomic weapons, that Russia has so many weapons, China has so many weapons,

the United States has so much...

Prabhupada: Everyone now. India has also.

Paramahansa: They're all afraid of using them.

Prabhupada: **They must use it. That is nature's arrangement.**

Paramahansa: Yeah, right. History.

Prabhupada: Yes. That is nature's arrangement (chuckles) that you all die.

That is nature's arrangement.

Tamala Krsna: When someone gets some power he wants to try it out. Just

like there was that demon. Lord Siva gave him power: whoever head he

touched, the head would fall off.

Prabhupada: Just like in your country there are so many cars so that a poor

man like me has car always, not an inch move on leg. So because there is so

many. There are so many cars. So there are so many weapons now. That

must be used. That is a natural sequence. They must use it.

Bahulasva: That is why they have wars, just so they can use up the weapons.

Prabhupada: Oh yes.

Paramahansa: The only difficulty is that if one person uses the atomic

weapon, that means entire, it would be entire waste of mankind. So

everyone's afraid of using the ultimate.

Prabhupada: **Well, anyway, they must be used. There is no doubt about it.**

Therefore we can say there will be war. It is no astrology. It is natural

conclusion.

Tamala Krsna: Common sense.

Paramahansa: That'd mean total destruction.

Prabhupada: **Well, total or partial, that we shall see. But they must be used.**

(Morning Walk July 18, 1975, San Francisco)

RAVANA CIVILIZATION WILL CERTAINLY BE FINISHED BY NUCLEAR WAR

Your country is fortunate enough by the grace of Goddess of Fortune.

Goddess of Fortune or Laksmi Devi is eternally engaged in service of the

Lord. Therefore, the favor of Goddess of Fortune which is bestowed upon

the American people may be fully engaged in Krishna's service. That will be

a finishing touch to this material advancement. **If people do not take to**

Krishna and simply want to utilize the Goddess of Fortune for sense

gratification as it was the policy of the demons like Ravana and

Hiranyakasipu, then the finishing touch will certainly culminate in releasing

the nuclear weapon exactly like Ravana was vanquished by such policy. I have every hope on you as well as your wife and associates. Please organize your center in such way that the local people may take advantage of the great boon that we want to give them.

(Letter to Bhagavan, Los Angeles, 2 January, 1970)

YOU MUST BE KILLED IN WAR

The desire is never satiated that "You have killed so many animals. Now you don't..." No, he will go on, go on killing, killing, killing, killing, killing, killing. He is never satisfied, "Now I have killed so many. No more, stop." No, there is no stoppage. That will go on. Kāmādēnāḥ kati na katidhā. The injunction is "Thou shalt not kill," but he will kill and kill and kill and kill, and still, he want to be satisfied. Just see. The Bible says, "Thou shalt not kill," and they are simply engaged in killing business, and still they want to be happy. Just see the fun. Therefore Kāñēa says, "Yes, you be killed by occasional world war. You must be killed. You have created this situation. You must be killed. You may be American or Englishman or German or this or that. You may be very proud of your nationality. But you must be killed." This is the position. Ēcvarasya viceñōitam. "You have killed so many animals. Now wholesale killing, one bomb. One atom bomb. Be killed."

So these rascals they do not know how things are going on. Ēcvarasya viceñōitam. "Tit for tat." There must be. If in ordinary laws, in the state laws, that if you have killed somebody you must be hanged, so do you think you can simply bluff the Supreme Authority, Kāñēa, that you are going, killing, killing, killing, and you will be saved? No. You will be killed in pestilence, in famine. Even within your mother's womb, you will be killed, where it is supposed to be good protection, there also you will be killed. The human nation being degenerated in such a way, the killing business is increasing daily, daily, daily. Ēcvarasya viceñōitam.

So we therefore must submit to Kāñēa. Sarva-dharmān parityajya... [Bg. 18.66]. Because we cannot become free. We cannot go out of the laws of God. That is not possible. Therefore we must surrender that "Kāñēa, God, I have acted freely so many births. I did not become happy. Neither I am happy at the present moment. So now I surrender unto You. You say that 'I give you protection.' So kindly give me protection." This is Kāñēa consciousness movement.

(Srimad Bhagavatam 1.15.24 Los Angeles December 3 1973)

THE KILLING MACHINE IS COMING; DON'T TAKE THIS WARNING AS A JOKE. IT IS A FACT

Just like a practical example: a child or a man, you weigh him. When he's alive you will find one weight, and when he's dead you will find another weight. That is practical. It will be heavier. Why heavier? Because there is no more spirit soul. **So the more people will be materialistic, the world will be burdened. Therefore there must be war, pestilence, famine, to clear these rascals, clear out. You'll find these things. In Europe, every ten years, twenty years, there is a fight, war. It is the history. From the Greece history, Roman history and Seven Years War, Hundred Years War-wars. There must be war, because they are sinful. The same sinful, killing animals continually. So there is war, reaction. So what is that war? To lessen the burden. To lessen the burden. It becomes very heavy, unbearable by the earth. And to reduce the weight there is natural... And when there is still more power required, then Kāñëa comes: "Arrange for a war in the battlefield of Kurukñetra and bring all the rascals and finish within eighteen days." Within eighteen days sixty-four crores men died. This is... But why? It is Kāñëa's arrangement...**

...When people become too much sinful, too much godless, the world becomes overburdened, and **there must be some machine to kill.** Prakāteù kriyamäëni guëaiù karmäëi sarvaçaù ahaikāra [Bg. 3.27]. They are thinking independently. No independence. As soon as you become sinful, there is reaction immediately. Immediately there will be war, pestilence, famine, flu, and so on, so on...

...So this will be punishment. In the Kali-yuga, the more people will be godless, and this punishment will be there: no water, no food supply. And over and above that, government taxation. You'll be harassed. Three things will go on...

...One side, I am suffering—no food; another side—whatever money I have got, it will be taken by taxation. Now see what is your position. *The position will be people will become mad, so much troubled.* Äcchinna-dāra-draviëä gacchanti giri-kānanam. People will be so much harassed that voluntarily they'll give up their family, home, and go to the forest, hopeless. **This will be**

done. Don't think that Kāñëa consciousness is a joke, is a jugglery. It is the only remedy if you want to save yourself. Otherwise, you are doomed. Don't take it, I mean to say, as a joke. It is a fact.

...It is a question how to become Kāñëa conscious. Otherwise, everything will be finished.

So don't take it very lightly. Take it seriously. Take to Kāñëa consciousness. Kāñëa has come, avatāra, and His instruction should be followed. Then we'll be happy. Everything is there in Kāñëa's instruction for our benefit. But because we are rascals, müòha, duñkātina, narādhama, we have no knowledge, we refuse to accept. This is our qualification.

na mää duñkātino müòhäu

prapadyante narādhamaü

māyayāpahāta-jī ānä

āsuraà bhāvam āçritäu

[Bg. 7.15]

Because we have become rākñāsas, asuras, we deny to surrender Kāñëa, to surrender to Kāñëa, and we must suffer the (con)sequence. This is Kāñëa consciousness movement.

(Srimad Bhagavatam 1.7.25, Vrindavana, September 22, 1976)

Dictators are sent for killing

Disciple: Çréla Prabhupāda, in your lecture the other day in Los Angeles, you said that when a great war happens, with many people killed, it has been arranged by the Supreme, as in the Battle of Kurukñetra.

Çréla Prabhupāda: Yes. Kāñëa states that fact to Arjuna. "You are feeling intense affection for your family members, even though they are trying to usurp your kingdom by mounting a massive attack. You are thinking, very nobly, that you do not wish to kill your family members. But it is already settled. They must be killed here. I have brought them. You may kill them

or not kill them—they will be killed. That is My plan. If you want, you may take credit that you have been victorious in the battle.”

And modern warfare is the same kind of arrangement. It is all prearranged. War means bringing many two-legged animals together and killing them. Finished. And that is happening every so often. A Napoleon is being sent for killing. Or a Hitler is being sent for killing. In India, the Lord Himself comes for killing. Lord Rāmacandra came for killing Rāvaëa, and Lord Kāñëa came for killing the Kauravas.

(Morning Walk, June 28 1975, Denver)

DEMONS WORK FOR THE DESTRUCTION OF THE WORLD

Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world. (Bg 16.9)

PURPORT

The demoniac are engaged in activities that will lead the world to destruction. The Lord states here that they are less intelligent. The materialists, who have no concept of God, think that they are advancing. But according to Bhagavad-gētā, they are unintelligent and devoid of all sense. They try to enjoy this material world to the utmost limit and therefore always engage in inventing something for sense gratification. Such materialistic inventions are considered to be advancement of human civilization, but the result is that people grow more and more violent and more and more cruel, cruel to animals and cruel to other human beings. They have no idea how to behave toward one another. Animal killing is very prominent amongst demoniac people. Such people are considered the enemies of the world because ultimately they will invent or create something which will bring destruction to all. Indirectly, this verse anticipates the invention of nuclear weapons, of which the whole world is today very proud. At any moment war may take place, and these atomic weapons may create havoc. Such things are created solely for the destruction of the world, and this is indicated here. Due to godlessness, such weapons are invented in human society; they are not meant for the peace and prosperity of the world. (BG 16.9 purport)

A THIRD WORLD WAR

Hari-çauri: Well, they're all giving stress to accumulation of weapons. They're all giving stress to...

Prabhupāda: That is not kñatriya's business. That is... That is... No, that is described. Kāñëa said... He arranged the battlefield, because the kñatriyas, they became very powerful by individual military strength as it is now...

Hari-çauri: Accumulation.

Prabhupāda: Ha. So Kāñëa arranged: "All right, you come together and finish yourselves." So this arrangement will be done that all atomic bomb will come in warfield-one, next, third war, finished. All these, all these demons will be finished. That is not kñatriya. This is demonic. Kñatriyas' business is to see that the four orders of life are maintained properly, not increasing military strength only, overburdened. Everyone is spending 75% of the revenue for military. Huh? Pariträëäya sädhünäà vinäçäya ca duñkätäm [Bg. 4.8]. So they are demons. Why so much money should be spent for military? They are not kñatriyas. They are not kñatriyas. They are demons. So demons... As soon as there will be number of demons increased, there will be war and finish all.

Hari-çauri: So at least if we successfully introduce the varëäçrama system in our own society, then when all the demons finish themselves...

Prabhupāda: At least... At least... At least they will see, "This is the ideal."

Hari-çauri: Yes. Then if there is a war after that, it will be all right.

Prabhupāda: At least ideal must be there. That we are doing.

(Room Conversation, February 14, 1977, Mayapur)

A CIVILIZATION BUILT ON SENSE GRATIFICATION CANNOT STAND AND AS SOON AS THE NEXT WAR BREAKS OUT EVERYTHING WILL BE FINISHED

We therefore invite the most intelligent men in the world to understand this Kāñëa conscious philosophy and try to distribute it all over the world. We have now come to these African countries, and I invite all intelligent

Africans to come and understand this philosophy and distribute it. You are trying to develop yourselves, so please develop spiritually, for spiritual development is sound development. Don't imitate the Americans and Europeans, who are living like cats and dogs. Such civilizations built on the consciousness of sense gratification cannot stand. The atomic bomb is already there, and as soon as the next war breaks out, all their skyscrapers and everything else will be finished. Try to understand this from the real viewpoint of human life, the spiritual viewpoint. This is what this Kãñëa consciousness movement is about. We therefore request you to try to understand this philosophy. (SSR 7b Build Your Nation on the Spiritual Platform)

DEMONS INTELLIGENCE SIMPLE ACCELERATES THE PROCESS OF DEATH

The demons are described in the Bhagavad-gëtã as duñkãtës, or miscreants. Kãté means "very meritorious," but when duù is added it means "abominable." Instead of surrendering unto the Supreme Personality of Godhead, the duñkãtës worship different demigods to derive abominable material benefits. Although the duñkãtës have brain power and merit, their merit and brain power are used for abominable activities. Sometimes, for example, materialistic scientists invent a lethal weapon. The scientific research for such an invention certainly requires a very good brain, but instead of inventing something beneficial to human society they invent something to accelerate death, which is already assured to every man. They cannot show their meritorious power by inventing something which can save man from death; instead they invent weapons which accelerate the process of death. Krishna book chapter 88 the deliverance of lord siva

IF THIS GODLESS CIVILIZATION CONTINUES IT WILL BE DESTROYED

Since the creation of the material world, there have been two kinds of men—the devas and the asuras. The devas are always faithful to the Supreme Personality of Godhead, whereas the asuras are always atheists who defy the supremacy of the Lord. At the present moment, throughout the entire world, the atheists are extremely numerous. They are trying to prove that there is no God and that everything takes place due to

combinations and permutations of material elements. Thus the material world is becoming more and more godless, and consequently everything is in a disturbed condition. If this continues, the Supreme Personality of Godhead will certainly take action, as He did in the case of Hiraëyakaçipu. Within a second, Hiraëyakaçipu and his followers were destroyed, and similarly **if this godless civilization continues, it will be destroyed in a second, simply by the movement of one finger of the Supreme Personality of Godhead. The demons should therefore be careful and curtail their godless civilization. They should take advantage of the Kãñëa consciousness movement and become faithful to the Supreme Personality of Godhead; otherwise they are doomed. As Hiraëyakaçipu was killed in a second, the godless civilization can be destroyed at any moment.** (SB 7.8.31)

FOOLS PARADISE LOST EVERY TEN YEARS

Prabhupäda: This should be exemplary, that our community shall live in this way and save time for spiritual advancement of life. This example should be shown to the whole world, that "Here is a community. They have no problem, and they are simply interested in Kãñëa consciousness." This will be the idea. Is it possible?

Haäsadüta: Yes.

Prabhupäda: Yes. "They do not do any industry. They do not kill cows. They do not go to cinema. They do not have illicit sex. They don't drink. No problems. Simply they're eating very nicely and chanting Hare Kãñëa." Show this example. At least, in this fool's paradise. They are thinking it is paradise. And the paradise is lost every ten years or fifteen years by the bombing. German bombs the France, and France bombs the... This is their paradise. So let them understand that "You are all fools. You are fool's paradise. This is life, what we are doing." Teach them so that the fools will understand what is life. They are manufacturing atom bomb. Russia is hiding himself.

Devotee: Now they've found out, Çréla Prabhupäda, that India has been, over the past few years, spending crores of rupees to develop the...

Prabhupāda: Hm. And people are starving for want of. There was a cartoon that some public came to some minister: "Sir, we are starving. Give us our food." So the reply was: "Of course, that's a problem, food problem. But I can assure you that from next week you'll have television." (laughter) These rascals are like that. "Next, from next week, you'll have television, atom bomb. Never mind. Starve." (laughter)

So that is also becoming fool's paradise. Jaḍa-vidyā jato māyāra vaibhava. In this way, the more we increase sense, sense gratification by advancement of material..., the more we forget Kāñḍea. And more we forget Kāñḍea, we are more fools. (aside:) Don't come so near. (Morning Walk, June 17, 1974, Germany)

THE HEAVY TOLL

So "Forgotten Kāñḍea, we fallen souls, pay most heavy the illusion's toll." Because we have forgotten Kāñḍea we are paying heavy, heavy toll, tax, taxation. What is that taxation? The taxation is nivartante mātyu-saḍsāra-vartmani [Bg. 9.3]. This human life is meant for understanding Kāñḍea, but instead of understanding Kāñḍea, we are understanding the so-called material science for sense gratification. This is our position. The energy which was given by nature to understand Kāñḍea, that is being utilized how to manufacture something for sense gratification. This is going on. This is māyā, illusion. Therefore it is, "Pay most heavy the illusion's toll." Toll tax. That we are paying because we have forgotten Kāñḍea; therefore now we have manufactured the nuclear weapon—Russia, America—and you will have to pay heavily. They are already paying heavily. The armament preparation is going on. More than fifty percent of the income of the state are now being spent for this arm..., heavily. Instead of other purposes, it is being spent for military strength, every state. So that heavy toll we are paying. And when there is war there is no limit how much we are spending for this devastation. So why? Because we have forgotten Kāñḍea. This is a fact.

So these people they have made the United Nation, unnecessarily fighting like dogs. So this will not solve the problems. The problem will be solved if

they pass a resolution that the whole world, not only this world... Kãñëa says, sarvaloka maheçvaram. Kãñëa is the proprietor, so why not accept? Actually He is the proprietor. Who has created this planet? We have created or father created? No. Kãñëa has created, but we are claiming, "This portion is American, this portion is Indian, this portion is Pakistani." Unnecessary. What is the value of this claim? We may claim it for fifty or sixty or a hundred years, and after that, one kick: "Get out." Where is your claim? But they do not understand this philosophy. They are fighting. That's all, that "This is mine. This is my land. This is my land." They do not know. Kãñëa said tathã dehãntara prãptiù [Bg. 2.13]. "You are American today. So tomorrow, even within America if you become an American cow or American animal, nobody will care for you. Nobody will care for your politics." But this art they do not know. This science they do not know. They are under illusion. They are thinking that "I shall continue to remain American, so let waste my time for American interest," so-called interest. There cannot be any interest. Prakãteù kriyamãëëni guëaiù karmãëi sarvaçaù [Bg. 3.27]. Everything is being done by nature, and we are simply falsely thinking, ahaì kãra-vimüöhãtmã kartãham iti manyate. This illusion is going on. "Forgotten Kãñëa, we fallen souls, pay most heavy the illusion's toll." We are paying, paying. "Darkness around, all untrace. The only hope, Your Divine Grace." This message. Simply we are in darkness.

AGAIN BECOME RAT

Eating, sleeping, sex life and defense, these four principles are equal, common, in human life and animal life. Dharma hy tasya eka viçeña. The distinction of human life and animal life is that a man is searching after God; an animal cannot search after God. That is the difference. Therefore a man without that urge for searching after God is no better than animal. That is accepted fact in every civilized society. Unfortunately, at the present moment, in every state, in every society, they are trying to forget God. Some of them are publicly speaking that there is no God, or if there is God, He is dead, and so on. So this is very precarious condition of the human society.

There is a very nice story. One rat, he was troubled with cat. So he came to a saintly person: "My dear sir, I am very much troubled." "What is the difficulty?" The rat said, "The cat always chases. So I'm not in peace of mind." "Then what do you want?" "Please make me a cat." "All right, you become a cat." After few days, the same cat again came to the saintly person, says, "My dear sir, I am again in trouble." "What is that?" "The dogs are chasing me." "Then what do you want?" "Make me a dog." "All right, you become a dog." Then after few days, again he comes. He says, "I am again in trouble, sir." "What is that?" "The foxes are chasing me." "Then what do you want?" "To become a fox." "All right, you become a fox." Then again he comes. He says, "Oh, tigers are chasing me." "Then what do you want?" "I want to become a tiger." "All right, you become a tiger." And when he became a tiger, he began to stare his eyes on the saintly person: "I shall eat you." "Oh, you shall eat me? I have made you tiger, and you want to eat me?" "Yes, I am tiger. I shall eat you." Oh, then he cursed him, "Again you become a rat. Again you become a rat." So he became a rat.

So our human civilization is going to be like that. The other day I was reading in your—what is called?—World Almanac. In the next hundred years people will live underground like rats. So our scientific advancement has created this atomic bomb to kill man, and it will be used. And we have to go underground to become again rat. From tiger, again rat. That is going to be. That is nature's law. Daivé hy eñä guëamayé mama mäyā duratyayā [Bg. 7.14]. If you defy the laws of your state and you are put into difficulty, similarly if you continue to defy the authority, the supremacy of the Supreme Lord, Personality of Godhead, then the same result: again you become rat. As soon as there is atomic bomb, everything, all civilization on the surface of the globe will be finished. So people may not like it. It may be very unpalatable, but the fact is like that. Satyaà brüyät priyaà brüyät ma brüyät satyam abrüyät. It is social convention that if you want to speak truth, you speak truth very palatable, flattering. Don't speak unpalatable truth. But we are not meant for that purpose, social convention. We are preacher, we are servant of God. We must speak the real truth. You may like it or may not like it, that a godless civilization cannot be happy in any

stage. That is a fact. Therefore we have started this Kāñëa consciousness movement to awaken this godless civilization, that you try to love God. This is the simple fact. You have got love within you. You want to love somebody. A young boy tries to love a young girl, young girl tries to love another young boy. This is natural, because the love is there. But we have created certain circumstances that love is being frustrated. Why? Everyone is frustrated. Husband, wife, boys, girls, man to man, states to states, everywhere, the love is not being utilized properly. Why? The missing point is that we have forgotten to love the Supreme Person. That is the disease.

(Lecture to College Students, Seattle October 20 1968)

NEXT WAR MEANS ATOMIC WAR

Yogeçvara: ...all the major nations of the world have... These atomic weapons constitute very great storehouses for them. So what should they do with all of these things.

Prabhupāda: They should throw. I throw upon you, you throw upon me. You go to hell, I go to hell. That's all. This will be the result. And the world will be cleansed of these all rascals. This will be the result.

Bhagavān: In the Teachings of Lord Caitanya, you say that even the atomic bombs can be used in Kāñëa's service.

Prabhupāda: It will be used by nature. Prakāteu kriyamäëäni guëaiu karmäëi. [Bg. 3.27: "The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature."]He is thinking that "I am proprietor of this atomic bomb," but he does not know that the other's atomic bomb will kill me, and my atomic bomb, I kill him. That's all. He does not know that. He is thinking, "I am very proud of possessing." But that will be the cause of his death.

Yogeçvara: Is such an atomic war foretold in Bhäg...

Prabhupāda: Yes. Next war means atomic war. All these rascals will be killed automatically. I will kill you, you'll kill me. That's all.

Yogeçvara: Is that war to occur in the recent future? Or is that a long way off?

Prabhupāda: Very recent, very recent future. This Communist and Capitalist mentality will bring the next... The Communists will be victorious.

Dhanai jaya: **And after the war what will be the result?**

Prabhupāda: **After the war they will come to sense.**

(Morning Walk, Rome, May 27, 1974)

THE ATOM BOMB CAN FINISH THE GODLESS CIVILIZATION AT ANY MOMENT

Prabhupāda: Very important verse, hm? Tad abhūd asad éça-riktam. Everything will be null and void when there is no God. That's all. The modern civilization has got everything, but without God consciousness, any moment it will be finished. And there are symptoms... Any moment. At the present moment, this godless civilization, as soon as there is declaration of war, the America is prepared to drop atom bomb, Russia is... The first nation who will drop the atom bomb, he will be victorious. Nobody will be victorious, because both of them are ready to drop. The America will be finished and Russia will be finished. That is the position. So you may make advancement of civilization, scientific improvement, economic development, but if it is godless, at any moment it will be finished. At any moment. (Srimad Bhagavatam 1.15.21 Los Angeles, December 1 1973)

UNLESS PEOPLE TAKE TO KRISHNA CONSCIOUS THERE IS NO POSSIBILITY OF BEING SAVED FROM THE ATOM BOMB

Prabhupāda: First of all, the thing is that our principle is vināçāya ca duñkātām. Those who are sinful rogues, to kill them. Now, we have to judge whether the fascist, he is sinful or the person attacking the fascist, he is sinful. If both of them are of the same category, then where to use violence or to use nonviolence? Now... Formerly, there was fight between nation to nation and now, we have seen in Italy—I was in Rome—now they are fighting amongst themselves.

Prof. Regamay: Awfully.

Prabhupāda: Amongst themselves. Now they will fight in the family. So people are becoming so degraded. They require all to be killed.

Prof. Regamay: Yes. (laughter)

Prabhupāda: The fascist and the non-fascist and this and everyone... And that is being prepared, the atomic bomb. You see? They will be all killed, nature's way. You see? They have become so sinful. I am speaking this freely because you are a gentleman, but the civilization, modern civilization, everyone is addicted to intoxication, everyone is flesh-eating, everyone is illicit sex, everyone is addicted to gambling. So where is pure person? They require all to be killed, fascist and non-fascist. Because according to Bhagavad..., pariträëäya sädhünäë vinäçäya ca duñkätäm [Bg. 4.8]. All these people, under different names.

Prof. Regamay: Yes, it's violence for the violence's sake practically.

Prabhupāda: So people are so degraded, and there is no education, and there are so-called leaders. They are themselves degraded, they are themselves blind. So what is the position of the present society? It is very precarious condition. Therefore, at the end of Kali-yuga, people will be more and more, more and more degraded. There will be no more preaching. Kāñëa will come as Kalki avatära, simply killing, simply killing. That's all, finished.

Prof. Regamay: But they have still four thousand years of Kali-yuga.

Prabhupāda: Not four thousand, 400,000. So here the time is coming. And now the partial killing is going on. You drop this... The atom bomb is ready. You have got, I have got. I drop on you, and you drop on me. Both of us, we finish. This is going to be happening. People are so degraded. So unless one takes to Kāñëa consciousness, there is no possibility of being saved. There is example, that grinding mill... You know, grinding mill?

Prof. Regamay: Yes.

Prabhupāda: Yes, and the grains are put within it and they are all smashed. But one grain who takes shelter of the center, the pivot, it is not smashed.

Similarly the modern civilization is such that everyone will be smashed. And one takes the central point shelter, Kâñëa consciousness, he will not be. Kaunteya pratijâñëhi na me bhaktaù praëaçyati [Bg. 9.31]. So best thing is to take shelter of Kâñëa and save yourself.

Room Conversation, June 4 1974, Geneva

KRISHNA WILL ARRANGE A WAR TO KILL ALL THE DEMONS

Prabhupäda: This is also arrangement by Kâñëa. Vinäçäya ca duñkätäm. "I will arrange soldiers. Russia will arrange for military power, America will arrange for military power, and they'll be engaged in fighting so that the overburdened earth will be released from these, all these demons. And it will pave the way for Kâñëa consciousness." And so long they're alive, they'll protest against Kâñëa consciousness: "This is brainwash." So Kâñëa will arrange war between them. Then they'll be finished, and it will be easy for us to make progress. So pariträëäya sädhünäà vinäçäya ca duñkätäm [Bg. 4.8].

Satsvarüpa: Why will that be favorable for us? You said that will be...

Prabhupäda: Pariträëäya sädhünäm, that we are meeting so many obstacles for these rascal demons, and when they will be killed, then our path will be easier. And they will also understand that "This demonic way of life is not good. Let us take to Kâñëa." [break] (Room Conversation January 28, 1977, Bhuvaneçvara)

KRISHNA ARRANGES DIFFERENT WARS TO ANNIHILATE THE DEMONIC BURDEN ON THE EARTH

Although the demons who take possession of the government are dressed like men of government, they do not know the duty of the government. Consequently, by the arrangement of God, such demons, who possess great military strength, fight with one another, and thus the great burden of demons on the surface of the earth is reduced. The demons increase their military power by the will of the Supreme, so that their numbers will be diminished and the devotees will have a chance to advance in Kâñëa consciousness.

PURPORT

As stated in Bhagavad-gētā (4.8), pariträëya sädhünäà vinäçäya ca duñkätäm. The sädhus, the devotees of the Lord, are always eager to advance the cause of Kåñëa consciousness so that the conditioned souls may be released from the bondage of birth and death. But the asuras, the demons, impede the advancement of the Kåñëa consciousness movement, and therefore Kåñëa arranges occasional fights between different asuras who are very much interested in increasing their military power. The duty of the government or king is not to increase military power unnecessarily; the real duty of the government is to see that the people of the state advance in Kåñëa consciousness. For this purpose, Kåñëa says in Bhagavad-gētā (4.13), cätur-varëyaà mayä säññaà guëa-karma-vibhagaçaù: "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me." There should be an ideal class of men who are bona fide brähmaëas, and they should be given all protection. Namo brahmaëya-deväya go-brähmaëa-hitäya ca. Kåñëa is very fond of brähmaëas and cows, The brähmaëas promulgate the cause of advancement in Kåñëa consciousness, and the cows give enough milk to maintain the body in the mode of goodness. The kñatriyas and the government should be advised by the brähmaëas. Next, the vaiçyas should produce enough foodstuffs, and the çüdras, who cannot do anything beneficial on their own, should serve the three higher classes (the brähmaëas, kñatriyas and vaiçyas). This is the arrangement of the Supreme Personality of Godhead so that the conditioned souls will be released from the material condition and return home, back to Godhead. This is the purpose of Kåñëa's descent on the surface of the earth (pariträëya sädhünäà vinäçäya ca duñkätäm).

Everyone must understand Kåñëa's activities (janma karma ca me divyam [Bg. 4.9]). If one understands the purpose of Kåñëa's coming to this earth and performing His activities, one is immediately liberated. This liberation is the purpose of the creation and Kåñëa's descent upon the surface of the earth. **Demons are very much interested in advancing a plan by which people will labor hard like cats, dogs and hogs, but Kåñëa's devotees want to teach**

Kāñëa consciousness so that people will be satisfied with plain living and Kāñëa conscious advancement. Although demons have created many plans for industry and hard labor so that people will work day and night like animals, this is not the purpose of civilization. Such endeavors are jagato'hitaù; that is, they are meant for the misfortune of the people in general. Kñayäya: such activities lead to annihilation. One who understands the purpose of Kāñëa, the Supreme Personality of Godhead, should seriously understand the importance of the Kāñëa consciousness movement and seriously take part in it. One should not endeavor for ugra-karma, or unnecessary work for sense gratification. Nūnaà pramattaù kurute vikarma yad indriya-prétaya äpäëoti (SB 5.5.4). Simply for sense gratification, people make plans for material happiness. Mäyäsukhäya bharam udvahato vimüòhän (SB 7.9.43). They do this because they are all vimüòhas, rascals. For flickering happiness, people waste their human energy, not understanding the importance of the Kāñëa consciousness movement but instead accusing the simple devotees of brainwashing. Demons may falsely accuse the preachers of the Kāñëa consciousness movement, but Kāñëa will arrange a fight between the demons in which all their military power will be engaged and both parties of demons will be annihilated.

(SB 9.24.59)

THEY ARE NOT KSATRIYAS THEY ARE DEMONS

Prabhupäda: That is not kñatriya's business. That is... That is... No, that is described. Kāñëa said... He arranged the battlefield, because the kñatriyas, they became very powerful by individual military strength as it is now...

Hari-çauri: Accumulation.

Prabhupäda: Ha. So Kāñëa arranged: "All right, you come together and finish yourselves." So this arrangement will be done that all atomic bomb will come in warfield—one, next, third war, finished. All these, all these demons will be finished. That is not kñatriya. This is demonic. Kñatriyas' business is to see that the four orders of life are maintained properly, not increasing military strength only, overburdened. Everyone is spending 75% of the revenue for military. Huh? Pariträëäya sädhünäà vinäçäya ca

duñkātām. [Bg. 4.8]: To deliver the pious and} to annihilate the miscreants, {as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.}] So they are demons. Why so much money should be spent for military? They are not kñātriyas. They are not kñātriyas. They are demons. So demons... As soon as there will be number of demons increased, there will be war and finish all.

Hari-çauri: So at least if we successfully introduce the varëäçrama system in our own society, then when all the demons finish themselves...

Prabhupāda: At least... At least... At least they will see, "This is the ideal."

Hari-çauri: Yes. Then if there is a war after that, it will be all right.

Prabhupāda: At least ideal must be there. That we are doing.

(Conversation, February 14, 1977, Mayapur)

SVAHA FOR MAYA

There was war between Pakistan and India. So all the rich men had to contribute fifty lakhs, fifty hundred thousand, according to everyone's capacity. Many millions of rupees were collected, and it was put into the gun powder, "Svähä!" (laughter) So if you don't execute this svähä, then you will have to execute that svähä. (laughter) (sings out the word "svähä!") That's all. The Vietnam is going on—svähä! So many young men—svähä! So much money—svähä! You have to do that. Therefore better learn how to make svähä for Kāñëa. Otherwise you will have to make svähä for mäyā.

(Initiation, San Diego June 30 1972)

MAYA ENGAGES DEMONS IN WARS TO DESTROY EACH OTHER

Thus concluding the godless man in demonic propensity, engages himself in the service of the "Maya" potency for the destruction of the world. Devoid of spiritual knowledge, he is less intelligent and works out foolish designs out of his foolish brain, in order to create trouble in the world. He considers himself over intelligent and by his over intellectual method he brings disaster on the tranquility of the world peace. He becomes a leader of

similar less intelligent persons and leads them also towards destruction like a blind man leads another blind man to get themselves both fallen in the ditches.

The motive power for such unlawful leadership is nothing but an unquenchable thirst for power, desire for domination and unconquerable passion. This is hankering for recognition and drunkenness of power. Moved by such unholy passions he starts all sorts of agitation for the fulfillment of his manufactured ideals of world leadership. And thus proceeding on his onward march, he is met with another demon of the like nature and thus a clash begins between the rival demons. Both of them being godless, the "Maya" potency of Godhead takes them to task, like the demon "Mohisasur" The Goddess engages such demons in fighting with one another until they are individually or collectively vanquished by their own unholy engagements. She engages them just like a school teacher engages naughty boys in the business of pulling each other's ears by each of them. The demons are thus punished in their vain search out for recognition by the "Maya" potency.

Back To Godhead Magazine, Vol 1, Parts 1-4 Godhead and His Potentialities

WARS ARE CONDUCTED BY GODDESS KALI

Herein it is mentioned that Lord Çiva is always accompanied by his material energy (çaktyä ghorayä). Material energy—goddess Durgä, or goddess Kälé—is always under his control. Goddess Kälé and Durgä serve him by killing all the asuras, or demons. Sometimes Kälé becomes so infuriated that she indiscriminately kills all kinds of asuras. There is a popular picture of goddess Kälé in which she wears a garland composed of the heads of the asuras and holds in her left hand a captured head and in her right hand a great khaòga, or chopper, for killing asuras. Great wars are symbolic representations of Kälé's devastation of the asuras and are actually conducted by the goddess Kälé.

sãñoi-sthiti-pralaya-sãdhana-çaktir ekã

(Bs. 5.44)

Asuras try to pacify the goddess Kälé, or Durgä, by worshiping her in material opulence, but when the asuras become too intolerable, goddess Kälé does not discriminate in killing them wholesale. (SB 4.24 .18)

THE FOREST FIRE

This world is compared to a forest fire caused by the cohesion of bamboo bushes. Such a forest fire takes place automatically, for bamboo cohesion occurs without external cause. Similarly, in the material world the wrath of those who want to lord it over material nature interacts, and the fire of war takes place, exhausting the unwanted population. Such fires or wars take place, and the Lord has nothing to do with them. But because He wants to maintain the creation, He desires the mass of people to follow the right path of self-realization, which enables the living beings to enter into the kingdom of God. The Lord wants the suffering human beings to come back home, back to Him, and cease to suffer the threefold material pangs. The whole plan of creation is made in that way, and one who does not come to his senses suffers in the material world by pangs inflicted by the illusory energy of the Lord. The Lord therefore wants His bona fide representative to rule the world. Lord Çré Kãñëa descended to establish this sort of regime and to kill the unwanted persons who have nothing to do with His plan. The Battle of Kurukñetra was fought according to the plan of the Lord so that undesirable persons could get out of the world and a peaceful kingdom under His devotee could be established. The Lord was therefore fully satisfied when King Yudhiñöhira was on the throne and the seedling of the dynasty of Kuru, in the person of Mahäräja Parékñit, was saved. (SB 1.10.3)

THE FOREST FIRE

The comparison of the friction of forest bamboos to that of passionate human societies is appropriate. The whole world is compared to a forest. At any moment there may be a flare-up of fire in the forest due to friction. No one goes to the forest to set it on fire, but due only to friction between bamboos, fire takes place and burns an entire forest. Similarly, in the greater forest of worldly transaction, the fire of war takes place because of the violent passion of the conditioned souls illusioned by the external energy. Such a worldly fire can be extinguished only by the water of the

mercy cloud of saints, just as a forest fire can be extinguished only by rains falling from a cloud. (SB 3.1.21)

According to the anthropologists, there is nature's law of struggle for existence and survival of the fittest. But they do not know that behind the law of nature is the supreme direction of the Supreme Personality of Godhead. In the Bhagavad-gētā it is confirmed that the law of nature is executed under the direction of the Lord. Whenever, therefore, there is peace in the world, it must be known that it is due to the good will of the Lord. And whenever there is upheaval in the world, it is also due to the supreme will of the Lord. Not a blade of grass moves without the will of the Lord. Whenever, therefore, there is disobedience of the established rules enacted by the Lord, there is war between men and nations. (Sb 1.15.24)

THE REACTIONS OF SINFUL LIFE

This kind of government cannot check the resultant actions of sinful life, namely war, pestilence, famine, earthquakes and similar other disturbances. Nature's law is that as soon as there are discrepancies in regard to the law of God (which are described in Bhagavad-gētā as dharmasya glāniū, or disobedience to the laws of nature or God), at once there will be heavy punishment in the form of sudden outbreaks of war. We have recently experienced a war between India and Pakistan. Within fourteen days there have been immense losses of men and money, and there have been disturbances to the entire world. These are the reactions of sinful life. The Kāñëa consciousness movement is meant to make people pure and perfect. If we become even partially pure, as described in the Bhāgavatam (nañöa-prāyeñv abhadreñu [SB 1.2.18]), by development of Kāñëa consciousness, then lust and greed, the material diseases of the citizens, will be reduced. This can be made possible simply by broadcasting the pure message of Çrëmad-Bhāgavatam, or Kāñëa consciousness. Big commercial and industrial firms have contributed many thousands of rupees to a defense fund that burns the money in the form of gunpowder, but unfortunately, if they are asked to contribute liberally to advance the Kāñëa consciousness movement, they are reluctant. Under the circumstances, the world will periodically suffer from such upsurges and outbreaks of war, which are the consequences of not being Kāñëa conscious. (Sb 4.20.21)

KARMIC REACTIONS FOR ANIMAL SLAUGHTER (Concentration camps and wars)

When a man becomes too proud of his material position, he tries to enjoy his senses in an unrestricted way, being influenced by the modes of passion and ignorance. He is thus described as asuric, or demoniac. When people are demoniac in spirit, they are not merciful toward the poor animals. Consequently, they maintain various animal slaughterhouses. This is technically called *sünä*, or *hiàsä*, which means the killing of living beings. In Kali-yuga, due to the increase of the modes of passion and ignorance, almost all men are asuric, or demoniac; therefore they are very much fond of eating flesh, and for this end they maintain various kinds of animal slaughterhouses.

In this age of Kali the propensity for mercy is almost nil. Consequently there is always fighting and wars between men and nations. Men do not understand that because they unrestrictedly kill so many animals, they also must be slaughtered like animals in big wars. This is very much evident in the Western countries. In the West, slaughterhouses are maintained without restriction, and therefore every fifth or tenth year there is a big war in which countless people are slaughtered even more cruelly than the animals. Sometimes during war, soldiers keep their enemies in concentration camps and kill them in very cruel ways. These are reactions brought about by unrestricted animal-killing in the slaughterhouse and by hunters in the forest. Proud, demoniac persons do not know the laws of nature, or the laws of God. Consequently, they unrestrictedly kill poor animals, not caring for them at all. In the Kânëa consciousness movement, animal-killing is completely prohibited. One is not accepted as a bona fide student in this movement unless he promises to follow the four regulative principles: no animal-killing, no intoxication, no illicit sex and no gambling. This Kânëa consciousness movement is the only means by which the sinful activities of men in this Kali-yuga can be counteracted.

(SB 4.26.5)

TYRANNY, EVIL HABITS AND VICIOUS PRACTICES OF KALI-YUGA GOVERNMENT

In the Twelfth Canto of Çrémad-Bhägavatam (12.1.40) there is a description of these thieves and rogues in government service. As stated, prajäs te bhakñayiñyanti mlecchä räjanya-rüpiëaù: "These proud mlecchas [persons who are less than çüdras]. representing themselves as kings, will tyrannize their subjects, and their subjects, on the other hand, will cultivate the most vicious practices. Thus practicing evil habits and behaving foolishly, the subjects will be like their rulers."

(SB 4.14.17)

GOVERNMENTS DECLARE WAR TO KILL THEIR UNWANTED POPULATION

Now, here the government or the king is compared with the father. That is the position of father. Just like a father will never tolerate the killing of his child before him. He will give his own life. He will try to attack that person who has killed his child and give his own life: "I do not like to live." That is the position of government. But they are silent. They're silent. This is Kali-yuga...

...Just like if you put your head on some friend's lap and you sleep very nicely without any care, but the man on whose lap you are putting your head, if he is ungrateful—he is not faithful; he wants to cut your throat—then what is your position? This is going on...

...In European countries also, when there was war, so many refugees. I have got one... I have heard. One Mr. McPherson, Englishman, he was known to me. He was coming to my shop. He stated that in the First World War, he was in the war, service, and some Belgium refugees came to France because Marshall Fox, he was in charge of that area, and when he was informed that so many refugees, mostly women and children, they have come, so he became so much disturbed that "Where shall I give them shelter in this warfield?" His advice was that "Blow them. Finish." So they were blown up. This is a practical... In warfield such things happen. "Who is going to take responsibility of so many women and children in this war?" They were blown up. They came to take shelter but they were blown up. Such things happen in war. Yes. **Just like in your country the real policy—to continue the Vietnam—means they cannot manage these hippies, and they are trying to send them to Vietnam and kill them. That's all. That is the policy. They**

cannot manage. They cannot make them sane and normal condition. They have no such policy, neither they do know it. So what to do? "Blow him. We cannot manage them." Therefore they are continuing. That's all. This is the policy. Do you think? Eh? What do you think? This is my suggestion. "Unwanted persons, let them be finished." Just like this Marshall Fox did. "Unwanted refugees? Blow them." And killing and blowing, oh, this is very easy thing for the animal-eaters, for the maintainers of slaughterhouse. I hear that these Naxalites have taken to slaughterhouse to learn how to kill. Do you know that? Somebody was telling. Yes. **Your husband was telling. So these Naxalites, they are taken to the slaughterhouse and they are taught how to kill. Therefore they do not care. Immediately beating by rocks, and as soon as he falls down, they go away, just like slaughterhouse. They are taught. And the military men, they are also taught like that, to become cruel. A very horrible position in this Kali-yuga. (laughter) Kāñëa-nāma koro bhāi āra saba mithyā. You take shelter of Kāñëa; otherwise so many things will happen.**

(Srimad Bhagavatam 6.2.1-5 Calcutta Jan 6 1971)

DEPOPULATION AGENDA

Prabhupāda: (tape very faint throughout) ...divorce, child-killing or making the children hippies, that all. Or find out some war to destroy them. When it is unmanageable, they declare war: "Engage these rascals." The politicians do that. When they cannot manage, they declare war, because they are not human beings; they are animals, Churchill and Hitler and this... "Start some war and finish this population." Or it may be nature's law. "When there is unnecessary population let there be war, famine, pestilence."

(Room Conversation, June 28 1977, Vrindavana)

DEMONS DECLARE WAR TO DIVERT PEOPLES ATTENTION

Just like Pakistan politicians, as soon as they cannot supply food, they declare war with India. The attention is diverted. Here also we have seen in the last war. When no man was joining, so in India, they created artificial famine. So for want of food they joined military. The government created a situation, purchased all the food grains and stocked. And when the price is very high the government opened controlled shop at high price. The people had no money; therefore they were obliged to join military. These polit...,

demons, they are so dangerous, simply to keep their position they are doing all nefarious activities. Simply there is... Because they don't believe in the next birth, they are not afraid of sinful activities. They can do anything, "Whatever I like. There is no... This life is finished." That is the whole philosophy of the modern educated man, "There is no life." Big, big professors, they say like that, "There is no life after death."

(Morning Walk, October 9 1975, Durban)

BLOW THEM!

Prabhupāda: Just to take shelter to save their life—because one's own life is first consideration. "Self-preservation is the first law of nature." So when there is danger, people will give up their wife and property and go. Just like people are going. Yes. This will happen. In European countries also, when there was war, so many refugees. I have got one... I have heard. One Mr. McPherson, Englishman, he was known to me. He was coming to my shop. He stated that in the First World War, he was in the war, service, and some Belgium refugees came to France because Marshall Fox, he was in charge of that area, and when he was informed that so many refugees, mostly women and children, they have come, so he became so much disturbed that "Where shall I give them shelter in this warfield?" His advice was that "Blow them. Finish." So they were blown up. This is a practical... In warfield such things happen. "Who is going to take responsibility of so many women and children in this war?" They were blown up. They came to take shelter but they were blown up. Such things happen in war. Yes. Just like in your country the real policy—to continue the Vietnam—means they cannot manage these hippies, and they are trying to send them to Vietnam and kill them. That's all. That is the policy. They cannot manage. They cannot make them sane and normal condition. They have no such policy, neither they do know it. So what to do? "Blow him. We cannot manage them." Therefore they are continuing. That's all. This is the policy. Do you think? Eh? What do you think? This is my suggestion. "Unwanted persons, let them be finished." Just like this Marshall Fox did. "Unwanted refugees? Blow them." And killing and blowing, oh, this is very easy thing for the animal-eaters, for the maintainers of slaughterhouse. I hear that these Naxalites have taken to slaughterhouse to learn how to kill. Do you know that? Somebody was telling. Yes. Your husband was telling. So these Naxalites, they are taken to the slaughterhouse and they are taught how to kill.

Therefore they do not care. Immediately beating by rocks, and as soon as he falls down, they go away, just like slaughterhouse. They are taught. And the military men, they are also taught like that, to become cruel. A very horrible position in this Kali-yuga. (laughter) Kãñëa-nãma koro bhãi ära saba mithyã. You take shelter of Kãñëa; otherwise so many things will happen.

(Srimad Bhagavatam, 6.2.1-5 Calcutta, January 6, 1971)

DEMONS HAVE TO SUFFER BEFORE COMING TO THEIR SENSES

There are two kinds of men. One is called the gods, demigods, and the other is called the demons. And who is demon and who is god? Viñëu-bhakto bhaved daivaù. One who is devotee of the Supreme Lord, he is called demigod. He also becomes god. And one who defies the authority of the Supreme Lord, he is called demon. So the demon and the gods are always there. Some are... But number of gods are very small, but there are. So here, äsuraà bhãvam açritaù, one who has acquired that demoniac quality, challenging the authority of the Supreme Lord, they are asura, asura. Asura means demons. So the demons and the fools and the lowest of the mankind and whose knowledge has been plundered by the illusory energy and who is impious, oh, they cannot go to God. It is impossible. They are not allowed. But they can be, provided they agree. God is always kind to accept anybody, but these people, they cannot have due to their... They will have to suffer these threefold miseries for many more days. Then when they come to the senses, then they can come.

(BHAGAVAD-GITA 7.11-16 NEW YORK OCT 7 1966)

THEY MUST SUFFER

Why you create unnecessary necessities of life and become complicated and forget Kãñëa? What is this civilization? Rascal civilization. Instead of giving protection to the cows, you are cutting the throat. Is that civilization? So this is a civilization of duñkãtina, means mischief monger. Therefore they must suffer, and suffering.

(Evening Darshan, February 24, 1977, Mayapur)

c.f

Prabhupāda: Simply nonsense. So what is remedy? Andhā yathāndhair upanēyamānās te 'pēṣa-tantryām uru-dāmni baddhāu [SB 7.5.31]. All over the world... Of course, we do not want to criticize, but according to ṣāstra, people will suffer more and more. And they must suffer. Because they are becoming godless, they must suffer. That is nature's punishment...

...They won't take the real culture given by God Himself, Kāñēa, "Do like this." Therefore they are godless. They must suffer. Now the suffering is awaiting to the general mass of people. Durbhikñā... Anāvāññi-durbhikñā-kara-pēḍitāu [SB 12.2.9]. There will be no rain from the sky, and therefore there will be no sufficient grains. Anāvāññi-durbhikñā. And in the name of improving the situation, government will tax. Kara-pēḍitāu. In this way, so the people in general, they'll be so much harassed that, without being able to manage things... Ācchinna-dāra-draviēā gacchanti giri-kānanam. "Let whatever I may have to the family eating. Let me go." This is the position.

Room Conversation, May 19 1977 Vrindavana

c.f.

Because if you keep a wife, immediately there will be children. But if you cannot give them cows' milk, the children will be rickety, not very healthy. They must drink sufficient milk. So cow is therefore considered mother. Because one mother has given birth to the child, the another mother is supplying milk. So everyone should be obliged to mother cow, because she is supplying milk. So according to our ṣāstra there are seven mothers. Ādau mātā, real mother, from whose body I have taken my birth. Ādau mātā, she is mother. Guru-patnē, the wife of teacher. She is also mother. Ādau mātā guru-patnē, brāhmaēē. The wife of a brāhmaēā, she is also mother. Ādau mātā guru-patnē brāhmaēē rāja-patnikā, the queen is mother. So how many? Ādau mātā guru-patnē brāhmaēē rāja-patnikā, then dhenu. Dhenu means cow. She is also mother. And dhātrē. Dhātrē means nurse. Dhenu dhātrē tathā pāthvé, also the earth. Earth is also mother. The people are taking care of mother land, where he is born. That is good. But by the by they should take care of mother cow also. But they are not taking care of mother. Therefore they are sinful. They must suffer. They must have, there must be war, pestilence, famine. As soon as people become sinful, immediately nature's punishment will come automatically. You cannot avoid it.

(Bhagavad-gita 1.31, London, July 24, 1973)

c.f.

Prabhupāda: Oh yes. Kāmaḥ vavarīṇa parjanyaù [SB 1.10.4]. During Mahārāja Parékīit's time, one black man was attempting to kill a cow. Immediately the king wanted to kill him, immediately: "Oh, who are you?" It is the duty of the vaiçyas. Kāñi-go-rakñya-väëijyam vaiçya-karma-svabhāva-jam [Bg. 18.44]. It is the duty of the vaiçyas to protect the cows, to increase agricultural activities and trade. But they are now interested in producing electronic parts. No go-rakñya, no väëijyam, no food production. Cheap profit, and for eating, let there be slaughterhouse and eat meat. And to digest meat, you drink wine. This is being taught. So you create the situation and when you suffer, then why should we lament? We have created this situation, godless civilization, do not follow the direction of the çāstras. When we follow, what is that kāmam?

Pradyumna:

kāmaḥ vavarīṇa parjanyaù

sarva-kāma-dughā mahé

siñicuù sma vrajān gāvaù

payasodhasvatér mudā

[SB 1.10.4]

Prabhupāda: Yes. Kāmaḥ vavarīṇa parjanyaù. So if there is regular rainfall, then you get all necessities of life. And the cows were so happy that the milk bag was so full that the pasturing ground became muddy with milk. They were supplying so much milk. So arrangement should be made how you can get more milk and more foodgrains. Then the whole economic problem will be solved. But instead of getting more milk, they are slaughtering cows, innocent animals. So people have become demons, rascals, so they must suffer. There is no other way. (end)

Room Conversation, October 31, 1973, Vāndāvana

c.f

You are taking milk from the cow, it is your mother. You take milk, that in Australia they produce so much milk, butter, and everything. And after it is finished, cut the throat and make business, send to other countries. What is this nonsense? Is that humanity? Do you think?

Director: Well, say two hundred years ago people to survive the winter had to kill the...

Prabhupāda: No, no. You take your mother's milk. You take your mother's milk, and when the mother cannot supply milk you kill her. What is this? Is that humanity? And nature is so strong, for this injustice, sinful, you must suffer. You must be prepared to suffer. So there will be war, and wholesale will be killed. Nature will not tolerate this. They do not know all these, how nature is working, how God is managing. They do not know God. This is the defect of the society. They do not care what is God. "We are scientists, we can do everything." What you can do? Can you stop death? Nature says, "You must die. You are Professor Einstein, that's all right. You must die." Why the Einstein and other scientists they do not discover medicine or process? "No, no, we shall not die." So this is the defect of the society. They are completely under the control of nature, and they are declaring independence. Ignorance. Ignorance. So we want to reform this.

(Room conversation, May 21, 1975, Melbourne)

IF THIS GODLESS CIVILIZATION CONTINUES IT WILL BE DESTROYED

Since the creation of the material world, there have been two kinds of men—the devas and the asuras. The devas are always faithful to the Supreme Personality of Godhead, whereas the asuras are always atheists who defy the supremacy of the Lord. At the present moment, throughout the entire world, the atheists are extremely numerous. They are trying to prove that there is no God and that everything takes place due to combinations and permutations of material elements. Thus the material world is becoming more and more godless, and consequently everything is in a disturbed condition. If this continues, the Supreme Personality of

Godhead will certainly take action, as He did in the case of Hiraëyakaçipu. Within a second, Hiraëyakaçipu and his followers were destroyed, and similarly **if this godless civilization continues, it will be destroyed in a second, simply by the movement of one finger of the Supreme Personality of Godhead. The demons should therefore be careful and curtail their godless civilization. They should take advantage of the Kãñëa consciousness movement and become faithful to the Supreme Personality of Godhead; otherwise they are doomed. As Hiraëyakaçipu was killed in a second, the godless civilization can be destroyed at any moment.** (SB 7.8.31)

THIS CIVILIZATION IS FINISHED UNLESS PEOPLE TAKE TO KRISHNA CONSCIOUSNESS/ DICTATORSHIP IS COMING

Bahuläçva: ...Los Angeles you told Svarüpa Dämodara that in twenty-five more years science will be finished.

Prabhupäda: Yes. Science is already finished. He is regretting that no young man is interested. That means it is finished already. That's a fact. [break] ...is finished, **so-called religion is finished, so-called politics is finished—everything. Haräv abhaktasya kuto mahad-guëä [SB 5.18.12]. Because they have finished God, everything will be finished. Zero, only zero.**

Bahuläçva: The whole human civilization.

Prabhupäda: Where is civilization? (laughter) The mother is killing child—is that civilization? Where is civilization? Less than doggish civilization. Dog also do not do that. And they are claiming civilization, nonsense rascals. Mother is killing child, and is that civilization? Less than dogs and cats. The dogs and cats also do not kill their children. They try to protect. You know? The cats, they carry their cubs from one place to another so that the male cat may not kill. The tiger also do that. The tiger, they also give protection to the...

Brahmänanda: The rats, they sometimes do that.

Prabhupäda: Everyone. Mother's affection is natural. Now the civilized mother is killing child. This is your civilization. This is your religion, this is

your science, philosophy—everything. And for this, you have created so many big, big buildings to create some less than animals. ***Civilization is finished unless you take to Kāñëa conscious. Now dictatorship is coming, politics. The dictator can arrest anyone without any trial and stop him.*** Even their own circle, the Communists... Nobody knows where is Kruschev. Indira Gandhi is doing.

Brahmānanda: Even they arrest you for sleeping now.

Prabhupāda: Yes. I have got enough place to sleep, and they will come, "You cannot sleep." What is this civilization?

(Morning Walk July 17 1975 San Francisco)

MISPLACED LOVE ENDS UP IN WAR

The love of Kāñëa is there in everyone's heart, but it is covered. And being covered, it is misplaced. We are loving our society, loving this body, loving our family, loving our kinsmen, or loving internationally human society. But this love is actually perverted reflection of real love of God. Because the love is not placed in the real place. Therefore we are being frustrated in love. Just like in our country Mahatma Gandhi, he loved his country very much. But at the last moment the countrymen shot him down. He was shot down by his own countrymen. The love was paid by (sic:) shooting him and he lost his life. There are many instances.

Dr. Weir: Socrates, Christ, plenty.

Prabhupāda: Yes. So here the love propensity is being misplaced in this material world. That should be placed in God. Then the love will be perfection. Just like if you pour water on the leaves of the tree or branches of the tree it is simply a waste of time. If you pour water on the root then the effect of pouring water is distributed. Similarly, foodstuff, if you place the foodstuff on your nose, on your eyes or your ears, it is simply wasted. But if you put foodstuff to the mouth in the stomach immediately the energy derived from the foodstuff is distributed throughout the whole body. Similarly, if you love God then your, automatically your love is distributed

to everyone, every entity. But if you don't love, if you simply love your country... Just like an Englishman, you love your country; German, he loves his country, but there is fight between the English and the Germans because the love is misplaced. But if the Germans or the Englishmen or the Indians they put their love in God there will be no more fighting. Therefore our philosophy is to educate people how to love God. That is real religion. Sa vai puàsäà paro dharmo yato bhaktir adhokîaje [SB 1.2.6]. That is first-class religion which teaches the follower how to love God. And as soon he becomes a lover of God... Just like I am Indian, but I have come to western countries to teach love of God. It is not that I am satisfied only in myself that I love God, that's all right. But due to my love to God I love others also, because I am trying to teach them to love God, the same philosophy. So if people take seriously this movement, how to love God, then human society will be first-rate. (Room Conversation with Dr Weir, September 5 1971, London)

(2) THE RESULTS OF WAR

DESTROYING THE UNWANTED WEEDS

Kāñëa appears, pariträëäya sädhünäà vinäçäya ca duñkätäm [Bg. 4.8]. He wanted to kill all the demons. That is another side of his business. **As one side, pariträëäya sädhünäm, to give protection to the devotees, the other side is to vanquish all the demons. Just like if you want to grow paddy on the field, so first of all you have to destroy all the unwanted weeds. Then you grow the seeds; it will come out nicely. So these two things are required. Destruction and construction.** Both the things are Kāñëa's activities or different energies. So you cannot accept one thing, giving up the other side. We have to understand that both sides, they are working as different manifestation of Kāñëa's energy.

(Bhagavad-gita 1.4-5 London, July 10 1973)

WHY THERE MUST BE WAR

All the fights in Mahābhārata or in Rāmāyaëa, it was meant for chastising the godless, godless. Just like Rāmacandra. Rāmacandra, Lord Rāmacandra, chastised Rāvaëa. So he went to Laì kä—they call Ceylon—and crossed the sea by making bridge. But what was the idea? The idea was that "This rascal demon is a godless person; so therefore he must be punished." He was punished not alone. Anyone who joined with him, everyone was punished. But Lord Rāmacandra did not occupy the land for His kingdom. He installed his brother Vibhëäaëa, who was a devotee in the place of Rāvaëa. Just like Kāñëa. Kāñëa was taking part in the Battlefield of Kurukñetra and inducing Arjuna that "You fight." Arjuna was not willing to fight, but He was inducing to fight.

So what is the purpose? Because the other party represented thieves, rogues, and demons. So Kāñëa wants therefore that somebody must be king who is His representative, devotee. That is the whole plan.

yadä yadä hi dharmasya

glänir bhavati bhārata

abhyutthānam adharmasya

tadātmānaḥ sājāmy aham

[Bg. 4.7]

paritrāēya sādḥunāḥ

vināçāya ca duḥkātām

dharma-saḥsthāpanārthāya...

[Bg. 4.8]

This is the purpose, dharma-saḥsthāpanārthāya, to establish religious principles. If people become irreligious, then the whole world becomes a hell. Just like at the present moment, anywhere you go, it is hellish condition. Nobody is peaceful, nobody is happy, although materially very much advanced. Political entanglement, social entanglement, religious entanglement, economic entanglement. Simply entanglement. No peaceful living, anywhere. Just like at the present moment, the whole world there is... What is that crisis? Power crisis? Energy crisis. So crisis must be there. Otherwise, if you live peacefully, even within so many crisis, war, and fighting, we are thinking this world is very nice. In spite of all these difficulties. Especially in the Western countries, every ten years there is a war. First World War, Second World War. Before that, Hundred Years War, Seven Years War, Trafalgar's war, Waterloo war. War, war, war. There cannot be any peaceful life, because everyone is rogue and rascal, so there must be war. There must be punishment by nature.

(Srimad Bhagavatam, 1.16.12 Los Angeles, January 9, 1974)

WAR IS MEANT FOR PURGING OUT ALL THE UNDESIRABLE MEN

If the communists are demons and the capitalists are also demons, fighting between demons, there will be war and loss of life, but nobody will come out victorious. That is going on. There is occasional world war, but the situation of the world remains the same. No party has become able to change the situation of the world. What do you think, Karandhara?

Karandhara: No, no significant change.

Prabhupāda: Simply they fight and loss of life and money, energy. War must be for the good. If there is some war, it must be for some good. But where is that goodness? The world remains the same; rather, it becomes more worst. Then why fight? But they will fight. Because both of them demons, they will fight. But not for any good result. War means... War is not bad. Just like disease. If somebody is diseased, then he becomes healthy. The whole polluted situation of the body becomes repaired. Just like when you get a boil or dysentery, all the poisons of the body, they become purged out. Then your health becomes nice. That is the law, nature's law. Similarly, war or famine or pestilence, they are meant for purging out all undesirable men. But the demonic principle is so strong that it is not becoming so. Hare Kāñëa. Make this approach. The Americans have placed in their constitution, "In God we Trust." It should be done very scientifically and philosophically, what is God and what is that trust, not a vague idea. Vague ideas will not help. They will not be able to conquer over the atheistic world. Actually, if there is organized party who believe in God factually, then this demon class of men will always be vanquished. Yes. Just like there was war between the surāsura, demigods and the asuras. God, Viñëu, took side of the demigods and came out victorious. But if both of them are demons, why Viñëu will take side of anyone of them? "You fight and go to hell." That is going on. [break]

(Morning Walk, December 12 1973 Los Angeles)

Prabhupāda: So he was destroyed. He'll be destroyed. **They are being destroyed. These demonic leaders will not stay. They'll be destroyed. But everything takes some time.**

(Lecture at World Health Organisation, Geneva, June 6, 1974)

WAR WILL BRING PEOPLE TO THEIR SENSES

Rāmeçvara: Now, if this conflict takes place, then you mentioned that many cities both in America and Russia will be bombed or affected by this conflict.

Prabhupāda: Hm, hm.

Rāmeçvara: So when the war is finished...

Prabhupāda: Then they will come to their senses.

Rāmeçvara: Then there will be nothing left. Their jobs, their factories, it will all... So then they'll be able to easily understand, "Now let us start again. We'll live on the farm. Simpler life."

Prabhupāda: Yes.

Rāmeçvara: But...

Prabhupāda: Yes. That will be good lesson for them.

Rāmeçvara: So is this conflict part of the spreading of Kāñëa consciousness?

Prabhupāda: Oh, yes. Pariträëäya sädhünäà vinäçäya ca duñkätäm [Bg. 4.8]. To... Conflict means to finish the sinful activities, finish, stop it.

Rāmeçvara: It seems that then this conflict will be a great opportunity for our movement.

Prabhupāda: Oh, yes.

Rāmeçvara: And afterwards there will be an opportunity to influence people.

Prabhupāda: We shall take every opportunity. We are the best opportunists. Änukülyena kāñëanu... This is änuküla. This is favorable for spreading Kāñëa consciousness. We shall immediately accept. It doesn't matter what it is. We do not depend on the public opinion—"This is good" or "This is bad." Our "good" "bad" is: if it is favorable for spreading Kāñëa consciousness, it is good; otherwise bad...

(Continued) Rāmeçvara: Because after such a conflict the whole world will...

Prabhupāda: Conflict is already there. Just like they're opposing.

Rāmeçvara: But I mean actual destruction of their culture, their...

Prabhupāda: Now they are trying to destroy us. And we are trying to destroy them. The conflict is already there. And this is now psychological fight. And then there will be actual fight. And we must take part in that fight.

Rāmeçvara: We will be the only ones who have any vision what to do after the war.

Prabhupāda: Yes. We have got clear vision. We are not putting any theory. We are always presenting fact, and that is materializing. Just like we started this farm. It is materializing gradually. It is not yet fully organized; still, there is hope that it will give peace to the people. There is sufficient hope.

Hari-çauri: Is our goal to actually establish Vedic principles back into society again at large?

Prabhupāda: Yes.

Rāmeçvara: Of course.

Prabhupāda: That will be Satya-yuga. Again the Vedic principles will be established after finishing this Kali-yuga. And that is Satya-yuga. That is going on. Just after summer, there is winter. There is... After winter, there is summer.

Rāmeçvara: But this is extraordinary. Lord Caitanya's movement, the ten thousand years of His movement, that is a special exception for the Kali-yuga.

Prabhupāda: Special for this millennium. But the thing is going on like that, rotating.

Rāmeçvara: But in general, first it gets more and more degraded. Then it's all finished.

Prabhupāda: Yes. Unless there is degradation, there is no question of improvement. So this is going on. This is nature's way, bhütvā bhütvā praléyate [Bg. 8.19], appearance and disappearance.

(Room Conversation, Jan 21, 1977, Bhuvaneshvara)

THE RESULT OF A THIRD WORLD WAR

Dhanai jaya: **And after the war what will be the result?**

Prabhupāda: **After the war they will come to sense.**

(Morning Walk, Rome, May 27, 1974)

NUCLEAR WAR WILL NOT STOP THE SANKIRTAN MOVEMENT

...You have asked about whether nuclear devastation on this planet would effect the Sankirtana Movement. No, there is nothing that can stop the Sankirtana Movement because it is the will of God Himself, Lord Caitanya, that His Holy Name be heard in every town and village. Neither can the demons devastate this planet independent of the will of Krsna. Nothing happens without His sanction. If Krsna wants to kill someone no one can save Him, and if Krsna wants to save someone no one can kill him. For our parts we should just be determined to carry out our mission against all opposition, demons, nuclear war, whatever. The whole universe is finally subject to certain annihilation by the will of Krsna, but devotional service is eternal and is the only certain way one can save himself from devastation. We can preach all over the world that the only way to be saved from collective and individual devastation is to take to the chanting of Hare Krsna. In short, this material world is a very precarious place therefore we should always chant Hare Krsna and seek Krsna's protection.

(Letter to Mahkanlal, Mayapur, 22 June 1973)

DEVOTEES WILL BE PROTECTED BY THE HOLY NAME

I can understand your concern about the deterioration of the civilization. Yes, the city will be more dangerous place as Kali-yuga advances. It will be very deteriorating. The modern civilization is so corrupt and as sinful activities are more and more committee., the people will be forced to face more troubles, by nature's order. Our business, however, is simply to take shelter of the Hare Krsna Maha Mantra and pray to the Holy Name to give us protection. We shall be unaffected by all that will happen. **Krsna will provide us with working facilities. Be assured of this, that the devotees will be protected by the Holy Name. Others will have to suffer in the days that are coming.**

(Letter to Kurusestra 23 July 1973, Bhakivedanta Manor)

WHAT SHOULD DEVOTEES DO TO PREPARE FOR WAR AND DEATH?

Prabhupāda: Yes. All Western adventure to keep people in darkness. And that is going on. Now it will be smashed by the next war. Next war will come very soon.

Tamāla Kāñēa: (Surprised) Oh!

Prabhupāda: Yes.

Tamāla Kāñēa: Next war...?

Prabhupāda: Your country, America, is very much eager to kill these Communists. And the Communists are also very eager. So very soon there will be war. And perhaps India will be the greatest sufferer.

Pai cadraviōa: What will the devotees do while the war is going on?

Prabhupāda: Chant Hare Kāñēa.

Devotees: Jaya! (laughter)

Prabhupāda: You have got only business.

Tamāla Kāñēa: Will this war spread to many different countries and continents?

Prabhupāda: The actual war will be between America and Russia.

Paramahaṅsa: Çréla Prabhupāda, you said that this war will destroy the demonic civilization.

Prabhupāda: Yes.

Paramahaṅsa: Does that mean that it'll destroy all the cities and all the industries?

Prabhupāda: War means destruction of all cities. That is natural. You have got experience in Europe so many times.

Haṅsadüta: So Prabhupāda, is there something we should do to prepare ourselves for this disaster?

Prabhupāda: What?

Haṅsadüta: This coming war.

Prabhupāda: You should simply prepare for chanting Hare Kāñēa.

Haṅsadüta: That's all?

Prabhupāda: That's all.

Rāmeṅvara: But these modern wars are fought with missiles and bombs more than armies.

Prabhupāda: Yes. Formerly, also, there were brahmāstra, fire, firearms, brahmāstra. [break] ...problems that we are facing, they were also in the past under different name, different form.

Rāmeṅvara: ...that if there is a war between Russia and America, there would be a nuclear war and they would pollute the whole atmosphere with radioactive particles which would kill everyone.

Prabhupāda: It is already polluted.

Rāmeṅvara: They say that this radioactive fall-out...

Prabhupāda: The whole material world is polluted. Who will live here? A little, say, twenty years before, dying. After all, you have to die, twenty years after or twenty years before. So it is already polluted. That is humbugism. They will die at the end, but still they are trying to live.

This is the difference between man of knowledge and without knowledge. A man of knowledge will think, "After all, I have to die. So what is the difficulty, dying a few days more or before?" That is knowledge. And those who are not in knowledge, they are afraid of death. Best business is before the death comes let us finish our Kāñḁa consciousness perfectly. That is wanted. Death will come. You cannot avoid it.

Rāmeṅvara: They say that this radioactive fallout will pollute the air so that no crops can be grown.

Prabhupāda: That's all right. You shall die without food. Be(cause) after all, the death. In Bengal, it is called: more bhera ghalne (?): "The most misfortunate thing is death." That will come. Therefore the best intelligence is how to avoid death.

Rūpānuga: Become immortal.

Prabhupāda: Yes. That is real intelligence, not to be bothered by these trifling temporary things that "I am dying twenty years before. If the situation was better, I would have lived more twenty years." What is this mentality?

Devotee: Back to Godhead.

Ajāta-ṣatru: Yes, we can go back to Godhead. (Prabhupāda enters temple,

kértana very
(Morning Walk April 4, 1975, Mäyapur)

loud)

(end)

(3) A TRANSCENDENTAL PERSPECTIVE ON GLOBAL CATASTROPHE

GLOBAL KARMA

So you are suffering. You are maintaining so many slaughterhouses, and when it will be mature, there will be war, the wholesale murder. Finished. One atom bomb—finished. You'll have to suffer. Don't think that "Innocent animals, they cannot protest. Let us kill and eat." No. You'll be also punished. Wait for accumulation of your sinful activities, and there will be war, and the America will drop the atom bomb, and Russia will be finished. Both will be finished. Go on now enjoying. It takes time. Just like even if you infect some disease, it takes time. Not that immediately you infect, and immediately the disease is there. No. It takes a week's time or so. What is called? A quarantine, quarantine...

Devotee: Period of incubation.

Prabhupāda: Ha? Incubation. So from Africa, if anyone goes anywhere, they require yellow fever injection. So if you haven't got yellow fever injection, then even in the airport, there is arrangement, you have to wait in the quarantine area for six days. You'll not be allowed. So this is... As you have got the laws and the punishment in this government, so why do you think there is no punishment and there is no God? This is utopian. Don't think like that. Utopian. There is God, there is his government, there are his agents, there are witnesses...

... You can imagine that "There is no God, there is no Yamarāja, there is no punishment. Let me do." That is your fancy. But it is not the fact. Fact is, if we commit some sin we must suffer from it, and there is nobody in the world who can check it.

(SB 6.1.32 May 31 1976 Honolulu)

THE MERCY AND CRUELTY OF GOD

Puñña Kāñhā: But then he may say, "But what is the use, because someone who is atheist and someone who is God conscious, sometimes it is found that the atheist..."

Prabhupāda: The atheist will suffer. Just like anyone who is outlaw, does not believe in the government's law, he'll suffer. If somebody says, "I don't care for government laws," then he'll suffer. Ahaṁ kāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]. He's a rascal. He may say so, like madman, that "I don't care for government and government laws," but naturally he'll be punished. He'll be put into jail and suffer. That he cannot check. He may, with empty words, he can say "I don't care for government," but does it mean that he can escape the government laws? That is not possible. Government will see that "Here is a lunatic rascal. Put him into the jail," that's all. Is it not? Is it not practical?

Devotee (1): He can say also that "What is the difference? You are also..., you have to farm..."

Prabhupāda: That is another thing, you and me, but we are talking of government laws. Whether you'll be punished, I'll be punished, that is different thing. Anyone will be punished. There is no question, "I" and "you." It is not that I am very favorite and you are not favorite. Anyone who will violate the government's laws will be punished. Who can deny it? It is not the question of "I" and "you." Anyone. How you can become independent of the laws? That is not possible. You have to accept God.

Puñña Kāñhā: Christians say that God is very merciful.

Prabhupāda: **That mercy depends on Him. You cannot dictate Him. If I am merciful, that will depend on me, whether I can show you mercy or I can condemn you. That is, depends on me. Simply on the basis of "God is merciful," I can do all unlawful things, this is not practical proposal. Merciful means it depends on me. Whether I shall show mercy or I shall be very strong and strict, that is my will, freedom. I may show you mercy, I may not show. You cannot force me, that "You must become merciful." That**

is not right. God is really merciful. Otherwise, how He's supplying this... In the morning if a fog, so God mercifully has asked sun, "Now give them some sunlight." So we are enjoying. He is merciful... **But God is so powerful, so great, that within a twinkling of, within a few minutes only, immediately He can overcast with cloud and overflow the whole tract of land. That is God's greatness. You have to understand God's greatness in that way. If the sinful, number of sinful men are great, God immediately starts one war, and within few years, all finished. Russia finished, America finished, everyone. That is greatness of God. In this way try to understand how God is great in every activity. In mercy He's great, in cruelty He's great. If He wants to show cruelty, He's the greatest cruel. No discrimination, all finished. Never mind women, children or cats, dogs—all finished. That is cruelty, greatness of cruelty. Then there is greatness of mercy. So that is greatness. So you study, in God, the greatness, how great He is.**

(Garden conversation June 22 1976 New Vrindavana)

Puñña Kāñhā: Sometimes people ask that "If God is so great, then why doesn't He just come and destroy all the evil?"

Prabhupāda: Because you have to suffer. You are rascal. You must suffer. Therefore evil must be there.

Brahmānanda: Why doesn't He force us to be good?

Prabhupāda: Just like if the criminals and thieves say, "Why government has created this prisonhouse?" Is it very good argument? It is for you, rascal. You are criminal. You must suffer. Why it is to be abolished? Otherwise who will suffer? It is for your suffering.

(Morning Walk, October 2 1975, Mauritius)

WE ARE NO BETTER SITUATED THAN THE FLIES

Just see the flies, the insects, how much they are suffering. Whole night, they struggle to enjoy the lamp. And in the morning all dead. All dead. This

is their life. So we are thinking that we are better situated. No, we are not better situated. Our, the principle is the same, that you come here, you accept a certain type of body, and whole night, or whole life... Night means ignorance, darkness. So in ignorance you go on struggling whole life, and then you become dead, finished. The same thing. There is no difference between the life of the insect...

... I was going to come to this point. Vidhi-mahendrādiḥ ca kēōāyate. Vidhi means Brahmā, and mahendra means the king of heaven, Indradeva. Such, such, big, big men, what to speak of these Churchill or Subhash Bose or... These big, big, they're kēōāyate. Kēōāyate means a devotee thinks this Brahmā and Indra exactly like these insect. That is the conception. So that is actually the fact. Everyone... It is the relative world. Relatively, it looks very gorgeous, but the actually... Just like proportionate. You put five upon ten, and five millions upon ten millions. The ratio is the same, half. Similarly, these big, big men, these big, big politicians, they are struggling exactly like the insect. The whole life, they struggle. And in the morning, at a certain time, they're heap, heaps of dead body. That's all. We have seen it in Calcutta. When there was Hindu-Muslim riot, they fought, and in Bhag Bazaar there were heaps of dead bodies. And when it is dead body, nobody could understand who is Hindu and who is Muslim. Simply it was to be cleared from the road. So our position is like that.

(Srimad Bhagavatam 1.8.31, Mayapur ,October 11 1974)

A TRANSCENDENTAL PERSPECTIVE ON WORLD CATASTROPHES

John Nordheimer: Prabhupāda, it's been thirty-five years since you were given this mission by your spiritual master to bring the word of Kāñēa to the West. A lot has happened in the world over that period of time. The world has...

Prabhupāda: That is nothing. That period of time is relative. As human beings, we live for some time—say for a hundred years—but there are

demigods who can live for millions of years. And an ant will live for only a few hours. So this is relative. But time is eternal, and what is happening in so-called human history has no consideration from the viewpoint of eternal time. That is all relative. If there is some catastrophe in ant society, the ants may be very much concerned, but human society does not take any notice of it. Similarly, if a catastrophe occurs in human society, the demigods, who are higher than us, do not consider it. Some birds or cats or dogs may be fighting, and for them it may be a catastrophe, but for us it is nothing. This is the relative world, and we should know that what has happened in this world is not worthy of consideration in terms of universal affairs. Things are coming and going like seasonal changes. Arjuna put this question to Kâñëa: "This is a catastrophe! I have to kill my own men." Although Arjuna believed this to be a catastrophe, Kâñëa likened it to seasonal changes. Mâtrâ-sparçäs tu kaunteya çëtoñëa-sukha-duùkha-däù [Bg. 2.14]. "O son of Kunté, the non-permanent appearance of happiness and distress and their disappearance in due course are like the appearance and disappearance of winter and summer seasons." In the winter season water is not very pleasant, but in the summer it is very pleasing. What then, is the condition of water? Is it pleasing or not? The water is the same, but in touch with our skin it becomes pleasing or not according to the climatic circumstances. Just because the summer is hot, should I give up cooking? Work must be done. Similarly, just because water is cold in the winter, should I give up my bath? No. These things may come and go, but we have to do our duty. Our duty is Kâñëa consciousness; that is our philosophy, and that is an actual fact. These seasonal changes may come and go in life; sometimes they may please us, and sometimes they may pinch us, but our duty in human life is to understand God. We shouldn't care for all these catastrophes that come and go. We should have no concern, for their nature is like that—sometimes pleasing and sometimes not pleasing. Despite all this, we have to do our duty, understand God.

(Interview with the New York Times, September 2 1972, New York)

WARS ARE CONDUCTED BY GODDESS KALI

Herein it is mentioned that Lord Çiva is always accompanied by his material energy (çaktyä ghorayä). Material energy—goddess Durgä, or goddess Kälé—is always under his control. Goddess Kälé and Durgä serve him by killing all the asuras, or demons. Sometimes Kälé becomes so infuriated that she indiscriminately kills all kinds of asuras. There is a popular picture of goddess Kälé in which she wears a garland composed of the heads of the asuras and holds in her left hand a captured head and in her right hand a great khaòga, or chopper, for killing asuras. Great wars are symbolic representations of Kälé's devastation of the asuras and are actually conducted by the goddess Kälé.

sãñoi-sthiti-pralaya-sãdhana-çaktir ekä

(Bs. 5.44)

Asuras try to pacify the goddess Kälé, or Durgä, by worshiping her in material opulence, but when the asuras become too intolerable, goddess Kälé does not discriminate in killing them wholesale. (SB 4.24 .18)

ATOMIC BOMBS ARE CREATION OF MAYADEVÌ

The Mahamaya who is known as Durga, Kali, Candi, Bhadrakali, Mohalaksmi, etc is the embodiment of His external potency as described in the Candi and it is the thankless task of the Mahamaya to punish the asuras with Her all powerful weapons in the ten direction of the material world. She does not only create and maintain this material world but also she annihilates it according to the direction of the almighty God. In the Bhagavad-gita this Mahamaya has also been described as Daivi Maya and She is so powerful that the asuras cannot by-pass Her at any rate. The asura can get remission from the stroke of the trisula of Mohamaya when he the asura, surrenders surrenders himself to Sri Krishna the Personality of Godhead. As Superintendent of the material world the Mohamaya has been described Durga as the protectress of the great durga or fortress of the grand universes. She gives all the necessities for our existence but as soon as we become an asura like the Mohisasuras, Ravanäs, Hiranyakasipus, and in later ages like the Mussolinis and such others for the exploitation of the material energy, the Durga Devi at once appears Herself with Her dreadful trident and begins to devastate the whole existence by such tribulations as war, famine, pestilence, or sometimes annihilation of a total existence. The methods of annihilation as are invented by the human brain such as the

atomic bombs etc are also Her creations but the deluded asuras, who are caused to act by the modes of prakrti the material nature, do think themselves as the originator or inventor of such weapons. In that way a constant struggle is going on between the asuras and the prakrti and the asuras are thus being punished in different ways which the asuras cannot overcome by any method except by full surrender unto the almighty God.(Letter to Jugganatha Babu, Calcutta, 14 March 1949)

NUCLEAR WEAPONS HAVE BEEN PRODUCED FOR CRUSHING THE RESULT OF BLIND MATERIALISM

By the grace of the illusory energy of Godhead we are now engaged more and more in the dangerous type of work in this machine-age. The machine-age is the result of dangerous type of work. When we leave aside the culture of spiritualism, we are entangled in the dangerous type of work. Nobody can live for a moment without work and therefore when finer elements are made to stop working, gross materialism occupies the devil's brain. **The result is that we have now come to the age of nuclear weapons for the destruction of material civilization. By the law of nature, the nuclear weapons have been produced for crushing the result of blind-materialism.**

The peace move of different powers of the world, by the false gesture of suspending the experiments of dangerous weapons--may be very much pleasing to the comparatively weak nations--but these temporary peace-moves will prove useless by the law of material nature. **When the dangerous weapons are produced, they must be utilised for annihilation of blind materialism by the plan of the Daivi Maya or the external energy of Godhead. The problem can be solved when they are taught about their spiritual identity.**

The soul-killing civilization is progressively taking to the dangerous type of work by invention of huge mechanical means. **The illusory energy is creating this atmosphere for blind materialism and on the other hand she is arranging for their destruction also.** Such opposite methods are called illusory energy. The human energy is thus misused for breaking the same thing which is produced by the same energy. It is something like blazing the fire and extinguish it by pouring water simultaneously--a sign of insanity or spoiling the valuable human energy meant for spiritual culture. History has been repeated so many times and many many leaders of materialism like Napoleon, Hitler and others now remain in name only without any sign of the material progress planned by them. De-Stalinisation has already begun

in Russia. Nobody is enjoying the result of civilization created by atheists like Ravana, Kansa, Aurangzeb, Napoleon or Hitler. **Everything is in oblivion and this teaches us the lesson that the materialistic plans of the present age will also meet with the same fate after a lapse of 50 years.** Therefore blind materialism does not bring in any permanent relief in the world.

(Sriila Prabhupada B.T.G. article, April 20, **1956** - "Blind Materialism")

A TRANSCENDENTAL PERSPECTIVE ON SUFFERING

My Dear Yadunandana,

Please accept my blessings. I am in due receipt of your letter dated March 21, 1968, and may inform you that the horrible scene in the hospital is certainly ghastly. But we should at the same time know that this ghastly scene is in the matter of bodily concept of life. This is Maya's illusion, and although the spirit soul has nothing to do with this horrible affairs, but due to absorption of one's consciousness in the body, one has to suffer the consequences of bodily identification. So far we are concerned, we shall neither be sympathetic or apathetic in the matter of such bodily concept of life. Of course, it is quite natural to become sympathetic when one's body is put into such horrible condition, but if you are firmly convinced that this body is separate from the soul, then we may not be distracted. That is not possible of course in the preliminary stage, but when we shall be in a transcendental position not to be disturbed ever by such a horrible scene, then our position is secure. The suffering of the man and the sympathy of the other man, both are centered on the body. But this we have to understand by knowledge. Then such horrible condition of body won't be disturbing to us. That is the position of liberation. It doesn't mean that we shall not be sympathetic with one who is suffering, but we should always remember that such sufferings are due to the bodily concept of life. As you stated, that you simply want to leave the material world and be with Krishna, that is the best solution, rather than taking account of how things

happened that you came here. Like that our best occupation is to get out of the scene by constantly chanting Hare Krishna, and be engaged in the transcendental service of Lord Krishna.

(Letter to Yadunandana, 26 March 1968, San Francisco)

TRANSCENDENTAL PERSPECTIVE ON CATASTROPHE

I am very glad to inform you a practical example. One of our students, he was put into very unfavorable condition, but he was not, I mean to say, at all disturbed due to this Kãñëa consciousness. Practical. So confident. And we are also not disturbed. We thought, "Oh, Kãñëa is there. He will not be put into difficulty. He cannot be put into difficulty." You see? So here it is said, yasmin sthito na duùkhena guruëäpi vicälyate. If one is situated firmly in Kãñëa consciousness, the gravest type of danger cannot disturb him. It is such a nice thing. Yasmin sthito na duùkhena guruëäpi. Guru. Guru means very heavy, very heavy. Guruëäpi duùkhena na vicälyate [Bg. 6.20-23]. He is not disturbed. He is not disturbed.

Of course, it may be stories, but I am telling you of my practical life. In 1942 there was heavy bombing in Calcutta, heavy bombing in Calcutta. By once or twice bombing, all the population vacated. Calcutta was a city of no man. But there were... Of course, many people remained there, those people who could not leave the city for some urgent or some other business. So somehow or other, I had to remain in the city, and on the 12th December, 1942, I remember, there was heavy bombing. But fortunately, we stayed perplexed.(?) He saw something, fireworks, is going on. "So let us enjoy." (laughter) You see? (makes sound of bomb coming down) Do-do-dee-dee-dong! Like that, so many bombings. So what can be done? There may be so many dangers in our life because it is the place only full of dangers. We do not know. Because we are foolish, we are trying to adjust these things. That is our foolishness. We should...

Just like in a railway carriage. You are being transported from one place. Suppose it is crowded. So instead of adjusting the crowd, better tolerate for few hours and get down and go to your destination. Similarly, we may have many dangerous spots in this material life, but if we are preparing ourselves for going back to Kãñëa in Kãñëa consciousness, then these things will be not cared for. Let them happen. Ägamäpäyinaù anityäs tääs titikãasva

bhārata. They come and go. Let them happen. The bombing was not for all the days. All right, let them take place for few hours or few days. We have to adjust like that. But it is very difficult to adjust. But one who is situated in Kāñëa consciousness, he is not disturbed. He is not disturbed. That is the technique of not being disturbed. The more we advance in Kāñëa consciousness, we become free from this material entanglement.

(Bhagavad-gita 6.21-27 New York, September 9 1966)

Çrëla Prabhupāda: The whole Calcutta became vacant. Perhaps only myself and a few others remained. I sent my sons to Navadvépa-of course, my daughter was married. My wife refused to go out of Calcutta. She said, "I'll be bombed, but I will not go." So I had to remain in Calcutta. I have seen bombing in Calcutta all night. I was just eating when there was the siren. So, the arrangement was that... in your house would be the shelter room. I was hungry, so I first finished eating. Then I went to the room, and the bombing began. Chee-Kyam! I was thinking that this was also Kāñëa in another form. But that form was not very lovable.

(Sriila Prabhupada Lilamrta Vol. 1 A Lifetime In Preparation, SPL5, The War)

BOMBS DROPPING ON CALCUTTA ARE ANOTHER FORM OF KRISHNA

Devotee: Prabhupāda, we were reading earlier this morning in Bhagavad-gētā, on the universal form of Kāñëa when He revealed Himself to Arjuna, and He said that celestial beings and devotees and the demons both were fearful when they saw this universal form. How is it that devotees of Kāñëa like demigods can be fearful even if they see Viçvarüpa?

Prabhupāda: Because they cannot love Viçvarüpa. Is that all right? Can you love Viçvarüpa? If Kāñëa comes before you with Viçvarüpa, (laughs) you'll forget your love. Don't try to love Viçvarüpa. Love Çyāmasundara, that's all. We have seen Kāñëa in Viçvarüpa during wartime. I remember I think in 1942, December, date I forget. I was just eating and there was siren of bombing in Calcutta. So the arrangement was as soon as there will be siren

of bombing the government selected a place, shelter room, this room in your house will be shelter room. So we had to go into that shelter room and the bombing began—chiiii-gown. So we were seeing that Viçvarüpa, you see, at that time. So I was thinking of course, that this is also Kâñëa's another form. But that form is not very lovable form. (laughter) So a devotee in love, wants to love Kâñëa in His original form. This Viçvarüpa is not His original form. He can appear in any form, that is His all-potency. But the lovable form is Kâñëa, Çyāmasundara.

Suppose a boy's father is a police officer. So if the father comes as a police officer firing a revolver, even the child will forget loving father. You see? So naturally the child loves father when he's at home just like father. Similarly we love Kâñëa as He is—Çyāmasundara. The Viçvarüpa was shown to Arjuna to warn the rascal humanity. Because Kâñëa said, "I am God." Imitating Kâñëa, so many rascals declaring that "I am God." Therefore Arjuna said, "Please show me your Viçvarüpa." So that these rascals may also ask him to show his Viçvarüpa. So if you are God, please show me your Viçvarüpa. That they cannot. Yes?

(Bhagavad-gita 6.46-47, LA January 21 1969)

A DEVOTEE IS NOT AFRAID OF BOMBS

When Prabhupāda arrived at the home of Mr. Ram Niwas Dandaria in New Delhi, a waiting reporter interviewed him.

"I understand," said the reporter, "that by 'Kâñëa' you mean some eternal principle."

"I do not mean a principle," Prabhupāda replied. "I mean a person like you and me." Prabhupāda was explaining Lord Kâñëa as the Supreme Person when suddenly sirens began sounding.

"Blackout! Blackout!" cried the reporter and others in the house. War between Pakistan and India had been imminent for weeks, and air raid drills and warnings were now commonplace in Delhi.

"Sir"-the reporter spoke tensely in the darkened room-"this is the presence of reality. We are being threatened by this fight with Pakistan. The siren is the ugly reality coming for us."

"We are always in the ugly reality," Prabhupāda said, "-twenty-four hours a day. Suppose there is no blackout? Still, if you go in the street, there is no guarantee that you will get home. In this way, you are always in the ugly reality. Why do you say only this blackout? This is just one of the features of this ugly reality. That's all."

Reporter: "Yes, but at the moment..."

Prabhupāda: "You do not realize that you are in ugly reality twenty-four hours a day? Padaà padaà yad vipadām. There is danger at every step."

Reporter: "I know, sir, but this is collective, national danger. Have you anything to offer us as a remedy?"

Prabhupāda: "Kāñëa consciousness is our only remedy. Take to this process, and you will be happy."

Reporter: "Sir, I think someone should go to the Yahya Khan [the president of Pakistan]."

Prabhupāda: "What benefit will you derive by going to Yahya Khan?"

Reporter: "Someone is out to kill me."

Prabhupāda: "But suppose Yahya Khan does not kill you? Will you be safe? Then what is the use to go to Yahya Khan? You will die today or tomorrow. If you want to save yourself, then go to Kāñëa. That is our proposition. Even if you go to Yahya Khan, and he does not fight, then you mean to say that you will live forever? What is the use of flattering Yahya Khan? Flatter Kāñëa, so that you may be saved perpetually. Why don't you do that?"

Reporter: "I was only thinking in terms of collective security. I can see your point..."

Prabhupāda: "You should know that you are always in danger."

Reporter: "Yes, sir, we agree. The late Einstein said the same thing..."

Prabhupāda: "That is our position, and Kāñëa says, 'I will save you.' Therefore, let us go to Kāñëa. Why go to Yahya Khan?"

Reporter: "Simply because he is disturbing us, that's all."

Prabhupāda: "Your mind is always disturbing you all the time, because it is always with you. Your body is always with you. Are you not suffering from bodily pains? Why don't you go to Yahya Khan to cure your pains? You are always in danger. Why don't you realize that?"

Reporter: "We realize that this is a national disaster."

Prabhupāda: "These are symptoms. People are trying to give a patchwork cure for the disease. We are giving the supreme cure. This is the difference. No patchwork cure will help you. You need a complete cure.

janma karma ca me divyam

evaà yo vetti tattvataù

tyaktvä dehaà punar janma

naiti mäm eti so 'rjuna

The cure is no more repetition of birth and death. That is what we want. That is the benefit of Kāñëa consciousness. Yaà präpya na nivartante/ tad dhäma paramaà mama. If you go to Kāñëa, then you don't come back again to this material world."

Reporter: "Sir, mine was a very hypothetical question. Suppose a hundred pure, saintly, Kāñëa conscious people are meditating or discussing together, and someone comes along and drops the bomb-"

Prabhupāda: "Those who are Kāñëa conscious are not afraid of bomb. When they see a bomb coming, they think that Kāñëa desired the bomb to come. A Kāñëa conscious person is never afraid of anything. Bhayaà dvitëyābhiniveçataù syät. One who has the conception that something can exist outside of Kāñëa is afraid. On the other hand, one who knows that

everything is coming from Kāñëa has no reason to be afraid. The bomb is coming-he says, "Ah, Kāñëa is coming.' That is the vision of the devotee. He thinks, "Kāñëa wants to kill me with a bomb. That is all right. I will be killed.' That is Kāñëa consciousness."

(Interview with Reporters, November 10 1971, New Delhi)

THERE WILL BE NO NUCLEAR WAR IF THEY TAKE TO KRISHNA

Later, speaking alone in the quiet ambience of Prabhupāda's room, Satsvarūpa dāsa Goswami brought up a topic that he found had recently become a common concern amongst devotees—the threat of nuclear war. He broached the subject carefully. "Çréla Prabhupāda, now India has the nuclear bomb and other small nations are rushing to get it ..."

"What is this nuclear bomb?" asked Çréla Prabhupāda bluntly with a dismissive movement of his hand. "I will drop it on you, and you in turn will drop it on me. What is the advancement over the dogs? This fearfulness of one nation for another with nuclear bombs is the dogs' mentality. Sometimes, even when chained by their respective masters, two dogs will fight as soon as they meet." Prabhupāda looked at Satsvarūpa and raised his eyebrows. "Have you seen it? It is no better than that."

Satsvarūpa Goswami, pursuing a vague anxiety, ventured further. "Devotees sometimes think we are planning for the long-term future, when we distribute our books to schools and libraries; but if everything is going to end in nuclear war ..."

"Assure them," said Çréla Prabhupāda, "that there will be no nuclear war if they take to Kāñëa consciousness. And even if there is nuclear war, that is not going to end everything. Formerly there was the brahmāstra. Everything is under the control of the Supreme Lord. We are not afraid of the nuclear bomb, because the soul cannot be killed by the atom bomb. Do you know that? Have you read it? So what do they want to do in fear of the nuclear bomb? To sit down and do nothing and cry?"

“Well,” said Satsvarüpa, “we are asking people to invest in sixty volumes of Çrëmad-Bhägavatam, but they might say, ‘I don’t want to make such a long term investment in the future, because there is nuclear war ahead’.”

Prabhupäda answered with clear logic: “Then why are they going to the university? Why don’t they stop eating? Do they mean one should not go for an education and should not have any hope and should stop everything?”

“Yes,” answered Satsvarüpa, “some think like that—that it is all doom.”

Çréla Prabhupäda’s face expressed his concern that people were thinking in that way. He repeated to Satsvarüpa that he should assure people that there will be no such war if they become Kâñëa conscious. “In fact,” he concluded, “because of our Kâñëa consciousness movement, there will be no nuclear war.”

Prabhupäda paused. “And if there is,” he added, “the soul cannot be killed, so we are not afraid that the bomb will kill the soul.” Çréla Prabhupäda said nothing more and soon Satsvarüpa excused himself to attend to his afternoon duties. He was impressed that even though the world situation was bad, and worsening due to the influence of the age of Kali, Prabhupäda had full faith in the process of Kâñëa consciousness.

“Certainly,” thought Satsvarüpa, “if we just follow Çréla Prabhupäda, then we’ll receive Kâñëa’s blessings, and the collision course of the world will be changed.”

The Great Transcendental Adventure, Kurma Dasa, GTA 9 Melbourne, Thursday 27 June 1974)

NUCLEAR WAR WILL NOT STOP THE SANKIRTAN MOVEMENT

...You have asked about whether nuclear devastation on this planet would effect the Sankirtana Movement. No, there is nothing that can stop the Sankirtana Movement because it is the will of God Himself, Lord Caitanya, that His Holy Name be heard in every town and village. Neither can the demons devastate this planet independent of the will of Krsna. Nothing happens without His sanction. If Krsna wants to kill someone no one can

save Him, and if Krsna wants to save someone no one can kill him. For our parts we should just be determined to carry out our mission against all opposition, demons, nuclear war, whatever. The whole universe is finally subject to certain annihilation by the will of Krsna, but devotional service is eternal and is the only certain way one can save himself from devastation. We can preach all over the world that the only way to be saved from collective and individual devastation is to take to the chanting of Hare Krsna. In short, this material world is a very precarious place therefore we should always chant Hare Krsna and seek Krsna's protection.

(Letter to Mahkanlal, Mayapur, 22 June 1973)

HOW SHOULD DEVOTEES PREPARE FOR WAR?

Prabhupāda: Yes. All Western adventure to keep people in darkness. And that is going on. Now it will be smashed by the next war. Next war will come very soon.

Tamāla Kāñēa: (Surprised) Oh!

Prabhupāda: Yes.

Tamāla Kāñēa: Next war...?

Prabhupāda: Your country, America, is very much eager to kill these Communists. And the Communists are also very eager. So very soon there will be war. And perhaps India will be the greatest sufferer.

Paīcadraviḍa: What will the devotees do while the war is going on?

Prabhupāda: Chant Hare Kāñēa.

Devotees: Jaya! (laughter)

Prabhupāda: You have got only business.

Tamāla Kāñēa: Will this war spread to many different countries and continents?

Prabhupāda: The actual war will be between America and Russia.

Paramahaṅsa: Çréla Prabhupāda, you said that this war will destroy the demonic civilization.

Prabhupāda: Yes.

Paramahaṅsa: Does that mean that it'll destroy all the cities and all the industries?

Prabhupāda: War means destruction of all cities. That is natural. You have

got experience in Europe so many times.

Haàsadüta: So Prabhupäda, is there something we should do to prepare ourselves for this disaster?

Prabhupäda: What?

Haàsadüta: This coming war.

Prabhupäda: You should simply prepare for chanting Hare Kâñëa.

Haàsadüta: That's all?

Prabhupäda: That's all.

Rämeñvara: But these modern wars are fought with missiles and bombs more than armies.

Prabhupäda: Yes. Formerly, also, there were brahmästra, fire, firearms, brahmästra. [break] ...problems that we are facing, they were also in the past under different name, different form.

Rämeñvara: ...that if there is a war between Russia and America, there would be a nuclear war and they would pollute the whole atmosphere with radioactive particles which would kill everyone.

Prabhupäda: It is already polluted.

Rämeñvara: They say that this radioactive fall-out...

Prabhupäda: The whole material world is polluted. Who will live here? A little, say, twenty years before, dying. After all, you have to die, twenty years after or twenty years before. So it is already polluted. That is humbugism. They will die at the end, but still they are trying to live.

This is the difference between man of knowledge and without knowledge. A man of knowledge will think, "After all, I have to die. So what is the difficulty, dying a few days more or before?" That is knowledge. And those who are not in knowledge, they are afraid of death. Best business is before the death comes let us finish our Kâñëa consciousness perfectly. That is wanted. Death will come. You cannot avoid it.

Rämeñvara: They say that this radioactive fallout will pollute the air so that no crops can be grown.

Prabhupäda: That's all right. You shall die without food. Be(cause) after all, the death. In Bengal, it is called: more bhera ghalne (?): "The most misfortunate thing is death." That will come. Therefore the best

intelligence is how to avoid death.

Rüpānuga: Become immortal.

Prabhupāda: Yes. That is real intelligence, not to be bothered by these trifling temporary things that "I am dying twenty years before. If the situation was better, I would have lived more twenty years." What is this mentality?

Devotee: Back to Godhead.

Ajāta-çatru: Yes, we can go back to Godhead. (Prabhupāda enters temple, kērtana very loud) (end)

(Morning Walk April 4, 1975, Māyāpur)

THE INDESTRUCTIBLE LIVING ENTITY CANNOT BE KILLED BY BOMBS

The living entities therefore being one with the Transcendence in quality, are also indestructible and eternal. This fact is elaborately corroborated in the Geeta as follows (Bg. 11) "The soul or the spirit of the living entity is never born nor does it ever die. It was never created in the past nor it is created at present neither it shall be created in the future.(5) That is the soul is transcendental to physical time, represented by Past, Present and the Future. The spirit is therefore unborn, indestructible, eternal, the oldest but always fresh, it is never put to annihilation even after the destruction of the body and the mind."

"Thus one who knows the soul to be non-destructible and eternal-can he ever kill any other soul or does he order to kill others."

"Transmigration of the soul from one body to the other after the destruction of the body, is just like one's changing an old garment for a new one. The non-destructible soul simply changes its material body but is never killed or put to death as we generally misunderstand."

"No weapon can penetrate the soul, no fire can burn it, no water can moisten it and no air can dry it up."

"The soul is impenetrable, incombustible, incapable of being moistened or dried up. It is permanent, constant, immovable and eternal."

"The soul is declared to be incomprehensible, invisible, immeasurable and knowing the soul to be so, one has nothing to lament for, Oh Mighty armed."

The living entity is therefore permanently related with the "Chit" potency as opposed to its temporary relation with the material nature or the "Maya" potency. His relation with the material nature is casual and the cause for such accidental relation is the forgetfulness of his real nature. The living entities are just like sparks of the fire (the fire being compared with The Absolute Truth) or the molecules of the rays of the Sun (the Sun being compared with The Absolute Truth). Qualitatively there is no difference between the fire and its sparks or the Sun and its molecules of rays but quantitatively there is a gulf of difference between them.

The living entity therefore when he forgets his real nature as one with the "Chit" potency and identifies himself as one of the creations of the material nature or the "Maya" potency by his tendency of forgetfulness-is as a matter of consequence, put into the various material afflictions represented by the threefold miseries of material existence. These threefold miseries are:-

(a) Misery pertaining to the material body and the mind such as perceptions of cold and heat and conceptions of distress and happiness.

(b) Misery pertaining to the awards of other living entities such as an attack by the enemies, bites by the animals etc.

(c) Misery pertaining to the controlling powers of gods such as occurrences of earthquakes, famines, wars, pestilence etc.

A temporary reliefment from one of the above threefold miseries is known to us as happiness (?). Negation of distresses is undoubtedly called happiness but all happinesses in the material nature, are adjusted by the "Maya" potency and as such all such happinesses are conditional as much as they again await the onslaught of another distress. In the material nature, all so-

called happinesses or the so-called distresses are of temporary nature. As such temporary happinesses cannot satisfy the living entity, the latter's nature being one with the "Chit" potency i.e., non-destructible and permanent.

The tendency of the living entities, is therefore a hankering after eternal happiness and non-destructible existence. The entire activities of living beings are directed towards this end. But as they are under the conditions created by the 'Maya' Potency which is itself destructible and temporary, the desire for a happiness of permanent nature, remains ever unfulfilled in the Material Nature. The exodus of the residents of Calcutta to other places out of fear of being raided by the Japanese bombs, is due to the same tendency of non-destructible existence. But those who are thus going away, do not remember that even after going away from Calcutta saved from the raids of the Japanese bombs, they are unable to protect their bodies as non-destructible at any part of the material universe, when the same bodies will be raided by the bombs of material nature in the forms above threefold miseries.

The Japanese also who are threatening the Calcutta people with ruthless air-raids for increasing their own happiness by possession of lands-do not know that their happiness is also temporary and destructible as they have repeated experience in their own fatherland. The living beings, on the other hand, who are designed to be killed, are by nature eternal, impenetrable, invisible etc. So all those living entities who are threatened to be killed as well as those who are threatening to conquer are all alike in the grip of the "Maya" potency(6) and are therefore in the darkness. The Hindu conception of the Goddess "Kalika Devi" is the symbolised representation of the darker manifestation of the Absolute Truth and in that darkness-destruction, annihilation, death and miseries are the only concomitant factors as we can observe in the grim-Figure of the Goddess "Kalika Devi" in an attitude, always threatening with destruction.

Leaders of materialistic civilization take shelter in this darker Aspect of the Absolute Truth or the Goddess of darkness in order to dissipate the present

and temporary distresses without knowing that darkness cannot be removed by an unscientific handling of the darkness itself but it can be removed only by the scientific handling of the Light only. Without light any amount of speculation of the human mind (which is also a creation of the material nature) can never restore the living entities to permanent happiness. In that darkness any method of bringing peace in the world which will stand eternally, be it nonviolent or violent, can bring only temporary relief or distress as we can see all creations of the External Potency. In the darkness non-violence is as much useless as violence while in the light there is no need of violence as much as of non-violence.

Without entering into the details of these, we may take it for granted that fear of being destroyed and killed is an outcome of our association with material nature while in reality we are one with the transcendence. As such we have nothing to fear nor to be destroyed. The body is destructible but the spirit is not. The living entity in the darkness of the Absolute Truth, wrongly identifies with the material nature or "Maya" and concludes himself to be destructible. This causes his fear of being destroyed while actually he is not to be so. Forgetfulness of the Almighty Father is the cause of such misidentification. Intelligent persons therefore should approach to the bonafide spiritual master and accepting him to be nondifferent with the Lord, will devote himself cent per cent in the transcendental service of the Lord. This is what we mean by going "Back To Godhead."

Forgetfulness of the transcendental loving service of the "Chit Potency" of the Personality of Godhead Sree Krishna, is the cause of fall-down of the living entities. Reinstallation of the relation of the "Chit" Potency shall therefore be the ultimate goal of human life. If the living entity therefore somehow or other comes in touch with a bonafide saint and scriptures and thus becomes eager for revival of his lost relation of the "Chit" potency, he can then only be liberated from the clutches of the "Maya" potency and then only all creation of the material nature appears to him as insignificant, temporary and illusion.

At this state of being related with the internal potency of the Absolute Truth, THE LIVING ENTITY DOES NOT HANKER AFTER UNNECESSARY ACCUMULATION OF MATERIAL WEALTH FOR UTILISING THEM IN THE SERVICE OF THE EXTERNAL POTENCY NAMELY "MAYA" FOR DESTRUCTION AND DARKNESS; nor does he lament for any so-called material loss. He looks at that time on all other entities in a spiritual light, as one and the same, covered only in different material engagement of different names under the influence of "Maya." The beginning of such spiritual existence thus ushered forth by the Divine Grace-makes the liberated soul turn towards the transcendental loving service of the Personality of Godhead under the influence of His "Chit" Potency in place of his (soul's) engagement in the temporary service of the "Maya" potency as above-mentioned. This fact is corroborated in the Bhagwat Geeta by Lord Sree Krishna as follows:-

"One who is situated in the Transcendence and is fixed up in his mind, he is always untroubled and does not rejoice by attainment of what is desirable nor does he lament by attaining what is undesirable." (Geeta 5.19.)

"Unsurmountable are the ways by which one can get rid of the 'Maya' potency with her threefold modes, but one who surrenders unto Me (Sree Krishna) he only can get rid of the clutches of 'Maya.'" (Geeta 7.14.)

When the living entity becomes overwhelmed in the engagement of his service of the "Maya" potency, he forgets altogether his divine relation with the Godhead. This horrible state of life is technically called the Asurik i.e., the life of a demon. The name of demon as we often hear in different scriptures, does not mean any horrible figure of extraordinary dimension as the artist generally paint by imagination, but demon is a man who is godless.(7) Description of such godless man is given in detail in the sixteenth chapter of the Bhagwat Geeta.

A godless man does not know what shall he do and what he shall not. He is mostly unbeliever in the teachings of the different scriptures and is generally atheist by nature. In his opinion, religion is superfluous and an unnecessary engagement and as such he attacks religion specially in the

most brutal manner. He does not follow any injunction of the scriptures but commits all kinds of sins which he could not have done by following the order of scriptures. He follows his own path and does not accept any authority. In his opinion there is no cause of the creation of the universe except a desire of passion, as a child is born by the passion of a man and a woman. He does not find therefore any design behind the creation of the universe, and thus says that there is no Creator whatsoever. The universe is a product of Nature's fortuitous course and there is no ultimate controller of Nature. He finds every day that matter is unable to take any initiative out of its own will and thus the world is produced by a chance assembly of atoms and so forth. Without any fear of the Authority therefore, he finds it easier to preach his own way of thinking that there is no God at all. He says that every one can manufacture his own religion and thus the process of religiosity so sublime and so divine becomes a subject for his recreation. He preaches that there should be as many religions as there are men on the surface of the globe and there is no necessity of accepting the fact that God is one and religion is one.

In the opinion of a godless man, conception of Godhead is the product of Devil's workshop in the idle brain. God is manufactured by designing brain of the professional class (?) and thus everyone and anyone can manufacture his own God and follow his own way of religiosity for so-called salvation.

Thus concluding the godless man in demonic propensity, engages himself in the service of the "Maya" potency for the destruction of the world. Devoid of spiritual knowledge, he is less intelligent and works out foolish designs out of his foolish brain, in order to create trouble in the world. He considers himself over intelligent and by his over intellectual method he brings disaster on the tranquility of the world peace. He becomes a leader of similar less intelligent persons and leads them also towards destruction like a blind man leads another blind man to get themselves both fallen in the ditches.

The motive power for such unlawful leadership is nothing but an unquenchable thirst for power, desire for domination and unconquerable

passion. This is hankering for recognition and drunkenness of power. Moved by such unholy passions he starts all sorts of agitation for the fulfillment of his manufactured ideals of world leadership. And thus proceeding on his onward march, he is met with another demon of the like nature and thus a clash begins between the rival demons. Both of them being godless, the "Maya" potency of Godhead takes them to task, like the demon "Mohisasur" The Goddess engages such demons in fighting with one another until they are individually or collectively vanquished by their own unholy engagements. She engages them just like a school teacher engages naughty boys in the business of pulling each other's ears by each of them. The demons are thus punished in their vain search out for recognition by the "Maya" potency.

The godless man is always overwhelmed with material thoughts of unlimited measure. He not only thinks for his own sense-gratification but for the sense-gratification of his family, society, country, nation and so on and that not only for one decade but also for all the time to come after his death. He does not, however, understand that after his own death he has to change all the details of his calibre. Ignorantly situated, thus he accumulates wealth for the respective welfare works by committing all kinds of sins. For such welfare works he does not hesitate to do harm to others in respect of his own self, family, society, country or nation. Thus he becomes an ill-conceived leader of his family, society or nation in order to satisfy an unquenchable desire for self-gratification without knowing the modes of nature by whom he is engaged in such unholy task up to the destruction of the creation and without caring for the Supreme Authority Who is competent and able to take care of all families, societies, countries or nations without any distinction of caste, creed and colour.(8)

The godless man is bound up with many hopes based on self gratification and anger and for the satisfaction of his such unholy desires, he continues to accumulate worldly riches and powers by all possible means.

The godless man thinks like this. "I have got this thing today and thus my mind is satisfied for the present. I have got so much and in the near future

this shall be increased again and again. I have killed my that enemy and my other enemies shall be killed in due course. There is no God (?) and if there is any God at all, He is my order-supplier or it is I. (?) I am therefore Godhead (?) enjoyer, perfect, powerful and happy etc. I am recognised by all men on the earth and who is there who can be my rival in so many respects? I shall therefore hoard up wealth for the benefit of me and my men."

Thus he becomes more and more overwhelmed with the darkness of the Goddess "Kalika Devi" or the "Maya" potency in order to perpetuate his life of darkness until the end of creation.

The godless man also sometimes poses himself as a pseudo religious man. He engages his men and money with pride and vanity in the so-called spiritual activities or religious ceremonies. By such performances he wants to demonstrate the grandeur of his wrongly accumulated wealth in order to be recognised as a great devotee of God (?) not for the sake of Godhead (as he does not believe in the existence of Him) but for the sake of his kinsmen, friends, flatterers dictated by a false sense of respectability and aristocracy. Such godless man however, envies the All-pervading Godhead situated along with him as also with other living entities. He thus makes unlawful animal sacrifices and if any saintly man advises him not to commit such sinful acts, he casts aspersions on such saintly persons propelled by his ill-acquired self sufficiency, power, pride, passion and anger, etc.

Such hellish godless persons are gradually forced to go down and down in the domain of darkness and in the kingdom of demons, so that perpetually they may suffer the pangs of the threefold miseries as above mentioned by the unfailing stroke of the trident in the hands of the "Maya" potency. In other words such people are themselves responsible for gliding down to such a horrible state of life without any hope of deliverance from the clutches of Nescience.

But the All-merciful Personality of Godhead is so kind to us that He has sent forth through His authorised agents scriptures like the Vedas and the Puranas. These transcendental sounds when admitted by aural reception in a submissive mood by any man in the world, he can realise Godhead in the

form of Scriptures and Saints and then only he comes to his senses that it is Godhead or His authorised agents only that can deliver him from all miseries and no one else.

Therefore the highest form of philanthropic or altruistic service that a man can render to his fellow brethren-is the propagation of transcendental service of the Personality of Godhead by awakening the spiritual sense of all sleeping men caught hold of by the grip of the "Maya" Potency. The easiest method for reviving such spiritual sense in the heart of all fallen souls, was taught by Lord Chaitanya who took compassion with the fallen souls of the present age, as congregational chanting of the Holy Name of Godhead. He saw that fallen souls of the present age are always engaged in a habit of quarrelling with one another in the fields of sociology, politics, economics, philosophy and religion and as such they have no hope of deliverance by the practice of good works, cultivating spiritual knowledge or by means of performing costly sacrifices. He therefore inaugurated the movement of the transcendental "Samkirtan" or congregational chanting of the Names of Godhead. This process of reviving the sense of spirituality in human society is the most potent and universal form of religion in which everyone can take part irrespective of caste, creed and colour distinctions. It is assured by the Lord that by this method only one will be able to attain to all spiritual perfections. So everyone must help in the propagation of such transcendental movement for the supreme benefit of mankind nay all living entities.

Amongst the innumerable transcendental Names of the Godhead, Lord Chaitanya has prescribed the following sixteen words composed of thirty-two Sanskrit letters,-as the most potent sounds in the "Kali" age. As uttered by the Lord Himself-men may take advantage of repeating the following transcendental sounds every day in an assembly of family members both male and female at least once in every evening or at any time conveniently for his own as well as other's benefit without any grudge. The sixteen words run as follows:-

Hare Krishna Hare Krishna Krishna Krishna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare

(1) "But above this visible nature there exists another transcendental nature which is unseen but eternal and which does not perish even when all other created things of material nature perish." (Bg. 8.20).

(2) Description of the Mundak Upanishad (3.9.10).

(3) This part is well explained by Lord Chaitanya in His doctrine of "Achinata Vedaveda" i.e., simultaneously one and different.

(4) "Living entities are My parts and parcels and they are eternal. But they are undergoing prisoner's life bound up by the material nature of mind and the six senses." (Bg. 15.7)

(5) It is futile attempt therefore to produce life-substance in the laboratory of scientists.

(6) All works are entirely done under the influence of the modes of Nature (Maya) and the living entity bewildered by false vanity thinks that he is the performer. (Bg. 3.27)

(7) Vishnubhakta vabet daiva asura tad viparjaya.

(8) "Those men who devoutly seek refuge unto Me (Sree Krishna the Godhead) and always think of Me without a pause of a second, I personally carry their necessities of life." (Bg. 9.12)

(Back To Godhead Magazine, Vol 1, Parts 1-4 Godhead and His Potentialities)

HOW WILL YOU STOP THE WAR WITH MAYA

Because people have no idea what is the soul, therefore they think that stopping war will help us in peaceful condition of the society. There are so many troubles so long this body is there. War is one of the items. Even war is stopped, there is no question that people will live forever. No. That is not the law of nature. Duùkhālayam açāçvatam [Bg. 8.15]. This life, the problem is how to stop our contact with this material body That is the problem. Not

that these general people, they are thinking, "If war, there is no war, then we shall be very happy." How you'll stop your war with mädya? Mädya has declared war with you, or you have declared war with mädya. Daivé hy eña guëamayé mama mädya duratyayä [Bg. 7.14]. The mädya, the material nature is enforcing, "Why you are closing this door?" "Oh, because it is very cold outside." Who is forcing? Immediately there will be cold, immediately there will be fog, immediately there will be excessive heat, immediately there may be earthquake. How you can stop it? So they simply think... **Just like innocent child, they are concerned with the immediate problem. But sane man is concerned with the ultimate problem. So our ultimate problem is not this war. The ultimate problem is repetition of birth and death. That is ultimate problem, how to stop this. That is the problem.** So Kãñëa says that "This is useless lamentation, that you do not wish to fight. It is the concluded fact that even your grandfather or relatives die, they will continue as soul. You have to execute your duty. You cannot deviate from your duty." Go on.

(Bhagavad-gita 2.27-38 Los Angeles December 11 1968)

WHEN THERE IS ABSOLUTE NECESSITY THERE MUST BE WAR

Prof. Kotovsky: But if you would, will have many, even many followers, how far this adaption of Kãñëa consciousness by many American boys would affect the politics of their attitude, for instance, to such a bearing problem of America as Vietnam War?

Guest: Correct. They'll never be the one who will ever advocate any war because they know this war itself is a wrong thing.

Prabhupäda: No, no. We don't say, "Avoid war." But unnecessary war is avoided. Just like Kãñëa induced Arjuna to fight. It was necessary. It was necessary.

Guest: To get rid of extra evil.

Prabhupäda: It was necessary. So nothing is avoided, but everything is utilized for proper purpose. Nothing is rejected. Nirbandhe kãñëa-

sambandhe. This is fact, that Kāñēa never advocated that "Let there be stop of war." No. When there is necessity, absolute necessity, there may be war but for their good purpose, not by the whims of the politicians, no.

Room Conversation, June 22 1971 Moscow)

Çyāmasundara: He says that the fact that there is more good than evil in this world justifies its creation.

Prabhupāda: Well, good and evil is according to his angle of vision. A devotee sees in this material world everything is good. Viçva pūrēāṅ sukḥaya. People are complaining they are in distressed condition, but a devotee sees that there is no distressed condition, that it is all happy condition, because he lives with Kāñēa, he dovetails everything with Kāñēa, he dovetails himself also with Kāñēa. Therefore for him there is no misery.

(Discussion with Syamasundara das on Leibnitz)

Prabhupāda: God is absolute. For Him there is no evil. Absolute good. Otherwise He cannot be absolute. So what you think evil, to God it is good. Just like a father slaps a child and he cries. For the child it is evil, but for the father it is good. Father thinks, "I have done right. He is crying. He will not commit the mistake again." So this chastisement is just like sometimes Aravinda complains he thinks "I was unnecessarily chastised," but I say it is good. (laughter) The same thing. So whose opinion is to be taken?

Çyāmasundara: His idea is that God is limited.

Prabhupāda: That is nonsense. If God is limited, then He cannot be God.

Çyāmasundara: He says either God is limited in His goodness, in order to allow evil to exist...

Prabhupāda: No. He is unlimitedly good.

Çyāmasundara: Then He must be limited in His power, because He cannot stop evil from existing.

Prabhupāda: No. Evil works under His guidance. Good and evil, both are control] by Him. Therefore He is called supreme controller. He is not limited. The exact word used in Sanskrit is called ananta, unlimited. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta. Advaita, non-dual; acyuta, infallible; and ananta, unlimited. (end)

Discussion with Syamasundara dasa on Hume

BECAUSE YOU ARE RASCAL EVIL MUST BE THERE

Puñña Kāñña: Sometimes people ask that "If God is so great, then why doesn't He just come and destroy all the evil?"

Prabhupāda: Because you have to suffer. You are rascal. You must suffer. Therefore evil must be there.

Brahmānanda: Why doesn't He force us to be good?

Prabhupāda: Just like if the criminals and thieves say, "Why government has created this prisonhouse?" Is it very good argument? It is for you, rascal. You are criminal. You must suffer. Why it is to be abolished? Otherwise who will suffer? It is for your suffering.

Brahmānanda: Why are we evil? Why doesn't God makes us good?

Prabhupāda: Hm?

Brahmānanda: Why are we evil?

Prabhupāda: No, God says that "You become devotee of Me." You do not become. That is your fault. Therefore you must... Just like government does not say that you become criminal. Government says, "You become educated. You become high-court judge, become big officer." Why you become criminal, pickpocket? Does government give any education for becoming pickpocket? Hm? Is there any institution how to steal, how to become pickpocket? (laughter) Then why do you become?

(Morning Walk, October 2 1975, Mauritius)

YOU WANT EVIL THEREFORE YOU ARE IN THIS MATERIAL WORLD

Mother: I believe that there's God in everybody, but why are some people so evil?

Prabhupāda: Because he does not care for the words of God.

Mother: But as I say, God is within all of us.

Prabhupāda: Yes. God is there. God says that "You don't do like that." Sarva-dharmān parityajya mām... [Bg. 18.66]. "You just surrender to Me." But he will not do that.

Mother: And yet people can be so evil.

Prabhupāda: Therefore God gives him chance, "All right, you enjoy as you like, and make your life risky. What can I do?"

Mother: But people know when they're doing evil, don't they?

Prabhupāda: Just like you have got children. You say, according to your knowledge, every children, "My dear children, you do." But it is not necessarily that they will abide by your order. Similarly, God gives the instruction that "You give up all this. You simply surrender to Me. I shall take charge you." But he does not do that. He wants to live independently. Therefore he is suffering.

Mother: But there's so much evil in the world.

Prabhupāda: Avil?

Gaëeça: Evil.

Mother: Evil.

Prabhupāda: Yes, this is evil. You don't try to carry out the orders of God, this is evil.

Mother: But what I'm trying to say is there's more evil in the world than goodness.

Prabhupāda: Yes. Unless there is evil, why you are in this material world? You have accepted evil. Therefore you are in this material world. And if you accept God, the good, then you are in the spiritual world. You don't accept God; you want evil. Therefore you are in the material world. Just like in the jail, prison house, who are they? They are all criminals. Similarly, every one of us who are within this material world, they are all criminals because they have disobeyed the order of God. In different status only, but they are all criminals. Because every one of them is subjected to the rules of nature: birth, death, old age, and disease. So your child is very intelligent. He has taken to this. Now you can do also the same thing, both mother and daughter.

(Room Conversation, May 14 1975 Perth)

EVIL IS YOU

Rāmeçvara: We say that Kāñëa is all good.

Prabhupāda: Yes.

Rāmeçvara: And then the materialist says, "If Kāñëa is all good, then how is there any evil?"

Prabhupāda: Evil is you.

Rāmeçvara: But everything comes from Kāñëa.

Prabhupāda: Yes. Everything comes from.... Yes. If.... You have created a situation. So for your satisfaction, Kāñëa has given you the chance, but that is evil, what you have created.

Rāmeçvara: But I have this propensity because I am part of Kāñëa.

Prabhupāda: Yes. When you come under māvā, you have got so many propensities. So as soon as you disobey Kāñëa, the māvā is there. Kāñëa-bahirmukha hai ā bhoga vāi chā kare nikaōa-stha māvā tāre jāpāōiyā dhare

(Prema-vivarta), immediately. Just like darkness and light. As soon as you give up light, you come to darkness. There is no second alternative.

(Morning Walk, June 3 1976, Los Angeles)

THE BLESSINGS OF EVIL

Çyāmasundara: He says that the working of the world is ethically evil. For instance, he observes that...

Prabhupāda: To some extent that is all right, because when you are in prison life, you will find evil. But that evil is good for you, so that you can learn some lesson, and when you are out of the prison you will not come again. That is the blessings of evil.

Çyāmasundara: The blessings of evil.

Prabhupāda: Yes.

(Discussion with Syamasundara dasa on Schopenhauer)

KARMA

Prabhupāda: Well, that... Just like a child when he's crawling, he touches a fire and he's burned. He forgets. But when he's grown-up, if he inquires from the parents, "Why this scar is in my hand?" The father reminds, "My dear child, you did like this." So because you have forgotten, that does not mean it did not take place. You have forgotten, you do not know, what you were doing at this time yesterday. You are so forgetful. So your remembering or forgetful doesn't matter. The law of nature must work severely. It doesn't matter whether you forget or you do not know the law. Forgetfulness of law is no excuse. You must suffer. Just like the child when he touches the fire, the fire does not consider, "Oh here is an innocent child, why should I burn him?" He must be burned. That is law of karma. When you touch fire it must act and you must suffer. Without any judgement the law is already there.

(SB 1.2.6 Hyderabad, November 26 1972)

(4) THE IMPOSSIBILITY OF PEACE WITHOUT KRISHNA CONSCIOUSNESS

THERE IS NO QUESTION OF PEACE

Prabhupāda: And Kāñēa also says in the Bhagavad..., yah çāstra-vidhim. Çāstra from that ças-dhātu. Yaù çāstra-vidhim utsājya, giving it up, decides by his whims, na siddhim avāpnoti, they'll never get any siddhi, perfection. Therefore the çāstra should be mediator. But these people have no çāstras. They have got simply that barrel of gun. That's all. And that is very rude. And it will never come to perfection. For the temporary time, this party may win or that party may win. That will never... That is the position in the modern world. They have no authoritative çāstra. They manufacture their own way, and therefore there is no peace. First World War, Second World War, Third World War, and there cannot be any peace. As soon as you become strong, you declare war. Hitler thought, "I am now strong. Let me declare war." And another strong party, America came, Russia came. He was killed. So this is no conclusion. And even after Hitler's being killed, there is no conclusion. So this sort of conflict will never bring any peace. That will go on. That is struggle for existence. That is fighting like animals. Two dogs fighting, two hogs fighting, but that is not conclusion. That fighting will go on so long people will remain as dogs and hogs. That will go on. There is no question of peace.

(Discussion with Syamasundara Das on Mao Tse Tung)

WHY THE PRAYERS FOR PEACE ARE INEFFECTIVE

Please accept my blessings. I have received your letter without date, stating about the situation in Boston. On the statement of your letter, I can understand that it is a political situation. Of course, although everything included in Krishna Consciousness, we do not wish to take part directly in controversial politics. We can take part in politics only which is sanctioned by Krishna. This political struggle by the students is a different thing. It is a reaction of the karma. Because both the opposing parties, namely, the

students who have taken shelter in the churches, and the government force, which is coming to arrest them, both of them are on the same category, because when there will be question of meat eating, or supporting the slaughterhouse, both of them will agree. So the present situation is reaction of man's sinful activities. We, specially recommend to restrain from four kinds of primary sinful activities, namely, illicit sex, intoxication, meat-eating, and gambling. But all these fighting people, they are cent per cent addicted to all these habits. So if they are serious of mitigating the unpalatable situation of the society, they must agree to accept Krishna Consciousness, otherwise, there is no possibility of peace in the world. Anyway the situation in Boston as you have described is not very much favorable for preaching our Krishna Consciousness, but if there is possibility of selling our Back To Godheads, that is very nice. You can take advantage.

So far my going to Boston, unless the students agree to hear patiently for some time, Bhagavad-gita, Teachings of Lord Caitanya, the casual lectures will not be very much beneficial. So they are not very much interested, otherwise they would have come to our classes. But I told you previously that I am prepared to go provided they pay the expenses. But I think that is also not possible. So why should you take the risk? Of getting me there and with great difficulty you shall maintain my expenses, I think it is not very much favorable, so we shall see later on what is to be done; for the time being let it be dropped.

Students' prayers 24 hours a day to listen to the political talks and desiring the war should stop is useless. God cannot be their order supplier. First of all they act sinfully, and when there is reaction of war, pestilence, famine, and so many other nature's disturbances, they pray to God for stopping them. This is not possible. Just like a criminal first of all commits theft, burglary and debauchery, and when he is captured, by the police force, if he prays to the government to stop, that is not possible. So they are engaged in all sinful activities, and by nature's law, there must be reaction. I am encouraging now cow killing or animal killing, and when by nature's law, the turn comes upon me to be killed, if I pray I want to stop it, how it can be stopped? So their process is not very genuine. They want to make God as order supplier. So God is not order supplier. He is order giver. He orders everyone to surrender unto Him, and the fools and rascals who do not surrender unto Him, they want to order God in the form of so-called prayer,

that He should ask material nature to stop her legal activities. That is not possible. So the situation is not very favorable, but if somebody agrees to hear Bhagavad-gita and the Teachings of Lord Caitanya, continually for some time, even they do not pay me anything, I am prepared to go and lecture. But not to take part in some political agitation. (Letter to Satsvarupa, 9 October, 1968, Seattle)

THERE CANNOT BE PEACE AS LONG AS PEOPLE REMAIN CATS AND DOGS

Just like a dog is jumping here and there, here and there, but he does not know what is the aim of life, so if we do not come to the spiritual platform, that we remain animal like cats and dogs, then what is the civilization of cats and dogs? If you keep the dogs as dog and if you ask some of them to come together and make a peace formula, is it possible the dogs will be able to make any peace formula? Because they are dogs, they will go on barking. That's all. So we are attempting so many peace formula, but we are keeping the consciousness on the body, exactly like the dog. And therefore there is no peace. There cannot be any peace. First of all you must come to the real platform, the living force, what is that spirit soul, what is the necessity, what is the aim. That you do not know.

(Room Conversation, October 16 1975, Johannesburg)

PEACE IS NOT POSSIBLE WITHOUT CONTROLLING THE SENSES

Prabhupāda: Everyone in this material world, they are after peace, but they don't want to control the senses. It is not possible. Just like you are diseased, and doctor says that "You take this medicine, you take this diet," but you cannot control. You are taking anything you like, against the instruction of the physician. Then how you can be cured? Similarly, we want cure of the chaotic condition of this material world, we want peace and prosperity, but we are not ready to control the senses. We do not know how to control the senses. We do not know the real yogic principle of controlling the senses. So there is no possibility of peace. Kutaū çāntir ayuktasya. The exact word is there in the Bhagavad-gētā. If you are not engaged in Kāñēa

consciousness, there is no possibility of peace. Artificially, you may try for it. It is not possible.

(Bhagavad-gita 2.62-72, December 19 1968, Los Angeles)

YOU WANT THE KINGDOM OF GOD WITHOUT GOD

Everyone wants peace in the world, but no one knows how to attain it. The defect in the philosophy of the peace marchers was noted by the Archbishop of Canterbury when he said, "You want the kingdom of God without God." If we at all want peace, we have to understand that peace means knowing God. This is stated in Bhagavad-gita. Unless we are in touch with the Supreme Lord, Krishna, we cannot have peace, for this is the real key to the peace formula. The real peace formula is that one must know that God is the proprietor of all this universe, including the United States, Russia, China, India, etc. Because we claim that we are the proprietors, there is fighting, discord and disagreement. In such consciousness, how can there be peace? We first must accept the fact that God is the proprietor of everything and that we are simply guests on this planet for at most one hundred years. We come and we go, and while we are here, we are absorbed in the thought that "This is my land. This is my family. This is my body. This is my property." We do not stop to consider that when there is an order from the Supreme, we will have to leave this home, body, property, family, money, bank balance, etc. Our position has to be totally vacated. When material nature takes us in her grip at death and offers different kinds of bodies, she says, "Now my dear sir, you accept this body." In this way we are forced to accept an American body, Indian body, Chinese body, cat's body, dog's body, etc. We're not even the proprietors of these bodies, yet we are claiming to be these bodies. This is all due to ignorance. In such ignorance, where is the possibility of peace? Peace can only be had when we understand that God is the proprietor of everything. Our friends, family and relatives are guests of time. When we accept this knowledge, we will have peace.

We are searching for a friend to give us peace and tranquility, and that friend is Krishna, God. If we would just make friends with Him, we will find

that everyone is our friend. God is situated in everyone's heart, and if we make friends with Him, He will dictate from within so that we will be treated in a friendly way. If we make friends with the police commissioner, we will receive some advantages, or if we make friends with the president, so many people will be our friend. Similarly, if we make friends with God, everyone will be our friend. If everyone understands that God is everyone's friend and that He is the supreme proprietor, the world will become peaceful. This is the verdict of Lord Chaitanya's. (The Real Peace Formula)

FIGHTING OVER GOD'S PROPERTY

Prabhupāda: So similarly, they are keeping men as dogs, and they want peace. How it is possible? They are educating general mass of people like cats and dogs, and they want peace. How it is possible? Make them first of all sober men. Then there is question of peace. [break] ...God consciousness, there is no question of peace. [break] If we know that the Supreme Lord, God, is our father, and He has..., everything belongs to Him, His property; therefore, instead of fighting, let us enjoy father's property peacefully. Then there will be peace. We are peacefully walking in this park because we know that it is commonwealth; it is government's property. I can walk, and the dog can also walk. Then there will be peace. And if I think, "No, it is my property," and you think your property, then there will be fight between you and me. So where is peace? Why you claim South Africa as your property? You are foreigner. You want peace. You are expert in keeping them subdued, the Africans. Otherwise, lawfully, it is African property. Why you have taken? Either you make it God's property, otherwise make it African property. You have no right to come here. If you say God's property, then everyone has got equal right. So they do not know what is the meaning of peace. (Morning Walk, October 16 1975 Johannesburg)

ABSENCE OF WAR DOES NOT MEAN PEACE

Prabhupāda: What do you mean by peace then?

Mr. Goldsmith: Absence of war.

Prabhupāda: Not necessarily. Not necessarily. Absence of war is not peace. Just think over. Suppose now there is no war. Do you think that everybody is in peace? Ask any individual person that "Are you in peace? Are you in peace of mind or peace of..." No war is not only the cause. There are many other causes which disturbs our peace. War is one of the causes. So simply if you stop war that does not mean peace is guaranteed. No. War is one of the disturbing things of peace. But there are many other disturbing things, many, incalculable, which will disturb you. You see? So we have to take relief from all disturbing position. War is one of the items. And that can be done when you are Kāñëa conscious. (Bhagavad-gita 4.19, New York, August 5 1966)

c.f

Because people have no idea what is the soul, therefore they think that stopping war will help us in peaceful condition of the society. There are so many troubles so long this body is there. War is one of the items. Even war is stopped, there is no question that people will live forever. No. That is not the law of nature. Duùkhālayam aççvatam [Bg. 8.15]. This life, the problem is how to stop our contact with this material body That is the problem. Not that these general people, they are thinking, "If war, there is no war, then we shall be very happy." *How you'll stop your war with māvā? Māvā has declared war with you, or you have declared war with māvā. Daivé hy eñā guëamayé mama māvā duratyayā [Bg. 7.14].* The māvā, the material nature is enforcing, "Why you are closing this door?" "Oh, because it is very cold outside." Who is forcing? Immediately there will be cold, immediately there will be fog, immediately there will be excessive heat, immediately there may be earthquake. How you can stop it? So they simply think... Just like innocent child, they are concerned with the immediate problem. But sane man is concerned with the ultimate problem. So our ultimate problem is not this war. The ultimate problem is repetition of birth and death. That is ultimate problem, how to stop this. That is the problem.

(Bhagavad-gita 2:27-28 LA December 11 1968)

YOU CANNOT EXPECT PEACE IN ATHEISTIC SOCIETY

So they do not know the peace formula. They are creating atheistic population and they want peace. How it is possible? Just like I remember, I read in a paper that Archbishop of Canterbury, he said in a lecture that "You want kingdom of God without God." So similarly, the world is after peace. There are so many associations, societies, United Nations. They are after peace, but they are all groups of atheistic people. Therefore the members of the United Nations, they are themselves fighting some way or other. How there can be peace, because they are themselves disturbing? How they can be in peace? You cannot expect any peace in atheistic society or animalistic society. So they must be made godly. God conscious, Kāñëa conscious. Then there will be peace. God conscious and atheistic people, what is the difference? The difference is that atheistic person thinks "mine." "Everything mine. I am the lord of all I survey. I am the king. I am the leader. I am everything, and everything belongs to me." This is atheistic temperament. And godly persons? They think everything God's. That is the difference. The thing is there. Take anything, your country, your home, your wealth, anything. As soon as you say, "It is mine," then it is atheistic. And as soon as you say "It is God's," then you are godly. You are there, the things are there. Simply change of consciousness. That's all. Simply change of consciousness. Just like in India, twenty years ago, say, in 1947, we were under the British rule. Now, what is the independence? Independence means they're thinking that "I'm not in British rule." That's all. The government is the same, the clerk, the minister, the secretary, the government house, the administrative, I mean to say, process—everything is there. Simply a change of consciousness. A change of rubber stamp. That's all. Formerly the rubber stamp was "His Majesty's Government," and now the rubber stamp is "Indian Government." That's all.

So Kāñëa consciousness does not mean... God consciousness does not mean that you have to revolutionize everything. No. Simply you have to change. And actually that is the fact. When I think it is God's... Say, for my country. I am claiming now, "My country," but actually it is not my country. Everything God's. Who has created this country, this vast land, the sky, the

sea, the ocean? I have not created. So how can I claim that this is mine? I have come empty-handed from the womb of my mother, and I shall go empty-handed. So why do I claim it is mine? So this is ignorance. Actually, I am claiming others' property as mine. This is atheistic. Just like thieves. Bhagavad-gētā it is said, stena eva sa ucyate [Bg. 3.12]. Stena eva sa ucyate. One who thinks that "The world belongs to me or to my nation or to my family or to my community," he is thief. Ēçāvāsyam idaà sarvam [Ēço mantra 1]. The Vedic literature informs us that everything belongs to Ēça, God. Ēçāvāsyam idaà sarvaà yad kii cid jagatyāà jagat. And by Him it is going on: the Supreme Spirit. In the Bhagavad-gētā also it is said, yayedam dhāryate jagat [Bg. 7.5]. Just like what is the value of this city of Montreal? Because there are so many living entities. That's all. If the all men and women immediately becomes dead, what is the value of this city? Is there any value of the matter? No. Because the living entities, the living force is there, therefore the city has value, the land has value. Suppose if everyone was dead, what was the value of this apartment? Nobody would come and ask for rent. Valueless.

So we have to understand that behind every value there is spirit, Supreme. And the Supreme Spirit is the real value. So Vedic instruction is ēçāvāsyam idaà sarvam: "Everything belongs to God." The world is moving due to that Supreme Spirit or the small spirit. We are small spirit, and God is Supreme Spirit. So we are changing... We are under Him. Nityo nityānāà cetanaç cetanānām (Kaōha Upaniñad 2.2.13). We are under His control. So we are also moving; we are also creating. But He is the greatest creator, He's the greatest mover. God is great; we are small. Actually, it belongs to the great. Yat kii cid jagatyaà jagat tena tyaktena bhui jēthā [Ēço mantra 1]. Therefore tena. Tena means "therefore." Tyaktena bhui jēthā. Tyaktena bhui jēthā means tyakta. Tyakta means "sacrificing." Because it is God's, therefore you must go to the God. That mentality is Kāñēa conscious. Just like suppose in this room there is one note, hundred dollars. Somebody finds: "Here is a hundred dollar note." Now it belongs to somebody. It has fallen some way. Somebody has lost. So how to utilize this hundred dollar found by me? If I take it in my pocket, then I am thief. And if I neglect it, somebody may take

it away. It is misused. The best use is to find out the man, the owner, and hand it over to him. That is the best use. Similarly, if everything belongs to God, if I want to occupy it by force, I am thief. Stena eva sa ucyate [Bg. 3.12]. Every one of us who is trying to occupy some portion of land, country, in the name of "It is my country," and fighting, both of them, they are thieves because that land does not belong to anyone. No nation. It belongs to God. If... We can understand, if the United Nation passed resolution that "The whole planet belongs to God; we are sons of God; so let us live peacefully as sons of God," oh, there is no quarrel. But that they will never understand. They'll simply try to divide. Just like some gangs of thieves, they have stolen some property. Now they have come out, and they're dividing, and one of them is asking, "My dear brothers, let us divide piously. Let us divide piously." (laughs) Nonsense. The whole property is impious. So what is the meaning of your piously divided?

(SB 7.9.13 Montreal, August 21 1968)

THE PEACE FORMULA

Prabhupāda: Yes. In the Bhagavad-gētā you'll find this verse. (Aside:) Find out. Bhoktāraḥ yajī a-tapasāḥ sarva-loka-maheṣvaram [Bg. 5.29]. Bhoktāraḥ yajī a-tapasāḥ sarva-loka-maheṣvaram, suhādaḥ sarva-bhūtānāḥ jī ātvā māḥ ṇāntim ācchati. This is the ṇānti, prosperity. They are... Kāñēa says that "I am the Supreme Enjoyer. I am the sole proprietor of everything." Sarva-loka-maheṣvaram. Sarva-loka, not only of this planet, but other planets also. Loka. Loka means planet, sarva-lokam. So bhoktāraḥ yajī a-tapasāḥ sarva-loka-maheṣvaram, suhādaḥ sarva-bhūtānām. "I am the best, I mean to say, well-wisher friend of everyone." Jī ātvā māḥ ṇāntim ācchati. If one understands these three things only, that God is the Supreme Enjoyer. We are not enjoyer. But God is Enjoyer. That God is the Proprietor of everything. Not we are proprietor. We are subordinate. In the Vedas also, it is stated, eko bahūnāḥ yo vidadhāti kāmān, nityo nityānāḥ cetanaḥ cetanānām. Eko bahūnāḥ yo vidadhāti kāmān (Kaōha Upaniṇad 2.2.13). The description of God is like that He's eternal amongst the eternal. We are also eternal, the living entities. And God is also eternal.

Nityo nityānāḥ... cetana, He's the vital living force among all living forces. We are all living forces and He's the chief living force. Then what is the distinction between this singular number, nitya, and the plural number, nityas? The distinction is that that singular number, nitya, is maintaining this plural number, nityas. Eko bahūnāḥ yo vidadhāti kāmān. That is the distinction. Otherwise God is also a living entity like us, like one of us. But he's the chief. Just like father and children. Father is the chief man in the family and he's providing all necessities to life for the children, for the wife (indistinct). Although the father is also living entity and the children are also living entities, but the father is providing the children, and the children are being provided by the father. So this is the understanding. Unless we understand this, there cannot be any peace. That is the Vedic version. Anyone who understands this, he gets peace. Otherwise there's no possibility of peace. If I think that I am the proprietor, if I think that I am the enjoyer, or, in other words, I am God, then you'll never get peace. That is not possible. That is a false. If one of the children thinks that I am the independent, then naturally father will say, "All right, if you're independent, do your own business." This is an example. So if you want peace then, as it is stated in the Bhagavad-gētā, you have to learn these three things. It is not very difficult. To accept God as the Supreme Enjoyer, and God as the sole proprietor of everything, and He's the best friend of everyone. Then you have peace. Anyone can appreciate this. Anyone can adopt this principle and he'll be in peace. And so long one will falsely think that "I am God. I am enjoyer, I am this, I am that." Then he'll suffer. False notion will never make him happy. He must come to the true, factual idea. Now you can examine that Kāñḍā says that "I am the Supreme Enjoyer." Now let us understand this one fact, how Kāñḍā's the enjoyer. Now suppose here is some banana fruits. Who has created this banana fruit? You are not manufacturer, I am not manufacturer. Somebody has created. We accept God has created and that's a fact. Then who should be the enjoyer? I shall be enjoyer or God shall be enjoyer? Anything you create, you become the enjoyer. Anything I create, I become the enjoyer. So if God has created this banana fruit, then who should be enjoyer? God or I?

Guest (2): God.

Prabhupāda: Yes. So our business is, we should offer this banana to God. "So it is Your creation, it is Your thing. First of all You taste it, then we take it." Then you become in peace. And if you falsely think that "I have created this banana tree. I have worked so hard. Now the fruit is there. Now I am the enjoyer." Then you are mistaken. Then next statement is, bhoktāraṁ yajī a-tapasāṁ sarva-loka maheṣ... [Bg. 5.29], "I am the proprietor of everything in the world." Now, beginning of this world, Bhūmi, land, this land, they're claiming this land Indonesian, this land American, this land Indian. But has the Indonesians or the Africans or the Indians created this land? Who has created this land?

Guest (2): God.

Prabhupāda: Then He must be proprietor. But we are falsely claiming that, "I am the proprietor." So how you can be in peace? Suppose you steal something, somebody's property, and falsely claim, "I am proprietor," you'll never be peace because it is not your thing. You have stolen it. So in this way, if you... philosophy can be studied that God is the Supreme Proprietor, tena tyaktena bhūi jēthāu [Ēḥo mantra 1]. You can simply use what is given to you. You cannot claim other's property. Just like in animal life, animal life, they do not claim that "This is my country." The birds, they do not claim, but they live very peacefully. There are crows, there are spa... What is called? So many birds, they live anywhere, everywhere, but they do not claim, "Oh, this is my country. This is my place." They do not claim. Therefore they are free to move everywhere. So we have created a situation, Godless situation, therefore we are not in peace. So therefore, if you want peace, you must accept God, first of all. Suhādaṁ sarva-bhūtānāṁ jī ātvā māṁ ḥantim ācchati [Bg. 5.29], this is the way of ḥanti. You cannot create your ḥanti in your own way. That is not possible. Just like the citizens, if they create their own way of ḥanti, there cannot be peace. If they abide by the orders of the government, by the laws of the government, there will be peace. This is crude example. Similarly, if you do not accept God in the center as the Supreme Proprietor and the Supreme Enjoyer and the

Supreme Friend, then there is no peace. This is the problem, I have given in the... What is that? You read it?

Devotee: Bhoktāraḥ yajī a-tapasāḥ sarva-loka-maheṣvaram, suhādaḥ sarva-bhūtānāḥ jī ātvā māḥ çāntim ācchati [Bg. 5.29]. "Translation: The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, obtain peace from the pangs of material miseries."

Room Conversation, February 26 1973 Jakarta

Prabhupāda: So this Kāñḥā consciousness movement means we are trying to eradicate this conception of life, bodily conception of life. The animals... An animal, he is also thinking, "I am dog," "I am cat," "I am cow," "I am ass," on account of this bodily concept of life. And if we human beings, we also remain in that bodily concept of life, then we are no better than the animals. So if we remain animals, there cannot be any peace. You bring a dozens of dogs, and if you keep them, they cannot be improved. They will remain as animal. They have no capacity. And if you ask them to live peacefully, it is not possible, because they are animals. Similarly, if we human beings, although we are not animals, but we are not being educated as human being, and therefore we remain as animal, so how there can be any peace? The animal eats; we eat. The animal sleeps; we sleep. The animals have sex life; we have got sex life. The animal defends; we also defend. So if we remain engaged only on the principles of four demands of body, then we remain animal. Our extra education requires that "I am not this body; I am spirit soul." And there is necessity of the soul. If we don't come to this platform, then we remain animals. So this Kāñḥā consciousness movement means we are trying to bring human being to the platform of spiritual consciousness or real human being.

Guest (1) (Indian man): Are you striving for peace in the world? Is it one of your goals?

Prabhupāda: Yes. Everyone is trying for peace in the world. I have already referred to the United Nations organization. They are also trying peace of the world. But one must know the right way how to bring peace in the world. So our proposition is that if you keep the human being as good as animal, then how there can be peace? There cannot be any peace among animal society. (aside:) Aiye. Let him... Jaya. This is our proposal. So we are bringing these Europeans, Americans, Africans, Canadians, Australians to this platform of understanding, that "We are human being; we are not animals." The... First I have already explained. So long we shall remain in the bodily concept of life, then we remain animal.

Guest (2) (Indian man): What was the necessity of creating this Kāñēa consciousness movement?

Prabhupāda: Necessity is that the human form of life is meant for advanced education. Unfortunately, they are being educated to live like animals. That is the mistake. So we want to correct this mistake.

(Press Conference, Oct 2 1975 Mauritius)

Prabhupāda: That is the first education, first instruction in the Bhagavad-gētā, beginning of Bhagavad-gētā-dehino 'smin yathā dehe kaumāraḥ yauvanaḥ jarā, tathā dehāntara-prāptiḥ [Bg. 2.13]. Unless one understands that "There is change of body and I am spirit soul within this body," he remains a cat and dog, and that's all. Dehātmā-buddhiḥ. Yasyātmā-buddhiḥ kunape tri-dhātuke sa eva go-kharaḥ [SB 10.84.13]. So we are keeping this civilization—animals. How there can be peace? You cannot make several dogs, bring them together as nation, and they will live peacefully. It is not possible that "You all dogs come here and feel nationally and be peaceful." Will the dogs will be able to do that? Because you are dog, it is not possible.

Dr. Patel: (Hindi) They fight among themselves for nothing.

Prabhupāda: Yes. So they are keeping them cats and dogs by education, culture, and they want to be happy. How it is possible? First of all let them come to the standard of human being. Then there is question of peace and happiness. They are kept as cats and dogs, and how there can be peace? You

cannot make any peace in the dog society. That is not possible. Hare Kāñëa. So that consciousness can come only when one is spiritually educated. If he is simply engaged for satisfying the senses, material, then he remains a cat and dog. You cannot expect any peace.

KRISHNA CONSCIOUSNESS THE FINAL REVOLUTION

Çyāmasundara: Marx's follower was Nikolai Lenin. He reinforced all of Marx's ideas and added a few of his own. He believed that revolution is a fundamental fact of history. He said that history moves in leaps, and that it progresses toward the communist leap. He wanted Russia to leap into the dictatorship of the proletariat, which he called the final stage of historical development.

Çréla Prabhupāda: No. We can say with confidence—and they may note it carefully—that after the Bolshevik Revolution there will be many other revolutions, because as long as people live on the mental plane there will be only revolution. Our proposition is to give up all these mental concoctions and come to the spiritual platform. If one comes to the spiritual platform, there will be no more revolution. As Dhruva Mahārāja said, nātaù paraà parama vedmi na yatra nādaù: "Now that I am seeing God, I am completely satisfied. Now all kinds of theorizing processes are finished." So God consciousness is the final revolution. There will be repeated revolutions in this material world unless people come to Kāñëa consciousness.

Çyāmasundara: The Hare Kāñëa revolution.

Çréla Prabhupāda: The Vedic injunction is that people are searching after knowledge, and that when one understands the Absolute Truth, he understands everything. Yasmin vijī äte sarvam evaà vijī ätaà bhavati (Muëòaka Upaniñad 1.3). People are trying to approach an objective, but they do not know that the final objective is Kāñëa. They are simply trying to make adjustments with so many materialistic revolutions. They have no knowledge that they are spiritual beings and that unless they go back to the spiritual world and associate with the Supreme Spirit, God, there is no question of happiness. We are like fish out of water. Just as a fish cannot be

happy unless he is in the water, we cannot be happy apart from the spiritual world. We are part and parcel of the Supreme Spirit, Kāñëa, but we have left His association and fallen from the spiritual world because of our desire to enjoy this material world. So unless we reawaken the understanding of our spiritual position and go back home to the spiritual world, we can never be happy. We can go on theorizing for many lifetimes, but we will only see one revolution after another. The old order changes, yielding its place to the new. Or in other words, history repeats itself.

Çyāmasundara: Marx says that there are always two conflicting properties in material nature, and that the inner pulsation of opposite forces causes history to take leaps from one revolution to another. He claims that the communist revolution is the final revolution because it is the perfect resolution of all social and political contradictions.

Çréla Prabhupāda: If the communist idea is spiritualized, then it will become perfect. As long as the communist idea remains materialistic, it cannot be the final revolution. They believe that the state is the owner of everything. But the state is not the owner; the real owner is God. When they come to this conclusion, then the communist idea will be perfect. We also have a communistic philosophy. They say that everything must be done for the state, but in our International Society for Krishna Consciousness we are actually practicing perfect communism by doing everything for Kāñëa. We know Kāñëa is the supreme enjoyer of the result of all work (bhoktāraṁ yajī a-tapasām [Bg. 5.29]). The communist philosophy as it is now practiced is vague, but it can become perfect if they accept the conclusion of the Bhagavad-gētā—that Kāñëa is the supreme proprietor, the supreme enjoyer, and the supreme friend of everyone. Then people will be happy. Now they mistrust the state, but if the people accept Kāñëa as their friend, they will have perfect confidence in Him, just as Arjuna was perfectly confident in Kāñëa on the Battlefield of Kurukñetra. The great victory of Arjuna and his associates on the Battlefield of Kurukñetra showed that his confidence in Kāñëa was justified:

yatra yogeçvaraṁ kāñëo

yatra pārtho dhanur-dharaù

tatra çrér vijayo bhütir

dhruvä nétir matir mama

"Wherever there is Kåñëa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion." [Bhagavad-gétä 18.78] So if Kåñëa is at the center of society, then the people will be perfectly secure and prosperous. The communist idea is welcome, provided they are prepared to replace the so-called state with God. That is religion.

Journey of Self Discovery, JSD 7.2, Shortcomings of Marxism)

(5) THE SLAUGHTERHOUSE OF THE MATERIAL WORLD

WHY?

So we have been put into this place of anxiety on account of our rebellious condition against God. That is the cause of all material existence. *Kāñëa-bahirmukha haï ä bhoga väi chä kare*. We should know this, that "Why we are put into this condition of struggle for existence, always fearfulness anxiety? Why we are put into this condition? We don't want it." This is human life. When this inquiry will come to a human being, then he is human being. Why? So long this "Why?" question does not come, he is animal. The animal does not question that "Why I am put into the slaughterhouse? Why I have brought, I have been brought here to be slaughtered?" Animal. Similarly, if a human being does not understand that "I have been put into this material world for being slaughtered by the laws of material nature. Never mind I am Napoleon or an ordinary man, I will be slaughtered..." Therefore it is called *martya-loka*, "the universe of being slaughtered." Nobody wants. Just like the animal does not want to be slaughtered, but he is, by force, it is slaughtered. Similarly, nobody wants death, but we are forced. Even such a big man like Napoleon, he wanted to complete that arch, but he was slaughtered before his desire was fulfilled. This is material nature. You must be slaughtered before his desire was fulfilled. This is material nature. You must be slaughtered as soon as required.

Therefore it is said here that *icchatä abhayam*: "Anyone, if he wants fearlessness, saved from being slaughtered, then he must do this." What is that? *Sarvätmä bhagavän èçvaraù*: "The Supreme Lord who is the origin of all living entities, *sarvätmä*, and He is *Bhagavän*." Sb 2.1.5 paris june 13 1974

THE SLAUGHTERHOUSE OF THE MATERIAL WORLD

So we are in this material world on account of this infectious condition. This is our problem. And we have to die. That's a fact. If you say that "I don't believe in death," that is not excuse. Death must be there. You must die. So in this way our life is going on. So in the human form of life we can

rectify this. This is the process of Kāñëa consciousness, that if we rectify our constant association with different material modes of nature... And as the result of this association, we are accepting one body and again dying, and again accepting another body, again dying. This business will be stopped. Yad gatvä na nivartante tad dhäma paramaà mama [Bg. 15.6]. Somehow or other, if you become fit to go back to home, back to Godhead, yad gatvä, then you haven't got to come back again. But they do not understand that this material conditional life is always miserable. They have accepted, "It is very nice." Animals. Animals Just like in the slaughterhouse, livestock godown, there are so many animals, and they are going to be slaughtered. Everyone knows. They also know, the animals. But on account of their animal quality, they cannot do anything. Similarly, we are also put into the slaughterhouse of this material world. It is called måtyu-loka. Everyone knows that he will be slaughtered. Today or tomorrow or fifty years after or a hundred years after, everyone knows that he will be slaughtered. He will die. Death means slaughter. Nobody wants to die. The animal also do not like to die. But they are forcibly killed. This is called slaughter. Similarly, who wants to die? Nobody wants to die. But by nature's law he has to be killed. That is slaughterhouse. The whole material world is slaughterhouse. We have to realize that. And it is called måtyu-loka. This is the problem. But they do not take it very seriously, like animal. The animal, he does not take very seriously. And even if he knows he will die, he cannot take any step.

So our måtyu-saàsära-sägarät, position is like that. Teñäm ahaà anukampärtham aham aji äna-jaà tamaù. Teñäm ahaà samuddhartä måtyu-saàsära-sägarät [Bg. 12.7]. So we should understand our position. Nobody wants to die, but he is slaughtered. Again he is given another chance, another body. Again he is slaughtered. This is the laws of nature, going on. Daivé hy eñä guëamayé mama mäyä duratyayä [Bg. 7.14]. We should seriously understand this, that how to stop this slaughtering process of material nature. That is intelligence. Otherwise, to become happy like cats and dogs, "Oh, I am very nicely eating and jumping. I don't care for being slaughtered," that is not very good intelligence. Intelligence is how to stop this slaughtering process of nature. That is intelligence. That is being discussed.

So anyone can get out of the slaughtering process by devotional service.

(Srimad Bhagavatam 6.1.15, June 28 1975, Denver)

SLAUGHTERED

Prabhupāda: Chant Hare Kāñēa. Very dangerous place. Padaà padaà yad vipadam [SB 10.14.58]. This is a place—in every step there is danger. We are walking in a very nice park. At any moment there may be revolution, whole thing is changed. Whole thing is, becomes fire. Just like, in India now it has become. So we should remember that here in this material world, padaà padaà yad vipadam, every step there is danger. Give up this place. That is the real intelligence. And the education misleading them, mājā-sukhāya, making gorgeous plans for temporary happiness. That's all. If in the slaughterhouse the animals are kept very comfortably, so what is the meaning of it?

Brahmānanda: They'll still be slaughtered.

Prabhupāda: Eh? What is the meaning?

Satsvarūpa: No meaning.

Prabhupāda: It is sure that all the animals will be slaughtered, and if the arrangement is "All right, before being slaughtered, let them live very comfortably," is that very good intelligence? The intelligence is "Why we shall be slaughtered?" That is intelligence. What is the meaning of slaughterhouse? Who can explain?

Brahmānanda: Everyone dies there.

Prabhupāda: No, no. Dies there... A slaughterhouse, what is the meaning of this particular word?

Devotee (2): They're killed brutally.

Harikeça: A specific place where all the animals are killed.

Prabhupāda: Yes. All of a sudden many animals are killed at once. So this is also slaughterhouse. When there is need, many animals will be brought into war and killed. It is slaughterhouse. And the foolish animals, they are thinking, "We are now very comfortably situated." He forgets that "I am going to be slaughtered." Mātyu-saàsära-sāgarāt, the ocean of

slaughterhouse. In the Bhagavad-gētā it is said, māt̥yū-saḥsāra-sāgarāt. A slaughterhouse, being accepted as... It is called māt̥yū-loka. Māt̥yū-loka. So still, they are taking it as very comfortable place. This is their intelligence: a slaughterhouse is being accepted as very nice place. What is the answer of these animals who are going to be slaughtered?

Devotee (3): Animals don't have an answer.

Kāçérāma: Just a few days ago there was a plane crash and many people died, but they were sitting very comfortably in their chairs thinking, "It is so nice," but then it was all over, finished. And in the airport I was distributing books, and I was telling them, "You could die at any moment," but they still are thinking, "I am going to enjoy." They are not caring.

Prabhupāda: Where this air crash took place?

Kāçérāma: In New York. And it landed on the freeway.

Satsvarūpa: A lightning bolt hit the plane.

Prabhupāda: Lighting...?

Harikeça: Thunderbolt.

Prabhupāda: Oh. Just see, slaughterhouse.

Satsvarūpa: You said in your lecture the other day in Los Angeles that when that happens that many people are killed in one place, it means that it's arranged by the Supreme. Just like Kurukñetra.

Prabhupāda: Yes. That is stated by Kāñēa, that "You are thinking very patriotically that you will not kill. But it is already settled. They must be killed here. I have brought them. You kill or not kill, they will be killed. That is My plan. If you want, you take credit that you have killed." This is same arrangement. It is prearranged. War means it is bringing all the animals together and kill them, finish. And that is happening every few years after years. The Napoleon is coming for killing, and Hitler is coming for killing. Sometimes Nelson is coming for killing. But here in India the God comes for killing. Lord Rāmacandra came for killing the Rāvaēas and Kāñēa came for killing the Kauravas.

(Morning Walk, June 28 1975, Denver)

NO POSSIBILITY OF PEACE WITHOUT KRISHNA CONSCIOUSNESS

Prabhupāda: Ah. Saṅsāra-dāvānala-léoha-loka **. So this world, you may try to keep yourself very peaceful, silent, but there will be set fire automatically, the nature. Because the natural law is that it will not allow you to live peacefully. That is not possible. Just like in prison house, it is not that you will go to the prison house and live very peacefully. No. Because prison house is meant for the criminals.

So anyone who is in this material world, they are criminals. They are all criminals. Why?

kāñēa-bahirmukha hai ā bhoga vāi chā kare

nikaōa-stha māyā tāre jāpaōiyā dhare

(Prema-vivarta)

As soon as... Our business is to serve Kāñēa. We are constitutionally made like that. Jēvera svarūpa haya nitya-kāñēa-dāsa [Cc. Madhya 20.108-109]. So these rascals, nitya-kāñēa-dāsa, eternal servant of Kāñēa, when he forgets Kāñēa, "Why shall I serve Kāñēa? I shall become Kāñēa," that is māyā. As soon as you forget the service of the Lord... That is your business, because we are part and parcel of Kāñēa. Just like this finger is part and parcel of my body. The finger's business is to carry out my order. I say, "Finger, come here." It comes immediately. I say, "Finger come here," it comes immediately. That is the business of the part and parcel of the body. I desire the leg now should go upstairs: the leg immediately goes. Similarly, we being part and parcel of Kāñēa, our only duty is to carry out the order of Kāñēa. (SB 1.10.2, Mayapur, June 17 1973)

(6) IS GOD EVIL?

THERE IS NO EVIL IN GOD, ONLY GOOD

So all of them are living entities, and they are part and parcel of Kâñëa. Therefore Kâñëa is very much anxious to see His sons become very happy, just like father wants to see his son very happy. So Kâñëa has admitted that He is béja-pradaù pitä, He is the supreme father. I think in Christianity also God is accepted as supreme father. So actually that is the fact. God is the supreme father. So as the father wants to see his sons very happy, similarly, Kâñëa wants to see all of us very happy. That is Kâñëa. But we are persistently avoiding Kâñëa and suffering. This is our business...

Just coming here from Philadelphia we were talking with the aeroplane crews, the captain, the pilot. They (were) very patiently hearing us. The question was very intelligent, question pilot made, that "If everything is created by God..." Yes. That is a fact. Janmädy asya yataù [SB 1.1.1]. The Vedänta-sütra says everything is emanated from God. Without a thing being present in God, there cannot be any existence of anything. That's a fact. Éçäväsyañ idaà sarvañ [Éço mantra 1]. So his question was, "Then what is this evil?" The evil is also God's creation. So I explained like this, that for God there is no good or evil; everything is good. So I gave him this example that good, or piety, that is God's frontage, and evil means God's back side. So taking this example, the chest or the back of my body, they are equal. It is not that when there is some pain on the back side I don't care for it; I simply take care of when there is pain in the chest. No. Although it is back side, it is as important as the front side. Then evil and good is also of the same importance? No. Evil... That I gave the example, that for God there is nothing evil. I gave another example. Just like the sun, there is no darkness. Anywhere of sun's body, there is no darkness. But for us there is light and darkness. Just like if you keep the sun back side, you will find darkness, a very long darkness, your shadow. And if you keep yourself in front, sun, there is no darkness. So it is my business; I create darkness. As soon as I

change my position—instead of remaining in front of God, I keep God back side—then there is darkness. Otherwise there is no question of darkness. But in the sun as it is, there is no such darkness. Therefore God is all good. And for us, when we forget God, that is evil. And when we are in God consciousness always, everything good. Is that example all right?

Devotees: Jaya!

Bahulāçva: Perfect.

Prabhupāda: So God is all good. There is no good or evil. Apāpa-viddham. In the Ēcopaniñad you will find description, apāpa-viddham. Whatever God does, that is all good. But if we imitate God, then it is evil. That is the disease of material disease.

(Arrival address, July 15 1975, San Francisco)

DOES GOD LIKE TO DO EVIL?

Guest (2): If man be part and parcel of God, how do you explain the evil deeds of man?

Prabhupāda: Because he likes to do that.

Guest (2): That means God also likes to do evil.

Prabhupāda: **No.** God gives simply facility. That's all.

Guest (1): Therefore he must have the same power as God.

Prabhupāda: Not same power, but it has got a little independence.

Guest (1): It will exists on us.

Prabhupāda: Yes, independence. By misusing the independence, he can... Just like a child, a small child, and his father. The father gives the little child little independence. But the child is not as powerful as the father. But still, the father, out of affection, he gives little independence to the child. Even to the dog, a master gives a little independence to the dog. That is affection.

Indian man (3): But if you say this affection... The child is doing something wrong, say, becoming enthusiastic, becoming mad to go...(?)

Prabhupāda: Father says, "Don't do it. But if you do it, do it at your risk."

Indian man (3): But if Kāñëa is guiding us...

Prabhupāda: But you don't accept Kāñëa's guidance. That is the difficulty. Just like you are taking the guidance of Americans. You are elderly man, educated man, you prefer to take guidance from the Americans, not from Kāñëa. So what can be done? That is Kāñëa's ill luck and your misfortune. What can be done? All right. Chant Hare Kāñëa.

(SB 7.5.31, Mauritius, Oct 4 1975)

YOU CANNOT SAY GOD IS EVIL. NO, HE IS GOOD

Çyāmasundara: But what about the idea that God is evil?

Prabhupāda: He is evil also. He has got His evil also.

Devotee: But not according to our understanding.

Prabhupāda: Yes, but because He is absolute, either He is evil or good, He is God. That is absolute. You cannot say, "God is evil (indistinct) and now, therefore He is evil." **No, He is good.**

Çyāmasundara: What about the idea that God does not exist?

Prabhupāda: Yes, He does not exist in the rascal. That's a fact. The rascal cannot understand what is God therefore (indistinct) does not exist.

Kértanānanda: He is covered by the curtain of māyā.

Prabhupāda: Yes.

(Discussion with Syamasundara dasa on Hegel)

THERE IS NO EVIL IN GOD EVERYTHING IS GOOD

Prabhupāda: Yes. The evil qualities... What you call evil, that quality is also there in God. But God, being absolute, there is no evil; everything is good.

God is good. I'll give you an example. Just like the father is sometimes angry. The quality of anger is taken as bad quality. But if the father is sometimes angry on the father (son), that is not bad. That is for his good. Therefore... This is a crude example. The qualities are there in God; otherwise how we can get the quality? If the anger quality is not there in God, how we get this quality? That is a fact. But His anger and your anger is different because you are materially contaminated. So qualities, as they are, they are not bad. But when they are saturated with the contamination of this material world, they appear to be bad..When this... Suppose this anger. If this anger is applied in Kãñëa consciousness, it is purified. It is purified. Just like Arjuna. Arjuna was not becoming angry to his enemy. He was a very good man. "No, I'm not going to fight." And Kãñëa was, I mean to say, encouraging him to be angry. Otherwise how could he fight? So when he fought for Kãñëa, that became service. Of course, these are very intricate questions. When one studies very seriously and scientifically, this will be revealed. So on the whole one can understand that "All the qualities of God is with me. But I am now materially contaminated." Just like a diseased person. A diseased person, he wants to enjoy the facilities of healthy life, but the physician says, "No, don't. Don't." Because that will create danger. Similarly, all the qualities we have got, but because it is materially contaminated, the Kãñëa consciousness process is to purify them and to bring them to the normal condition, and then it will be happy. That is the whole idea. Yes

(SB 2.2.5 Los Angeles, December 2 1968)

FOR HIM THERE IS NO EVIL

Prabhupāda: God is absolute. For Him there is no evil. Absolute good. Otherwise He cannot be absolute. So what you think evil, to God it is good. Just like a father slaps a child and he cries. For the child it is evil, but for the father it is good. Father thinks, "I have done right. He is crying. He will not commit the mistake again." So this chastisement is just like sometimes Aravinda complains he thinks "I was unnecessarily chastised," but I say it is good. (laughter) The same thing. So whose opinion is to be taken?

Çyāmasundara: His idea is that God is limited.

Prabhupāda: That is nonsense. If God is limited, then He cannot be God.

Çyāmasundara: He says either God is limited in His goodness, in order to allow evil to exist...

Prabhupāda: No. He is unlimitedly good.

Çyāmasundara: Then He must be limited in His power, because He cannot stop evil from existing.

Prabhupāda: No. Evil works under His guidance. Good and evil, both are control] by Him. Therefore He is called supreme controller. He is not limited. The exact word used in Sanskrit is called ananta, unlimited. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta. Advaita, non-dual; acyuta, infallible; and ananta, unlimited. (end)

(Discussion with Syamasundara dasa on Hume)

DOES THE PRESENCE OF EVIL IN THE WORLD INDICATE THE PRESENCE OF EVIL IN GOD?

Çyāmasundara: He says that the presence of evil indicates that if God were everything, that He would be not so good.

Prabhupāda: Why? Therefore God has to depend on the free will or on the opinion of Mr. Mill? Is that? He says that God is not so good. God is good, but not so good because he does not approve all of His activities.

Çyāmasundara: No. He says that God is good, but He is limited in His power; otherwise everything would be good.

Prabhupāda: How nonsense he is! And he is philosopher. He is making God limited, and he is philosopher. Just see.

Çyāmasundara: He says if God were good then everything would be good.

Prabhupāda: Everything is good! That is our philosophy. When the God kills the demons, immediately flowers are showered upon Him from the sky. You have not read in...? He is good. He is always good. He has no idea of God, and still he poses himself as philosopher. God is good. Kāñēa chanted,

danced with others' wives at dead of night. Any man who does it, he is immediately a debauch, licentious. But still we worship that rasa-lälä. We worship that rasa-lälä. We keep the picture of God's dancing with others' wives. That is God. In all circumstances, God is good. That is worshipable. That is idea of God. Not that I put Him under my judgment: "Oh, yes, you are good, but not so good." Then I am a fool. I create my own God. "I am better than God. I can create God." No. God creates you. You cannot create God.

Çyāmasundara: He says that because there is evil present in the world, that this shows...

Prabhupāda: But he does not know what is evil, what is good. He should know what is created by God is good, even if it appears to be evil to us. That is conception of God. I may think it is evil, but it is good. I do not know how it is good—that is my fault. That is my fault. But it is good. If I put God under my discrimination, under my judgment, that He is not good. He is not God; He is dog. God cannot be under my judgment. God is good always.

(Discussion with Syamasundara on John Stuart Mill)

EVIL IS A MISUSE OF FREEWILL.

Hayagrēva: This is the continuation of Mill. He writes, "Limited as, on this showing, the Divine power must be, by inscrutable and insurmountable obstacles due to the existence of evil." Mill concludes that the existence of evil in the universe, or what he considers to be evil, pain and death, excludes the existence of an omnipotent God. He sees man in a position to aid the intentions of providence by surmounting his evil instincts. So God is not all-powerful, infinite in His power. If He were, there would be no evil, according to Mill.

Prabhupāda: No. God, evil is created by God undoubtedly, but the, it was necessary on account of the human being as, misuse of his free will. God gives him good direction but when he is disobedient, then naturally the evil power is there to punish him. Therefore the evil is not created by God but still it is created. It is necessary. Just like the government constructs the

prison house. So this prison house creation is not the government's intention. Government wants that university is sufficient, people may be educated and highly enlightened, but because some, not all, misuses the independence, little independence, he creates evil circumstances, and he is compulsorily put into the prison house. Similarly, we suffer on account of our own evil activities but God, being Supreme, He punishes us for our evil activities. For God there isn't... When we are under the protection of God, there is nothing evil, only good thing. There is no evil. So God does not create evil but man's evil activities obliges God to create an evil situation.

Hayagréva: To create what?

Prabhupāda: Evil situation.

(Discussion with Haygriva dasa on John Stuart Mill)

THE BLESSINGS OF EVIL

Çyāmasundara: He says that the working of the world is ethically evil. For instance, he observes that...

Prabhupāda: To some extent that is all right, because when you are in prison life, you will find evil. But that evil is good for you, so that you can learn some lesson, and when you are out of the prison you will not come again. That is the blessings of evil.

Çyāmasundara: The blessings of evil.

Prabhupāda: Yes.

(Discussion with Syamasundara dasa on Schopenhauer)

EVIL IS A CHOICE

Hayagréva: Insofar as man resembles God, he is ethical. Evil forces within man combat his efforts to attain this ultimate goal. Plato is not a determinist. He emphasized freedom of the will and insisted that evil acts are due to man's failure to live up to his responsibility. They do not come from God, who is all-good.

Prabhupāda: Everything comes from God, but we have to make our choice. This ideal example: that the university comes from the government and the prison house also comes from the government, but the prison house is meant for the criminal and the university is meant for the highly learned scholar. The government spends money in both the departments to maintain it; therefore, so far government's recognition is concerned, it has to be maintained. But it is we, we make our selection whether go to the prison house or go to the university. That is, that little independence is there in every human being. We have to make our choice.

(Discussion with Hayagriva dasa on Plato)

BECAUSE YOU ARE RASCAL, EVIL MUST BE THERE

Puñña Kāñhā: Sometimes people ask that "If God is so great, then why doesn't He just come and destroy all the evil?"

Prabhupāda: Because you have to suffer. You are rascal. You must suffer. Therefore evil must be there.

Brahmānanda: Why doesn't He force us to be good?

Prabhupāda: Just like if the criminals and thieves say, "Why government has created this prisonhouse?" Is it very good argument? It is for you, rascal. You are criminal. You must suffer. Why it is to be abolished? Otherwise who will suffer? It is for your suffering.

Brahmānanda: Why are we evil? Why doesn't God makes us good?

Prabhupāda: Hm?

Brahmānanda: Why are we evil?

Prabhupāda: No, God says that "You become devotee of Me." You do not become. That is your fault. Therefore you must... Just like government does not say that you become criminal. Government says, "You become educated. You become high-court judge, become big officer." Why you become criminal, pickpocket? Does government give any education for becoming

pickpocket? Hm? Is there any institution how to steal, how to become pickpocket? (laughter) Then why do you become?

(Morning Walk, October 2 1975, Mauritius)

YOU WANT EVIL THEREFORE YOU ARE IN THIS MATERIAL WORLD

Mother: I believe that there's God in everybody, but why are some people so evil?

Prabhupāda: Because he does not care for the words of God.

Mother: But as I say, God is within all of us.

Prabhupāda: Yes. God is there. God says that "You don't do like that." *Sarva-dharmān parityajya mām...* [Bg. 18.66]. "You just surrender to Me." But he will not do that.

Mother: And yet people can be so evil.

Prabhupāda: Therefore God gives him chance, "All right, you enjoy as you like, and make your life risky. What can I do?"

Mother: But people know when they're doing evil, don't they?

Prabhupāda: Just like you have got children. You say, according to your knowledge, every children, "My dear children, you do." But it is not necessarily that they will abide by your order. Similarly, God gives the instruction that "You give up all this. You simply surrender to Me. I shall take charge you." But he does not do that. He wants to live independently. Therefore he is suffering.

Mother: But there's so much evil in the world.

Prabhupāda: Avil?

Gaëeça: Evil.

Mother: Evil.

Prabhupāda: Yes, this is evil. You don't try to carry out the orders of God, this is evil.

Mother: But what I'm trying to say is there's more evil in the world than goodness.

Prabhupāda: Yes. Unless there is evil, why you are in this material world? You have accepted evil. Therefore you are in this material world. And if you accept God, the good, then you are in the spiritual world. You don't accept God; you want evil. Therefore you are in the material world. Just like in the jail, prison house, who are they? They are all criminals. Similarly, every one of us who are within this material world, they are all criminals because they have disobeyed the order of God. In different status only, but they are all criminals. Because every one of them is subjected to the rules of nature: birth, death, old age, and disease. So your child is very intelligent. He has taken to this. Now you can do also the same thing, both mother and daughter.

(Room Conversation, May 14 1975 Perth)

EVIL IS YOU

Rāmeçvara: We say that Kāñëa is all good.

Prabhupāda: Yes.

Rāmeçvara: And then the materialist says, "If Kāñëa is all good, then how is there any evil?"

Prabhupāda: Evil is you.

Rāmeçvara: But everything comes from Kāñëa.

Prabhupāda: Yes. Everything comes from.... Yes. If.... You have created a situation. So for your satisfaction, Kāñëa has given you the chance, but that is evil, what you have created.

Rāmeçvara: But I have this propensity because I am part of Kāñëa.

Prabhupāda: Yes. When you come under māyā, you have got so many propensities. So as soon as you disobey Kāñēa, the māyā is there. Kāñēa-bahirmukha hai ā bhoga väi chā kare nikaōa-stha māyā tāre jāpāōiyā dhare (Prema-vivarta), immediately. Just like darkness and light. As soon as you give up light, you come to darkness. There is no second alternative.

(Morning Walk, June 3 1976, Los Angeles)

PROVIDENCE DESIRES ONLY GOOD

Prabhupāda: Yes. Providence desires only good. The man, the living being, is in this material world on account of his imperfect will. God is very kind that even though he is willing imperfectly to enjoy this material world God is giving him a directed facilities.

(Discussion with Haygriva dasa on John stuart Mill)

KRISHNA IS NOT AFFECTED BY MATERIAL DUALITY OF GOOD AND EVIL

So Kāñēa says that "Whatever qualities are there," ye caiva sāttvikā bhāvā rājasās tāmasāç ca ye, "either goodness or passion or ignorance," matta eveti tñ viddhi, "they are all produced from Me. They are all produced from Me." How is that? Na tv ahaà teñu te mayi, that "Because they are produced from Me, therefore they are standing, their position is in Me, but I am not there. I am transcendental." So in another sense, even the bad things, evil things, which is produced out of ignorance, that is also Kāñēa. But when? When it is applied by Kāñēa.

How it is that? Practical example: Now, an electrical engineer, he is producing electricity, energy. Now, you are feeling at your home in the refrigerator it is cold, and in the heater it is hot. But in the original generating station, it is electricity. It is neither cold, neither hot. So these qualitative manifestation of the world, they are different for me. For Kāñēa, there is no difference. Therefore sometimes, if Kāñēa acts on the principle of this ignorance, for Kāñēa it is Kāñēa. Just like for the electric engineer—the whole energy is electricity. Nothing. He has no distinction, "This is cold

and this is hot." This is the philosophy. Matta eveti tñn viddhi na tu, na tv ahaà teñu te mayi. Everything is being generated. And the Vedānta-sūtra confirms it: janmādy asya yataù [SB 1.1.1], everything. "That is the Supreme Truth from where everything is emanating." That is Supreme Truth. So what we are thinking bad, good, that is bad and good for me, because I am conditioned, but because He is not conditioned, therefore for Him, there is no bad and good. He is not conditioned. I am conditioned; therefore I am feeling heat and cold. But because He is not conditioned, everything is all right for Him. So such is Kāñëa.

(Bg 7.8-14, Oct 2 1966 New York)

WHY DOES KRISHNA SANCTION EVIL

Rāmeçvara: But then again he argues like this, he says, "The living entity cannot do anything without the sanction of God. So I am desiring certain sinful activities, but why is Kāñëa sanctioning it?"

Prabhupāda: Kāñëa does not sanction.

Rāmeçvara: Then how is it going on?

Prabhupāda: But you insist, so Kāñëa, in disgust, says, "All right, do at your own risk. You rascal. You will not hear Me." That's all. I have given this example many times, that my son wanted to touch the table fan. Did I say it?

Rāmeçvara: I never heard it.

Prabhupāda: Oh, so, when he was only two years old, so the table fan was running, and the child, he wants to touch it. So I am: "No, don't touch." So, and he was... So there was another friend, he was a doctor. He said that "Slow the speed and let him touch." So I did it. So he touched, "Tung." (sound imitation) Then I said, "Touch again?" "No!" (laughter) So it is like that.

Rāmeçvara: Oh. It is actually Kāñëa's mercy...

Prabhupāda: Yes.

Rāmeçvara: ...that He allows Him to feel the pain.

Prabhupāda: Yes.

Hari-çauri: Purifies his desires.

Puñña Kāñëa: But he doesn't have to feel the pain if he's obedient.

Rāmeçvara: If he insists.

Prabhupāda: He gives instruction. Just like I said, "Don't touch. It will hurt your finger. It is not good." "No, no." "So all right, touch."

Puñña Kāñëa: You mentioned that the more intelligent person can become obedient by hearing. The less intelligent person has to see, suffer.

Prabhupāda: By practical experience. Dekhe sekhe thekhe sekhese. Tekhe sekhese(?) means he's a fool. Unless he comes to the actual position, he does not learn. And therefore çāstra-cakñus—one who follows the çāstra's instruction, he is safe. That is experienced already. (end)

Morning Walk, June 3, 1976, Los Angeles

"Why of course the people don't want war. Why should some poor slob on a farm want to risk his life in a war when the best he can get out of it is to come back to his farm in one piece? Naturally, the common people don't want war: neither in Russia, nor in England, nor for that matter in Germany. That is understood. But, after all, it is the leaders of the country who determine the policy and it is always a simple matter to drag the people along, whether it is a democracy, or a fascist dictatorship, or a parliament, or a communist dictatorship.

Voice or no voice, the people can always be brought to the bidding of the leaders. That is easy. All you have to do is tell them they are being attacked, and denounce the peacemakers for lack of patriotism and exposing the country to danger. It works the same in any country."

-- Hermann Goering, Nazi Reichsmarschall