

FDG Revisited

A paper on the FDG/Female Diksa Guru Issue

Evidence Ignored by SAC FDG Theory A Review of SAC FDG Paper

by Ambika Devi Dasi
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Evidence Ignored By SAC FDG Theory

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Evidence Ignored by SAC's FDG Theory

Introduction

According to religious principles, a female guru must be chaste assistant/helpmate to her husband. She is thereby called dharma-patni. If her husband is a diksa-guru brahmana, she becomes a brahmani/guru-patni/dharma-patni. Therefore, the term FDG for Female Diksa Guru is more aptly named Female Dharma-patni Guru for there is no authorized system in a bonafide Gaudiya Vaisnava sampradaya for a Female to supercede her husband as Acarya.

This paper examines the philosophical correctness of the [Sastra Advisory Council's](#) FDG ("Female Diksa Gurus") GBC [Presentation and Conclusion](#), which attempts to reconcile selected sastric contraindications by considering them as external, spiritually irrelevant, "social concerns".

Hari-bhakti-vilasa, Manu, Narada Muni and Srila Prabhupada define chastity as an exclusively female qualification which establishes women are differently qualified than men to accept initiation/diksa and give instruction/siksa.

It has been asked whether/why women have to be "more qualified" than a man to become diksa guru but this question is based on a false premise of equality. One could similarly ask whether women have to be more qualified than a man to take sannyasa. Both questions deny the principle of female dependence and subservience.

[Varnasrama Differences](#) were followed, not neglected, by Jahnava Devi who is a recent example of a female acarya. According to ISKCON Law, a disciple who is not faithful to the teachings of our Acaryas (including chastity for a female disciple) is breaking a vow and clearly not qualified to be guru:

"Vows of Disciple

4. To accept discipleship into the Brahma-Madhva-Gaudiya-sampradaya through the Founder-Acarya of ISKCON and to remain faithful to their order and teachings." 7.2.1.4

Bhagavad-gita

“It is far better to discharge one’s prescribed duties, even though they may be faulty, than another’s duties. Destruction in the course of performing one’s own duty is better than engaging in another’s duties, for to follow another’s path is dangerous.”

PURPORT: One should therefore discharge his prescribed duties in full Krsna consciousness rather than those prescribed for others. Prescribed duties complement one’s psychophysical condition under the spell of the modes of material nature. Spiritual duties are as ordered by the spiritual master, for the transcendental service of Krsna. But both materially or spiritually, one should stick to his prescribed duties even up to death, rather than imitate another’s prescribed duties.” [Bhagavad-gita 3.35]

A woman who acts as instructor guru must “stick to” (as opposed to reject or neglect) her “prescribed duties even up to death rather than imitate another’s prescribed duties”. Female gurus who neglect their prescribed duty confuse society. Spiritual leaders cannot be fallen in the matter of morality as immorality hinders others in the execution of their duties by promoting a spirit of irresponsibility. [Dialectical Spritualism p.15] A female leader, therefore, must possess exemplary chaste character, in addition to being a spiritual adept, in order to guide the general population towards peace and prosperity.

Prabhupada wanted ISKCON’s leaders to become “acarya-like”, ideal representatives of Vedic culture [May 28, 1977 Meeting with GBC], so that by their association, people would become good and responsible citizens in addition to becoming God-conscious.

“From every position, as confirmed in Bhagavad-gita, sva-karmana tam abhyarcya: one can serve the Supreme Lord by performing one’s prescribed duty.” [SB 3.29.15]

Men and women have different occupational duties, thus they are qualified differently in terms of being “acarya-like”. The acarya follows the principles of sastra and in so doing teaches others. The teacher cannot manufacture rules against the principles of revealed scriptures. [Bhagavad-gita 3.21] Manufacturing something new that is not evidenced by sastra is condemned by Lord Krsna. [March 15, 1976 Mayapura Lecture]

“The first recommendation is sva-dharmacaranam. As long as we have this material body there are various duties prescribed for us. Such duties are divided by a system of four social orders: brahmana, ksatriya, vaisya and sudra. These particular duties are mentioned in the sastra, and particularly in Bhagavad-gita. Sva-dharmacaranam means that one must discharge the prescribed duties of his particular division of society faithfully and to the best of his ability. One should not accept another’s duty. If one is born in a particular society or community, he should perform the prescribed duties for that particular division. If, however, one is fortunate enough to transcend the designation of birth in a particular society or community by being elevated to the standard of spiritual identity, then his sva-dharma, or duty, is solely that of serving the Supreme Personality of Godhead. The actual duty of one who is advanced in Krsna consciousness is to serve the Lord. As long as one remains in the bodily concept of life, he may act according to the duties of social convention, but if one is elevated to the spiritual platform, he must simply serve the Supreme Lord; that is the real execution of sva-dharma.” [SB 3.28.2]

Krsna conscious men and women must be careful to not transgress the rules and regulations of their constitutional positions [May 27, 1974 Rome], or sva-dharma (stri-dharma for a woman). Followers of varnasrama are called varnasramacaram (Visnu Purana 3.8.9). Srila Bhaktivinoda comments on this verse:

“varnasramacaravata purusena parah puman
visnur aradhyate pantha nanyat tat-tosa-karanam
Sri Visnu is worshiped only by carrying out one’s prescribed duties in varnasrama. There
is no other way to please Him.” [Jaiva-dharma p 168]

This VP verse is also given in CC Madhya 8.58 by Ramananda Raya to Sri Caitanya Mahaprabhu and often misunderstood. The ultimate goal of our prescribed duties is to please Krsna. It is a misunderstanding that varnasrama is to be rejected in bhakti-yoga. Srila Bhaktivinoda explains:

“As long as one has a material body the system of varnasrama-dharma must be followed, but it should remain under the full control and domination of bhakti. Varnasrama-dharma is like the foundation of one’s supreme occupational duty. When one’s supreme occupational duty is matured and one achieves his goal, then the process is gradually neglected. Again, it is also abandoned at the time of death.” [Bhaktivinoda Bhaktyaloka]

Being a religious follower means one follows regulative principles/prescribed duties:

“They are not really interested in religion. It is simply show-bottle. If you do not follow the regulative principles, then where is your religion?” [JSD 4]

Whimsical action performed in violation of Vedic rules is considered capricious work according to Lord Krsna:

“Capricious work means actions without the sanction of authority” [BG 2.47 Purport]

“But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.” [BG 16.23]

Krsna warns against one’s giving up prescribed occupational duty and imitating another’s. Deliberate transgression of a woman’s stri-dharma does not lead to happiness or spiritual emancipation because it does not have the sanction of authority. Capricious action stems from a defiant and competitive attitude which carries us to rebirth:

“He who discards scriptural injunctions and acts according to his own whims attains neither perfection nor happiness nor the supreme destination.” (Bg. 16.23) Thus one who is deliberately transgressing the rules and regulations of the sastras is simply involving himself more and more in material existence in the three modes of material nature. Human society should therefore follow the Vedic principles of life, which are summarized in Bhagavad-gita. Otherwise life in material existence will continue.” [SB 4.26.8]

Bhagavad-gita states King Janaka (one of the Mahajananas, along with Manu and Narada):

“TRANSLATION:

Kings such as Janaka attained perfection solely by performance of prescribed duties. Therefore, just for the sake of educating the people in general, you should perform your work.

PURPORT

Kings like Janaka were all self-realized souls; consequently they had no obligation to perform the prescribed duties in the Vedas. Nonetheless they performed all prescribed activities just to set examples for the people in general. Janaka was the father of Sita and father-in-law of Lord Sri Rama. Being a great devotee of the Lord, he was transcenden-

tally situated, but because he was the king of Mithila (a subdivision of Bihar province in India), he had to teach his subjects how to perform prescribed duties. Lord Krsna and Arjuna, the Lord's eternal friend, had no need to fight in the Battle of Kuruksetra, but they fought to teach people in general that violence is also necessary in a situation where good arguments fail. Before the Battle of Kuruksetra, every effort was made to avoid the war, even by the Supreme Personality of Godhead, but the other party was determined to fight. So for such a right cause, there is a necessity for fighting. Although one who is situated in Krsna consciousness may not have any interest in the world, he still works to teach the public how to live and how to act. Experienced persons in Krsna consciousness can act in such a way that others will follow, and this is explained in the following verse.” [BG 3.20]

The next famous Gita verse states:

“yad yad acarati sresthas | tat tad evetaro janah
sa yat pramanam kurute | lokas tad anuvartate

TRANSLATION

Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.

PURPORT

People in general always require a leader who can teach the public by practical behavior. A leader cannot teach the public to stop smoking if he himself smokes. Lord Caitanya said that a teacher should behave properly before he begins teaching. One who teaches in that way is called acarya, or the ideal teacher. Therefore, a teacher must follow the principles of sastra (scripture) to teach the common man. The teacher cannot manufacture rules against the principles of revealed scriptures. The revealed scriptures, like Manu-samhita and similar others, are considered the standard books to be followed by human society. Thus the leader's teaching should be based on the principles of such standard sastras. One who desires to improve himself must follow the standard rules as they are practiced by the great teachers. The Srimad-Bhagavatam also affirms that one should follow in the footsteps of great devotees, and that is the way of progress on the path of spiritual realization. The king or the executive head of a state, the father and the school teacher are all considered to be natural leaders of the innocent people in general. All such natural leaders have a great responsibility to their dependents; therefore they must be conversant with standard books of moral and spiritual codes.”

Note- no mention is made of mother in terms of “natural leaders of the innocent people”. Women are considered innocent, as seen in Teachings of Queen Kunti.

Bhagavad-gita 18.47 teaches it is “better” for a woman not to accept the occupation of a sannyasi, even if she can perform it perfectly:

“It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Prescribed duties, according to one's nature, are never affected by sinful reactions.”

A woman is not to imitate a sannyasi's duties, imitating his independence. Although she may prefer to do this, it is unauthorized, for she has her own set of duties ie. cooking and assisting her husband throughout his life. If he takes sannyasa and travels the world preaching, she is advised to stay under the protection of her grown up son

and continue to serve according to the svadharma prescribed by Narada Muni. Sastra says a woman's nature is to be subservient throughout her life, not to "graduate" to a post of authority that is contrary to the authoritative Hari-bhakti-vilasa and Manu-samhita.

Krsna did not tell Arjuna to give up his prescribed duty of fighting but to do it for His pleasure, not his own independent whims. Although a woman may be spiritually advanced, internally renounced and dependent on Krsna, the idea of her acting like sannyasi externally ie. independent travel/preaching irregardless of husband's activities, is not authorized by the Lord. Imitation means it is fake or false ie. artificial and it is a "cause of bondage", not liberation:

"Anything done for personal sense gratification is a cause of bondage. The conclusion is that everyone should be engaged according to the particular mode of nature he has acquired, and he should decide to work only to serve the supreme cause of the Supreme Lord." [Bhagavad-gita 18.47 Purport]

Srimad Bhagavatam:

Srila Vyasadeva

stri-sudra-dvijabandhunam
trayi na sruti-gocara
karma-sreyasi mudhanam
sreya evam bhaved iha
iti bharatam akhyanam
krpaya munina krtam

TRANSLATION

Out of compassion, the great sage thought it wise that this would enable men to achieve the ultimate goal of life. Thus he compiled the great historical narration called the Mahabharata for women, laborers and friends of the twice-born.

PURPORT

...The dvija-bandhus are classified with the sudras and the woman class, who are by nature less intelligent. The sudras and the woman class do not have to undergo any samskara save and except the ceremony of marriage... [Srimad Bhagavatam 1.4.25]

Narada Muni

“Vidura continued: I know that the great sage Narada is the greatest of all devotees. He has compiled the pancaratrika procedure of devotional service and has directly met the Supreme Personality of Godhead.” [Srimad Bhagavatam 4.13.3]

Narada Muni’s instructions on women’s duties and qualifications are found in Srimad Bhagavatam 7.11.24-29. They are so pertinent to the FDG issue yet are completely absent in the SAC’s FDG paper.

The SAC statement, “There is no mention of any special qualification for women” ignores the qualifications, unique from men, of women described as chaste by Sri Narada, the original compiler/speaker of the Pancaratrika system:

“strinam ca pati-devanam | tac-chusrusanukulata
tad-bandhusv anuvrttis ca | nityam tad-vrata-dharanam

“To render service to the husband, to be always favorably disposed toward the husband, to be equally well disposed toward the husband’s relatives and friends, and to follow the vows of the husband—these are the four principles to be followed by women described as chaste.”

[Srimad Bhagavatam 7.11.30]

Mahajananas

Narada Muni is one of the Mahajananas, along with Kapila, Manu, Siva, and Janaka, who said to his daughter Sita at her wedding:

“This Sita, my daughter, is going to be your helpmate in discharging your sacred obliga-

tions. (25-26) Take her hand in your own and accept her (as your own). May good betide you! She is highly fortunate and will remain exclusively devoted to you (her husband) and will ever follow you as a shadow.” (27) [Valmiki Ramaya Bala Kanda]

Note- the word helpmate in the Sanskrit of this verse is derived from dharmacari which implies a woman who follows rules and regulations of stri-dharma.

Siva, another Mahajana, is quoted in SAC’s FDG Argument 1. Women Gave Mantras in the Past. More can be found in [Qualification to Receive Initiation](#).

Lord Kapila

TLK Chapter 5 Excerpts (SB 3.25.5):

“This Kapiladeva was one of the mahajanas. The word mahajana means “authority,” and according to the Vedic sastras there are twelve authorities. These are Svayambhu, Narada, Sambhu, Kumara, Kapila, Manu, Prahlada, Janaka, Bhisma, Bali, Sukadeva Gosvami and Yamaraja. Svayambhu is Brahma, and Sambhu is Lord Siva. These authorities should be followed if we want to approach the Supreme Personality of Godhead and understand the purpose of religious life. Mahajano yena gatah sa panthah. These mahajanas follow the principles set forth by the Supreme Personality of Godhead, Krsna, in Bhagavad-gita.

...Civilized human beings should strictly follow the varnasrama institution....According to the Manu-samhita, a woman should never be given freedom. When she is not under the protection of her husband, she must be under the protection of her sons. Women cannot properly utilize freedom, and it is better for them to remain dependent. A woman cannot be happy if she is independent. That is a fact. In Western countries we have seen many women very unhappy simply for the sake of independence. That independence is not recommended by the Vedic civilization or by the varnasrama-dharma. Consequently Devahuti was given to her grown son, Kapiladeva, and Kapiladeva was fully aware that He had to take care of His mother.

...According to this calculation, Kapiladeva was about twenty-five years old and was quite able to take charge of His mother, Devahuti. He knew that because His father left His mother in His charge, He should take care of her and always please her. Matuh priya-cikirsaya. Kapiladeva was not irresponsible, but was always ready to please His mother. Kapiladeva was a brahmacari, and His mother took lessons from Him. That is the prerogative of the male.

...Women are considered on the same platform with sudras, and although a woman may be married to a brahmana, she is not given the sacred thread. It is also said that the Mahabharata was compiled by Vyasadeva because the direct Vedic knowledge could not be understood by women, sudras and dvija-bandhus, those who are born in brahmana families but are not qualified brahmanas. Stri-sudra-dvijabandhunam trayi na sruti-gocara (SB 1.4.25).

...”Women are inferior to men, and Vedic civilization is so perfect that men are given full charge of the women. It is therefore said: matuh priya-cikirsaya. The son is always ready to see that the mother is not unhappy. Kapiladeva was anxious that His mother not feel the absence of His father, and He was ready to take the best care of her and give

her knowledge. Because women are supposed to be less intelligent, they should be given knowledge, and they should also follow this knowledge. They should follow their father's instructions, their husband's instructions and the instructions of their grown, scholarly sons like Kapiladeva. In this way, their lives can be perfect. In all cases, women should always remain dependent." [Teachings of Lord Kapila 5]

From Lecture on the above TLK verses:

"Kardama Munistrictly followed the principle....pitari prasthite aranyam matuh priya-cikirsaya. Now it is the duty of the son. Women should be under the protection. In the Manu-samhita it is said that woman should not be given freedom. Na stri svatantryam arhati. They cannot properly utilize freedom. It is better to remain dependent. That is very good. Independent woman cannot be happy. That's a fact. We have seen in the Western countries, on, in the name of independence, so many women are unhappy. So that is not recommended in the Vedic civilization and on the varnasrama-dharma. So therefore the mother, Devahuti, was given under the charge of (her) grown-up son, Kapiladeva. And Kapiladeva was fully cognizant that He has to take care of His mother.... I must take charge of My mother and keep her always pleased.

...A woman is considered in the level of sudra. Although a woman is married with a brahmana, the woman is not offered the sacred thread.

...Stri-sudra-dvija-bandhunam: women, and the sudras, and dvija-bandhu. Dvija-bandhu means born in a brahmana family, but not qualified as brahmana. They are called not brahmana. They are called dvija-bandhu." [SB 3.25.5-6 Lecture Nov. 5, 1974 Bombay]

Queen Kunti

Excerpts From Teachings of Queen Kunti Chapter 3: The Most Intelligent Woman (SB 1.8.20):

"You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly? [SB 1.8.20]

...the Supreme Truth, the Absolute Personality of Godhead, is beyond the range of the thinking power of the greatest philosopher. He is unknowable by great learning or by the greatest brain. He is knowable only by one who has His mercy. Others may go on thinking about Him for years together, yet He is unknowable. This very fact is corroborated by the Queen, who is playing the part of an innocent woman.

...The Bhagavad-gita mentions striyo vaisyas tatha sudrah, and the Srimad-Bhagavatam speaks of stri-sudra-dvija-bandhunam. According to these references women, sudras, and dvija-bandhus are considered to belong to the same category. The word dvija-bandhu refers to one who is born in an exalted brahmana or ksatriya family but who has no qualifications of his own. One's social standing, according to the Vedic system, is determined by one's qualifications. This is very practical. Suppose a man is born the son of a high-court judge. This does not mean that he himself is also a high court judge. Yet because one happens to take birth in a brahmana family, even if he has no qualifications and is rascal number one, he claims to be a brahmana, and although his qualifications are

less than those of a sudra, people accept him as a brahmana. This has caused the downfall of the Vedic civilization.

...As stated in Bhagavad-gita (14.26):

“One who takes to bhakti-yoga surpasses the modes of material nature and comes immediately to the transcendental platform [brahma-bhuta].” Not to speak of becoming a brahmana, the person who fully engages in bhakti-yoga attains the highest transcendental platform.

The stereotyped, crippled idea that only a person born in a brahmana family can become a brahmana has killed Vedic civilization, but now we are reviving the correct understanding that the attainment of perfection is meant for everyone. In Bhagavad-gita (9.32) Lord Krsna says:

“O son of Prtha, those who take shelter in Me—though they be lowborn, women, vaisyas, or sudras—can approach the supreme destination.” Thus although women, sudras, and vaisyas are ordinarily considered to belong to a lower class, when one becomes a devotee he or she goes beyond such designations. Women, sudras, and vaisyas are ordinarily regarded as less intelligent, but if one takes to Krsnac consciousness one is the most intelligent, as stated in the Caitanya-caritamrta (Krsnaye bhaje sei bada catura).

...One who has taken to Krsna consciousness is to be considered the most fortunate because he has found the way to act so that his life will be perfect. One who is Krsna conscious and discharging his duties nicely is the most fortunate and the most perfect. This is humbly stated here by Kuntidevi.

Although Kunti had the body of a woman, she was a devotee. Therefore she was not like an ordinary unintelligent woman. Rather, she was the most intelligent, for she recognized Krsna to be the Supreme Godhead.

...Now here also, in this verse, Kunti continues to express herself with humility. This humility is very good in devotional service. Therefore Sri Krsna Caitanya Mahaprabhu teaches us, *trnad api sunicena taror api sahisnuna*: “One should be more tolerant than the tree and humbler than the grass to make progress in spiritual life.”

...Kuntidevi humbly submits, “You are meant for the paramahansas and munis, those who are cleansed in heart and are engaged in bhakti-yoga. But what are we? We are simply women. We are in a lower class. How can we understand You?” Although she understands everything, she still takes the position of an ordinary woman and says, “How can I understand You?” This is humility.” [TQK Chapter 3]

Excerpts From Teachings of Queen Kunti Chapter 5: The Vision of Lotuses (SB 1.8..22):

“Srimati Kunti claims herself unfit to see the Lord because of her being a woman. This is claimed because women, sudras (the laborer class), and the dvija-bandhus, or the wretched descendants of the higher three classes, are unfit by intelligence to understand transcendental subject matter concerning the spiritual name, fame, attributes, forms, etc., of the Supreme Absolute Truth. Such persons, although they are unfit to enter into the spiritual affairs of the Lord, can see Him as the arca-vigraha, who descends on the

material world just to distribute favors to the fallen souls, including the above-mentioned women, sudras, and dvija-bandhus.....Therefore, the Lord is merciful even to the women, sudras, and dvija-bandhus, provided they agree to visit the temple and worship the different forms made for them. Such temple visitors are not idolaters, as alleged by some men with a poor fund of knowledge. All the great acaryas established such temples of worship in all places just to favor the less intelligent, and one should not pose himself as transcending the stage of temple worship while one is actually in the category of the sudras and the women or less.”

Chaste Female Acaryas

A female Acarya must be first be a good disciple, following Srila Prabhupada a hundred percent:

“So we have to follow the acarya. Then, when we are completely, cent per cent follower of acarya, then you can also act as acarya.” [CC Adi-lila 1.13 Lecture, Mayapur, April 6, 1975]

“One should not accept a spiritual master without following his instructions.” [NOD 5]

One cannot separate chastity from a female acarya as it is a Qualification to Receive Initiation, according to the Hari-bhakti-vilasa and the Goswamis. A female disciple should be cautious before doing something forbidden which contradicts or displeases the predecessor Acarya or displeases him. Prabhupada’s instructions to his female disciples was to be submissive to her husband, thus taking a superior role to him as diksa-guru, is an unsubmitive act.

An acarya is defined as one who knows the import of all Vedic literature, explains the purpose of the Vedas, abides by their rules and regulations and teaches his disciples to act in the same way. [CC Adi 1.46] An acarya does “not speak anything which is not in the sastra.” [Lecture July 8, 1975].

Sometimes the acarya devises a means by which people are somehow or other attracted to Krishna consciousness. After an attachment to Krsna has developed, prescribed rules and regulations are gradually introduced, such as the principle of chastity and etiquette towards male superiors. As a female acarya will be developed in bhakti, she will exemplify she is following “all the prescribed rules and regulations” [CC Adi 7.37], differently than a male acarya.

Rules and regulations “will follow automatically” as “a servant follows a master” [Dec. 20, 1966]. This is taught by Rupa Goswami in Bhakti-rasamrita-sindhu 1.2.4. A female acarya will have personally, gradually and naturally applied the prescribed rules and regulations or her actions in defiance of such would contradict the meaning of acarya.

“Therefore in the Vedic civilization two things are very much stressed: to teach the man from childhood how to become expert in sad-acara, and woman trained up how to become chaste. So this chaste woman and this sad-acara, brahmana, ideal is brahmana, he’ll become married. Then there will be peace, there will be progress, there will be peace in the society, peace in the family.” [SB Lecture 6.1.25, May 25, 1976 Hawaii]

Some examples of Female Acaryas:

Uma

Anasuya

Queen Kunti

Jahnava Devi

Female disciples were instructed by Srila Prabhupada to read about the lives of such great chaste women as part of their education. [Morning Walk July 10, 1975]

Uma

Uma, Wife of Mahesvara/Siva, to Ganga Devi on Stri-dharma.

Uma: As regards woman, O lord of all beings, she follows persons of her sex.... The illustrious god has asked a question relating to the duties of women. I desire to answer Sankara after having consulted with you (Ganga). I do not see any branch of knowledge on Earth or Heaven that is capable of being mastered by any unaided individual. Ye rivers that run towards the ocean, it is for this that I seek your opinions! It was in this way that those foremost of Rivers, all of whom were auspicious and highly sacred, were questioned by Siva's spouse.

Then the celestial River Ganga, who worshipped the daughter of the prince of mountains in return, was selected for answering the question. Verily, she of sweet smiles is held as swelling with diverse kinds of understanding and well-conversant with the duties of women. The sacred goddess, capable of dispelling all fear of sin, possessed of humility in consequence of her intelligence, well acquainted with all duties, and enriched with an intelligence exceedingly comprehensive, sweetly smiling, uttered these, words:

Ganga: 'O goddess, thou art always devoted to the due performance of all duties. Thou hast favoured me highly by thus questioning me!...Thou, O goddess, art fully competent to discourse on the duties of women!

In this way, the goddess Uma was worshipped by Ganga and honoured with the ascription of many high merits. The beautiful, goddess, thus praised, then began to discourse upon all the duties of women in full.'

Uma: 'I shall, according to the ordinance, discourse on the subject of women's duties as far as they are known to me. Do ye all listen with concentrated attention! The duties of women arise as created at the outset by kinsmen in the rites of wedding. Indeed, a woman becomes, in the presence of the nuptial fire, the associate of her lord in the performance of all righteous deeds.

Possessed of a good disposition, endued with sweet speech, sweet conduct, and sweet features, and always looking at the face of her husband and deriving as much joy from it as she does from looking at the face of her child, that chaste woman who regulates her acts by observing the prescribed restraints, comes to be regarded as truly righteous in her conduct.

Listening (with reverence) to the duties of wedded life (as expounded in the scriptures), and accomplishing all those auspicious, duties, that woman who regards righteousness as the foremost of all objects of pursuit, who observes the same vows as those that are observed by her husband, who adorned with chastity, looks upon her spouse as a god, who waits upon and serves him as if he is a god, who surrenders her own will completely to that of her lord, who is cheerful, who observes excellent vows, who is endued with good features, and whose heart is completely devoted to her husband so much that she never thinks even of any other man, is regarded as truly righteous in conduct.

That wife who, even when addressed harshly and looked upon with angry eyes by her lord, presents a cheerful aspect to him, is said to be truly devoted to her husband. She who does not cast her eyes upon the Moon or the Sun or a tree that has a masculine name, who is adored by her husband and who is possessed of beautiful features, is regarded as truly righteous. That woman who treats her husband with the affection which she shows towards her child, even when he (the husband) happens to be poor or diseased or weak or worn out with the toil of traveling, is regarded as truly righteous in her conduct.

That woman who is endued with self-control, who has given birth to children, who serves her husband with devotion, and whose whole heart is devoted to him, is regarded as truly righteous in her conduct. That woman who waits upon and serves her lord with a cheerful heart, who is always cheerful of heart, and who is possessed of humility, is regarded as truly righteous in her conduct. That woman who always supports her kinsmen and

relatives by giving them food, and whose relish in gratifying her desires or for articles of enjoyment, or for the affluence of which she is possessed, or for the happiness with which she is surrounded, falls short of her relish for her husband, is regarded as truly righteous in her conduct.

That woman who always takes a pleasure in rising at early dawn, who is devoted to the discharge of all household duties, who always keeps her house clean, who rubs her house daily with cow dung, who always attends to the domestic fire (for pouring libations upon it), who never neglects to make offerings of flowers and other articles to the deities, who with her husband gratifies the deities and guests and all servants and dependents of the family with that share of food which is theirs by the ordinances, and who always takes, according to the ordinance, for herself, what food remains in the house after the needs have been met of gods and guests and servants, and who gratifies all people who come in contact with her family and feed them to their fill, succeeds in acquiring great merit.

That woman who is endued with accomplishments, who gratifies the feet of her father-in-law and mother-in-law, and who is always devoted to her father and mother, is regarded as possessed of ascetic wealth. That woman who supports with food Brahmanas that are weak and helpless, that are distressed or blind or destitute, comes to be regarded as entitled to share the merit of her husband. That woman who always observes, with a light heart vows that are difficult of observance, whose heart is devoted to her lord, and who always seeks good of her lord, is regarded as entitled to share the merits of her husband.

Devotion to her lord is woman's merit; it is her penance; it is her eternal Heaven. Merit, penances, and Heaven become hers who looks upon her husband as her all in all, and who, endued with chastity, seeks to devote herself to her lord in all things. The husband is the god which women have. The husband is their friend, The husband is their high refuge. Women have no refuge that can compare with their husbands, and no god that can compare with him. The husband's grace and Heaven, are equal in the estimation of a woman; or, if unequal, the inequality is very trivial.

O Maheswara, I do not desire Heaven itself if thou are not satisfied with me. If the husband that is poor, or diseased or distressed or fallen among foes, or afflicted by a Brahmana's curse, were to command the wife to accomplish anything that is improper or unrighteous or that may lead to destruction of life itself, the wife should, without any hesitation, accomplish it, guided by the code whose propriety is sanctioned by the law of Distress. I have thus, O god, expounded, at thy command, what the duties of women are, Verily, that woman who conducts herself in this way becomes entitled to a share of the merits won by her husband,' Excerpts from Mahabharata Volume IV CXLVI, Ganguli

Anasuya

Anasuya, wife of Atri Muni, to Sita:

“In the eyes of women who are blessed with a noble disposition the husband is the highest deity, no matter whether he is ill-mannered or licentious or entirely devoid of riches. (24) Though deeply pondering, I do not see for a woman a friend greater than the husband and one capable of yielding one’s desired object at all places like the imperishable fruit of one’s austerities, O princess of the Videha kingdom! (25) Those evil women, however, whose hearts are swayed by desire, (nay) who lord it over their husband, having no sense of virtue and vice, and more about (at will) do not follow him in the aforesaid manner. (25) Indeed, fallen a prey to concupiscence (which is worth giving up), women who belong to that category, princess of Mithila, meet with a fall from virtue and also reap infamy. (27) Women like you, on the other hand, who are adorned with virtues (like devotion to their husband) and have discovered what is good and evil in the world, will (hereafter) dwell in heaven in the same way as those who have performed meritorious deeds. (28) Therefore, remaining devoted to the service of this prince, (nay), looking upon your husband as the foremost (object of your worship) and attending on him at the proper time, practise virtue in cooperation with your husband. Thereby you will easily attain fame as well as religious merit.” (29)

Canto CXVII, Ayodhya-Kanda, Valmiki-Ramayana

Varnasrama Differences

Giving women the right to give diksa would give them equal rights with brahmanas, yet such equality is artificial. This point is discussed at length in Prabhupada's July 9-13, 1975 talks. If a woman was fully equal with a brahmana, she would be eligible to take sannyasa. Women, however, are restricted from taking sannyasa or becoming avadhuta:

“Regarding Swamis and “Swaminies”, you have been misinformed. Among my disciples there is only one Swami or Sannyasi, but there is no “Swaminie”. Woman is never offered Sannyasa in the Vedic culture. Up to Vanaprastha stage the woman may remain with her husband as assistant or friend without any sex relation, and when a man takes Sannyasa the woman has no connection with him.” [Letter to Nevatiaji July 16, 1970]

The FDG paradigm hinges on establishing a woman as a single, independent unit, separate from her husband and fit to assume the role of a brahmana in every regard. On Nov. 2, 1975 in Nairobi, Prabhupada reiterates these points, explaining she is brahmana on the spiritual platform but there is a distinction in that she follows her husband's vows; if he takes sannyasa, she is not allowed to remarry. No mention is made of divorce and remarriage in the SAC's “prerequisites”, although there is a stricture against men becoming GBC's in such cases.

As seen in the Goswamis section, the qualification for giving diksa is one must be a brahmana with a sacred thread. Since a woman does not receive the sacred thread, even if she is the chaste wife of a brahmana, she is unauthorized to become diksa-guru:

“Women are considered on the same platform with sudras, and although a woman may be married to a brahmana, she is not given the sacred thread.” [TLK 5]

A girl is not allowed the sacred thread because, in all cases, she must follow her husband. If her husband is a brahmana, she is also automatically a brahmana so there is no need for her to undergo a separate reformation. The point is that if by chance she doesn't marry a brahmana, her so-called brahmana training is meaningless. Therefore, even if born in a brahmana family, a woman is always taken as a woman, not as a brahmana:

“So therefore the, even born in a brahmana family, a woman is taken as woman, not as brahmana.” [Sri Sri Rukmini Dvaraka-natha Deity Installation Los Angeles, July 16, 1969]

Brahma Bandhu

As seen in Teachings of Queen Kunti:

“women, śūdras, and dvija-bandhus are considered to belong to the same category.” [TQK Chapters 3 and 5]

“Therefore, the Lord is merciful even to the women, śūdras, and dvija-bandhus, provided they agree to visit the temple and worship the different forms made for them...and one should not pose himself as transcending the stage of temple worship while one is actually in the category of the śūdras and the women or less.”

It is important for devotee women to be “playing the part” of chaste women, like Kunti, not imitating men of higher varnasrama rank as it is clear she should “not pose” as being beyond her prescribed womanly regulations.

Women being considered in the same category as dvija-bandhus/ brahma-bandhus is also taught by Srila Bhaktisiddhanta:

“Women, sudras, and brahma-bandhus all belong to a particular category that is inferior to the class of topmost brahmanas.” [SBSST Brahma and Vaisnava]

Etiquette is an Important of Vaisnava culture. As we see in the Teachings of Lord Kapila:

“Kapiladeva was a brahmacari, and His mother took lessons from Him. That is the prerogative of the male.” [TLK 5]

FDG presents a double standard on male prerogative On the one hand the GBC Law denies women the right to take sannyasa [GBC Law Section 9.5] yet the GBC Executive Committee states:

“The GBC will not tolerate any...preferential treatment given to male devotees in any form.”

“The GBC will not tolerate any...discrimination against female devotees.” [Nov. 8, 1999 GBC EC Directive]

Awarding sannyasa to men and not women is an act of preferential treatment; however GBC Law forbids women from opening all-women asramas:

“because in every case a woman should be protected by a man”.

To say, “in every case a woman should be protected by a man” and women can't have all-female asramas is different from men who don't need to be protected nor are they dis-allowed to have all-male asramas.

On the one hand, our GBC condemns “preferential treatment given to male devotees in any form” yet on the other hand we know it is our duty to give “first preference” to men, especially sannyasis and brahmanas [Letter to Jayagovinda Feb. 8, 1968].

We must be careful not to contradict the injunctions of sastra that establish male prerogative in social and spiritual matters:

“Here Kapiladeva in a brahmacārī dress, and mother is taking lesson from the son. Now, sometimes it is asked, “How the mother will take lesson from the son?” That is the prerogative of the male.

...In the Bhagavad-gītā it is also said, mām hi pārtha vyapāsritya ye 'pi syuh pāpa-yonayah [Bg. 9.32]... A woman is considered in the level of śūdra. Although a woman is married with a brāhmana, the woman is not offered the sacred thread.

...Strī-śūdra-dvija-bandhūnām: women, and the śūdras, and dvija-bandhu. Dvija-bandhu means born in a brāhmana family, but not qualified as brāhmana. They are called not brāhmana. They are called dvija-bandhu.” [Nov. 5, 1974 SB 3.25.5-6 Lecture]

Guru-patni

The concept of traditional female representative of guru is guru-patni. When husband is a guru, his chaste wife becomes guru-patni. Curiously the terms guru-patni, chaste women, or even chastity are all missing from the SAC's paper. How can it be that the principle of chastity is absent/ignored in a policy on female gurus? Why is it not mentioned the female guru should perform stri-dharma of cooking and serving prasadam as we see Jahnava Devi herself engaged in this way so perfectly?

Again and again, we see terms of male gender used to describe the guru who accepts disciples. This is because he is the representative of God, who is male:

“Guru, being representative of Krsna, he is worshiped as Krsna.” [Nov. 30. 1974 SB Lecture]

Women, on the other hand, are considered representatives of Goddess Laksmi:

“woman is considered as goddess of fortune, representative of goddess of fortune.”
[Aug. 15, 1968 Initiation Lecture]

The principle is that a woman takes an inferior role to her husband, no matter if she is human or on demigod status. The examples of Queen Kunti, Draupadi, Sita, and other pancakanya exalted women honoured in a wife's wedding vow are absent from the SAC's presentation. He we see Prabhupada use the term helpmate/dharmacari:

“she will work together with you as your helpmate in Krsna's service.” [Letter to Jananivasa Sept. 20, 1970]

This echoes King Janaka's speech to his daughter, Sita, in Valmiki Ramayana:

“This Sita, my daughter, is going to be your helpmate in discharging your sacred obligations.”

And Markandeya Purana:

“taking thy wife as thy helpmate, perform all sacrificial and other religious duties.” [Markandeya Purana 71 (spoken to the son of King Uttama, stepbrother of Dhruva Maharaja)]

A February 1, 2014 article by Agnideva Dasa, regarding a discrepancy with a female member of the SAC's philosophical understanding of Srimad Bhagavatam on the sacrificial fire. SB description of a wife maintaining the household fire while her husband is away, which is different from an initiation fire yajna.

Prabhupada explains in his Chapter Summary of SB 6.19, cited in the above-mentioned article, that the sacrifice described is part of the pumsavana vrata:

“This chapter explains how Diti, Kasyapa Muni's wife, executed Kasyapa Muni's instructions on devotional service. During the first day of the bright fortnight of the moon in the month of Agrahayana (November–December), every woman, following in the footsteps of Diti and following the instructions of her own husband, should begin this pumsavana-vrata. In the morning, after washing her teeth, bathing and thus becoming purified, she should hear about the birth mystery of the Maruts. Then, covering her body with a white dress and being properly ornamented, before breakfast she should worship Lord

Visnu and mother Laksmi, the goddess of fortune, Lord Visnu's wife, by glorifying Visnu for His mercy, patience, prowess, ability, greatness and other glories and for how He can bestow all mystic benedictions. . . .Then one should chant the Laksmi-Narayana mantra.”
[SB 6.19 Summary]

In verse 20, we read:

“One should accept this visnu-vrata, which is a vow in devotional service, and should not deviate from its execution to engage in anything else. By offering the remnants of prasada, flower garlands, sandalwood pulp and ornaments, one should daily worship the brahmanas and worship women who peacefully live with their husbands and children. Every day the wife must continue following the regulative principles to worship Lord Visnu with great devotion. Thereafter, Lord Visnu should be laid in His bed, and then one should take prasada. In this way, husband and wife will be purified and will have all their desires fulfilled.”

This Visnu-vrata is a vow which entails one should daily “worship the brahmanas and worship women who peacefully live with their husbands and children.” One can infer that women who are unchaste and unfaithful to their husbands are not worshipable.

In SB Eight Canto, 8.16.8-9, the husband Kasyapa (also speaker of the 6.19 verses) asks his wife Aditi, “when I left home for other places”, did you “offer oblations of ghee into the fire?”. Again, similar to Kasyapa's Sixth Canto Pumsavana Vrata story, the wife assists her husband in maintaining the household fire. It is maintained mutually, both husband and wife.

Aditi responds in subsequent verses, assuring her “beloved husband” that “the fires, guests, servants and beggars are all being properly cared for by me. Because I always think of you, there is no possibility that any of the religious principles will be neglected”. Aditi refers to herself as her husband's maidservant (Prabhupada translates bhajantyah as maidservant) and her husband as her “most gentle lord”.

Urmila Devi Dasi's response, regarding the above-mentioned Srimad Bhagavatam section, ignores the fact the wife was acting as her husband's assistant and not independently. She states:

“Because the verses and purports only talk about worship the woman is doing herself, with no mention of engaging someone else, the most straightforward understanding is that the woman is conducting the yajna. Any other understanding would be having an interpretation that is not present in the text, or any of the other texts in that section, nor in any of the purports.”

This is in contradiction to Manu-samhita which states:

“No sacrifice, no vow, no fast must be performed by women apart (from their husbands)”.
[Manu-samhita 5.155 and Visnu-smriti XXV]

Goswamis

Chastity is such an important “regulative injunction” that Sanatana Goswami’s Hari-bhakti-vilasa states it as a Qualification to Receive Initiation, for a woman. One can infer that to be unchaste is a disqualification to receive initiation, and against the injunction of the Goswamis:

“Hari-bhakti-vilasa 1.194, regarding mantra-adhikari, the qualification for receiving mantra initiation:
tantrikeshu ca mantreshu dikshayam yoshitam api
sadhvinam adhikaro ‘sti sudradinam ca sad-dhiyam

“Sudras and women who are chaste and sincerely interested in understanding the Absolute Truth are qualified to be initiated with the pancaratrika-mantras. This is confirmed by Lord Krishna in the Bhagavad-gita 9.32” [HBV 1.194 as quoted in CC Madhya 24.331]

“Although we are initiating people from low-grade society, still, following the principles of Pancaratrīki-vidhi, injunction of the Goswamis. Therefore it is bona fide.”
[NOD Lecture, Vrindavana, October 27, 1972]

Jiva Goswami mentions women’s being “dear and kind to their husband” as a qualification to worship Lord Vishnu and states it is “eternal teaching of the Vedas”, clearly not something to be considered irrelevant nowadays:

“Women who are dear and kind to their husbands are also qualified to worship Lord Visnu. This is the eternal teaching of the Vedas.” [Jiva Goswami Bhakti-sandarbhā Anuccheda 298]

A guru gives diksa “according to the sastric principles”:

“A guru is a brahmana by qualification, and he can turn others into brahmanas according to the sastric principles and brahminical qualifications.” [CC Madhya 16.186]

Prabhupada refers to his CC ML 15.108 Purport for a detailed explanation of diksa:

“As far as diksa is concerned, one should consult Madhya-lila, Chapter Fifteen (108).”
[CC Madhya 24.331]

CC ML 15:108 elaborately explains diksa and quotes from Jiva Goswami’s Bhakti-sandarbhā, Sanatana Goswami’s Hari-bhakti-vilasa, Tattva-sagara and the Agastya-samhita.

“The Hari-bhakti-vilasa (17.11,12) in discussing the purascarya process, quotes the following verses from Agastya-samhita:

“In the morning, afternoon and evening, one should worship the Deity, chant the Hare Krsna mantra, offer oblations, perform a fire sacrifice, and feed the brahmanas.

These five activities constitute purascarya. To attain full success when taking initiation from the spiritual master, one should first perform these purascarya processes.”

...In the Hari-bhakti-vilasa (17.4,5,7) it is stated:

“Without performing the purascarya activities, one cannot become perfect even by chanting this mantra for hundreds of years. However, one who has undergone the purascarya-vidhi process can attain success very easily. If one wishes to perfect his initiation, he must first undergo the purascarya activities. The purascarya process is the life-force by which one is successful in chanting the mantra. Without the life-force, one cannot do anything; similarly, without the life force of purascarya-vidhi, no mantra can be perfected.”

...The offenseless chanting of the holy name does not depend on the initiation process. Although initiation may depend on purascarya or purascarana, the actual chanting of the holy name does not depend on purascarya-vidhi, or the regulative principles. If one chants the holy name once without committing an offense, he attains all success.”

Purascarya/purascarana is also known as panca samskara or five samskaras. Prabhupada instituted fire yajna as part of the diksa ceremony by the acarya, however a woman is forbidden to perform a fire yajna independently, as we have seen in Part One from Manu-samhita 5.155:

“No sacrifice, no vow, no fast must be performed by women apart (from their husbands).

“the wife is not authorized to do religious acts independently of her husband or without his consent.”

A woman “is not qualified” to perform a fire yajna independently as a brahmana, which forms part of the diksa guru performing a bonafide initiation ceremony. A woman does not and cannot undergo “the sacred thread ceremony”; therefore she “is not qualified” to be a diksa guru, according to Srila Bhaktisiddhanta:

“if an initiated person has not undergone the sacred thread ceremony, he is not qualified to be a guru; rather he is fit for rejection.” [Brahmana and Vaisnava p. 1989]

Qualification To Receive Initiation

“Hari-bhakti-vilasa 1.194, regarding mantra-adhikari, the qualification for receiving mantra initiation:

“Sudras and women who are chaste and sincerely interested in understanding the Absolute Truth are qualified to be initiated with the pancaratrika-mantras.

This is confirmed by Lord Krishna in the Bhagavad-gita 9.32”
[CC Madhya 24.331]

In the case of a woman only, chastity is listed as a qualification. Sadhvinam means chaste woman. If the husband of a chaste woman is guru, she assists him as Guru-patni but does not claim guruship in her own right because that would nullify the meaning of chastity and disobey Manu’s injunction against independence.

[Hari-bhakti-vilasa](#) similarly states, shortly after the verse cited by the SAC:

“Following the path of the Agamas, which themselves follow the path of the Vedas, women and sudras may worship the Supreme Lord by chanting His holy names.

“Women who desire the welfare of their husbands are also entitled to worship Lord Visnu. That is the conclusion of the eternal Vedas.”

In the Agastya-samhita, in relation to the regal Rama-mantra, it is said:

“Religious and pure sudras, who are servants of the brahmanas, as well as chaste women, those born in pratiloma and anuloma families, and everyone else, down even to the candalas, are qualified to worship Lord Visnu in this way.” [Hari-bhakt-vilasa 1.196-1.198]

Chastity is of such paramount importance that it is listed as a qualification to chant the Lord’s Holy Name and be initiated! Yet the SAC does not include the quality of chastity as a requirement or prerequisite for FDG; if it had, it would have been considered as “relative” or irrelevant. Although women are described separately as far as being qualified to be initiated, they are not described at all with regards to giving initiation. Prabhupada says in the discussion of sodhana in HBV, that “as far as diksa is concerned, one should consult Madhya-lila, Chapter Fifteen (108). Therein he refers to Sanatana Goswami’s Hari-bhakti-vilasa and Jiva Goswami’s Bhakti-sandarbha. It is clear that to perform diksa, one must be a brahmana, initiated with a sacred thread.

Srila Prabhupada

Prabhupada so valued Narada's instructions in SB Canto 7, he stated in the purport they should form an essential part of "women's education":

"woman's education should be conducted along the lines indicated in this verse. The basic principle for a chaste woman is to be always favorably disposed toward her husband."
[Srimad Bhagavatam [7.11.30](#)]

The "training to become wives and mothers" were intended to be by association. Thus, girls and women would imbibe chastity and cooking from other women who were daily practicing them in the temples or in their homes, teaching by example:

"So if you simply practice these things yourselves and show examples, they will learn automatically, one doesn't have to give formal instruction in these matters." [Letter to Chaya Feb. 16, 1972]

Speaking directly about the girls at Dallas' Gurukula school, Prabhupada said their main educational qualifications were chastity and good cooking skills:

"...in the Dallas there is no problem. Educate the girls how to become faithful, chaste wife and how to cook nicely. Let them learn varieties of cooking. Is very difficult? These two qualifications, apart from Krsna consciousness, materially they should learn. There are many stories, Nala-Damayanti, then Parvati, Sita, five chaste women in the history. They should read their life....Deity or at home, she must be very first-class cook. That is wanted. That is according to convenience. If possible, they can take prasadam in the temple. If not possible, they must cook. But she must be first-class cook. That is wanted, either in the temple or outside. In India still, 80%-90%, they are very happy in their family life, never mind one is poor or rich, because the wife knows these three things: to remain chaste and faithful to the husband, and she knows how to cook nicely." [[July 10, 1975 Morning Walk](#)]

Prabhupada instructed the GBC to ensure girls were being [educated](#) in this way, because it was the gold standard for a woman's fundamental qualification:

"I am instructing our GBC's that "Let our little girls be educated to become faithful and chaste." That is their qualification. No education required." [July 16, 1975 SB 6.1.31 Lecture, San Francisco [Audio](#)].

A female disciple's primary devotional service, therefore, was primarily cooking and offering food to the deity. Additionally she could do deity worship, preach, write and/or teach academics, as time, place and circumstance permitted but not to the point where she was neglecting or ignoring her primary services of wife and mother.

In the early days of ISKCON, many women were doing so much temple and sankirtana service, they sometimes even neglected their primary duties. Prabhupada lovingly and patiently corrected and even chastised his female disciples who did not take their duties as chaste wives and mothers as devotional service:

"I am simply surprised that you want to give up your child to some other persons, even they are also devotees. For you, child-worship is more important than deity-worship. If you cannot spend time with him, then stop the duties of pujari.....do not neglect it or be

confused. Your duty is very clear.” [Letter to Arundhati, July 30, 1972]

“If you chant daily 16 rounds and read at least one hour daily Srimad-Bhagavatam, plus your other prescribed duties, never mind this or that, you will feel yourself becoming happy more and more and these practices will protect you from maya or hazy consciousness without any doubt. Of course, it is very much favorable to our advancement in spiritual life if we are engaged in some service for Krishna which is also pleasing to us to perform. So if you have got some special talent or experience you may discuss with Jagadisa how to engage yourself in that way. That is his duty as leader, to give you good engagement.

Another item is, you are married wife, so in that position you should serve your husband nicely always, being attentive to his needs, and in this way, because he is always absorbed in serving Krishna, by serving your husband you will also get Krishna, through him. “ [Letter to Soucharya Oct. 23, 1972]

It is noteworthy that none of the “five chaste women” Prabhupada directed girls to read the lives of, ie. study, are described in the SAC’s paper. Queen Kunti, one of the famous five chaste women, is considered a female “authority” “because she has followed the authorities, Brahma, Narada, Svayambhu.” [SB Lecture 1.8.28, Mayapura, Oct. 8, 1974] A female who is considered as an authority, or instructor guru, must therefore follow Narada and not behave opposite to or ignore his clear directives otherwise she is a deviant.

Prabhupada’s letters to his female disciples reveal he did not take chastity and faithfulness as a relative consideration. The tendency of some of them to imitate the renunciation of men and sannyasis was not encouraged, neither did Prabhupada ever cite to them the example that women can leave their husbands if they are liberated souls like the gopis. He taught that even liberated souls do not violate but follow Vedic codes of morality and dharma for Krsna’s pleasure. The duty stays the same but it becomes transcendental. A liberated soul must still perform duties and follow the regulative principles (see Chapter 5 NOD). For women, this includes chastity.

“When one is liberated, one’s svadharma-specific duty- becomes spiritual and is not in the material bodily concept.” [BG 2.31]

“You should always live with your husband and help him with his personal comforts, and he will look after your all necessities of life. There is no question of separation. By mutual agreement and advancement of Krishna Consciousness you can stop sex life, but there is no question of separation. Separation is artificial. As Hamsaduta advances in Krishna Consciousness then by his company you will also profit. So the husband and wife are mutually beneficial. This idea of separation was developed also in Govinda Dasi, but I have sent her back to her husband, and she is now following my instructions. There is no question of separation between husband and wife until the time when the husband takes sannyasa. At that time the wife cannot remain with the husband. Even in the vanaprastha state, or retired life, the wife remains with the husband, but without any sex relations.” [Letter to Himavati, Jan. 24, 1969]

“Don’t create some abnormal condition. Please go back to your husband and live peacefully and execute Krishna Consciousness together. He will also not take sannyasa order out of frustration. You are an intelligent girl and an advanced student. You should know that our main business is Krishna Consciousness. So fighting between husband and wife is not to be taken very seriously. So if you have any respect for me, I request you not to quarrel with your husband seriously. So if you have any respect for me, I request you not to quarrel with your husband. Live peacefully, chant Hare Krishna and try to serve the

cause as best as possible. I am very glad that your mother is also taking interest in Krishna Consciousness. That is very good. As you have to leave Boston very soon it is better that you go immediately to N.Y. and live peacefully with your husband. That is my order. I hope you will not disobey me.” [Letter to Ekayani Aug. 31, 1971]

Prabhupada’s Instructions For Single Female Disciples

A woman whose husband takes sannyasa was to “live like a chaste Hindu widow woman” [Letter to Govinda Dasi April 30 1974], not an independent sannyasini. SB 3.24.40 Purport]. Unless the husband takes sannyasa, the wife does not, on her own, become a wandering vanaprastha. Parivrajakacarya is the business of a sannyasi:

“Why this system? Because sannyasi means he will give good instruction, spiritual knowledge. But that is his business, parivrajakacarya, wandering all over the world and giving good instruction. Therefore parivrajaka. Parivrajaka means wandering, and acarya means teacher. Parivrajakacarya. This is sannyasi’s business.” [July 16, 1975 San Francisco Lecture]

Prabhupada appeared proud his women disciples didn’t want to “go to Japan for preaching like Prabhupada” [May 27, 1974, Rome] as it indicated they had understood and realized their spiritual equality and knew not to disturb the different material roles and social positions of men and women as prescribed by sastra.

It has been argued on Dandavats, that the prostitute Haridasa made a devotee became a female guru of sorts. Yet she did not continue unchaste behaviour once she became a devotee. She lived simply like a widow and people came to see and hear her rather than her traveling far and wife to speaking engagements. Single female disciples would have had the status of brahmacarini, separated, or widow but none were advised by Prabhupada to act contrary to stri-dharma:

“Regarding the suggestion that you remarry, I have never suggested such thing, so you need not trouble yourself with this. As I have told you in Los Angeles, I wish that the mother’s who have no husband at present should not remarry, but should dedicate their time to seeing that their children are brought up very nicely in Krishna Consciousness.... Now if you can induce all the women of Los Angeles to place an altar in their homes and help their husbands have peaceful, happy home life in Krishna Consciousness, that will be very great service for you..... So if you can show the women of the community how to help their husbands and children to perfect their home life, and all aspects of life, in Krishna Consciousness by chanting, aratrik ceremonies, and eating Krishna prasadam, then you will improve the conditions of the neighboring communities to an incalculable extent. So try for this as far as possible.” [Letter to Silavati June 14, 1969]

“You can attract the fair sex community. Most of them are frustrated being without any home or husband. If you can organize all these girls they will get a transcendental engagement and may not be allured to the frustration of life. Your engagement should be chanting and worship of the Deity Jiva Goswami advises that in the Kali-yuga sankirtana is the principle worship... It is better that you don’t make a large program. Remain a humble program. In bhakti there is no grotesque program. A humble program is better. We are doing all these grotesque programs to allure the masses. My Guru Maharaja used to say that no one hears from a person coming from a humble, simple life. You remain always very humble.... Sita Devi, Mother Laksmi, wife of Lord Ramacandra, went to live with Valmiki Muni in a cottage. Although she was a King’s daughter and a King’s wife, she preferred to live very humbly in the cottage of Valmiki Muni with two sons in the absence

of Ramacandra. That should be the ideal example. Women when not with husband must live very very humbly and simple life.” [Letter to Yamuna and Dinatarine, January 13, 1976] See also a related letter written the same day to a GBC.

Brahmacarini was considered artificial, but temporarily necessary, for girls who had no training from their mothers. Devotee women, however would naturally want to learn and teach their daughters and other women these things, knowing it pleases Srila Prabhupada and Krsna. Prabhupada’s female disciples didn’t request equal rights with male disciples during his presence because they apparently understood such imitation to be an artificial imposition on their constitutional occupational female duties [May 27, 1974, Rome] and natural inclination to serve men [Jan. 8, 1977 Conversation].

Women are, by Krsna and Nature’s plan, to be subservient and dependent. Brahmanas and sannyasis, on the other hand are neither. Prabhupada gave brahminical initiation to women in order to establish the point that on the spiritual platform all men and women are considered brahmanas. On the spiritual platform there is no material distinction whatsoever.[Morning Walk, Nariobi Nov. 2, 1975] At the same time, a woman is known as a brahmani only when she is married to a brahmana husband, whereas a male brahmana is not subservient to the other classes.

A FDG is neither subservient nor dependent in the sense of her performing daily service in assistance to and accepting direction from her male authority. Female gurus who live, travel, speak and write independently, in person to senior men and sannyasis, while living separated from husband, son, or other male authority is confusing and disturbing to society. [SB 4.18.3]

Prabhupada’s comment at the end of a temple lecture shows his application of the philosophy to performing one’s duty in Krsna consciousness:

“So who is going to mop these two rooms? The ladies (indistinct). It is the ladies’ business. Ladies’ business. First after this, cleansing (indistinct). Then get some flowers, change dress. This is the procedure. And then offer breakfast. In this way. (end)” [SB Lecture 6.3.18-19, Feb. 12, 1971 Gorakhpur

See [Prabhupada’s Letters](#) for more relevant instructions to female disciples. See July 9-13, 1975 for interviews and conversations regarding the topics presented in this paper.

Concluding Summary

We have looked at preliminary Evidence against FDG as well as the SAC’s FDG Arguments and have offered additional Evidence Ignored by the SAC according to our parampara. The collective evidence shows that FDG neglects the importance of a woman’s chastity and performance of prescribed duties, as prescribed by our Acaryas: Lord Krsna, Narada & the Mahajanas, The Goswams, and Srila Prabhupada.

FDG ignores the concept of Guru-patni (helpmate of the husband). By minimizing and contradicting scriptural injunctions against female independence (Manu-samhita and Hari-bhakti-vilasa), it violates the traditional, Vedic model of varnasrama.

The SAC conclusion that “qualified” female devotees “should be allowed to give initiation in ISKCON” ignores the fact that women are qualified differently than men. The GBC would require only lip service to their five suggested prerequisites which they clarify “cannot be absolute rules” despite Prabhupada’s clarification that “in all cases, women should always remain dependent” and by following this, “their lives can be perfect.”

The SAC list includes a minimum age of 50 years, a minimum of half a lifetime devoted to sadhana-bhakti practice, “some family support”, and one or more instructor gurus for seeking spiritual counsel. No mention is made of chastity, engagement in cooking, or the female devotee’s husband, all of which are specified by Srila Prabhupada as essential requirements, however they contradict FDG theory. FDG relativises differences of siksa and diksa, male and female, authority and inferiority, thereby showing similarities to Mayavada “logic of half a hen” described in the book Second Chance. The principle of chastity doesn’t fit into the FDG theory so it is omitted.

The SAC FDG theory ignores Narada’s directives on stri-dharma, which are considered non-optional for a woman who is to be considered chaste and which Prabhupada upheld as the standard for female devotees to follow. The FDG premise defies Prabhupada’s authority by its omission of chastity as a qualification for women to receive mantra initiation. It ignores sastric restrictions against a woman becoming a full-fledged brahmana or sannyasi, performing yajnas independently and taking a position of authority.

SAC:

“If female devotees are to assume the role of spiritual master, then that role would be executed different than a sannyasi because women require protection.... If women accept the role of spiritual master they should not consider that they will be socially independent.”

The whole basis of FDG is that a woman is equal with and has all the rights of a brahmana who, by definition, is “socially independent”:

“A brahmana is never supposed to be engaged for anyone’s service. Accepting service for a livelihood (paricaryatmakam karma) is the business of sudras. The brahmana is always independent and busy studying sastra and preaching sastra to subordinate social members such as ksatriyas and vaisyas...”

Sanatana Gosvami declares that a brahmana cannot be engaged in anyone’s service if he wants to take a leading part in society. In Srimad-Bhagavatam Narada Muni states that even if a brahmana is in a difficult position, he should not accept the occupation of a sudra. This means that he should not be engaged in service for another, for this is the business of others.” [CC Madhya 24.325]

FDG on the one hand says a woman can be as equally qualified as a socially independent brahmana to be diksa-guru, yet say she personally should not consider herself to be socially independent. Manu warns about such sophistry:

“The Veda is called the Sruti and the Dharma Sastra is called the Smriti. Their teachings should not be put to the test of logic, for virtue has emanated from these two. Editor’s note: Their imports should not be misconstrued by sophistry (Kutarka)” [Manu-samhita 2.10]

“The Brahmana, who by dint of logic, tries to bring these Sastras into disrepute, shall be excommunicated from the society, as a heretical calumniator of the vedas.” [Manu-samhita 2.11]

Srila Rupa Goswami states that devotional service, which ignores the importance of following Narada-pancaratra rules and regulations creates a disturbance in society:

“sruti-smrti-puranadi- pancaratrici-vidhim vina
aikantiki harer bhaktir utpatayaiva kalpate
(from Rupa Goswami BRS 1.2.101)

“Hari-bhakti, devotional service to the Lord, must be approved by Vedas, Puranas. Pancaratrici-vidhi. Otherwise, any show of devotional service is simply disturbance.”

“One cannot be a pure devotee without following the sruti and smrti, and the sruti and smrti without devotional service cannot lead one to the perfection of life.” [SB 7.11.7]

We are mandated, as Srila Prabhupada’s followers, to maintain what he established, not to invent women acting as diksa gurus, which they did not do in his time. “Do not try to innovate or create anything or manufacture anything,” Prabhupada warned, “that will ruin everything.” [Letter to Jagannatha-suta, August 26, 1975]

FDG promotes an artificial social position as it contravenes the natural and eternal varnasrama position of women, following which pleases Guru and Krsna and transgressing breaches etiquette and offends superiors. FDG promotes defiance of male authority and because it is in defiance of Srila Prabhupada’s instructions on and structure of diksa initiations, it is offensive.

Chastity is never irrelevant; FDG makes it so artificially. FDG fits under the category of a newly manufactured religious system, para-dharma, because it encourages action that ignores the religious principles of a woman’s chastity, natural constitutional position, dependence on her husband, and cheats others by false interpretations of scripture:

“There are five branches of irreligion, appropriately known as irreligion [vidharma], religious principles for which one is unfit [para-dharma], pretentious religion [abhasa], analogical religion [upadharma] and cheating religion [chala-dharma]. One who is aware of real religious life must abandon these five as irreligious.”

“Therefore, anything opposed to this religious system of progressive Krsna consciousness is called vidharma, para-dharma, upadharma or chala-dharma. Misinterpretation of Bhagavad-gita is chala-dharma. When Krsna directly says something and some rascal interprets it to mean something different, this is chala-dharma—a religious system of cheating—or sabda-bhit, a jugglery of words. One should be extremely careful to avoid these various types of cheating systems of religion.” [SB 7.15.12-13]

“If someone presents an alternative doctrine he himself has manufactured, that doctrine will prove itself useless, for any doctrine that tries to prove that Vedic evidence is meaningless immediately proves itself meaningless. The followers of the Vedas unanimously accept the authority of Manu and Parasara in the disciplic succession.” [CC Adi 6.14-15]

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Appendices:

Prabhupada's Letters

Letter to Silavati 1969

My Dear Silavati,

Please accept my blessings. I thank you very much for your letter dated June, 1969, and I have carefully noted the contents therein. Regarding the suggestion that you remarry, I have never suggested such thing, so you need not trouble yourself with this. As I have told you in Los Angeles, I wish that the mother's who have no husband at present should not remarry, but should dedicate their time to seeing that their children are brought up very nicely in Krishna Consciousness. Your boy, Birbhadra, has just arrived here, and he will be taken care of by Kirtanananda Maharaja. Satyabhama Dasi is in charge of educating the children in New Vrindaban, and she is very qualified to do this because she is educated and works very nicely with the children. So there is no difficulty at present in this regards, and as you are so nicely engaged in your activities in Los Angeles, you should continue as you are now doing. Your description of the course you are giving to the interested girls about the role they play in Krishna Consciousness is very nice, and I am pleased that you have begun this project. Actually the role of all conditioned souls is the same; to chant Hare Krishna, tell others to chant, perfect our lives in Krishna Consciousness, and to go back to Godhead when this body is finished. Now if you can induce all the women of Los Angeles to place an altar in their homes and help their husbands have peaceful, happy home life in Krishna Consciousness, that will be very great service for you. The actual system is that the husband is Spiritual Master to his wife, but if the wife can bring her husband into practicing this process, then it is all right that the husband accepts wife as Spiritual Master. Caitanya Mahaprabhu has said that anyone who knows the science of Krishna, that person should be accepted as Spiritual Master, regardless of any material so-called qualifications; such as rich or poor, man or woman, or brahmana or sudra. So if you can show the women of the community how to help their husbands and children to perfect their home life, and all aspects of life, in Krishna Consciousness by chanting, aratrik ceremonies, and eating Krishna prasadam, then you will improve the conditions of the neighboring communities to an incalculable extent. So try for this as far as possible. I already have practical experience that many of the American girls and boys are very intelligent and qualified to take up this sublime movement. We simply have to instruct them nicely, and surely many will understand that here is such a nice thing and they must take to it. So I am very pleased with the nice efforts you are making. I hope this will meet you in good health.

Your ever well wisher,

A.C. Bhaktivedanta Swami

June 14, 1969

Letter to Soucharya 1972

My Dear Soucharya devi,

Please accept my blessings. I beg to acknowledge receipt of your letter dated October 8, 1972 and I have noted the contents carefully. You are feeling some discomfort in your life in Krishna Consciousness, but I can assure you that this is only temporary condition of little importance, because main thing is that somehow or other you have got a little attraction for Krishna and you have become His devotee and this is the highest platform of development of life. So you should always feel yourself very much blessed by Krishna that you have come to this point after so much long struggling, so if there is from time to time little discomfort, do not pay it any attention. Now you have got the formula how to achieve very quickly the supreme perfectional stage, and it is up to you if you will practice it seriously or not. If you chant daily 16 rounds and read at least one hour daily Srimad-Bhagavatam, plus your other prescribed duties, never mind this or that, you will feel yourself becoming happy more and more and these practices will protect you from maya or hazy consciousness without any doubt. Of course, it is very much favorable to our advancement in spiritual life if we are engaged in some service for Krishna which is also pleasing to us to perform. So if you have got some special talent or experience you may discuss with Jagadisa how to engage yourself in that way. That is his duty as leader, to give you good engagement.

Another item is, you are married wife, so in that position you should serve your husband nicely always, being attentive to his needs, and in this way, because he is always absorbed in serving Krishna, by serving your husband you will also get Krishna, through him. He is your spiritual master, but he must be responsible for giving you all spiritual help, teaching you as he advances his own knowledge and realization. That is the vedic system: The wife becomes a devotee of her husband, the husband becomes a devotee of Krishna; the wife serves her husband faithfully, the husband protects his wife by giving her spiritual guidance. So you should simply do whatever your husband instructs you to do, however he may require your assistance. Of course, the nature of woman is to be attached to her husband and family, so our system is to minimize this attachment by making the ultimate goal of our activity the pleasure of Krishna. Just try to please Krishna always, and no material circumstances will be able to cause you any discomfort.

Hoping this meets you in good health. Your ever well-wisher,

A.C. Bhaktivedanta Swami

23 October 23, 1972

Letter to the GBC 1976

Letter To All Governing Body Commissioners, January 6, 1976

Re: Examinations for awarding titles of Bhakti-sastri, Bhakti-vaibhava, Bhaktivedanta and Bhakti-sarvabhauma. Your response is requested immediately by Srila Prabhupada.

Dear Prabhus,

Please accept my most humble obeisances. Srila Prabhupada has requested me to write you in regard to the above examinations which he wishes to institute. Here in India many persons often criticize our sannyasis and brahmanas as being unqualified due to insufficient knowledge of the scriptures. Factually, there are numerous instances when our sannyasis and brahmanas have fallen down often due to insufficient understanding of the philosophy. This should not be a point of criticism nor a reason for falldown, since Srila Prabhupada has mercifully made the most essential scriptures available to us in his books. The problem is that not all the devotees are carefully studying the books, the result being a fall down or at least unsteadiness.

His Divine Grace therefore wishes to institute examinations to be given to all prospective candidates for sannyasa and brahmana initiation. In addition he wishes that all present sannyasis and brahmanas also pass the examination. Awarding of these titles will be based upon the following books:

Bhakti-sastri – Bhagavad-gita, Nectar of Devotion, Nectar of Instruction, Isopanisad, Easy Journey To Other Planets, and all other small paperbacks, as well as Arcana-paddhati (a book to be compiled by Nitai Prabhu based on Hari-bhakti-vilasa on Deity worship)

Bhakti-vaibhava - All of the above plus the first six cantos of Srimad-Bhagavatam

Bhaktivedanta – All of the above plus cantos 7 through 12 of Srimad-Bhagavatam

Bhakti-sarvabhauma - All the above plus the entire Caitanya-caritamrta

Anyone wishing to be initiated as a brahmana will have to pass the Bhaktisastri exam and anyone wishing to take sannyasa will have to pass the Bhaktivaibhava examination as well. This will prevent our Society from degrading to the level of so many other institutions where, in order to maintain the Temple, they accept all third class men as brahmanas. Any sannyasis or brahmanas already initiated who fail to pass the exams will be considered low class or less qualified. Anyone wishing to be 2nd initiated will sit for examination once a year at Mayapur. Answers will be in essay form and authoritative quotations will be given a bigger score. During the exams books may not be consulted.

Srila Prabhupada wishes to begin this program at this year's Mayapur meeting. He requests that you all send your opinions and comments here immediately so that everything may be prepared in time.

Hoping this meets you in the best of health and Krsna Consciousness.

Approved: Your servant,

A.C. Bhaktivedanta Swami Tamala Krsna Goswami
Personal Secretary

Letters to and About Yamuna 1976

Two letters written the same day, Jan. 13, 1976:

“You can attract the fair sex community. Most of them are frustrated being without any home or husband. If you can organize all these girls they will get a transcendental engagement and may not be allured to the frustration of life. Your engagement should be chanting and worship of the Deity Jiva Goswami advises that in the Kali-yuga sankirtana is the principle worship... It is better that you don't make a large program. Remain a humble program. In bhakti there is no grotesque program. A humble program is better. We are doing all these grotesque programs to allure the masses. My Guru Maharaja used to say that no one hears from a person coming from a humble, simple life. You remain always very humble.... Sita Devi, Mother Laksmi, wife of Lord Ramacandra, went to live with Valmiki Muni in a cottage. Although she was a King's daughter and a King's wife, she preferred to live very humbly in the cottage of Valmiki Muni with two sons in the absence of Ramacandra. That should be the ideal example. Women when not with husband must live very very humbly and simple life.” [Letter to Yamuna and Dinatarine, January 13, 1976]

“Regarding Yamuna and Dinatarine, they want to live independently, that is the defect. A woman cannot live independent. According to the Vedic culture a woman is always to be protected by a man. Why they should purchase a house? We already have Los Angeles. If they want they can have a separate asrama supported independently of ISKCON. Every woman in America has money, so why do they want support? No, the BBT cannot give them loan. You may check that they are chanting and following the rules but do not get involved with their management. So far your suggestion that they sew clothes for the sannyasis' Deities it is not possible. Sannyasis may have no connection with women.” [Letter to Jayatirtha Jan. 13, 1976]

July 9-13, 1975

July 9, 1975 Chicago TV Interview

July 9, 1975 Chicago Press Conference

July 9, 1975 Chicago Room Conversation After Press Conference

July 10, 1975 Chicago Morning Walk

July 11, 1975 Philadelphia Reporters

July 11, 1975 Philadelphia Arrival Lecture

July 13, 1975 Philadelphia Room Conversation With Writer Sandy Nixon

July 9, 1975 Chicago TV Interview

[Audio](#)

Woman reporter: When you came to Chicago last week you said you were going to tell us some of the solutions to our problems in this country. Can you tell me what some of those solutions are?

Prabhupada: Solution not only of your country or our country, it is the solution for the whole human society. I told that as there are different divisions in the same body, the head, the arms, the belly, and the leg... Although the body is one, but there are different parts for different function. Then the body is going nicely. The head is the most important part of the body. So if the head is not in order, then, in spite of presentation of other parts of the body, hands, leg, the body is useless. Just like a madman. Madman, this brain is not in order. Therefore despite the presentation of the hands, legs, and other things, it is useless. Similarly, the human society should be divided into four classes according to quality. Not everyone is on the same level. So for, even for material purposes there must be four divisions: first-class, second-class, third-class, fourth-class, means... The definition of the first-class, find out. This is the definition of the first-class man.

Nitai:

samo damas tapah saucam
ksantir arjavam eva ca
jñanam vijñanam astikyam
brahma-karma svabhava-jam
[Bg. 18.42]

“Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness—these are the qualities by which the brahmanas work.”

Prabhupada: This is first-class man. Then second-class man?

Nitai:

sauryam tejo dhrtir daksyam
yuddhe capy apalayanam
danam isvara-bhavas ca
ksatram karma svabhava-jam
[Bg. 18.43]

“Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the qualities of work for the ksatriyas.”

Prabhupada: This is second-class. And then third-class?

Nitai:

krsi-go-raksya-vanijyam
vaisya-karma svabhava-jam
paricaryatmakam karma
sudrasyapi svabhava-jam

[Bg. 18.44]

Prabhupada: That is fourth-class. First of all, third-class.

Nitai: Third-class: “Farming, cattle raising and business are the qualities of work for the vaisyas,…”

Prabhupada: Not cattle raising, cow protection.

Nitai: Cow protection.

Prabhupada: Yes. Farming and cow protection and trade, this is meant for the third-class division. And worker, fourth-class. These divisions must be there. Then the society will go on very nicely. Exactly the same example, that if the different parts of the body—the brain, the arms, the belly and the legs—all are in order, the bodily function will go on very nicely. This is natural.

Woman reporter: Where do women fit into these four classes?

Prabhupada: That I already explained. Women’s position is subordinate to man. So if the man is first-class, the woman is first-class. If the man is second-class, the woman is second-class. If the man is third-class, the woman is third-class. In this... Because woman is meant for assisting man, so the woman becomes suitable according to the man, her husband.

Woman reporter: Would you say that women are inferior to men?

Prabhupada: Yes.

Woman reporter: Why?

Prabhupada: By physiological condition. Just like you are. Your bodily features are different from the man’s features. You cannot deny it. So according to the bodily features, the psychological condition and everything is there. How you can deny it?

Woman reporter: Do you think that I am inferior to you?

Prabhupada: It is not the question of inferior or superior. Different. Now you take one inferior or superior. That is your calculation. But the bodily features are different. That is material. But spiritually, they are all one. Materially... Just like your bodily feature and a man’s bodily feature is different. Now, so far question of inferior, superior, that is your calculation. But we say that by nature, a woman and man is different.

Woman reporter: What does this mean as far as whether women can do the same things that men can do, or whether women can lead people?

Prabhupada: Well, women can bear children, but the man cannot. Is it possible to bear children? A man can become pregnant? Is it possible?

Woman reporter: No.

Prabhupada: Physically... Therefore there are so many things which is possible in man and which is not possible in woman, by nature. How you can say that they are of the same nature?

Woman reporter: I'm not saying they're the same. What can...

Prabhupada: Then if you not saying that, then they are different in their physiological condition. So now this physiological condition, you may calculate, "This is better, this is better." That is your calculation. Our calculation is the man and woman are different in their physiological condition.

Woman reporter: But you say women are subordinate to men.

Prabhupada: Yes, that is also natural. Because when the husband and wife are there or the father and daughter is there, so the daughter is subordinate to the father and the wife is subordinate to the husband.

Woman reporter: What happens when women are not subordinate to men?

Prabhupada: Then there is disruption. There is disruption, social disruption. If the woman does not become subordinate to man, then there is social disruption. Therefore, in the western countries there are so many divorce cases because the woman does not agree to become subordinate to man. That is the cause.

Woman reporter: What advice do you have to women who do not want to be subordinate to men?

Prabhupada: It is not my advice, but it is the advice of the Vedic knowledge that woman should be chaste and faithful to man.

Woman reporter: What should we do in the United States? We're trying to make women equal with men.

Prabhupada: I am not trying. You are already not equal with the man because in so many respects, your functions are different and man's functions are different. Why do you say artificially they are equal? As I told you that the husband and wife—the wife has to become pregnant, not the husband. How you can change this, both the husband and wife will be pregnant? Is it possible? Is it possible?

Woman reporter: No, it is not.

Prabhupada: Then by nature one has to function differently from the other.

Woman reporter: But why does this mean...?

Prabhupada: So how you can change?

Woman reporter: Why does this mean that women have to be subordinate?

Prabhupada: Yes.

Woman reporter: Just because they bear children and men can't?

Prabhupada: Well, by nature... No, as soon as you get children, you require support from the husband. Otherwise you are in difficulty.

Woman reporter: Many women have children and have no support from husbands. They have no husband.

Prabhupada: Then they have to take support from others. You cannot deny that. The government is giving you support. But the government is embarrassed. If the husband supports the wife and children, the govern-

ment is relieved of so much welfare contribution. So that is a problem.

Woman reporter: What happens when women support men?

Prabhupada: First of all try to understand that you depend. The... After man and woman unite, there is children, and the man goes away, and you are embarrassed. The woman is embarrassed. Why? Why this is, is made possible? A man and woman unites, and the woman becomes pregnant, and the husband goes away. Then the poor woman is embarrassed with the child. She has to beg from the government. So do you think it is very nice thing? The Vedic idea is that woman should be married to a man and the man should take charge of the woman and the children independently so that they do not become a burden to the government or to the public.

Woman reporter: Do you think the social unrest...

Prabhupada: I am thinking like this. You give me the answer. Simply you go on questioning. I question you, do you think this burden to the government or the public is good?

Woman reporter: I don't understand what you're saying.

Nitai: Do you think that the burden caused when the husband goes away from the wife, that burden to the government is good?

Woman reporter: No.

Prabhupada: So that has happened. Because the woman does not agree to be subordinate—she wants equal freedom—so the husband goes away and the woman is embarrassed with the children. And it becomes a burden to the government.

Woman reporter: Is there anything wrong when the woman works?

Prabhupada: There are so many things wrong. But first thing is the wife, the woman, the wife of somebody, and the child born by somebody, they should become burden to the government or to the public. First of all answer this thing. Why she should become burden to the government? What is your answer? Do you think, from social point of view, this position of woman and the fatherless children are very nice thing? No.

Woman reporter: What I'm trying to say is that... This may happen to some women. I'm talking about women who are not...

Prabhupada: Not... These are the general cases. You cannot say, "some." I see in America mostly the woman...

Woman reporter: Oh, then what you're saying is not all women should be subordinate to all men.

Prabhupada: No, woman should be subordinate to the man, so that the man can take charge of the woman. Then that woman is not a problem to the public.

Woman reporter: Is it true for all woman and all men?

Prabhupada: Yes, that is the nature. You take even in the dogs. The dogs they also take care of their children. The tigers, they take care of the children. So in the human society, if the woman is made pregnant and the

man goes away and she is embarrassed, she has to beg from the government, that is not a very good situation.

Woman reporter: What about women who do not have children?

Prabhupada: Well, that is also another unnatural thing. Sometimes they use contraceptives. They kill children, abortion. That is also not very good. These are all sinful activities. These are sinful activities, to kill child in the womb. And take shelter of abortion. These are all sinful activities. One has to suffer for that.

Woman reporter: Is the social unrest in this country caused because...

Prabhupada: Because of these things. They do not know that.

Woman reporter: And if women were subordinate to men, it would solve all of our problems?

Prabhupada: Yes. Man wants that woman should be subordinate, faithful to him. Then he is ready to take charge. The man's mentality, woman's mentality different. So if the woman agrees to remain faithful and subordinate to man, then the family life will be peaceful.

Woman reporter: Thank you. It's late.

TV Cameraman: Any more questions?

Woman reporter: Yes. I'll ask the same questions again, do not answer.

Prabhupada: Hmm?

Nitai: She's going to ask the same questions, but no need to answer. They're just going to photograph her. This is for on TV they will show her asking the questions. [break]

Woman reporter: What will you do in Philadelphia?

Prabhupada: The same thing. I have got my temple there. I stay there, and I teach people according to my philosophy.

Woman reporter: Is Philadelphia your last stop in...

Prabhupada: No, no, I travel all over United States. Then I will go to Europe. Then I will go to Africa. I have got my touring program for 4 months. [break]

Woman reporter: There's one more question I'm going to ask. Is that tea? Is that tea that you're drinking?

Prabhupada: No, we don't drink tea. We don't drink tea, don't drink liquor. We don't smoke. This is our process, no illicit sex, no meat eating, no intoxication, no gambling. Unless one is married, there is no sex. And unless one is going to beget child, there is no sex. Not for pleasure. This is our regulative principle.

Woman reporter: You have different schools for men and women, is that correct?

Prabhupada: Yes. Man is regulated to become a first-class man, and woman is regulated to become very chaste and faithful wife.

Woman reporter: There is one more question.

Prabhupada: Then the life will be very successful. And marriage, compulsory. Marriage, compulsory.

Woman reporter: Everyone should marry?

Prabhupada: Yes. Every woman, at least, should be married. Therefore, according to Vedic conception, polygamy is allowed.

Woman reporter: Is allowed?

Prabhupada: Yes. Because every woman must be married. But every man may not be married. Therefore man has to accept more than one wife.

Woman reporter: There is one question I have for you. You say that a woman's brain is smaller than a man's.

Prabhupada: Woman?

Nitai: Woman's brain is smaller than a man's brain.

Prabhupada: Yes, that is a fact. In the history there is no woman who is a big philosopher, a big mathematician, big scientist, big educationist. We don't find. They were all men.

Woman reporter: What about women who are leaders of countries such as your own country?

Prabhupada: Well, according to Vedic conception woman is never offered leadership. But experience has shown that woman's leadership has not been successful.

Woman reporter: Do you think Mrs. Gandhi's leadership has not been successful?

Prabhupada: Well, there is already trouble. There are many big, big men, they do not agree with her and she has taken emergency steps. So on the whole, the country is in trouble.

Woman reporter: What about Mrs. Meir, president of Israel?

Prabhupada: I do not say of any particular woman, but according to Vedic civilization, we have never seen in the history that woman has become a leader.

Woman reporter: Women have been leaders.

Prabhupada: They were not selected. The leader—formerly it was monarchy—the monarchs were selected by the advisory board of the first-class men. So they never selected any woman to become the leader of the society.

Woman reporter: What about women who are elected by the people?

Prabhupada: Well, people election... Just like you elected Nixon and then you wanted him to come down. So this kind of election has no value. Sometimes you elect and sometimes you pull down. So what is the value of this election?

Woman reporter: So a leader should not be elected.

Prabhupada: Elected, but not by this general public. They have no intelligence. They sometimes elect a wrong man, and again they try to drag him down. So what is the use of such election? Because that election is not sober, not mature. If the election was mature and sober, then there was no need of dragging him down again.

Woman reporter: We have talked to scientists who say that the size of the brain has nothing to do with intelligence. Do you believe that?

Prabhupada: I think that the scientists do not think like that. They keep the brain of a particular scientist to study. They keep the heart of a particular noble man. Why they try to study the heart and the brain if there is no difference?

Nitai: Sometimes they keep the brain of a great scientist to study because they think that he is so intelligent, there must be something we can learn from studying the brain. So if they are thinking like that, then there also must be a difference between a woman's brain and a man's brain.

Woman reporter: What they say is that there is difference, but it has nothing to do with the size.

Nitai: Then why do they keep great scientists' brain to study?

Woman reporter: They keep many people's brains to study.

Nitai: Especially great scientists, that they want to see what has made this man so intelligent.

Woman reporter: That's not necessarily true.

Prabhupada: Then why they study the brain? What is the purpose of studying brain unless there is difference? You study different brains. Unless you feel that there is difference between this brain and that brain, why do you study. What is the meaning of study?

Woman reporter: To find differences among men. It's not necessarily differences between men and woman.

Prabhupada: I don't say man or woman. But I say you study different brains—why? Unless you think there is some difference?

Woman reporter: There is difference.

Prabhupada: Yes. So if there is difference, then what is the harm if there is difference between man and woman's brain?

Woman reporter: They say there isn't.

Prabhupada: They say, but the fact we have to study. As soon as you study the construction of different brain, then you must know that there is difference, different activities.

Woman reporter: In other words, you do not believe this, what they say.

Prabhupada: Then why do you study different brain?

Woman reporter: I don't study them. I'm just telling you what the scientists say.

Prabhupada: So scientists, the psychologist... As I was a student of psychology and our professor, a big man, Dr. W. S. Urquhart, he said that "By studying the brains of man and woman, we have found the highest brain substance found in man, sixty-four ounce by weight." You may deny. This is the statement of a big psychologist. You can shake your head, but this is the scientific words by big psychologist. You can note down his name, Dr. W.S. Urquhart, professor of psychology in the Scottish Churches College in 1918-20.

Woman reporter: Oh, dear, no wonder. 1918-1920, that means... O.K. I see now what you're thinking about. That was many, many years ago.

Prabhupada: So can you give any proof since then that the woman's... In 1920... She does not take it?

Nitai: She does not take it. Somehow they think that the brain is no longer small. If it was small, then, it is not small today.

Prabhupada: But where is the proof...

Woman reporter: You do not believe that there has been advancement of science since 1920?

Nitai: Well, if the brain has been ascertained as being half the size then why should it change by now? Should it change?

Woman reporter: Well, do you think that the Romans weren't as tall as men are today?

Nitai: No, but the... But then, within fifty years there is not going to be any change in the brain.

Woman reporter: Not in the 1900's. Why do you use the technology that you use? You didn't have cars in those days, this television. Things have changed since 1920.

Prabhupada: So what change has become? Can you give any evidence that woman is more powerful in brain than the man during these years? Can you give any evidence?

Woman reporter: No, what I'm saying is that...

Prabhupada: Now, can you give any evidence that woman has become more powerful than the man during these fifty years?

Woman reporter: Yes.

Prabhupada: What is that? Give me some tacit example.

Woman reporter: That she and I wouldn't be here if women weren't more powerful than they were fifty years ago.

Harikesa: Now they are talking louder. (laughter)

Woman reporter: Than you. Thank you. (woman leaves)

Harikesa: The scientists have the theory that the brain, the intelligence is measured by creases in the brain, creases, not by size.

Prabhupada: Not size, but what is the proof that the brain of woman has increased? Where is the proof?

Harikesa: They think because the ego has increased, the brain has also increased.

Prabhupada: Oh, that's nice. (laughter) That's nice. (laughing) So to become angry means defeat. If two persons are in argument the man, the one party, he becomes angry, that means he is defeated. Why one should become angry? It is the argument, logic. They should continue. And to become angry and to go away, that means defeat.

Harikesa: They become upset because they cannot dominate you.

Prabhupada: No, it is not the question of domination; it is the question of logic. If you do not agree to logic, then no argument can make progress.

Uttamasloka: Srila Prabhupada, if one does not agree to logic, does that mean that they are under the influence of tamo-guna?

Prabhupada: That means he is animal.

Guest: Under the influence of who?

Uttamasloka: Tamo-guna.

Harikesa: It's the mode of ignorance.

Guest: Who?

Harikesa: The mode of ignorance.

Prabhupada: Logic is meant for learned man, and uneducated man, they want to force, "Yes, you must do it." With point of revolver, "You must do it." And educated man, they argue on logic. That is the difference. [break] ...queens of Krsna, they are giving statement as maidservant of Krsna. You have read that portion? When there was talk between Kunti and queens of Krsna, the queens presented themselves as maidservant of Krsna.

Harikesa: The men have become the servants of the women.

Prabhupada: Hmm?

Harikesa: Women's liberation has become successful because man is now the servant of woman.

Prabhupada: It is not successful. That I was pointing out. It has caused the disaster because the whole women become dependent on the welfare gift of the government, and the government has to raise tax heavily for this purpose. The tax is given by the general public, but it is going for one individual person, and I have heard that government is embarrassed. They are now making enquiry about the welfare gifts.

Nitai: There's many scandals there.

Prabhupada: There are now so many scandals. So these are the problems. Why? The man leaves the woman uncared for.

Brahmananda: One statistic has come that there are more people in this country receiving welfare than there are those who are employed in jobs outside of government. That means the government is actually spending for more people than... [break]

Prabhupada: Is not that a problem to the government?

Nitai: A huge problem.

Harikesa: Taxes are very high. Everyone is complaining about taxes being too high.

Prabhupada: Problem is already there and if they think it is not problem, then what can be said? By nature's way, if the husband takes care of the wife and children, this problem is solved immediately. But the man takes advantage. He goes away after making the woman pregnant. And the woman is embarrassed and the government is embarrassed.

Harikesa: And the child grows up to be a criminal.

Prabhupada: Yes. Hippies. That is another problem. So they are not far-seeing. The immediate benefit they want. What will be the effect? That is animal civilization. Animal cannot see what will be the future. Therefore we have to take advice from Krsna. One who knows past, present, and future. Everything is there. We are spreading this knowledge, that "Take your council from Krsna. Then you'll be happy." That is our program.

Satsvarupa: Srila Prabhupada, if we speak these things on television and the newspapers and people become angry, if all the people become angry like she does, is it still good propaganda for us?

Prabhupada: No, then we chant Hare Krsna. We don't make disturbance. But in the Bhagavad-gita everything is discussed, this varna-sankara and the first-class man, second-class man. If we have to push on Krsna consciousness movement, then we have to discuss. But if they do not like, better chant Hare Krsna and don't discuss anything. But these things are discussed. If you are not agreeable to hear from Bhagavad-gita, then let us chant together Hare Krsna. That's all. But these things are discussed in the Bhagavad-gita about varna-sankara. If the population, varna-sankara, is increased, then it becomes hell. So if you want to increase the hellish person, then don't discuss. But if you think it is a problem, then discuss.

Satsvarupa: As a brahmana, we have to be truthful. When in Hong Kong they asked you what you thought of Guru Maharaji, you said you could not help yourself.

Prabhupada: Yes. I said that he is a great cheat. What can I say? And it has been proved now. (laughter) I said in my book, Easy Journey to Other..., that this moon excursion is childish, and it has been proved now. Now they don't talk about the moon excursion because they are failure. So ten years ago or more than that, I said that it is only childish.

July 9, 1975 Chicago Press Conference

[Audio](#)

Prabhupada: But if we want eternal life of bliss and knowledge, then we must endeavor in this life how to go back to home, back to Godhead. And such persons who are endeavoring for this purpose, they are called first-class men. And they are called brahmanas or the first-class men. So society must be divided into four classes: first-class, second-class, third-class, fourth-class. That is general. Those who are endeavoring for realizing God, they are first-class men. Those who are less intelligent—they are trying to rule over the material world—they are second-class men. And those who are engaged in producing food and cow protection, they are third-class. And those who are useless for any of these three occupational duties, they are called fourth-class. And those who are still lower than that, they are called fifth-class, sixth-class, like that. So our educational system should be so arranged that there may be first-class, second-class, third-class, fourth-class men, not less than fourth-class men. Then the social structure will be in order and everyone will be peaceful, aiming at the point, how to go back to home, back to Godhead. Unless there is such structure of the society... Just like in our body we have got four divisions, the head, the arms, the belly and the leg. All of them are required. But the position of the head and position of the leg are different. Head means giving direction, and arms means giving protection, and belly means receiving food for energy of the body, and leg means working. So the human society must be divided into four section, and they should work combinedly, cooperatively. Then there will be peaceful condition for realization of the goal of life, back to home, back to Godhead. Our Krsnaconsciousness movement is teaching this process of life, and the whole world is now in chaos on account of no brain. Just like we have got this body. If the brain is not working in good condition, then he is called a madman. So in spite of possessing other parts of the body, namely, the arm, the belly, and the leg, if the head is not in good condition, then the body is useless. At this present moment there is want of first-class men and also second-class men. The whole world is filled up with third-class, fourth-class, fifth-class men. Therefore the society is not properly adjusted. By accepting this Krsna consciousness movement... The process is described very nicely in the Bhagavad-gita. If we follow the principles of Bhagavad-gita, we will find answers for all the problems of life, and if we take it seriously, then the whole human society will be happy, peaceful, in this life, and next life they will go back to home, back to Godhead for eternal blissful life of knowledge. So we are giving literary information in fifty books. Some of the books are distributed here. You can see. Otherwise, the process is very simple. If we chant the holy name of the Lord, we become purified, our heart becomes cleansed, and we can understand the aim of life, the goal of life, and in this way everything can be adjusted very nicely. Thank you very much.

Reporter: You're taking now questions?

Jagadisa: Yes.

Reporter: This four-division society that you advocate is contrary to everything in American tradition. How can that be accepted in America?

Prabhupada: That has to be trained up. Just like in your country there are medical, professional men, the engineering class of men, the lawyers class of men, similarly, you can train how to become a first-class man. The training process is there in the Bhagavad-gita. Where is Bhagavad-gita? Bring it. Samo damah titiksa satyamsaucam arjavam. The... Just like you have got formula how to train medical man, how to train in the mechanical man, or different department of knowledge, similarly, you can train how to become first-class man. How to become second-class man. The direction are already there. You can take advantage of the direction and train people as first-class, second-class, third-class.

Reporter: When does this training begin? In the very youngest age or...

Prabhupada: Training, every training should begin from childhood. Just like you send your boys and girls to school. So any educational system should be begin from childhood.

Reporter (2): What is the secret to learning to love God?

Prabhupada: Secret of learning God?

Jagadisa: Learning to love.

Prabhupada: Yes. The secret—that he must be a first-class man. Otherwise he does not understand what is God, and what to speak of loving Him.

Reporter (3): What is the definition again of a first-class man?

Prabhupada: First-class man? Where is that Bhagavad-gita?

Brahmananda: Bhagavad-gita, they did not bring.

Prabhupada: (aside:) What is the nonsense? You are all nonsense. First-class man, as it is stated in the Bhagavad-gita, that he should first of all try to..., not try, practice how to control the mind, how to control the senses. Then he must be truthful. He must be very clean, outside and inside. He must be very simple. He must be tolerant. He must be full of knowledge. He must apply knowledge in practical life. And he must believe in God. These are the qualification of the first-class man.

Reporter (2): Once a person is trained in one of the classes, can he move to another class once he's been trained as, say, a third-class man?

Prabhupada: Yes. Any class man, you can train him. It requires training. Even one is in the last-class, fourth-class, fifth-class, sixth-class, if he likes he can be trained up to become a first-class man.

Reporter (3): How many followers do you have?

Prabhupada: Well, to find out first-class man is very difficult. Therefore, our followers, you cannot count a large number. We are training them to become first-class man. Still, we have got about ten thousand followers in the western countries.

Reporter (3): In the western countries.

Prabhupada: Yes.

Reporter (3): Where do you train them in the western countries?

Prabhupada: We have got our headquarter in Los Angeles and we have got many centers all over the world.

Reporter (4): Who is God? Who is God?

Prabhupada: What is that?

Devotees: Who is God?

Prabhupada: Who is God? God means, you know... You have got any definition of God?

Reporter (4): Pardon me?

Harikesa: Do you have a definition of God?

Reporter (4): That's beside the point. I am asking the Swami who is God.

Prabhupada: God is great. "Great" means, "who is greater than you in every respect." We understand a rich man as very great, a wise man as very great, a strong man is very great, beautiful man is very great. In this way there are six opulences: riches, strength, wisdom, beauty, education... In this way the six opulences, when you find in somebody in full, in complete, without any competition, that is God.

Reporter (3): You listed five.

Jayatirtha: The sixth one is renunciation.

Prabhupada: Another, renunciation.

Reporter (3): Religious, strong, beautiful...

Prabhupada: Religious?

Jayatirtha: Wealthy, riches.

Reporter (3): Riches, strong, wise, beautiful, education, and renunciation.

Prabhupada: These six opulences, when you find in the greatest quantity, nobody can excel. Here in America you have got rich man, but nobody can say that "I am the richest of all." But God can say that He is richest of all. He is strongest of all, He is wisest of all, He is the most beautiful, in this way where nobody can compete and nobody can surpass, that is God.

Reporter (5): What do... You said there are four classes and the first-class is to rule?

Prabhupada: Hmm?

Reporter (5): The first-class should rule?

Jagadisa: What do the first-class men do?

Jayatirtha: Is their position to rule?

Prabhupada: No. First-class man means... I have already explained. He is the brain. Everyone should take advice from him. That is first-class man. And he will give perfect advice. That is first-class man.

Reporter (5): What does he do?

Prabhupada: He does give you advice. If you take his advice, then you get perfect advice.

Reporter (5): What do the other classes do?

Prabhupada: Other classes... The second-class, they are supposed to be administrator. They are very... They are also very strong. They do not go away when there is fighting. They have got a ruling capacity, and they are charitable. They have got seven qualifications. So... But he rules according to the advice of the first-class men.

Reporter (5): Then... Well, how about the third and fourth-classes?

Prabhupada: Third-class means they should engage themselves, how to produce food and give protection to the cow. It is said...

Reporter (5): The cow?

Prabhupada: Cow, yes.

Reporter (2): The cow?

Prabhupada: Yes, cow, from where you get milk, that cow. So the exact word is used in Sanskrit, *kr̥ṣi-go-rakṣya-vanijyam vaiśya-karma svabhava-jam* [Bg. 18.44]. Vaisya, the third-class man, is called vaisya. So his duty is how to produce food, food grains, for both for the animals and the man. And he gives protection to the cows. As the second-class man, the administrator, he gives protection to the human being from danger, similarly, the third-class man is entrusted to give protection to the cows. Cow is very important animal in the society because it is supplying milk, the most nutritious food. And... Find out. This is the third-class man's duty. And the fourth-class man means general worker. He has no brain, he simply helps the other three classes: first-class, second-class, and the third-class. And below the fourth-class men, they are called fifth-class, sixth-class. So they are called lower class, less than the fourth-class. So the society should be generally divided into four classes. As I have given example, there is head, arm, belly, and leg.

Reporter (3): (a woman) Where... Do women fit into this social structure? You keep referring to man.

Prabhupada: Woman is not equally intelligent as a man.

Reporter (3): Equal in intelligence?

Prabhupada: Not equal intelligence. In the psychology, practical psychology, they have found that the man's brain has been found up to sixty-four ounce, woman... Sixty-four ounce, man's brain. And woman's brain has been found, thirty-six ounce. So therefore woman is not equally intelligent like man.

Reporter (3): So where does she fit?

Prabhupada: You will find in practical psychology.

Reporter: Pardon?

Prabhupada: Practical psychology.

Brahmananda: She's asking where does woman fit into this structure?

Prabhupada: Now, woman is supposed to be assistant of man. If woman is faithful wife of the first-class man, then she also becomes first-class. If she is assistant of the second-class man then he is also second-class. If she is

assistant of the third-class man, then she is also third-class. Because she is assistant, so, according to her husband, or protector, she becomes first, second, third, fourth.

Reporter (3): But she doesn't have any structure at all until marriage?

Prabhupada: No, she has got structure—she has got brain. I have already told. But not as good as man's brain.

Reporter (3): You means she's not qualified as first, second, or third-class until she marries?

Prabhupada: Yes. Woman requires to be protected—in childhood by the father, in youthhood by the husband, and in old age by the elderly sons.

Reporter (2): What is your feeling in regard to Mrs. Gandhi's actions in India at the present time, particularly in relation to what you're saying about women? Is what's happening there because she has a thirty-six ounce brain and is incapable of ruling?

Prabhupada: Well, what is scientific proof, that is equally applicable to Mrs. Gandhi or to any ordinary woman.

Reporter: Is she having problems because she is a woman, though? If a man were in her position...

Prabhupada: (laughs) Why you are trying to put me in the emergency law? (laughter)

Reporter (2): In the what?

Devotee: In the emergency rule.

Reporter (2): Did you say emergency room or emergency law?

Brahmananda: Emergency rule that is going on in India.

Jayatirtha: He will be arrested if he says like that.

Reporter (2): Oh.

Prabhupada: But one thing I can say, generally. There was a great politician, Canakya Pandita, under whose name in New Delhi there is a quarter called CanakyaPuri. All the foreign embassies are situated there. He said, *visvaso naiva kartavyamstrisu raja-kulesu ca*: "Never trust a woman and a politician." That is his remark, of course, I do not say anything. (Devotees laugh)

Reporter (3): Are these books all... Have you written all of these books or are they by other philosophers of...

Prabhupada: Yes, I have written all these books.

Reporter (3): Who has published them?

Prabhupada: We have got our own publishing house, Bhaktivedanta Trust. But we are selling our books very nice.

Reporter (3): Is that part of your income, to run a...

Prabhupada: Oh, yes, that is our only income, by selling books.

Reporter (2): You commented that, you gave the words “Never trust,” if I understood you right, “never trust an old man and a politician?”

Jayatirtha: A woman or a politician.

Prabhupada: That is Canakya Pandita’s remark.

July 9, 1975 Chicago Conversation After Press Conference

[Audio](#)

Prabhupada: ...still avoid that position. (laughter) Where is the independence? Where is the independence of woman that she has to carry the weight of the pregnancy and the man is free? What is the answer to this question? Hmm? Answer Visakha.

Visakha: A woman is trapped by her body. She has no choice. By her body she must.

Prabhupada: So she is already dependent on nature's law that man is free from becoming pregnant and the woman has to take the burden. Then where is the independence, equal right? Equal right means sometimes man may become pregnant, sometimes woman may become pregnant, but why only woman should become pregnant and the man goes away and she has to take care of the children, beg from government or this and that? Is that independence? Eh?

Satsvarupa: For them, the independence has become contraception. "I don't have to have the child," they say.

Prabhupada: That means you commit another sinful activity. Then you become dependent on nature. You'll be punished. The punishment goes to you. In this way... And the whole thing becomes cumbrous. So where is the benefit of equal right, independence? Phalena pariciyate. We have to see the result of every action—whether the result is beneficial. If the result is not beneficial—the action is not beneficial. There is cases of rape cases. The victims are women. Why the victim is not man? Why? In every rape case the sufferer, or the victim, is woman. And why not the man?

Jagadisa: Male means predominator, female means predominated.

Prabhupada: Then? Where is the independence? Why artificial independence?

Harikesa: In this brain weight matter, the sixty-four ounce and thirty-six ounce, is that every brain, male brain, is...?

Prabhupada: No, no.

Harikesa: No. That is what they think you've said, that every male brain is sixty-four ounces, every woman is thirty-six ounces.

Prabhupada: No, no. The highest brain substance found in man is sixty-four ounce.

Harikesa: They did not understand that.

Nitai: He said it clearly.

Prabhupada: And the highest brain substance in woman found, thirty-six ounce. So that proportion is always there. It may be twenty ounce, forty ounce, but brain substance in man is more than the woman. That is a fact, always.

Harikesa: Is that in the Vedas also?

Prabhupada: No, I am talking of the psychology. I have given the name, Dr. W.S. Urquhart. When I was stu-

dent, he said. So he is a great authority in psychology. So I have given the date. But they say, "Now they have improved." Then what can be said? But they could not improve this position: they have become pregnant. For the last hundred and thousands and millions of years, in the history we hear that woman is pregnant. We never heard the man is pregnant. So where is the progress? If you are actually making progress, so millions of years ago, the history we hear... Even Ramacandra, millions of years, Lord Ramacandra. Sita became pregnant, not Ramacandra. If you take history, now where is the improvement? Millions of years ago, Ramacandra. Sita became pregnant, not Ramacandra. The law of woman's becoming pregnant, millions of years was there. And what improvement have they made now? They say, "We have made improvement." What is that improvement? Millions of years ago, Sita, she became pregnant, and Ramacandra did not become pregnant. Man did not. So what is the improvement at the present moment? Is there any instance, a man is now becoming pregnant. And not the woman? So where is the improvement?

Jagadisa: Even all species of life it is the same.

Prabhupada: Inauspicious?

Brahmananda: In all other species...

Prabhupada: Yes. Even in animals, the female animal becomes pregnant. That is the law. So where is independence? Let them pass resolution that "Henceforward, man will have to become pregnant." Is it possible?

Jagadisa: Srila Prabhupada, the whole civilization, American western civilization, is now bewildered by this theory of woman's liberation.

Prabhupada: But how they will be liberated on this point? First of all let me know.

Jagadisa: They're simply crazy.

Harikesa: They may bring up the argument that they are not concerned that they have to bear children just as long as they can be superior.

Prabhupada: Oh. This argument is like: "You go on beating me with shoes; still I am independent. I don't mind you are beating me with shoes, but I am independent." It is the argument like that.

Devotee (1): There were supposed to be some aldermen here, but one of them was a woman and it has been on the news already about what you've said and she doesn't want to come now.

Prabhupada: Alderman?

Brahmananda: They're like city council men. But in this case it's a city councilwoman. So she has refused to come because the comment... There has been a lot of publicity created. (laughter) So they are speaking on the radio that "The Swamiji has come to solve all the problems by saying that woman is inferior to men."

Prabhupada: Yes, that's a fact. (laughter) So what the man says?

Harikesa: They are being quiet. They are too afraid to say.

Prabhupada: That means they are accepting. When they are quiet... Quiet means... Maunam samyati raksanam. If there is some argument and you remain quiet that means indirectly you accept.

Harikesa: They are thinking that if the man were to speak out, then he would not be able to get his sex pleasure. The woman would withhold sex pleasure from the man if he were to speak out.

Prabhupada: No, that is not possible. At least in America, I know, they pay man for sex pleasure. Is it not a fact? Eh?

Jagadisa: I didn't hear, Srila Prabhupada.

Prabhupada: Sometimes woman pays man for sex pleasure.

Jagadisa: Sometimes, yes.

Prabhupada: Yes.

Brahmananda: Srila Prabhupada, there is one lady. She would like to come and see you. She is the mother of one of our devotees. But she is coming wearing tilaka and a bead bag.

Prabhupada: Very good. (pause) But I am not speaking of my experience. When we speak, we speak from the sastra. So this woman's dependence is described in Manu-samhita. And there are many instances. Just like Kunti. Kunti was not ordinary woman. She was very learned, exalted woman.

Brahmananda: This is one point, that in our devotional line there are spiritual leaders who have been women such as Kunti. She gave...

Prabhupada: But still... Therefore I say. Still, she remained dependent on their son. That is is my proposition. Just like the sons, they lost the game and they were to be banished. Kunti was not banished. So when the sons went to forest, Kunti also followed because she thought that "I am widow. I am dependent on my sons. So wherever my sons will remain, I shall remain." She was not... She did not lose the game; neither she was ordered to go to the forest. Similarly, Sita, Sita, wife of Lord Ramacandra. Lord Ramacandra was requested by His father to go to the forest, not Sita. Sita was also a king's daughter. So she could go to her father that "My husband is going to the forest. Let me go to my father's house." She did not go. She preferred that "I shall go with my husband." So when husband said that "You are not banished. You stay at home," she said, "No. I am dependent on You. Wherever You shall go, I must go." This is Vedic culture.

Brahmananda: Her chastity was her great virtue.

Prabhupada: Yes, that is the thing.

Brahmananda: Nowadays that is no longer true.

Prabhupada: Nowadays may be different, but I am speaking of the Vedic ideas, that woman in all circumstances, unless the husband is crazy or something like that, mad, or..., in every case the instance is that wife is faithful and subservient to the husband. That is the Vedic culture. Even the husband goes out of home, vanaprastha, the wife also goes with him. When he takes sannyasa, at that time there is no accompaniment of wife. Otherwise in grhastha life and even vanaprastha life, the wife is constant companion and subservient. That is the history of Vedic culture. History, Gandhari, because her husband was blind, so when the marriage settlement was done, she was not blind, but she voluntarily became blind by wrapping cloth.

Devotee (2): She remained with the cloth wrapped for her whole life?

Prabhupada: Whole life.

Devotee (2): Whole life.

Prabhupada: She voluntarily became blind. And up to the last point of her husband's precarious condition, she remained with him. These are the examples. There are other examples. Damayanti. They became so poor that they had no clothing. So the one cloth divided into two, husband and wife. So these instances are in the Vedic literature, that wife remains always faithful and subservient to the husband. That is their perfection. Now the Americans may not like this idea. That is different thing. But we are speaking of the Vedic culture. And these are the instances, vivid instances. Why Sita accompanied her husband? And because she accompanied her husband in the jungle, the war between Rama Ravana became possible. And it is the advice that "When you go to other countries you should not take your wife." Pathenari-vinarjitah. Because it may create some trouble. But still, the faithful wife goes with the husband.

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Prabhupada: Then where is the proof? From 1920 to 1975, where is a woman who is extraordinarily bigger than man?

Brahmananda: Well, they might be able to bring some scientist who would say in 1975 that according to their calculations, there is no difference between the brain of a woman and the brain of a man.

Prabhupada: Yes.

Brahmananda: In other words, that, what is considered scientific fact, that changes according to the social ideas that are prevalent in a particular time.

Prabhupada: No, no. Social ideas, there is no standard social idea. That is another thing. You can change in any way. But so far physiological conditions, that has not changed. The feature of the woman's body has not changed. So how the brain will change? The bodily feature of woman as it was in 1920, it is still going on. Outwardly we see. So how inwardly it is changed? In 1920 the woman was becoming pregnant; there is no change now that man is pregnant. So how you say there is change?

Brahmananda: I don't know, but she said that they have spoken to scientists and that scientists say that the woman's brain... Now a scientist says a woman's brain and a man's brain is not different.

Nitai: No, no. She said that even though the woman's brain may be smaller, that that doesn't make a difference in intelligence.

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Prabhupada: But since 1920 to up to date in the history, there have been many great personalities or very prominent personalities, but where is the history that women are greater than the man or are equal to the man in the history?

Satsvarupa: They have a standard answer to that that the women have always been oppressed, that the women could have become great philosophers and writers and politicians, but they were always kept in the home. So

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Prabhupada: So this pregnancy is also pressing. The man has pressed to become pregnant? This is man's pressure or nature's?

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Harikesa: The two countries that have women as leaders are in the headlines all the time. Like Israel, Golda Meir, they are always war between there and Egypt.

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Nitai: Yes.

Prabhupada: Everything is passed by popular vote. But that is also defective.

Brahmananda: You brought that out nicely by giving the example of Nixon. He received the largest popular vote of any president in the history, and he was also then pulled down.

Prabhupada: Indira Gandhi also. She got the largest number of vote...

Brahmananda: Even more than her father she received.

Prabhupada: So what is the value of these votes? If, by vote, if you select a wrong man and again you try to drag him down, then what is the use of this popular vote? Even in Communist country, the, what is called, Krushchev? He was the head. Now nobody knows where he is.

Brahmananda: Stalin also. He was...

Prabhupada: Stalin died.

Brahmananda: But after he died, they completely discredited him. They pulled down his statues and he was completely disgraced.

Devotee: A nonperson, they call him. It's the word they give, like Krushchev also is a nonperson.

Prabhupada: Non.

Brahmananda: Well, they consider them not to have existed.

Prabhupada: Oh.

Brahmananda: It is such a... In that way they have disgraced...

Prabhupada: Erased from the history.

Brahmananda: Yes. (pause)

Prabhupada: So it will create some agitation?

Brahmananda: Yes.

Harikesa: Oh, yes.

Devotee: It was NBC?

Brahmananda: No, it's a local station.

Harikesa: They may put that on nationwide. It's such hot news. (laughter)

Brahmananda: I was seeing in one of these Time magazines. On the rear page they're advertising a cigarette that is especially meant for women. It's a slimmer size. The larger size is for the men; the slimmer size is for the women. And the title of the advertisement, they show one picture of a woman cleaner, sweeper. She is cleaning the floors. This picture was taken in the 1920's. It was taken in Washington D.C. because in the background they show the capitol building is there in Washington D.C. So then they have a picture of a modern woman. She's sitting there looking very nice. And they say that "You've come a long way, baby." (laughter) Whereas in the 1920's you were sweeping the floors and now you're sitting on a throne.

Prabhupada: "So you accept this cigarette."

Brahmananda: Yes. "This cigarette is meant just for you to show that you're superior."

Prabhupada: I think there was some objection, woman taking this objection, why woman's idol should be displayed in the shopkeeper's show windows.

Brahmananda: The mannequins.

Prabhupada: Yes. There was some protest. Generally, they keep the dolls of woman, beautiful woman. So there was some protest.

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not men? Why they are taking advantage of the woman? Why there is no protest, that “Why you are taken?” There are many men who has improved from 1920 up to date. Why don't you give that picture. Why woman's picture? Where is the protest? Whenever there is some fashion dress, the woman's picture is given. Why? Is there any protest by the women for this that, “Why you are taking advantage of woman”?

Jagadisa: These days the men are doing that also more and more, dressing up so fancy and getting their pictures in the magazines.

Prabhupada: Of women?

Jagadisa: Men also. Nowadays men are also doing that, thinking that it's so important to dress in fancy clothes.

Prabhupada: No, dress, that's all right. But generally they present woman's picture.

Brahmananda: Yes, they protest that this shows that woman is being exploited.

Prabhupada: Yes.

Brahmananda: Actually, they are just feeling frustrated because it is a fact that woman has been exploited by the men. So now they want to counteract this.

Prabhupada: No, we don't say that woman should be exploited by men. We say the man should be responsible and give protection to woman.

Brahmananda: But they feel so angry from the exploitation that they cannot accept that actually a man could protect them.

Prabhupada: That is bad experience. But the ideal is different. Ideal is that man must be first-class and he must be responsible to take care of the woman, and she should be given all protection, all necessities. That is the duty of man. Just like father takes the charge of his daughter, similarly, husband should take charge of the woman. And similarly, elderly sons also took charge of the woman. The father never exploits the daughter. He gives all protection. That is the duty of the husband also. When she is grown up, she cannot remain under the protection of father. She is given, therefore, to a suitable boy to take charge. But the charge is the same, to give protection, all comforts. And because there is no first-class man to take charge of the woman, they are declaring independence. All the men are doing that. They keep girlfriend, make her pregnant, and go away, goes away.

Brahmananda: In that sense we can say that the women are inferior, but the men also, they are not first-class.

Prabhupada: That we also said, that there is no first-class men. So if there is first-class man, then whole question is solved.

Jagadisa: The men are behaving just like dogs.

Prabhupada: Yes.

Brahmananda: Today in the hotel where we went there was one barber shop. And the name of the barber shop was “The home of the dog.”

Prabhupada: Accha?

Brahmananda: Yes.

Prabhupada: What is the meaning?

Brahmananda: Well, the idea is that the haircuts of the men are so long, they look like...

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Brahmananda: ...shaggy dogs.

Prabhupada: After all, all these questions can be solved if people become Krsnaconscious. There is no such discrimination. Panditah sama-darsinah [Bg. 5.18]. Samah sarvesu bhutesu. These distinctions are there on the material platform. On the spiritual platform there is no such distinction.

Brahmananda: So that is something that the reporters did not understand. This point was not discussed very fully, that actually we don't, we are not unkind to women, we are not exploiting them as others do because one who is in the spiritual life he feels he is equal to... Men, women does not matter.

Prabhupada: So you can write that spiritually, there is no such distinction. Spiritually, Krsna says that "Although there is distinction in the material field, low and high, but one who takes shelter of Me..." Mam hi partha vyapasritya ye 'pi syuh papa-yonayah, striyo vaisyas tatha sudras. Find out this verse.

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Jagadisa: But this point of Krsna consciousness is very difficult to understand, and it will only be possible for a very few persons to grasp this truth. Therefore you are encouraging us to introduce the proper social system so that gradually people may understand. Otherwise they could never accept Krsna consciousness.

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Prabhupada: Yes, because birth pain is very severe.

Brahmananda: They vow never to have sex again at that time. But...

Prabhupada: (laughs) That sloka I was... Trpyanti neha krpana bahu-duhkha-bhajah [SB 7.9.45]. To... The sex life and the aftereffects are full of miserable condition, so once they have sex life, they become, woman becomes pregnant, and the painful conditions are passed. But still, he or she is not satisfied, again takes the same thing, entailed by so many sufferings. Trpyanti neha krpana. Because he has no knowledge, he commits means the same thing again.

Jagadisa: Chewing the chewed.

Prabhupada: Both of them suffer. But irresponsible father avoids, then the both suffering comes on the woman. She suffers the pain, birth pain, and suffers to raise the children. And the man goes away. How they are going to solve this problem? What is their answer? They become dependent on the man during sex life and purchases the pain, birth pain, and accuses the husband. And then, when the child is born she has to take care. The father may go away. The mother cannot give up the care of the children. Out of affection, she is carrying two child. So these are the aftereffects. So can the woman avoid sex, which is entailed with so much sufferings? She submits. Where is the independent woman? Therefore, if one is spiritually advanced, then she becomes.

Brahmananda: Then he becomes.

Prabhupada: She can become equal with man. Spiritually advanced man and woman, they are equal. So long one is materially encaged, this is not possible. (pause)

July 10, 1975 Chicago Morning Walk

Jayatirtha: (in car:) It says, "Forgive me if this story is not well-written. I am a woman. My brain weighs less than a man's, and I am not equal in intelligence." So she admits. "His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the seventy-seven year-old founder of the International Society for Krsna Consciousness, said so Wednesday. The Society is dedicated to peace in the world through love of God and relinquishment of all things material. The Swami spoke seated cross-legged on an expensive looking cushion surrounded by fresh flowers, microphones and burning incense in a conference room he rented at the Sheraton Chicago Hotel. He is in town for a Krsna parade at 1:30 p.m., Saturday down State Street in which he will ride on a flower-bedecked float. He then will fly to Philadelphia for more celebration and philosophical chats. He looked occasionally at his gold watch as he explained his life philosophy. His adoring disciple, five men, knelt at his side. 'The MAN,' capital M-A-N, "he said, 'who loves God, controls his sense, is clean inside and out, is simple and tolerant and uses knowledge he has acquired in practical life...'"

Prabhupada: Intolerant?

Jayatirtha: No, "and tolerant." "Such MEN," capital M-E-N again, "he said, 'are first-class citizens and should be advisors to the world. Second and third-class MEN have not found God and should be administrators and workers.'" Not exactly right. "He spoke thirty minutes and never mentioned women. I asked how women fit into his system. 'Women,' he said, 'is not equal in intelligence to man. Man's brain weighs sixty-four ounces; women's weighs thirty-six ounces. It is just a fact.' He continued, 'Women are meant to assist men. That is all.' He said women do not figure in his class system except as daughters or wives. 'An unmarried woman presumably is classless. Is that,' asked a male reporter..."

Prabhupada: (chuckles) That is fact. She is prostitute, that's all. If you classify, then she is prostitute. (laughter) That's all. There is no other way.

Jayatirtha: " 'Is that,' asked a male reporter, 'what is wrong with Mrs. Indira Gandhi?' The Swami hedged." Then actually they made a mistake. " 'I cannot say. I would be arrested.' " That was actually a misquote. (Prabhupada laughs)

Brahmananda: Well, it's the idea, though.

Jayatirtha: Yeah. "The Swami now lives in Los Angeles, and he trains his followers there. Their income is from sales of his books, magazines and incense. He says he has about ten thousand followers. 'We do not have so many,' he said..."

Prabhupada: The inner meaning is there: "I shall be arrested."

Brahmananda: Yes. (laughs) That shows what is the position.

Prabhupada: Yes.

Jayatirtha: "He said he has about ten thousand followers." Quote: " 'We do not have so many,' he said, 'it is hard to find a first-class man.' " And then she says...

Prabhupada: Therefore without first-class man, nobody can become my disciple.

Jayatirtha: Then she says, "It's a pity half the population are women."

Prabhupada: I didn't say half the population...

Brahmananda: That's her comment.

Jayatirtha: That's what she said. In other words...

Brahmananda: Her comment is that if you hadn't...

Jayatirtha: ...that half of the people are disqualified already because they're women. It's not so bad.

Prabhupada: No, no, it is not bad. It is good. Now our policy should be that at Dallas we shall create first-class men, and we shall teach the girls two things. One thing is how to become chaste and faithful to their husband and how to cook nicely. If these two qualifications they have, I will take guarantee to get for them good husband. I'll personally... Yes. These two qualifications required. She must learn how to prepare first-class foodstuff, and she must learn how to become chaste and faithful to the husband. Only these two qualification required. Then her life is successful. So try to do that. (Car doors open, walk begins) Ordinary education is sufficient, ABCD. This is all nonsense, so big, big, sound education and later on become a prostitute. What is this education? (laughter) To make them prostitute, it doesn't require education. [break] Yesterday we saw in the television how these rascals are wasting time, talking nonsense. There was nothing, valuable talk. Foot... No, no, hand... What is that? Handprint? And the addicted murder? That was the case? [break] Within two weeks, two divorces.

Devotees: Yes. [break]

Prabhupada: ...in the Dallas there is no problem. Educate the girls how to become faithful, chaste wife and how to cook nicely. Let them learn varieties of cooking. Is very difficult? These two qualifications, apart from Krsna consciousness, materially they should learn. There are many stories, Nala-Damayanti, then Parvati, Sita, five chaste women in the history. They should read their life. And by fifteenth, sixteenth year they should be married. And if they are qualified, it will be not difficult to find out a nice husband. Here the boys, they do not want to marry because they are not very much inclined to marry unchaste wife. They know it, that "I shall marry a girl, she is unchaste." What do you think?

Brahmananda: Yes.

Prabhupada: This is psychology. If woman is chaste, even though she is not very beautiful, she will be liked by the husband. So train them in that way: very chaste, faithful wife and knows how to cook very nicely. Other qualification, even they haven't, that's all right. And Krsna consciousness is being trained up. Then there will be no difficulty. And boys should be first-class man. Then our Gurukula will be successful. What do you think? Am I right?

Jayatirtha: Jaya.

Prabhupada: Anything objectionable?

Satsvarupa: Srila Prabhupada, you were saying that in our society the women shouldn't cook privately for their husbands.

Prabhupada: Huh?

Satsvarupa: You were saying that everyone should take the Deity's prasadam. But it sounds like the women are being trained to cook, so...

Prabhupada: No, no, no. No, no. The thing is that Deity or at home, she must be very first-class cook. That is wanted. That is according to convenience. If possible, they can take prasadam in the temple. If not possible, they must cook. But she must be first-class cook. That is wanted, either in the temple or outside. In India still, 80%, 90%, they are very happy in their family life, never mind one is poor or rich, because the wife knows these three things: to remain chaste and faithful to the husband, and she knows how to cook nicely. (pause) And women and men should live separately. That is also essential. Butter and fire must be kept apart. Otherwise the butter will melt. You cannot stop it. (pause) The drama was a drug-addicted boy killed some friend?

Brahmananda: It was the sailor who was killed?

Prabhupada: In that television?

Jayatirtha: I came in late.

Brahmananda: On the news?

Prabhupada: No, no, the television. The lawyers were trying to prove handprints and so many things. The subject matter was that a drug-addicted boy killed a friend. Hm? (pause) What is this, some stool?

Jayatirtha: This? It appears to be a leaf of some kind.

Prabhupada: Oh, leaf.

Devotee: Srila Prabhupada, in a purport in the Srimad-Bhagavatam you say that even fifty years ago in India the householders had separate apartments for the men and women.

Prabhupada: Not apartment, quarter.

Devotee: Separate quarters in the apartment. And the husband would not see his wife during the day?

Prabhupada: No.

Makhanlal: So is this the standard we should develop in our movement?

Prabhupada: Yes, that is good. The example is the butter and fire should be kept separate as far as... Otherwise the butter will melt. *Matra svasra duhitra va* [SB9.19.17]. The butter and..., means man and woman. A man is butter, and woman is fire. So this is restricted even the man happens to be father, brother or son. *Matrasvasra duhitra va*. People cannot think of sex impulse in the presence of daughter, mother or sister. But sastra says "No. There is possibility." *Matra svasra duhitra vana vivaktasane vaset*: "They should not be kept, should not sit together." Then people may say, "This is impossible. Maybe some tenth-class rascal may be attracted." So the next line says, "No," *vidvamsapi karsati*, "it is not the question of tenth-class rascal; even first-class learned, he may be attracted." Not to speak of tenth-class rascal, but first-class learned may be. Not may be. It is a... *Balavan indriya-gramo vidvamsapikarsati*: "The senses are so strong that it can mislead even the most learned scholar."

Jagadisa: Lord Brahma was attracted...

Prabhupada: Yes, to his daughter. Just see. There is the example. Lord Siva was attracted by the Mohini-murti. Caitanya Mahaprabhu said that "Even if I see a wooden woman, I become attracted." (laughs) He is giving this from his..., to teach us that it is possible. So we shall go now? [break] (in car:) ...takes my advice, then I can keep her on the post and she can do greatest, service to India immediately. Immediately whole public will be her

support.

Brahmananda: What would be your advice to her?

Prabhupada: My first step will be to capture all the hoarders and distribute the grains free. Immediately public will be obliged to... There are immense food grains; they are simply hoarded. They are not selling without good price. This is going on. Immediately she can capture the public. And some of the hoarders should be hanged, yes, so that in future nobody will hoard. People are hungry. And she says she has got some program, garivi hatta(?), "Drive away the poverty." This is the point. If she can supply all consumer goods for the time being free to the poor, then immediately the whole population will be after her. And the hoarders should be exemplary punished. Shoot them, that's all. Then nobody will hoard. But to remain the dictator she requires spiritual knowledge. Otherwise it will be another disaster. If she wants to remain the dictator, then she must be a spiritual man. She must become a Vaisnavi.

July 11, 1975 Philadelphia Reporters

[Audio](#)

Woman Reporter: ...The point is that the Krsna consciousness movement has been what some people would consider sexist or racist because certain propensities for women and for blacks have been defined, either by the devotees or by the Vedic scriptures, I'm not sure which. And I wondered if you would comment on that.

Brahmananda: It has been alleged that our movement is against women and against Negroes because we do not give them... What is it?

Woman Reporter: Well, not necessarily against them, but defining inferior roles for them by their natural traits.

Brahmananda: Give inferior roles to women and to Negroes.

Prabhupada: We give equal roles spiritually. Materially, one man is servant; one man is master. How you can avoid this? Do you think everyone will be master, nobody will be servant, materially? Materially, one is father, one is son, one is master, one is servant, one is man, one is woman. How can you stop this? But spiritually, they are all equal.

Woman Reporter: So then what is happening materially is unimportant?

Prabhupada: Materially, there is distinction, but when you come to the spiritual platform, then, when you discern the spirit soul within everyone, that is equal. That is... Just like you are differently dressed in red shirt; I am differently... This dress, this difference, must be there. There are so many men and women. They are differently dressed. You cannot say they are all equal by the dress. But within the dress, the living entities, they are all the same. We make this distinction: material, not spiritual.

Male Reporter (2): I'd like to ask one question. The question would be: What is it that he has offered that has turned out such an emotional response today?

Brahmananda: He wants to know what you have offered that has resulted in such a wonderful emotional response from all the people here.

Prabhupada: Because they are being spiritually educated. We are above material platform; therefore we have no distinction that one is American, one is Indian, one is black, one is white. We have no such distinction. Everyone is servant of God. Is that all right?

Woman Reporter: I know you are very much aware of all the other gurus, especially that have been coming to the United States in the recent years, and I wondered if you could explain why it is that you believe that you have the truth rather than someone else.

Prabhupada: Explain?

Brahmananda: She wants to know that there are many other gurus, and why do you feel that you have the truth?

Prabhupada: Because we speak the truth. We don't give bluff that "I am God. I am this. I am that." We don't give. We are... Actual position: God is great, and we are all servants. This is our actual position. How can I say, "I am God"? So we do not give bluff. We say the real truth; therefore it appeals. And if I say something humbug, it will not appeal. It may act for some time, but it will not endure.

Brahmananda: Is there any other question?

Reporter (2): Your celebration is tomorrow: Of what will that celebration consist?

Prabhupada: Celebration? It is remembering Krsna, or Lord. He, with His brother and sister, visited Kuruksetra, a place in India. So in memory of that visit we observe this Ratha-yatra. [break] (in car:) ...is nice there.

Kirtanananda: Very nice. You're looking beautiful. [break]

Prabhupada: ...delphia, and I think I came while going to New Vrindaban? No.

Kirtanananda: I don't think so.

Ravindra-svarupa: That was Pittsburgh.

Prabhupada: Pittsburgh, yes. I came Philadelphia in the beginning...

Ravindra-svarupa: You were here in 1967, before there was a temple, '67 or '68.

Prabhupada: No.

Ravindra-svarupa: You spoke at Temple University. You came from New York.

Prabhupada: Temple University, yes.

Driver: If you want any more air in the back, there's a control over there.

Prabhupada: Where it is, Temple University?

Kirtanananda: It is here in Philadelphia.

Prabhupada: And there is...? What is that?

Brahmananda: You want more air?

Prabhupada: Little more. That's it. Again it is closed.

Brahmananda: You want it open?

Ravindra-svarupa: You can turn on the air conditioner.

Prabhupada: Oh, all right, air conditioner. Sky condition is better.

Kirtanananda: Too many gadgets.

Prabhupada: So again the same question was raised. So reply was all right?

Brahmananda: Yes. She was very nice.

Kirtanananda: What was the question?

Prabhupada: That we have distinction between man and woman, black and white. Materially, there is distinction. You are differently dressed; I am differently dressed. But spiritually, there is no distinction. [break]

...sampanne
brahmane gavi hastini
suni caiva sva-pake ca
panditah sama-darsinah
[Bg. 5.18]

So a very learned scholar, brahmana, and a dog. So materially, how they can be equal? If I say, “The President Ford and a dog is on the same level,” then it will be very nice? Spiritually, we are one. That is real observation. Artificially, to make man and woman equal, that may be artificially your sentiment, but actually it is not the fact. [break] ...other university in Philadelphia?

Kirtanananda: Yes. The University of Pennsylvania.

Prabhupada: Oh.

Brahmananda: Oh, yes. That... You also visited there in 1965.

Prabhupada: Yes. Nineteen sixty-five I came to see one professor, Dr. Norman Brown (?).

Ravindra-svarupa: When I was at Temple, they told me that you had come. This was before I had ever heard of Krsna consciousness. But they told me that you had come the year before I was there. I went there, and then the year before, you had been there. And so I took a course with this Swami Nikilananda. And you had spoken in his class, and they told me that you asked, “So you are studying Vedanta. So what is Vedanta?” And no one knew. No one knew what Vedanta meant. And you said that “Veda means knowledge, and anta means end. So Vedanta means the end of knowledge, and that is Krsna.” They had never heard that before, even though they’d had so many hours of courses in Vedanta.

Prabhupada: That is the difficulty, that those who are foolish people, they are taking leading part. That is the defect of modern civilization. One who has no knowledge, he is taking the part of a teacher. So a hodgepodge, must be. He is speaking something hodgepodge. Just like this, one does not know what is Vedanta, and he is reading Vedanta. It is very simple truth. Veda means knowledge, and antameans end. There must be something, ultimate, goal. But the modern process is that we go on unlimitedly, but never we come to the end. Is it not like that? What do you think?

Kirtanananda: Yes. It’s a fact, no conclusion.

Prabhupada: Freight(?) motorcar.

Brahmananda: It is a graveyard, automobile graveyard.

Ravindra-svarupa: This is the end of their knowledge. A pile of junk.

Kirtanananda: Building and breaking.

Prabhupada: Yes. [break] ...spent up in breaking and building. That’s all.

Ravindra-svarupa: That means that there's passion and there's ignorance, but there's no goodness.

Prabhupada: Yes. They do not enquire why breaking and building? Why not permanent? That question does not arise, and they cannot solve it. They think this breaking and building is the nature. But we are giving information of another nature, which there is no breaking, no building-permanent. They cannot believe it, that there is such thing. What is that? [break] ...carvita-carvananam. That is chewing the chewed. They never question, "Why breaking and building? Why not permanent?" We are doing the same thing with our body. We are breaking. As soon as the body is old, we are breaking and accepting another body, again building. Again old, again breaking, again entering another... This is going on. But the question does not arise, "Why? I don't like this breaking and building, but why I am put into this condition?" That is intelligence. Who wants to die? No. Even a very old man—he is suffering from so many things—still, if somebody comes, "Oh, I will kill you," he says, "Oh, no, no, no! Don't kill me. I don't want to die." Why? If somebody says that "You are old man. There is no use..." Now this is coming. The Communists, they are coming to that point, "This is an old man, simply eating. He is not doing anything. So finish him." What is called? Mercy...?

Brahmananda: Mercy killing.

Prabhupada: Mercy killing. It will be merciful if one is killed. So this is coming. But the point is that if you have come to show me the mercy of killing, but I am not prepared to be killed. Why? You have come to show me mercy, but I am not prepared to take your mercy. Why? What is the psychology?

Kirtanananda: No one wants to die.

Prabhupada: That is. So that means he is eternal. This death is artificial. Nahanyate hanyamane sarire [Bg. 2.20]. He does not die. He is not killed. There is one verse that "If one thinks that 'I am killer,' and one thinks, 'I am killed,' both of them do not know what is life." In the Bhagavad-gita there is a verse. So I am eternal. That's a fact. Therefore I do not wish to be killed. But I do not know how to keep myself. That I do not know. We are giving that information, how you can keep yourself eternal. This is the greatest gift to the human society. He wants to live eternally, but he does not know how to live eternally. His energy is being spoiled by this skyscraper building construction. But he is not very serious to construct his body eternal. He will not be able to live in the skyscraper building. Maybe he will be allowed to live, to live there as a rat. There are rats, so many rats. Actually, this is the fact. The person who has got very attachment for that place but he is not to live there, but on account of attachment, thinking of that place at the time of death—but he is so sinful he cannot be given the human body—then he is given the cat's or the rat's body: "Live here." Or a tree or a plant. So where is the science discussing all this? Wherefrom the tree has come? They are satisfied only that "I have now a skyscraper building," but do not know that whether he will be allowed to live here. Vairagya-vidya. These things are being discussed in meeting, in our meeting anywhere. But they have no brain to understand.

Kirtanananda: And they don't want to hear.

Prabhupada: No. Carane sarve varne kaye (?). A thief, if you speak to him, "My dear Mr. Thief, it is not very good work. You will be arrested. You will be punished. Why you are taking this risk?" so will he give up stealing? He knows himself, "Yes, I will be arrested and punished, but still I shall do." This is ignorance.

Kirtanananda: How was the Chicago festival?

Prabhupada: Yes, Chicago is nice city. It is river?

Ravindra-svarupa: This is called the Schuylkill River, Schuylkill.

Prabhupada: It is a river?

Ravindra-svarupa: Yes. [break]

Prabhupada: ...nice, constructed very nice cities.

Ravindra-svarupa: This part of the city is a very large park. There's almost eight hundred acres of land that has been set aside. They are not allowed to construct there. It's the only place.

Prabhupada: Just like in Hawaii. [break] ...New Vrindaban, how far it is?

Kirtanananda: From here? About three hundred miles.

Prabhupada: Three hundred. Not much. [break] ...the husband and wife, they cannot live long together.

Kirtanananda: But we are developing very nice householder couples at New Vrindaban, very good families.

Prabhupada: That is essential. Peaceful life of householders, that is required.

July 11, 1975 Philadelphia Arrival Lecture

[Audio](#)

Prabhupada: So thank you very much for your kind reception. The press reporters, they were asking me that we make distinction between man, woman, and black, white. We make distinction not in that way. We say that so long you are on the material platform, artificially, however you may try to keep everyone on the equal level, it will be failure. Just like the United Nation is trying to be united nationally, internationally for the last more than thirty years, but they have not been able to do so. In the Bhagavad-gita there is one verse,

vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva sva-pake ca
panditah sama-darsinah
[Bg. 5.18]

Pandita means spiritually advanced. A person who is spiritually advanced, he sees on equal level a very learned man, vidya-vinaya-sampanne brahmana, brahmana, the first-class man; vidya-vinaya-sampanne gavi, an animal like cow; hasti, animal like elephant; vidya-vinaya-sampanne brahmane gavi hastini, suni, means dog; sva-paka, means the dog-eater; candala—all of them, they see equal. So what is that seeing? If I invite one learned scholar, and if I ask him, “Please sit down with the dog,” will he be pleased? He will feel insulted. But I see that within the dog, there is spirit soul, and within the learned scholar, there is spirit soul. Panditah sama... Sama-darsinah means from different platform. On the material platform, if I say, “Oh, you may be a learned scholar, and you may think the dog is dog, but I see you are all equal,” so it will be insult. So the fact is that we cannot disturb the equality, or, different position materially; at the same time, we have to understand what is the position, spiritual. That is wanted. If we make distinction between man and woman, black and white, then how in our temple we are enjoying together? Because we... Actually, we are equal on the spiritual platform. We do not say that “You are woman. You cannot become my disciple,” or “You are black; therefore you cannot become my disciple” No. We welcome everyone. So they may not misunderstand. Just you can issue one statement that “We say that if you want to see everyone equally, treat everyone equally, then you have to come to the spiritual platform, Krsnaconsciousness. Materially, it is not possible.”

So in the Bhagavad-gita you will find different statement by the Supreme Personality of Godhead. In one place He says that vidya-vindaya-sampannebrahmane gavi hastini. In another place Krsna says, strisu dustasu varsneya, varna-sankarah abhibhavate. No, strisu dustasu: “When woman becomes polluted, then there is unwanted population.” So if in one place it is stated that panditah sama-darsinah [Bg. 5.18], man and woman is equal, or pandita, or learned, dog andbrahmana, in another place He says, strisu dustasu varsneya, so the fact is that, in order to make progress towards the end of spiritual realization, that we must make distinction, but the aim should be one. If you artificially do not make distinction, that will not stay. Just like in your country the black and white, they have got equal rights, but why they fight sometimes, racial fight? Because it is on the material platform. So our point is that you come to the spiritual platform, then this equality will be possible. If you keep yourself on the material platform, then artificially you may say, “We are equal,” but at last we shall fight. This is our proposition. Therefore we request everyone that you come to the spiritual platform. Then everything will be very nice. There will be no distinction, because brahma-bhutih prasannatma. When one is spiritually realized, then he becomes happy. Brahma-bhutih prasannatma na socatitna kanksati [Bg. 18.54]. There is no more lamentation. There is no more hankering. Just like one man is trying to become another man’s position. That is hankering. So in spiritual platform there is no hankering, because he understands that spiritually we are one. So how that spiritually oneness can be made possible, that is Krsnaconsciousness movement. We are trying to solve all problems by this one stroke, Krsna consciousness. Practically, you can see. Here, while you are chanting, dancing, the boy is dancing, the father is dancing, the black is dancing, the white is dancing, the young is dancing, the old

is dancing. You can see practically. The woman is dancing. A man is dancing. So dancing everyone. They are not artificially dancing like dog, but by spiritual ecstasy. That is the dancing platform. They are not dancing here for some monetary purpose. No. It is automatic, automatic, realizing God, in relationship with God. Even it is not realized... It is realized, but even if you say that they are not realized, but they are feeling ecstasy, that "We are all servant of Krsna." That is wanted.

So despite artificial distinction... Just like a man's body and a female's body, woman's body, the bodily structure is different. How you can say they are equal? No. When you see the external structure of the body of man and woman, there is difference. But despite this difference, when the man and woman think in connection with Krsna, they are equal. That is wanted. Our proposition is that artificially you do not try to make equality. That will be failure. It is already failure. Now how you can...? Just like I have seen in London, woman police. So woman police, so I was joking with her, "If I capture your hand and snatch you, what you will do? You are policeman. (laughter) You will cry simply. So what is the use of your becoming policeman?" Policeman requires bodily strength. If there is some hooligan, you can give him one slap or catch him, but what the woman will do? So we say that be practical. Artificial equality will not endure. We are equal, undoubtedly, because we are all spirit souls. Na jayate na mriyate va kadacit. Dehino 'smin yatha dehe kaumaram yauvanamjara, tatha dehantara-pra... [Bg. 2.13]. Asmin dehe, within this body, there is the spirit soul. That we have to understand first of all. And then, if we cultivate on that platform of spirit soul, then we shall feel equal and there will be no disturbance. Everyone will be peaceful. That is wanted. We are stressing that point, that artificially, if you say that "We are all equal," it will not act. But spiritually, when you understand equality, that will continue, and that will bring peace and happiness all over the human society.

Thank you very much. [break] If you have any question?

[break] ...distinction is already there. That I explained today. But we are trying to go above the distinction. But when I say that distinction is already there, they misunderstand that I am making distinction. I am not making distinction. That already there. Why a woman is differently dressed and a man is differently dressed? Why the structure of the body, woman, is different from the man? Why there is no equal right—I was yesterday talking—that woman also become pregnant and man also become pregnant? (chuckles) That distinction is there by nature. But if you come to the spiritual platform, then you will understand that "I am not this body. These distinction are on the bodily platform. I am spirit soul. My function is how to serve God." Then it is equality. It is clear thing. But because they do not understand that there is distinction between spirit and matter—they amalgamate or they have no brain that spirit is different from matter—therefore they think that I am making distinction. No. So we should understand the real position, and then automatically there will be equality, there will be no misunderstanding. Yes?

July 13, 1975 Philadelphia Room Conversation With Writer Sandy Nixon

[Audio](#)

Prabhupada: Catur-varnyam maya srstam guna-karma-vibhagasah [Bg. 4.13]. According to quality and according to work, there are four divisions of men. Just like you can understand there are engineers and there are medical practitioners. So do you take them as caste? “Oh, he is engineer caste. He is medical caste.” Do you say like that?

Sandy Nixon: I don't want to say what I feel because I'm recording you. (laughs)

Prabhupada: I'm asking you, I'm asking you...

Sandy Nixon: Well, I think there's always been castes. It's just that we don't recognize the fact that they're there.

Prabhupada: No, recognize means if a man is qualified medical man we accept him as medical man. And if a man is qualified engineer, we accept him as engineer. Similarly, Bhagavad-gita suggests—not suggest, it is there—there are four classes of men, the most intelligent class of men, the administrator class of men, the productive class of men and ordinary worker. That is already there. Bhagavad-gita says how they should be classified, that “He belongs to this class, he belongs to that class.” That is described in the Bhagavad-gita, not that by birth, hereditarily, one becomes a caste. You don't try to misunderstand. The classification is already there: one class of men, very intelligent. Is he not there in the human society? Do you think all men are equally intelligent? Do you think? There must be one class, very highly intelligent class. So what are the symptoms of the intelligent class? That is described in the Bhagavad-gita. The first-class intelligent man... [break] ...you find all these qualities, he is first-class man. So we are trying to introduce that, that without first-class man, the society is useless. So there are first-class men. You train up. Just like a boy is intelligent; still, he requires training in the school, college. Then he maintains his first-class brain, first-class position. So there is first-class man. Now we have to train them properly how to become controller of the mind, how to become controller of the senses, how to become truthful, how to become cleansed internally, externally, how to become full of knowledge, how to try to apply the knowledge in practical life, how to become God conscious. This training is... A first-class man can take up, just like they are taking, all these boys. They had their first-class brain, and now they are being trained up. That is required, trained up first-class men. That training is required. So we are not introducing caste system, that any rascal born in a brahmana family, he becomes abrahmana. We don't accept that. A man who is first-class trained up to become abrahmana, we accept him. It doesn't matter whether he is India or Europe or America. It doesn't matter. We are trying to introduce this system. That is mentioned in the Bhagavad-gita. Caste system means a man is born in a brahmana family, and if by habit he is fifth-class man, and he is accepted first-class man on account of birth. Similarly, a person, very intelligent, he can be adaptable to all first-class habit, but because he is born in a sudra family, he is sudra. We want to stop this nonsense. We are picking up first-class brain and training up how to become first-class men. This is our business, not that introducing this rubbish thing. No, we are not introducing. Otherwise how I am offering them sacred thread? Now just see. Anyone from India, he will understand he is a first-class brahmana. We are training like that.

Sandy Nixon: Here's another one kind of on that line. How do you feel about women's lib?

Jayatirtha: She wants to know about the women's liberation. What is our feeling about women's liberation.

Prabhupada: That I don't want to discuss because... (laughs) (laughter) They... As you have asked, I may explain that how foolish women are being cheated by the intelligent man. You see.

Woman Devotee: Srila Prabhupada is liberating everybody who chants HareKrsna.

Prabhupada: They have given. In your country, they have given you liberty. Liberty means equal rights, is it not? Man and woman has got equal rights.

Sandy Nixon: They're trying in this country.

Prabhupada: All right, trying. But you women, you cannot see that this so-called equal right means cheating the woman. Now I say more clearly that a woman and man meets. Now they become lover. Then they have sex, and the woman becomes pregnant, and the man goes away. The simple woman, she has to take charge of the child and beg from government alms, "Please give me money." This is your independence. Do you admit this is independence, that the man makes the woman pregnant and he goes away without any responsibility, and the woman cannot give up the child, she maintains, begging from the government or she tries to kill the child? Do you think it is very good independence? What is your answer?

Woman: To... Whether or not it is good to kill a child? Is that the question?

Prabhupada: Yes, they are killing now, abortion.

Ravindra-svarupa: He wants to know that kind of independence.

Woman: For the child?

Ravindra-svarupa: For the woman.

Prabhupada: For the woman.

Ravindra-svarupa: This is liberation. She has an affair with a man, and she gets pregnant. The man leaves. Then she has to beg alms from the government to support the child...

Prabhupada: Or kill.

Ravindra-svarupa: Or she kills the child. So is that good or bad?

Woman: Well, she has made the choice to have...

Prabhupada: That means, that is 34 ounce. You have made your choice to kill your own child. Is that very good choice?

Sandy Nixon: It's the worst crime you could commit.

Jayatirtha: Her brain is getting larger. (laughter)

Prabhupada: Do you think it is very good business?

Woman: I think this is a very complicated question.

Prabhupada: Therefore I say they are cheating you in the name of independence. That you do not understand. Therefore 34 ounce. They are cheating you, and you are thinking you are independent.

Sandy Nixon: They forget the responsibility that comes with freedom.

Prabhupada: Yes, they do not take the responsibility. They go away. They enjoy and go away. And the woman has to take the responsibility, either kill the child or maintainer, begging. Do you think begging is very good? In India, although they are poverty-stricken, still, they do not remain independent. They remain under the husband, and the husband takes all responsibility. So she has neither to kill the child nor go to beg for maintaining the child. So which is independence? to remain under husband is independence or to become free to be enjoyed by everyone?

Sandy Nixon: That's not where the freedom is anyway.

Prabhupada: So there is no freedom; still, they think that they have freedom. That means under some plea, the men are cheating the women, that's all. So in the name of independence, they have agreed to be cheated by another class. This is the situation.

Sandy Nixon: In spite of that, can women know Krsna as...

Prabhupada: We have no such distinction.

Sandy Nixon: No distinction...

Prabhupada: We give Krsna consciousness both to the woman and man equally. We do not make any such distinction. But to protect them from this exploitation by man, we teach something, that "You do like this. You do like that. You be married. Be settled up. Don't wander independently." We teach them like that. But so far Krsna-consciousness is concerned, we equally distribute. There is no such thing that "Oh, you are woman, less intelligent or more intelligent. Therefore you cannot come." We don't say that. We welcome women, men, poor, rich, everyone, because in that platform equality.

vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva svapake ca
panditah sama-darsinah
[Bg. 5.18]

We do not refuse anyone. That is equality.

Sandy Nixon: How do you deal with negativity? In the outside world do... The devotees encounter negativity every day, people that are not interested. How, not just on the outside world, but how does one deal with that within, how does one relieve oneself of that negativism?

Prabhupada: Negativity means... Just like we say, "No illicit sex." We say, we teach our students, "No illicit sex." Do you think it is negative? What does she mean by...?

Jayathirtha: The situation is that other people think that it's negative, and therefore they feel negatively towards us. So how should we react to that?

Sandy Nixon: Well, how to do, you deal with it within yourself?

Ravindra-svarupa: What do you mean negativity within yourself?

Sandy Nixon: No, no, not just criticism but if you get a lot of people that are working against you all the time... Here you're surrounded by people that are positive and that are reinforcing. But when you get yourself in the outside world in a position where there are people that are draining you and taking your energy, how do you replenish that energy?

Ravindra-svarupa: How do we stay fixed when there are so many people against us?

Prabhupada: So nobody is against you? Do you think nobody is against you? I am asking you.

Sandy Nixon: Do I think nobody is against me? Oh, sure, there's people for me, against me, that don't care about me.

Prabhupada: So there are against and for. Why do you bother about the against? As there are some people against us, there are many people for us. So that is the position in every field of activity. So if somebody is against us, why should we bother about it. We are selling books daily, a huge amount. So there is no question of against us. Anyone who is even against us, he is persuaded to purchase one book. So how he is against us? He is purchasing our book. What is the daily amount of sales, our books?

Jayatirtha: We sell about twenty-five thousand books and magazines a day.

Prabhupada: What is the price?

Jayatirtha: The collection would probably be around 35 to forty thousand dollars a day.

Prabhupada: We are collecting forty thousand dollars a day by selling books. How I can say they are against us?

Sandy Nixon: You're very positive. I like that.

Prabhupada: Where is the any other institution who can sell forty thousand dollars a day? So how do you say that they are against us?

Sandy Nixon: My last question. Could you tell me about the Hare Krsna mantrabecause it's so important to Krsna consciousness. And I'd like to have...

Prabhupada: It is very simple. Hare means "O the energy of Lord," and Krsnameans "O Lord. Both of You kindly engage me in Your service." That's all. "Both of You, Krsna and His energy..." Just like here we have got conception of male and female, similarly, originally, God and His energy, God is male and energy female, prakrti and purusa. This idea of male and female, wherefrom it comes? God is manufacturing so many male and female. So the male and female idea, wherefrom it comes? It comes from God. He is the origin of everything. So the female, or prakrti, or energy of God, and God Himself... He is called purusa. So we are appealing both God and His energy, combined together, engage us in Their service. This is Hare Krsna. OHare means "O the energy of God," O Krsna, "O Lord, both of You take care of me and engage me in Your service." That's all. This is meaning.

Sandy Nixon: O.K., thank you. And I lost some on the way, I guess. When I moved into the house, there were these... just came out of the earth and it was so beautiful to see them.

Prabhupada: So your questions also is answered?

Anne Jackson: May I ask you a few questions? Could you please tell me a little bit about your life and how you knew that you were the spiritual master for the Krsnaconsciousness movement?

Prabhupada: My life is simple. I was householder. I have still my wife, my children, my grandsons. So my Guru Maharaja ordered me that “Go and preach this cult in the western countries.” So I left everything on the order of my Guru Maharaja, and I am trying to execute the order. That’s all.

Woman: And is this picture here the man...?

Prabhupada: Yes, he is my Guru Maharaja.

Woman: And he is no longer living.

Prabhupada: No.

Woman: He spoke to you spiritually?

Prabhupada: So this is my (indistinct). That’s all.

Woman: At what point was it that he told you to do this? It was very late in your life that you...?

Prabhupada: Yes. When I was twenty-five years old I met him first. On the first meeting he ordered me to this. So at that time I was married man. I had two children. So I thought, “I shall do it later on.” But I was trying to get out of family life. It took some time. But I was trying my best to carry out his order. In 1944 I started magazine, Back to Godhead, when I was grhastha. Then I started writing books in 1958 or ’59. In this way in 1965 I came to your country.

Woman: You have said that you are very small and that you are not God, and yet it appears to me as an outsider that the devotees treat you as if you were God.

Prabhupada: Yes, that is devotee’s duty. Just like a government officer. Personally he is not very important, but so long he executes government order, he should be respected as government. That is the way. Even a ordinary policeman comes, you have to respect him because he is government man. But that does not mean he is government. He is respected. Saksad-dharitvena samasta-sastrair uktas tathabhavyata eva sadbhih **. If that man thinks that “I have become government. People are respecting me,” then he is foolish. So... But it is the etiquette. If the government man comes, you should respect him as government.

Woman: Along the same idea, I wonder also about the many beautiful material things that the devotees bring to you, and, for instance, when you left the airport, you left in a beautiful, big, fancy car, and I wonder about this because...

Prabhupada: That is teaching them how to respect. If you respect government man as government, then you must treat him like that.

Woman: But...

Prabhupada: If you respect spiritual master as God, then you must offer him the facilities of God. Otherwise how you treat him as God? Simply in mind? In action also.

Woman: I’m sorry. What was the last you said?

Prabhupada: If the spiritual master is treated as God, so he must show, practically show, that he is treating as

God. So God travels by golden car. So if the spiritual master is offered ordinary motor car, so still it is not sufficient, because he has to be treated like God. What is this motor car for God? (laughter) They are still deficient. If God comes to your home, will you bring Him in ordinary motor car or you would arrange for a golden car? If you treat him as God? So your point is that they offer me nice motor car, but I say that is not sufficient. That is still lacking to treat him as God. Be practical.

Woman: Yesterday I met a devotee from New York who said that there were many people present at the festival from other planets and that you could see them. Is that true?

Prabhupada: Yes, yes. Everyone can see. If you have eyes, you can see also. But if you have no eyes, therefore you are envious because they have offered a nice motor car. So you have to make your eyes to see. A blind man cannot see. The eyes are to be treated how to see.

Woman: Is this true also with your other senses?

Prabhupada: Every senses. If you want to see something, you must be trained up how to see. Like a scientist is seeing something through the microscope, and you want to see with naked eyes. How it is possible to see? You must adopt the process to see. Then you can see everything.

Woman: I have just one more question, and that is also from an outsider's point of view. It appears to me that one of the most difficult aspects of Krsna consciousness for someone to accept who's been brought up outside of that point of view is the Deities and the idea that they represent Krsna. Could you talk a little bit about that?

Prabhupada: Yes. At the present moment, because you are not trained up to see Krsna, so Krsna kindly appears before you as you can see. You can see wood, stone. You cannot see what is spirit. Even you don't see yourself. You are thinking, "I am this body." But you are spirit soul. You are seeing your father and mother daily, and when the father or mother dies, you cry. Why you are crying? "Now my father has gone." Where is your father gone? He is lying here. Why do you say he is gone? What is that thing which is gone? Why you say, "My father is gone," although lying on the bed? You have seen daily your father. Now you say, "My father is gone." So... But he is lying on the bed. So who has gone? What is your answer?

Woman: Where is God?

Jayathirtha: Who has gone? If you see your dead father and you say that he is passed away, what has passed away?

Prabhupada: Who is that father?

Woman: Only this material body is gone.

Prabhupada: Material body is there, lying on the bed.

Ravindra-svarupa: His body is there. And you say, "My father is gone." So what is gone?

Woman: Well, his spirit is still...

Prabhupada: But have you seen that spirit?

Woman: No.

Prabhupada: Therefore you cannot see the spirit, and God is Supreme Spirit. Therefore, to show kindness upon

you, He has appeared just like wood and stone so that you can see.

Woman: Oh, I see.

Prabhupada: He is everything. He is spirit and matter, everything. But you cannot see Him as spiritual identity. Therefore He has appeared in material form so that you can see. This is Deity. He is God, but you cannot see Him in His original spiritual form at the present moment. Therefore, out of His unbounded mercy, He has appeared before you just like made of wood and stone so that you can see.

Woman: Thank you very much.

Prabhupada: Hare Krsna. So you are coming daily in our meeting?

Sandy Nixon: Not daily, but I'll come.

Prabhupada: That's nice. This gentleman...?

Devotee: This is my father.

Father: Your Grace...

Prabhupada: Oh. Thank you very much. (chuckles)

Devotee: And my mother.

Mother: Hare Krsna.

Prabhupada: Oh. So you are all fortunate. You have got such a nice son.

Father: Thank you.

Prabhupada: Yes. And he is giving you the best service by becoming Krsnaconscious. Don't think that he is out of home, he is lost, no. He is giving you the best service.

Father: Well, we're very pleased with him and we always have been. Thank you for helping him find happiness. It's something which he was able to find through your order. (indistinct)

Prabhupada: Thank you. They are very good boys.

Father: What's amazing to me is where you get the strength to keep the pace that you have. Can you tell me how you do that? (laughter) I am some years your junior, and I have difficult pace, keeping up.

Prabhupada: The process is genuine, the process which I recommend and they follow. Then it is sure.

Devotee: Yes. He's saying that our lifestyle will enable you to have that strength also, by worshiping God.

Prabhupada: Just like the physician. He gives you medicine, and he give you the process, the dose, how to take the medicine, how to take diet. If the patient follow, then he is cured. [break] ...the opportunity, human life. This process of God realization can be accepted by human being. It doesn't matter where he is born. Either in India or outside India, it doesn't matter. Any human being can take it up. That is the difference between the animal life

and human life. The animal, the dog, he knows how to bark only, that's all. He cannot be taught about this process. But a human being can be. He has got that intelligence, every human being. So in this human form of life, if we do not take this process, how to become Krsna conscious, then we will remain dogs. Because we are abusing the opportunity.

Father: What is it that Krsna consciousness has that offers people so much more than other religions do?

Prabhupada: This is religion. I have already explained that religion means to become lover of God. That is religion. When there is no love of God, that is not religion. Religion means—I have already explained—to know God and to love Him. So if you do not know what is God, where is the question of loving Him? So that is not religion. It is going on in the name of religion. But religion means to know God and to love Him. Dharmam tu saksad bhagavat-pranitam [SB 6.3.19]. Can you find out this verse? Give him. You don't find?

Nitai: Yes, 3.19.

Prabhupada: Third Chapter, nineteen verse.

Nitai:

dharmam tu saksad bhagavat-pranitam
na vai vidur rsayo napi devah
na siddha-mukhya asura manusyah
kuto nu vidyadhara-caranadayah
[SB 6.3.19]

Prabhupada: Dharmam tu saksad bhagavat-pranitam: "The principles of religion is given by God." Just like the law. Law means the process of activities which is given by the government. You cannot make law at home. Is it clear?

Father: No, I'm having a language problem, I'm afraid.

Jayatirtha: He says that law means that which is given by the government. You can't make your own law at home. So similarly, religion means that which is enunciated by the Lord. You can't make up your own process.

Father: Well, I guess I'm missing the point. My question was what does the HareKrsna consciousness have to offer that other religions don't have to offer as far as...

Prabhupada: This is offering that you want to be religious, so you try to understand religious principles from God. Because if one is lawyer, if one wants to become a lawyer, he must learn laws which is given by the government. He cannot become a lawyer at home. Similarly, if you want to become religious, you must learn what is religion from God. You don't manufacture your own religion. That is not religion. This is the first principle. But if I do not know what is God, what is the order given by God, then what is religion? That is going on. Everyone is manufacturing his own religion. This is the modern method, that religion is private. Anyone can accept any type of religion. That is liberalism, is it not?

Jayatirtha: Yes.

Prabhupada: Just convince him.

Jayatirtha: So do you understand? The idea is that this Hare Krsna movement is based on authority of the Vedas.

And the Vedic literatures are coming directly from Kṛṣṇa. So we only accept it as truth what Kṛṣṇa says and we don't accept anybody's mental concoctions or speculations as being truth. And this is the problem with so many other religious movements today, that they depend on the interpretation or the...

Prabhupada: Concoction.

Jayathirtha: ...philosophy of some ordinary man. So this is the primary differential.

Prabhupada: We don't say anything which is not spoken by God in the Bhagavad-gita. Therefore it is appealing everywhere. Although it is in Sanskrit language, still, it is appealing. Just like if you go on the street and the signboard is, "Keep to the right," this is law. I cannot say, "What is the wrong if I keep to the left?" Then I am criminal. You cannot dictate. The government has said, "Keep to the right." You have to do that, that is law. If you violate, then you are criminal. Pay fine. But ordinarily, one may think, "What is the wrong there, instead of keeping right, if I keep to the left?" He may think like that, but he doesn't know that is criminal.

Father: Yes. In the Bhagavad-gita, I'm told that there are some two hundred versions of that. Is that the case?

Prabhupada: Two hundred verses?

Jayathirtha: Two hundred versions, different interpretations, commentaries, translations...

Father: But my question is that if that is the case...

Prabhupada: But how can you interpret...? That I have already explained. How can you interpret the government's order, "Keep to the left," and "Keep to the right"? You have no right to interpret. If you interpret, then you become a foolish man because that interpretation will not be accepted. If you say, "What is the wrong there? Both ways there are roads. So if I keep to the left, what is wrong there?" You can interpret like that. But as soon as you interpret like that, you become a criminal. So all these interpretation are unauthorized, criminal. That they do not know because they are foolish men. You cannot interpret.

Jayathirtha: That's why our Bhagavad-gita is called Bhagavad-gita As It Is.

Prabhupada: Ah. No interpretation.

Jayathirtha: Kṛṣṇa says in the Bhagavad-gita, "Become My devotee." And He tells Arjuna that "I am speaking this to you because you are My devotee and because you are My friend. Therefore you can understand." So the point is that if Kṛṣṇa says that you have to be a devotee and a friend of Kṛṣṇa to understand what He's saying, then that's the case. So because Srila Prabhupada is the devotee of Kṛṣṇa and a friend of Kṛṣṇa, therefore he can give it to us as it is, whereas most other interpretations are written by scholars, by politicians, by poets...

Father: I wasn't aware of that difference.

Jayathirtha: ...so many other persons who are not devotees of Kṛṣṇa and who are not friends of Kṛṣṇa, and therefore, what do they know about Bhagavad-gita? Just like the court can only define what is actual accordance to the law and what isn't, so similarly, there has to be an authorized person.

Prabhupada: Suppose you have written some letter to somebody, and he cannot understand. So if he consults somebody, that "What he has written?" Then that man must be your confidential person, who can understand your language. Even if I cannot understand what you have written, then I have to consult a person who understands you. But I cannot give my independent interpretation. That is not good. That is foolishness. But that is

going on. They are thinking, "I am a big scholar. I can give my own interpretation." That is wrong.

Father: That's the reason for a lot of confusion.

Jayatirtha: Yes.

Prabhupada: They must create confusion because he is a foolish man. He is interpreting on the words of God. He is not a devotee. He has got other purposes as a politician or something else. So he wants to push on his views through Bhagavad-gita. That is a cheating process. If he wants to speak something, he can write separate book. Why he should go through Bhagavad-gita? That is cheating. But he knows, "Bhagavad-gita is very popular book. If I push my philosophy through Bhagavad-gita, it will be very easily accepted." That is going on. That is cheating. Why should you interpret? Krsna says, man-mana bhava mad-bhakto mad-yaji mam namaskuru [Bg. 18.65]. And the scholar says, "No, no, it is not to Krsna." Just see. Krsna says that "You become My devotee." And the scholar says, "No, no, it is not necessary to become devotee of Krsna person." This is going on, big scholar.

Father: Thank you very much, Your Grace. If I ask these questions, I'll take all your time.

Sandy Nixon: If you... May I ask one question more? I would like you to tell us that I can put in our article here if you have one sentence, one paragraph, that you would like to say to the world, (laughter) what would you say?

Jayatirtha: She wants to put a message to the world.

Sandy Nixon: In capsule.

Prabhupada: So? What I have to do? (laughter)

Jayatirtha: I think she wants you to say, "Please chant Hare Krsna, and your life will become sublime."

Prabhupada: Yes. That I am saying always. Without any price. I don't charge, "You give me so many dollars. Then I shall give you."

Jayatirtha: So do any of the other guests have any questions?

Guest: I would like to ask, Swami, would you pray for me?

Jayatirtha: He wants you to pray for him.

Prabhupada: I am praying for everyone. That is my business. Otherwise why I have come here?

Jayatirtha: Are there any other questions from anybody, guest or devotee?

Devotee: Srila Prabhupada, how does one become humble and remain humble?

Jayatirtha: How to become humble and remain humble. Same question one devotee asked you in Chicago.

Prabhupada: So you explain.

Jayatirtha: He said you can become humble by becoming aggressive for Krsna. (laughter) One girl was asking that "When we are doing sankirtana, I must be very aggressive, but when I come to the temple, then I'm supposed to be very humble." Prabhupada's answer was...

Prabhupada: "A lamb at home, a lion in the chase." (laughter) When you are chasing, you must be a lion. (laughter) But when you come home, you do not try to chase the devotees. (laughter)

Guest: Swami, what about those who practice one of the other religions in...?

Prabhupada: There is no other religion. I have repeatedly said. Religion is to abide by the orders of God. Nobody knows what is God, and nobody knows what is the order of God. Or even if one knows, he does not carry it. So how there can be religion? If you abide by the state laws, then you are lawful, but if you do not abide by the state laws, how you can become lawful? If you violate the laws, how you can become lawful? If you follow religion, then you must follow strictly the religious principles. And if you have no business to follow the religious principles, how you can become religious? Is it possible?

Guest: I understand what you're saying. You're saying you cannot do practices and commit sin, right?

Prabhupada: Yes. There are, in every religion, there are principles. If you don't follow them, then how you become religious? Therefore this is my question. So nobody is following religious principles at the present moment. Therefore practically there is no religion. Everything is finished. We are trying to revive. If you follow religious principle, then it doesn't matter whether you are Christian or Mohammedan or Hindu or Buddha. Then you are religious. But if you do not follow any religious principle, then how you become religious?

Father: Does that mean to say that you can't live a happy life without being religious?

Prabhupada: Yes, certainly.

Father: I am eons away from this whole thing because I don't believe any religion. My son knows this.

Prabhupada: You do not follow any religion?

Father: None at all. I will give philosophical discussions...

Prabhupada: And still you are happy?

Father: Yes, I'm very happy. I have my moments when I'm not, of course. Basically I'm happy with my family, with my work...

Prabhupada: Do you think your father is happy?

Devotee: No. (laughter)

Father: I don't feel very happy. (laughter) But...

Devotee: Prabhupada, earlier today you were speaking in Bhagavatam class about Ajamila and how by circumstances he fell down, and that because it wasn't intentional, Krsna forgave him. So, but still, at one point or another, he agreed to the desires of the prostitute. So isn't that free will?

Prabhupada: That is free will, but under the point of revolver. So maya is very strong. maya is very strong. So when you are under the maya's clutches, she dictates and you have to do. This is called maya, daivi hy esa gunamayī mama maya dura... [Bg. 7.14], very, very strong. So mam eva ye prapadyante mayam etam taran... If one is staunchly Krsna conscious, he can avoid. Otherwise not possible.

Ravindra-svarupa: But if someone purposefully sins, also that is maya.

Prabhupada: That may not be maya. That is my discretion. But that is also maya in another way, indirect way. So one must be strong in Krsna consciousness. Then he is not a victim of maya.

Devotee: Prabhupada, on the news it's talking about the hook-up of the Soviets and Americans, in their (?) capsules. And a large hook-up of these space ships in outer space for planning their moon project. And we were wondering what your feelings are and your views are on all of this.

Prabhupada: What is he wondering? You are making plans to go to back to home, back to Godhead, and if they go to the moon planet, so your plan is bigger or his plan is bigger? (laughter) Whose plan is bigger?

Devotee: Our plan is much bigger.

Prabhupada: This is...

Woman: As a mother, I do wish to thank you. My daughter found Krsnaconsciousness.

Prabhupada: Oh, who is your son?

Ravindra-svarupa: Daughter.

Prabhupada: Where is?

Ravindra-svarupa: She is being recommended for initiation tomorrow. She's not in the room. Is Adelle here? She's busy.

Woman: She is busy. I'm very happy.

Prabhupada: So we recommend everyone, every American, being initiated. That is our recommendation. The sooner you accept this proposal, it is good for you. To know God and to love Him, is there any difficulty? Do you think nobody is interested in this? If one is not interested to know God, then he is a dog. The dog is not interested. That is the difference between human being and dog. The dog cannot be interested. But a human being has... I am a foreigner. I came alone. But these boys became interested. Why not others? Where is the difference? Your son is interested. Why the father is not interested? Why? What is the reason?

Mother: He says Paul is interested and you're not. What is the reason? (laughter)

Prabhupada: He has already explained. What is that? Your father admitted just now? He said?

Devotee: That he is not happy?

Prabhupada: No, another thing.

Devotee: He said he was a person... (laughter)

Father: According to the rules, I gotta be interested.

Sandy Nixon: As least you're laughing at yourself, right?

Father: Yeah, right.

Prabhupada: (laughing) But your mother is very good. Yes, son inherits the quality of mother. And the daughter inherits the quality of father. Yes. So if the mother is good, naturally the son is good. That is Vedic calculation.

Woman: I'm sorry you said that.

Prabhupada: (laughs) This is all physiological. And we have seen, studied, that any big man of the world, behind that big man is either a strong mother or a strong wife. That is the general statistics. And Canakya Pandita says, *mata yasya grhe nastibharya capriya-vadini*. If there is no mother at home and the wife is not very suitable, does not speak very nicely with husband, disrespectful, then he is recommended to leave home and go to the forest. *Aranyam tena gantavyamyatharanyam tatha grham*. Such person should immediately leave home and live in the forest because for him the forest and home is the same. *Mata yasya grhe nastibharya capriya-vadini*. So women should be trained up to be very faithful and chaste. Then the life will be very happy. That is the only education for woman. And man should be educated how to become first-class man, a brahmana. Then the whole atmosphere will be very happy. The man, first-class man, brahmana, *samo damahtitiksa*, and woman, very faithful to such husband and chaste. Then the home is happy. And Canakya Pandita says another place, *dampatyoh kalaho nasti tatra srihsvayam agatah*. "If there is no fight and disagreement between husband and wife, in that home the goddess of fortune automatically comes." They haven't got to search out where is goddess of fortune. She will come automatically. So that is now lacking. In most cases the husband and wife does not agree. And the other day I was reading in a paper that one woman in two weeks or three weeks...?

Jayatirtha: In two weeks.

Prabhupada: She has divorced two husbands. And when the press reporters asked her, she replied, "Yes, it was a mistake." And still, they want to be equal with man. She commits mistake twice in two week, and still she claims to be equal with man. So we have got our school, Dallas, we are teaching the small children to make the boys first-class men, as it is enunciated in the Bhagavad-gita, and woman to become very faithful and chaste. That's all. This is our education. Then it will be very happy home and people will live very peacefully, and then other things can be executed. If the home is not peaceful, always disturbed in mind, and one has to adopt twice in a week divorce, then how there can be peace? This is not freedom, this is disturbance. Freedom does not mean disturbance of peace. Freedom means that maintenance of peace.

Sandy Nixon: I've got a good question. How can we get a God conscious leader in this country?

Prabhupada: You come and live with us. You'll get God. Just like so many boys...

Sandy Nixon: As a president in this country.

Prabhupada: President?

Jayatirtha: How to get a God conscious leader?

Sandy Nixon: God conscious president.

Prabhupada: Yes, if you train people to become God conscious, then naturally president will come, God conscious. If you train people like hogs and dogs, then the president will be hogs and dogs because it is democracy. (laughter) Therefore we have taken the task to train people how to become godly. Then naturally the president will come godly. If people decide that "We shall not cast our vote to any man who is not Krsna conscious," then

the Krsna conscious man will come. But people are not trained up. They are fools, so they elect another fool, big fool. That's all. How you can be happy? Just like in the forest the small animals like cats and dogs and asses, they are very much afraid of the lion, tiger. And they accept lion as the king of forest. But he may be lion or tiger and elected by asses and cats and dogs, but he is nothing but animal. Will any human being accept the lion as human being? No. He knows that he is an animal. Maybe he is voted by the small animals. So that is the position. At the present moment the mass of people are kept in their animal consciousness. And therefore they elect another big animal to become president. Their idea is to have animal strength, jaws and nails and very powerful—"Oh, he is God," or "He is president." They cannot select anyone else. But formerly, in the Vedic civilization, a king was elected by the first-class men of the society, the saintly persons, the brahmanas. They did not take part in politics, but they recommended that "This man should..." Just like Krsna. He wanted Yudhisthira must be the king. Because king is supposed to be God's representative, how to rule over, not that these cats and dogs will find out a lion and vote him to the chair. That is not the process. Your modern process is that the electors, they are not trained up, and they elect another big animal to become the president. Therefore it is failure. All over the world this is going on. This so-called democracy... Unless people are very much trained up, the election by the mass is not very good. Rather, a first-class men, they should nominate that "This man should be president." That will be nice. Your question was "How to find out president, good"? So this is the process. So there is no intelligent class of man. That is the difficulty. Who is trying to control his mind, control his senses? This is the first condition to become a first-class man. As soon as a man sees a beautiful woman, immediately his mind is agitated. Where is the control? And as soon as the mind is agitated, the senses are agitated. And this is the first condition of the first-class man, that he should not be agitated in his mind, and agitated by senses. This is the first condition. So where is that school who is training to, how to control the mind, how to control the senses, how to become truthful, how to become cleansed, internally, externally. These are the signs of first-class men. So we are trying our little bit to make some men as first class. This is our teeny effort. We are not patronized by any interested person, neither by the government. By our own effort we are trying. So far big, big man, leaders, they are thinking, "This is all useless." And because they have taken these things are useless, now they are facing problems, "Crime. Why? What to do?" And it is said there... Find out this verse. Strisu dustasu varsneya. Not...Bhagavad-gita, you do not know where is this. He has got it. Strisu dustasu. These are very serious question. If you want to study them seriously, everything, direction, is there.

Nitai: Strisu dustasu...

Prabhupada: Varsneya varna-sankarah abhibhavatah.

Nitai: First Chapter.

adharmabhibhavat Krsna
 pradusyanti kula-striyah
 strisu dustasu varsneya
 jayate varna-sankarah
 [Bg. 1.40]

"When irreligion is prominent in the family, O Krsna, the women of the family become corrupt, and from the degradation of womanhood, O descendant of Vrsni, comes unwanted progeny."

Prabhupada: And then? Next verse?

Nitai:

sankaro narakayaiva
 kula-ghnanam kulasya ca

patanti pitaro hy esam
lupta-pindodaka-kriyah
[Bg. 1.41]

“When there is an increase of unwanted population, a hellish situation is created both for the family and for those who destroy the family tradition. In such corrupt families, there is no offering of oblations of food and water to the ancestors.”

Prabhupada: So this instruction is strisu dustasu: “When women become polluted, there is unwanted population.” That is coming all over the world, the hippies. Therefore the first thing is how to train up women not to become polluted. This is the way of... In the modern society they have given women freedom. That I have already explained. In the name of freedom of woman, they are being exploited. Everything is there: social, religious, political, cultural, educational. We have to accept that course. Then everything will be all right. If you don't accept, then you have to suffer problems. It is not meant for a particular class of men or particular country, it is meant for the whole human society. Therefore, this purification of the society at the present, fallen condition is very, very difficult to revive. Because people are so fallen, it is almost impossible. Therefore Caitanya Mahaprabhu has recommended that “You all together chant Hare Krsna, and everything will be done nicely.”

harer nama harer nama harer namaiva kevalam
kalau nasty eva nasty eva nasty eva (gatir anyatha)
[Cc. Adi 17.21]

In Kali-yuga it is very difficult to reform the whole human society to become perfect by this process, Vedic process. It is not possible. Therefore Caitanya Mahaprabhu's, that “You chant congregationally this Hare Krsna mantra. Never mind. Whatever impurities have entered, it will be all cleansed.” That you have seen yesterday in the procession. So everyone was chanting in ecstasy Hare Krsna. You have seen? Yes. So this is the process which we are trying to introduce, not anything, caste system or this system, no. Then everything will come automatically. Easiest process.

Devotee: We're teaching in Krsna consciousness how everything can become solved by developing love and devotion for God, Krsna. So I...

Prabhupada: That is the ultimate goal. If you can learn how to love God, then you become perfect, and all other things automatically come.

Devotee: Prabhupada, because people are not being taught that, in this country there is a great disease of alcoholism.

Prabhupada: Not in this country, in every country. Why do you say this country or that country?

Devotee: Well, I was saying about alcoholism in particular.

Prabhupada: No, that is also in India. That is not uncommon. At least, they are learning, by your grace. (laughter) By imitating the western countries, they are learning everything.

Devotee: I was reading. There's a group called A.A., Alcoholic Anonymous, and they have a treatment for curing this disease. And it's the only one that's been successful. And one of the initial steps in achieving success in this method of theirs is that one agrees to the possibility of an ultimate reality or God. And because of that, they've had success in curing alcoholism.

Prabhupada: What is that process?

Devotee: Well, it's a self-analysis. It doesn't go very far, but at least they accept that God exists and...

Prabhupada: Self-analysis, that requires intelligence. But our process is, "ChantHare Krsna." There is n

Jayatirtha: ...they're both doing extensive articles for different magazines on Krsnaconsciousness. And they've already done a lot of preliminary study from what I understand. So they have a few questions to ask. I think they'll write very respectful articles. So this is the girl that interviewed you at the airport.

Ravindra-svarupa: Mrs. Anne Jones(?), she's with the Philadelphia Inquirer.

Jayatirtha: And this girl's name is...

Ravindra-svarupa: Sandy Nixon.

Jayatirtha: Sandy Nixon.

Prabhupada: She is a devotee, she was chanting.

Jayatirtha: So, who would like to go first? Sandy, would you like to start?

Sandy Nixon: I have questions which... I am going to be putting together a book on spiritual masters that have influenced, or that are influencing Americans today. Also in a mini-article, I'd like to put the same thing together with just those very few that are the most important for New York Times Magazine. And also I'm doing an article for a Philadelphia magazine named Seers of Higher Consciousness. So particularly with our book in mind, these questions are to let people know what Krsnaconsciousness is about. So sometimes I'm going to be asking you questions, and most of the time I might be able to answer them myself, or it might be a question which I know the answer to, but I'm going to have to ask you it as if... It might sound as if I'm stupid, but it's what I'm going to do. The first question could be a very long... I've got fifteen questions. If I could get them all answered, I'll feel just great. The first one is very basic: what is Krsna consciousness?

Prabhupada: Krsna means God, and we are all connected with Krsna, God. God is the original father. Therefore we have got intimate connection with Krsna. So we have forgotten it, what is Krsna, what is my connection with Him, what is the aim of life. All these questions there are. And when one becomes interested with such questions, he is called Krsna conscious.

Sandy Nixon: How did Krsna consciousness develop?

Prabhupada: Krsna consciousness is already there in everyone's core of heart, but due to one's material conditional life, he has forgotten it. So this process of chantingHare Krsna maha-mantra means to revive that consciousness. It is already there. Just like a few days ago these American, European boys and girls, they did not know who is Krsna. But now you have seen yesterday how their whole, that procession, throughout the whole procession, how they were chanting and dancing in ecstasy. So do you think that is artificial? No. Artificially nobody can chant and dance for hours together. That means the awakening of Krsna consciousness. It was there; by the bona fide process, it is now awakened. That is explained,

nitya-siddha Krsna-bhakti sadhya kabhu naya
sravanadi-suddha-citte karaye udaya

The Krsna consciousness is dormant in everyone's heart. So when he comes in contact with devotees, that is awakened. Just like to be attracted by a young girl or young boy, it is there in the child. That small child, it is there. And when he will be young, then it will be awakened. It is not that artificial something. So in association it is awakened. The potency is there already, but in good association, by hearing about Krsna one is awakened to the status of Krsna consciousness.

Sandy Nixon: What is the difference between Krsna consciousness and Christ consciousness?

Prabhupada: Christ consciousness is also Krsna consciousness, but people do not follow the rules and regulations of Christianity. Therefore they are not awakened. The commandments of Christ, they do not follow. Therefore they do not come to the standard of consciousness.

Sandy Nixon: What is unique about Krsna consciousness that separates it from other religions? If it's a religion.

Prabhupada: Religion means primarily to know God and love Him. That is religion. And nobody knows God, and what to speak of loving Him? Nobody is trained up how to know God and how to love Him. They are satisfied by going to the church: "O God, give us our daily bread." That also not everyone goes. So the Communist says that "You don't go to the church. Bread we shall supply." So poor innocent persons, they get bread elsewhere, so they do not go to church. But nobody is serious to understand what is God and how to love Him. Nobody is serious. Therefore in Bhagavatam, it is said, it is cheating religion. I profess some religion, but I do not know what is God and how to love Him. That's all. So that type of religion is cheating religion. Religion means to know God and love Him. But generally, a man does not know what is God and what to speak of loving Him? So therefore that is cheating religion. That is not religion. But so far Christian religion is concerned, there is ample chance of understanding God. But they do not care for it. Take for example, the commandment is "Thou shall not kill." But in the Christian world, best slaughterhouses are maintained. So how they can become God conscious? They disobey the commandments, do not care for Lord Jesus Christ's order. So this is not only in Christian religion. Every religion, it is going on. It is simply rubber stamp. "I am Hindu," "I am Muslim," "I am Christian." And none of them do know what is God and how to love Him.

Sandy Nixon: How does one know a bona fide spiritual master, then, that can lead them?

Prabhupada: Who teaches these things—how to know God and how to love Him—he is spiritual master. Otherwise bogus, rascal bogus. Sometimes they mislead that "I am God." Poor people, they do not know what is God, and a rascal proposes, "I am God," and they accept it. Just like in your country they elected Nixon president and again drag him. That means they did not know who is really bona fide president, elected somebody, and again they had to business of dragging out. Similarly, people are foolish. Any rascal comes. He says, "I am God." They accept. And again they accept another. This is going on. So one must be serious student to understand what is God and how to love Him. That is religion. Otherwise, it is simply waste of time. That we are teaching. That is the difference between others and our... We are presenting Krsna, the Supreme Personality of Godhead, the science, how to know Him. The Bhagavad-gita is there, Bhagavata is there. Not bogus. Authorized. Therefore this is the only institution which can teach how to know God and how to love Him. Two business. There is no third business. It is not our business to ask God to give us our necessities. We know God gives necessities to everyone, even one who has no religion. Just like cats and dogs. They have no religion. They do not know what is religion. But still, the cats and dogs are supplied with necessities of life. So why we should bother Krsna, asking Him, "Give us our daily bread"? He is supplying already. Our business is how to love Him. That is religion. Dharmah projjhita-kaitavah atra paramonirmatsaranam satam vastavam vastu vedyam atra [SB 1.1.2]. Sa vai pumsam parodhar-mah yato bhaktir adhoksaje: "That is first-class religion which teaches how to love God." And that love—not for any material motive: "God, You give me this. Then I will love." No. Ahaituki. Love means without any personal profit. If I love God for some profit that is business. That is not love. Ahaituky apratihata. And such love of God cannot be checked by any material cause. In any condition, one can learn how to love God. It is not conditional,

that “I am poor man. How shall I love God? I have got so many things to do.” No, it is not like that. Poor, rich or young or old, black or white, there is no impediment. If one wants to love God, he can love God.

Sandy Nixon: Are there different paths that one can learn to love God?

Prabhupada: No. There is no different.

Sandy Nixon: I mean, are there other spiritual paths... Do all spiritual paths lead to the same end?

Prabhupada: Spiritual paths are divided into four. Not spiritual. Real spiritual, mixed spiritual. Just like this, “God, give us our daily bread.” It is mixed spiritual. One has approached God, God is spiritual, but one is asking for material profit. So this is mixture, matter and spirit. So there are four classes generally known as karmi, fruitive actors, they work for getting some material profit. They are called karmi. Just like all men, you will see, they are working so hard day and night, driving their cars, (makes noise of cars) this way and that way. The purpose is how to get some money. This is called karmi. And then jñani. Jñani means he knows that “I am working so hard. Why? The birds, beasts, the elephants, big, big..., eight million different types of..., they are not. They have no business. They have no profession. How they are eating? So why unnecessarily I work so much? Let me know what is the problem of life.” So they understand the problem of life is birth, death, old age and disease. And they want to solve it, how to become immortal. So they have conclusion that “If I merge into God’s existence, then I become immortal or immune from birth, death, old age and disease.” This is called jñani. And some of them are yogis. They try to acquire some spiritual power to make a show how he can play wonder. A yogi can become very small. If you put him in a room, he will come out. You lock it. He will come out. If there is little space, he will come out. That is called anima. He can fly in the sky, float in the sky. That is called laghima. In this way, if somebody can show this magic, then immediately he is accepted as very wonderful man. So yogis, they... The modern yogis, they simply show some gymnastic, but they have no power. So I am not speaking of these third-class yogis. Real yogi means he has got some power. That is material power. So yogis also want this power. And jñanis also want salvation from the unnecessary working like ass, the karmi. And karmis want material profit. So they want, everyone. But the bhaktas, devotees, they don’t want anything. They want to serve God out of love. Just like a mother loves her child. There is no question of profit. Out of affection, she loves. So when you come to that stage, to love God, that is perfection. So these different processes, karmi, jñani, yogi and bhakta, out of these four processes, if you want to know God, then you have to accept this bhakti. That is stated in the Bhagavad-gita, bhaktya mam abhijanati [Bg. 18.55]. “Simply through the process of bhakti, one can understand Me, God.” He never says by other processes, no. Only through bhakti. So if you are interested to know God and love Him, then you have to accept this devotional process. No other process will help you.

Sandy Nixon: What are the methods used in attaining Krsna consciousness? How does one get to...

Prabhupada: Yes, by Krsna consciousness you achieve the goal of life. In the present condition we are accepting one body, and we are dying after a few days. Then accept another body. And that body is according to your activity. There are 8,400,000 different types of body. You can get any one of them. You’ll have to accept one body. That is called transmigration of the soul. So if one is under this consciousness that “I am eternal. Why I am changing body? How to solve it?” that is intelligence. And not to work like cats and dogs and die, that is not intelligence. One who makes solution of this problem, he is intelligent. So therefore this Krsnaconsciousness movement is the ultimate solution of all problems of life.

Sandy Nixon: What transformations does one undergo on the path of Krsnaconsciousness?

Prabhupada: No transformation. The consciousness is there. It is now filled with all rubbish things. You have to cleanse this, and then Krsna consciousness... Just like water. Water is, by nature, clear, transparent. But when it is filled up with rubbish things, it is muddy. You cannot see very clearly. But if you filter it, all muddy things, dirty

things, then again comes to the original position, clear, transparent water.

Sandy Nixon: Does one function better in society as a result of affiliation with Krsnaconsciousness?

Prabhupada: What is the meaning?

Ravindra-svarupa: Is he a better citizen?

Sandy Nixon: And also sociologically or cultu... Can he work better in the community?

Prabhupada: That you can see practically. They are not drunkards, they are not meat-eaters. From physiological point of view, they are very clean. They will never be attacked with so many diseases. Then they do not eat meat, means that is the most sinful, to kill others for the satisfaction of the tongue. God has given to the human society so many things to eat: nice fruits, nice flowers, nice grains, first-class milk. And from milk, you can prepare hundreds of nutritious foods. But they do not know the art. They are maintaining big, big slaughterhouse and eating meat. No discrimination. That means they are not even civilized. When man is not civilized, he kills one animal and eats because he does not know how to grow food. Just like we have got one farm land, in New Vrindaban. So we are preparing so first-class preparation from milk, the neighbours they come, they are astonished that from milk such nice preparation can be done, hundreds. So that means they are not even civilized, how to prepare nutritious food from milk. Milk-accepting that cow flesh and blood is very nutritious, that we also admit—but a civilized man utilizes the blood and meat in a different way. The milk is nothing but blood. But it is transformed into milk. And again, from milk you make so many things. You make yogurt, you make curd, you make ghee, so many things. And combination of these milk products with grains, with fruits and vegetables, you make similar hundreds of preparation. So this is civilized life, not that directly kill one animal and eat. That is uncivilized life. You take the-accepting that cow's flesh and blood is very nutritious—you take it in a civilized way. Why you should kill? It is innocent animal. Is simply eating grass given by God and supplying milk. And from milk you can live. And the gratefulness is that cut his throat? Is that civilization? What do you say?

Jayatirtha: Is that civilization?

Sandy Nixon: No, I agree a hundred percent. I want you to say these things, though, instead of me. I'm asking you questions so that hopefully that not by me describing anything...

Prabhupada: So these things are uncivilized way of life, and what they will understand God? That is not possible.

Sandy Nixon: I'm asking these questions for others, of course, a field(?) that is not understanding Krsna consciousness.

Prabhupada: To understand God means one must be first-class civilized man. Just like university is meant for first-class student, similarly, God consciousness means meant for the first-class human being.

Sandy Nixon: O.K. This question's a hard one for me to ask because it shows ignorance on my part. But I'm not asking it in ignorance. I want your answer on tape, O.K.? Does all desire ultimately have to go, including the desire to attain Krsnaconsciousness?

Prabhupada: Without Krsna consciousness, you will have simply rubbish desires. And when you are Krsna conscious, then you desire rightly.

Sandy Nixon: The aim of many spiritual paths is to find the guru within.

Prabhupada: Within?

Sandy Nixon: The guru within. Is this different...?

Prabhupada: Who says that, to find guru within?

Sandy Nixon: Um...

Jayatirtha: Kirpal Singh, he's one person who says that.

Guru dasa: Krishnamurti says that also.

Prabhupada: So why does he come to teach? (laughter) This rascal, why does he come to teach? This is the answer. These things are spoken by rascals. He has come to teach, and he says, "Find out guru within." Then why you have come to teach? Because people are not intelligent, they cannot catch him. He talks all nonsense, and they hear, that's all.

Guru dasa: He also has written a book about "No books are needed." (laughter)

Prabhupada: So you can find out how rascal he is. Is it not? Do you admit or not? He writes book, and he says, "There is no need of books." He has come to teach, and he says, "There is no need of teacher. Teacher is within." Is he not a rascal?

Sandy Nixon: Well, they say... Those people...

Prabhupada: No, first of all you answer my question. If he says contradictory things, is he not a rascal?

Sandy Nixon: Well, he's contradicting himself.

Prabhupada: Therefore he is a rascal. He does not know how to defend him.

Sandy Nixon: Can the Vedas be taken symbolically as well as literally?

Prabhupada: As it is. We are presenting Bhagavad-gita As It Is, not symbolically.

Sandy Nixon: Are you attempting to revive... I feel like asking this question two different ways. First I'll ask it one way which is, in a sense, incorrect. Maybe I'll just ask it this way and just get your answer. Are you attempting to revive in the West the awareness... Are you attempting to revive the ancient Indian caste system in the West?

Prabhupada: Where do you find we are reviving caste system? Where do you find? First of all let me know. Why you are asking this question? If you have seen that we are trying to introduce the Indian caste system, then you say. But if there is no such attempt, why you are asking this question?

Sandy Nixon: Well, because a lot of people are interested, and...

Prabhupada: No, no, lot of people, you are also one of them. So where do you find that we are trying to introduce caste system? First of all find out where is the attempt. Then you ask question. Otherwise it is irrelevant question.

Sandy Nixon: The Gita mentions the caste system.

Prabhupada: Gita, what mentions, do you know?

Sandy Nixon: The four castes and an untouchable caste.

Prabhupada: What is that? On the basis of what?

Sandy Nixon: I can't locate it directly. But the Brahma...

Prabhupada: Brahmananda. Who has said that this is caste system? This is not caste system. Catur-varnyam maya srstam guna-karma-vibhagasah [Bg. 4.13]. According to quality and according to work, there are four divisions of men. Just like you can understand there are engineers and there are medical practitioners. So do you take them as caste? "Oh, he is engineer caste. He is medical caste." Do you say like that?

Sandy Nixon: I don't want to say what I feel because I'm recording you. (laughs)

Prabhupada: I'm asking you, I'm asking you...

Sandy Nixon: Well, I think there's always been castes. It's just that we don't recognize the fact that they're there.

Prabhupada: No, recognize means if a man is qualified medical man we accept him as medical man. And if a man is qualified engineer, we accept him as engineer. Similarly, Bhagavad-gita suggests—not suggest, it is there—there are four classes of men, the most intelligent class of men, the administrator class of men, the productive class of men and ordinary worker. That is already there. Bhagavad-gita says how they should be classified, that "He belongs to this class, he belongs to that class." That is described in the Bhagavad-gita, not that by birth, hereditarily, one becomes a caste. You don't try to misunderstand. The classification is already there: one class of men, very intelligent. Is he not there in the human society? Do you think all men are equally intelligent? Do you think? There must be one class, very highly intelligent class. So what are the symptoms of the intelligent class? That is described in the Bhagavad-gita. The first-class intelligent man... [break] ...you find all these qualities, he is first-class man. So we are trying to introduce that, that without first-class man, the society is useless. So there are first-class men. You train up. Just like a boy is intelligent; still, he requires training in the school, college. Then he maintains his first-class brain, first-class position. So there is first-class man. Now we have to train them properly how to become controller of the mind, how to become controller of the senses, how to become truthful, how to become cleansed internally, externally, how to become full of knowledge, how to try to apply the knowledge in practical life, how to become God conscious. This training is... A first-class man can take up, just like they are taking, all these boys. They had their first-class brain, and now they are being trained up. That is required, trained up first-class men. That training is required. So we are not introducing caste system, that any rascal born in a brahmana family, he becomes abrahmana. We don't accept that. A man who is first-class trained up to become abrahmana, we accept him. It doesn't matter whether he is India or Europe or America. It doesn't matter. We are trying to introduce this system. That is mentioned in the Bhagavad-gita. Caste system means a man is born in a brahmana family, and if by habit he is fifth-class man, and he is accepted first-class man on account of birth. Similarly, a person, very intelligent, he can be adaptable to all first-class habit, but because he is born in a sudra family, he is sudra. We want to stop this nonsense. We are picking up first-class brain and training up how to become first-class men. This is our business, not that introducing this rubbish thing. No, we are not introducing. Otherwise how I am offering them sacred thread? Now just see. Anyone from India, he will understand he is a first-class brahmana. We are training like that.

Sandy Nixon: Here's another one kind of on that line. How do you feel about women's lib?

Jayathirtha: She wants to know about the women's liberation. What is our feeling about women's liberation.

Prabhupada: That I don't want to discuss because... (laughs) (laughter) They... As you have asked, I may explain that how foolish women are being cheated by the intelligent man. You see.

Woman Devotee: Srila Prabhupada is liberating everybody who chants HareKrsna.

Prabhupada: They have given. In your country, they have given you liberty. Liberty means equal rights, is it not? Man and woman has got equal rights.

Sandy Nixon: They're trying in this country.

Prabhupada: All right, trying. But you women, you cannot see that this so-called equal right means cheating the woman. Now I say more clearly that a woman and man meets. Now they become lover. Then they have sex, and the woman becomes pregnant, and the man goes away. The simple woman, she has to take charge of the child and beg from government alms, "Please give me money." This is your independence. Do you admit this is independence, that the man makes the woman pregnant and he goes away without any responsibility, and the woman cannot give up the child, she maintains, begging from the government or she tries to kill the child? Do you think it is very good independence? What is your answer?

Woman: To... Whether or not it is good to kill a child? Is that the question?

Prabhupada: Yes, they are killing now, abortion.

Ravindra-svarupa: He wants to know that kind of independence.

Woman: For the child?

Ravindra-svarupa: For the woman.

Prabhupada: For the woman.

Ravindra-svarupa: This is liberation. She has an affair with a man, and she gets pregnant. The man leaves. Then she has to beg alms from the government to support the child...

Prabhupada: Or kill.

Ravindra-svarupa: Or she kills the child. So is that good or bad?

Woman: Well, she has made the choice to have...

Prabhupada: That means, that is 34 ounce. You have made your choice to kill your own child. Is that very good choice?

Sandy Nixon: It's the worst crime you could commit.

Jayatirtha: Her brain is getting larger. (laughter)

Prabhupada: Do you think it is very good business?

Woman: I think this is a very complicated question.

Prabhupada: Therefore I say they are cheating you in the name of independence. That you do not understand. Therefore 34 ounce. They are cheating you, and you are thinking you are independent.

Sandy Nixon: They forget the responsibility that comes with freedom.

Prabhupada: Yes, they do not take the responsibility. They go away. They enjoy and go away. And the woman has to take the responsibility, either kill the child or maintainer, begging. Do you think begging is very good? In India, although they are poverty-stricken, still, they do not remain independent. They remain under the husband, and the husband takes all responsibility. So she has neither to kill the child nor go to beg for maintaining the child. So which is independence? to remain under husband is independence or to become free to be enjoyed by everyone?

Sandy Nixon: That's not where the freedom is anyway.

Prabhupada: So there is no freedom; still, they think that they have freedom. That means under some plea, the men are cheating the women, that's all. So in the name of independence, they have agreed to be cheated by another class. This is the situation.

Sandy Nixon: In spite of that, can women know Krsna as...

Prabhupada: We have no such distinction.

Sandy Nixon: No distinction...

Prabhupada: We give Krsna consciousness both to the woman and man equally. We do not make any such distinction. But to protect them from this exploitation by man, we teach something, that "You do like this. You do like that. You be married. Be settled up. Don't wander independently." We teach them like that. But so far Krsna-consciousness is concerned, we equally distribute. There is no such thing that "Oh, you are woman, less intelligent or more intelligent. Therefore you cannot come." We don't say that. We welcome women, men, poor, rich, everyone, because in that platform equality.

vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva svapake ca
panditah sama-darsinah
[Bg. 5.18]

We do not refuse anyone. That is equality.

Sandy Nixon: How do you deal with negativity? In the outside world do... The devotees encounter negativity every day, people that are not interested. How, not just on the outside world, but how does one deal with that within, how does one relieve oneself of that negativism?

Prabhupada: Negativity means... Just like we say, "No illicit sex." We say, we teach our students, "No illicit sex." Do you think it is negative? What does she mean by...?

Jayatirtha: The situation is that other people think that it's negative, and therefore they feel negatively towards us. So how should we react to that?

Sandy Nixon: Well, how to do, you deal with it within yourself?

Ravindra-svarupa: What do you mean negativity within yourself?

Sandy Nixon: No, no, not just criticism but if you get a lot of people that are working against you all the time... Here you're surrounded by people that are positive and that are reinforcing. But when you get yourself in the outside world in a position where there are people that are draining you and taking your energy, how do you replenish that energy?

Ravindra-svarupa: How do we stay fixed when there are so many people against us?

Prabhupada: So nobody is against you? Do you think nobody is against you? I am asking you.

Sandy Nixon: Do I think nobody is against me? Oh, sure, there's people for me, against me, that don't care about me.

Prabhupada: So there are against and for. Why do you bother about the against? As there are some people against us, there are many people for us. So that is the position in every field of activity. So if somebody is against us, why should we bother about it. We are selling books daily, a huge amount. So there is no question of against us. Anyone who is even against us, he is persuaded to purchase one book. So how he is against us? He is purchasing our book. What is the daily amount of sales, our books?

Jayatirtha: We sell about twenty-five thousand books and magazines a day.

Prabhupada: What is the price?

Jayatirtha: The collection would probably be around 35 to forty thousand dollars a day.

Prabhupada: We are collecting forty thousand dollars a day by selling books. How I can say they are against us?

Sandy Nixon: You're very positive. I like that.

Prabhupada: Where is the any other institution who can sell forty thousand dollars a day? So how do you say that they are against us?

Sandy Nixon: My last question. Could you tell me about the Hare Krsna mantrabecause it's so important to Krsna consciousness. And I'd like to have...

Prabhupada: It is very simple. Hare means "O the energy of Lord," and Krsnameans "O Lord. Both of You kindly engage me in Your service." That's all. "Both of You, Krsna and His energy..." Just like here we have got conception of male and female, similarly, originally, God and His energy, God is male and energy female, prakrti and purusa. This idea of male and female, wherefrom it comes? God is manufacturing so many male and female. So the male and female idea, wherefrom it comes? It comes from God. He is the origin of everything. So the female, or prakrti, or energy of God, and God Himself... He is called purusa. So we are appealing both God and His energy, combined together, engage us in Their service. This is Hare Krsna. OHare means "O the energy of God," O Krsna, "O Lord, both of You take care of me and engage me in Your service." That's all. This is meaning.

Sandy Nixon: O.K., thank you. And I lost some on the way, I guess. When I moved into the house, there were these... just came out of the earth and it was so beautiful to see them.

Prabhupada: So your questions also is answered?

Anne Jackson: May I ask you a few questions? Could you please tell me a little bit about your life and how you knew that you were the spiritual master for the Krsnaconsciousness movement?

Prabhupada: My life is simple. I was householder. I have still my wife, my children, my grandsons. So my Guru Maharaja ordered me that "Go and preach this cult in the western countries." So I left everything on the order of my Guru Maharaja, and I am trying to execute the order. That's all.

Woman: And is this picture here the man...?

Prabhupada: Yes, he is my Guru Maharaja.

Woman: And he is no longer living.

Prabhupada: No.

Woman: He spoke to you spiritually?

Prabhupada: So this is my (indistinct). That's all.

Woman: At what point was it that he told you to do this? It was very late in your life that you...?

Prabhupada: Yes. When I was twenty-five years old I met him first. On the first meeting he ordered me to this. So at that time I was married man. I had two children. So I thought, "I shall do it later on." But I was trying to get out of family life. It took some time. But I was trying my best to carry out his order. In 1944 I started magazine, Back to Godhead, when I was grhastha. Then I started writing books in 1958 or '59. In this way in 1965 I came to your country.

Woman: You have said that you are very small and that you are not God, and yet it appears to me as an outsider that the devotees treat you as if you were God.

Prabhupada: Yes, that is devotee's duty. Just like a government officer. Personally he is not very important, but so long he executes government order, he should be respected as government. That is the way. Even a ordinary policeman comes, you have to respect him because he is government man. But that does not mean he is government. He is respected. Saksad-dharitvena samasta-sastrair uktas tathabhavyata eva sadbhih **. If that man thinks that "I have become government. People are respecting me," then he is foolish. So... But it is the etiquette. If the government man comes, you should respect him as government.

Woman: Along the same idea, I wonder also about the many beautiful material things that the devotees bring to you, and, for instance, when you left the airport, you left in a beautiful, big, fancy car, and I wonder about this because...

Prabhupada: That is teaching them how to respect. If you respect government man as government, then you must treat him like that.

Woman: But...

Prabhupada: If you respect spiritual master as God, then you must offer him the facilities of God. Otherwise how you treat him as God? Simply in mind? In action also.

Woman: I'm sorry. What was the last you said?

Prabhupada: If the spiritual master is treated as God, so he must show, practically show, that he is treating as God. So God travels by golden car. So if the spiritual master is offered ordinary motor car, so still it is not sufficient, because he has to be treated like God. What is this motor car for God? (laughter) They are still deficient. If God comes to your home, will you bring Him in ordinary motor car or you would arrange for a golden car? If you treat him as God? So your point is that they offer me nice motor car, but I say that is not sufficient. That is still lacking to treat him as God. Be practical.

Woman: Yesterday I met a devotee from New York who said that there were many people present at the festival from other planets and that you could see them. Is that true?

Prabhupada: Yes, yes. Everyone can see. If you have eyes, you can see also. But if you have no eyes, therefore you are envious because they have offered a nice motor car. So you have to make your eyes to see. A blind man cannot see. The eyes are to be treated how to see.

Woman: Is this true also with your other senses?

Prabhupada: Every senses. If you want to see something, you must be trained up how to see. Like a scientist is seeing something through the microscope, and you want to see with naked eyes. How it is possible to see? You must adopt the process to see. Then you can see everything.

Woman: I have just one more question, and that is also from an outsider's point of view. It appears to me that one of the most difficult aspects of Krsna consciousness for someone to accept who's been brought up outside of that point of view is the Deities and the idea that they represent Krsna. Could you talk a little bit about that?

Prabhupada: Yes. At the present moment, because you are not trained up to see Krsna, so Krsna kindly appears before you as you can see. You can see wood, stone. You cannot see what is spirit. Even you don't see yourself. You are thinking, "I am this body." But you are spirit soul. You are seeing your father and mother daily, and when the father or mother dies, you cry. Why you are crying? "Now my father has gone." Where is your father gone? He is lying here. Why do you say he is gone? What is that thing which is gone? Why you say, "My father is gone," although lying on the bed? You have seen daily your father. Now you say, "My father is gone." So... But he is lying on the bed. So who has gone? What is your answer?

Woman: Where is God?

Jayatirtha: Who has gone? If you see your dead father and you say that he is passed away, what has passed away?

Prabhupada: Who is that father?

Woman: Only this material body is gone.

Prabhupada: Material body is there, lying on the bed.

Ravindra-svarupa: His body is there. And you say, "My father is gone." So what is gone?

Woman: Well, his spirit is still...

Prabhupada: But have you seen that spirit?

Woman: No.

Prabhupada: Therefore you cannot see the spirit, and God is Supreme Spirit. Therefore, to show kindness upon you, He has appeared just like wood and stone so that you can see.

Woman: Oh, I see.

Prabhupada: He is everything. He is spirit and matter, everything. But you cannot see Him as spiritual identity. Therefore He has appeared in material form so that you can see. This is Deity. He is God, but you cannot see Him in His original spiritual form at the present moment. Therefore, out of His unbounded mercy, He has appeared before you just like made of wood and stone so that you can see.

Woman: Thank you very much.

Prabhupada: Hare Krsna. So you are coming daily in our meeting?

Sandy Nixon: Not daily, but I'll come.

Prabhupada: That's nice. This gentleman...?

Devotee: This is my father.

Father: Your Grace...

Prabhupada: Oh. Thank you very much. (chuckles)

Devotee: And my mother.

Mother: Hare Krsna.

Prabhupada: Oh. So you are all fortunate. You have got such a nice son.

Father: Thank you.

Prabhupada: Yes. And he is giving you the best service by becoming Krsnaconscious. Don't think that he is out of home, he is lost, no. He is giving you the best service.

Father: Well, we're very pleased with him and we always have been. Thank you for helping him find happiness. It's something which he was able to find through your order. (indistinct)

Prabhupada: Thank you. They are very good boys.

Father: What's amazing to me is where you get the strength to keep the pace that you have. Can you tell me how you do that? (laughter) I am some years your junior, and I have difficult pace, keeping up.

Prabhupada: The process is genuine, the process which I recommend and they follow. Then it is sure.

Devotee: Yes. He's saying that our lifestyle will enable you to have that strength also, by worshiping God.

Prabhupada: Just like the physician. He gives you medicine, and he give you the process, the dose, how to take the medicine, how to take diet. If the patient follow, then he is cured. [break] ...the opportunity, human life. This process of God realization can be accepted by human being. It doesn't matter where he is born. Either in India or outside India, it doesn't matter. Any human being can take it up. That is the difference between the animal life and human life. The animal, the dog, he knows how to bark only, that's all. He cannot be taught about this process. But a human being can be. He has got that intelligence, every human being. So in this human form of life, if we do not take this process, how to become Krsna conscious, then we will remain dogs. Because we are abusing the opportunity.

Father: What is it that Krsna consciousness has that offers people so much more than other religions do?

Prabhupada: This is religion. I have already explained that religion means to become lover of God. That is religion. When there is no love of God, that is not religion. Religion means—I have already explained—to know God and to love Him. So if you do not know what is God, where is the question of loving Him? So that is not religion. It is going on in the name of religion. But religion means to know God and to love Him. Dharmam tu saksad bhagavat-pranitam [SB 6.3.19]. Can you find out this verse? Give him. You don't find?

Nitai: Yes, 3.19.

Prabhupada: Third Chapter, nineteen verse.

Nitai:

dharmam tu saksad bhagavat-pranitam
na vai vidur rsayo napi devah
na siddha-mukhya asura manusyah
kuto nu vidyadhara-caranadayah
[SB 6.3.19]

Prabhupada: Dharmam tu saksad bhagavat-pranitam: "The principles of religion is given by God." Just like the law. Law means the process of activities which is given by the government. You cannot make law at home. Is it clear?

Father: No, I'm having a language problem, I'm afraid.

Jayatirtha: He says that law means that which is given by the government. You can't make your own law at home. So similarly, religion means that which is enunciated by the Lord. You can't make up your own process.

Father: Well, I guess I'm missing the point. My question was what does the HareKrsna consciousness have to offer that other religions don't have to offer as far as...

Prabhupada: This is offering that you want to be religious, so you try to understand religious principles from God. Because if one is lawyer, if one wants to become a lawyer, he must learn laws which is given by the government. He cannot become a lawyer at home. Similarly, if you want to become religious, you must learn what is religion from God. You don't manufacture your own religion. That is not religion. This is the first principle. But if I do not know what is God, what is the order given by God, then what is religion? That is going on. Everyone is manufacturing his own religion. This is the modern method, that religion is private. Anyone can accept any type of religion. That is liberalism, is it not?

Jayatirtha: Yes.

Prabhupada: Just convince him.

Jayatirtha: So do you understand? The idea is that this Hare Krsna movement is based on authority of the Vedas. And the Vedic literatures are coming directly from Krsna. So we only accept it as truth what Krsna says and we don't accept anybody's mental concoctions or speculations as being truth. And this is the problem with so many other religious movements today, that they depend on the interpretation or the...

Prabhupada: Concoction.

Jayatirtha: ...philosophy of some ordinary man. So this is the primary differential.

Prabhupada: We don't say anything which is not spoken by God in the Bhagavad-gita. Therefore it is appealing everywhere. Although it is in Sanskrit language, still, it is appealing. Just like if you go on the street and the signboard is, "Keep to the right," this is law. I cannot say, "What is the wrong if I keep to the left?" Then I am criminal. You cannot dictate. The government has said, "Keep to the right." You have to do that, that is law. If you violate, then you are criminal. Pay fine. But ordinarily, one may think, "What is the wrong there, instead of keeping right, if I keep to the left?" He may think like that, but he doesn't know that is criminal.

Father: Yes. In the Bhagavad-gita, I'm told that there are some two hundred versions of that. Is that the case?

Prabhupada: Two hundred verses?

Jayatirtha: Two hundred versions, different interpretations, commentaries, translations...

Father: But my question is that if that is the case...

Prabhupada: But how can you interpret...? That I have already explained. How can you interpret the government's order, "Keep to the left," and "Keep to the right"? You have no right to interpret. If you interpret, then you become a foolish man because that interpretation will not be accepted. If you say, "What is the wrong there? Both ways there are roads. So if I keep to the left, what is wrong there?" You can interpret like that. But as soon as you interpret like that, you become a criminal. So all these interpretation are unauthorized, criminal. That they do not know because they are foolish men. You cannot interpret.

Jayatirtha: That's why our Bhagavad-gita is called Bhagavad-gita As It Is.

Prabhupada: Ah. No interpretation.

Jayatirtha: Krsna says in the Bhagavad-gita, "Become My devotee." And He tells Arjuna that "I am speaking this to you because you are My devotee and because you are My friend. Therefore you can understand." So the point is that if Krsna says that you have to be a devotee and a friend of Krsna to understand what He's saying, then that's the case. So because Srila Prabhupada is the devotee of Krsna and a friend of Krsna, therefore he can give it to us as it is, whereas most other interpretations are written by scholars, by politicians, by poets...

Father: I wasn't aware of that difference.

Jayatirtha: ...so many other persons who are not devotees of Krsna and who are not friends of Krsna, and therefore, what do they know about Bhagavad-gita? Just like the court can only define what is actual accordance to the law and what isn't, so similarly, there has to be an authorized person.

Prabhupada: Suppose you have written some letter to somebody, and he cannot understand. So if he consults somebody, that “What he has written?” Then that man must be your confidential person, who can understand your language. Even if I cannot understand what you have written, then I have to consult a person who understands you. But I cannot give my independent interpretation. That is not good. That is foolishness. But that is going on. They are thinking, “I am a big scholar. I can give my own interpretation.” That is wrong.

Father: That’s the reason for a lot of confusion.

Jayatirtha: Yes.

Prabhupada: They must create confusion because he is a foolish man. He is interpreting on the words of God. He is not a devotee. He has got other purposes as a politician or something else. So he wants to push on his views through Bhagavad-gita. That is a cheating process. If he wants to speak something, he can write separate book. Why he should go through Bhagavad-gita? That is cheating. But he knows, “Bhagavad-gita is very popular book. If I push my philosophy through Bhagavad-gita, it will be very easily accepted.” That is going on. That is cheating. Why should you interpret? Krsna says, man-mana bhava mad-bhakto mad-yaji mam namaskuru [Bg. 18.65]. And the scholar says, “No, no, it is not to Krsna.” Just see. Krsna says that “You become My devotee.” And the scholar says, “No, no, it is not necessary to become devotee of Krsna person.” This is going on, big scholar.

Father: Thank you very much, Your Grace. If I ask these questions, I’ll take all your time.

Sandy Nixon: If you... May I ask one question more? I would like you to tell us that I can put in our article here if you have one sentence, one paragraph, that you would like to say to the world, (laughter) what would you say?

Jayatirtha: She wants to put a message to the world.

Sandy Nixon: In capsule.

Prabhupada: So? What I have to do? (laughter)

Jayatirtha: I think she wants you to say, “Please chant Hare Krsna, and your life will become sublime.”

Prabhupada: Yes. That I am saying always. Without any price. I don’t charge, “You give me so many dollars. Then I shall give you.”

Jayatirtha: So do any of the other guests have any questions?

Guest: I would like to ask, Swami, would you pray for me?

Jayatirtha: He wants you to pray for him.

Prabhupada: I am praying for everyone. That is my business. Otherwise why I have come here?

Jayatirtha: Are there any other questions from anybody, guest or devotee?

Devotee: Srila Prabhupada, how does one become humble and remain humble?

Jayatirtha: How to become humble and remain humble. Same question one devotee asked you in Chicago.

Prabhupada: So you explain.

Jayatirtha: He said you can become humble by becoming aggressive for Krsna. (laughter) One girl was asking that “When we are doing sankirtana, I must be very aggressive, but when I come to the temple, then I’m supposed to be very humble.” Prabhupada’s answer was...

Prabhupada: “A lamb at home, a lion in the chase.” (laughter) When you are chasing, you must be a lion. (laughter) But when you come home, you do not try to chase the devotees. (laughter)

Guest: Swami, what about those who practice one of the other religions in...?

Prabhupada: There is no other religion. I have repeatedly said. Religion is to abide by the orders of God. Nobody knows what is God, and nobody knows what is the order of God. Or even if one knows, he does not carry it. So how there can be religion? If you abide by the state laws, then you are lawful, but if you do not abide by the state laws, how you can become lawful? If you violate the laws, how you can become lawful? If you follow religion, then you must follow strictly the religious principles. And if you have no business to follow the religious principles, how you can become religious? Is it possible?

Guest: I understand what you’re saying. You’re saying you cannot do practices and commit sin, right?

Prabhupada: Yes. There are, in every religion, there are principles. If you don’t follow them, then how you become religious? Therefore this is my question. So nobody is following religious principles at the present moment. Therefore practically there is no religion. Everything is finished. We are trying to revive. If you follow religious principle, then it doesn’t matter whether you are Christian or Mohammedan or Hindu or Buddha. Then you are religious. But if you do not follow any religious principle, then how you become religious?

Father: Does that mean to say that you can’t live a happy life without being religious?

Prabhupada: Yes, certainly.

Father: I am eons away from this whole thing because I don’t believe any religion. My son knows this.

Prabhupada: You do not follow any religion?

Father: None at all. I will give philosophical discussions...

Prabhupada: And still you are happy?

Father: Yes, I’m very happy. I have my moments when I’m not, of course. Basically I’m happy with my family, with my work...

Prabhupada: Do you think your father is happy?

Devotee: No. (laughter)

Father: I don’t feel very happy. (laughter) But...

Devotee: Prabhupada, earlier today you were speaking in Bhagavatam class about Ajamila and how by circumstances he fell down, and that because it wasn’t intentional, Krsna forgave him. So, but still, at one point or another, he agreed to the desires of the prostitute. So isn’t that free will?

Prabhupada: That is free will, but under the point of revolver. So maya is very strong. maya is very strong. So when you are under the maya's clutches, she dictates and you have to do. This is called maya, daivi hy esa guna-mayi mama maya dura... [Bg. 7.14], very, very strong. So mam eva ye prapadyante mayam etam taran... If one is staunchly Krsna conscious, he can avoid. Otherwise not possible.

Ravindra-svarupa: But if someone purposefully sins, also that is maya.

Prabhupada: That may not be maya. That is my discretion. But that is also maya in another way, indirect way. So one must be strong in Krsna consciousness. Then he is not a victim of maya.

Devotee: Prabhupada, on the news it's talking about the hook-up of the Soviets and Americans, in their (?) capsules. And a large hook-up of these space ships in outer space for planning their moon project. And we were wondering what your feelings are and your views are on all of this.

Prabhupada: What is he wondering? You are making plans to go to back to home, back to Godhead, and if they go to the moon planet, so your plan is bigger or his plan is bigger? (laughter) Whose plan is bigger?

Devotee: Our plan is much bigger.

Prabhupada: This is...

Woman: As a mother, I do wish to thank you. My daughter found Krsnaconsciousness.

Prabhupada: Oh, who is your son?

Ravindra-svarupa: Daughter.

Prabhupada: Where is?

Ravindra-svarupa: She is being recommended for initiation tomorrow. She's not in the room. Is Adelle here? She's busy.

Woman: She is busy. I'm very happy.

Prabhupada: So we recommend everyone, every American, being initiated. That is our recommendation. The sooner you accept this proposal, it is good for you. To know God and to love Him, is there any difficulty? Do you think nobody is interested in this? If one is not interested to know God, then he is a dog. The dog is not interested. That is the difference between human being and dog. The dog cannot be interested. But a human being has... I am a foreigner. I came alone. But these boys became interested. Why not others? Where is the difference? Your son is interested. Why the father is not interested? Why? What is the reason?

Mother: He says Paul is interested and you're not. What is the reason? (laughter)

Prabhupada: He has already explained. What is that? Your father admitted just now? He said?

Devotee: That he is not happy?

Prabhupada: No, another thing.

Devotee: He said he was a person... (laughter)

Father: According to the rules, I gotta be interested.

Sandy Nixon: As least you're laughing at yourself, right?

Father: Yeah, right.

Prabhupada: (laughing) But your mother is very good. Yes, son inherits the quality of mother. And the daughter inherits the quality of father. Yes. So if the mother is good, naturally the son is good. That is Vedic calculation.

Woman: I'm sorry you said that.

Prabhupada: (laughs) This is all physiological. And we have seen, studied, that any big man of the world, behind that big man is either a strong mother or a strong wife. That is the general statistics. And Canakya Pandita says, *mata yasya grhe nastibharya capriya-vadini*. If there is no mother at home and the wife is not very suitable, does not speak very nicely with husband, disrespectful, then he is recommended to leave home and go to the forest. *Aranyam tena gantavyamyatharanyam tatha grham*. Such person should immediately leave home and live in the forest because for him the forest and home is the same. *Mata yasya grhe nastibharya capriya-vadini*. So women should be trained up to be very faithful and chaste. Then the life will be very happy. That is the only education for woman. And man should be educated how to become first-class man, a brahmana. Then the whole atmosphere will be very happy. The man, first-class man, brahmana, *samo damahtitiksa*, and woman, very faithful to such husband and chaste. Then the home is happy. And Canakya Pandita says another place, *dampatyoh kalaho nasti tatra srihsvayam agatah*. "If there is no fight and disagreement between husband and wife, in that home the goddess of fortune automatically comes." They haven't got to search out where is goddess of fortune. She will come automatically. So that is now lacking. In most cases the husband and wife does not agree. And the other day I was reading in a paper that one woman in two weeks or three weeks...?

Jayatirtha: In two weeks.

Prabhupada: She has divorced two husbands. And when the press reporters asked her, she replied, "Yes, it was a mistake." And still, they want to be equal with man. She commits mistake twice in two week, and still she claims to be equal with man. So we have got our school, Dallas, we are teaching the small children to make the boys first-class men, as it is enunciated in the Bhagavad-gita, and woman to become very faithful and chaste. That's all. This is our education. Then it will be very happy home and people will live very peacefully, and then other things can be executed. If the home is not peaceful, always disturbed in mind, and one has to adopt twice in a week divorce, then how there can be peace? This is not freedom, this is disturbance. Freedom does not mean disturbance of peace. Freedom means that maintenance of peace.

Sandy Nixon: I've got a good question. How can we get a God conscious leader in this country?

Prabhupada: You come and live with us. You'll get God. Just like so many boys...

Sandy Nixon: As a president in this country.

Prabhupada: President?

Jayatirtha: How to get a God conscious leader?

Sandy Nixon: God conscious president.

Prabhupada: Yes, if you train people to become God conscious, then naturally president will come, God conscious. If you train people like hogs and dogs, then the president will be hogs and dogs because it is democracy. (laughter) Therefore we have taken the task to train people how to become godly. Then naturally the president will come godly. If people decide that "We shall not cast our vote to any man who is not Krsna conscious," then the Krsna conscious man will come. But people are not trained up. They are fools, so they elect another fool, big fool. That's all. How you can be happy? Just like in the forest the small animals like cats and dogs and asses, they are very much afraid of the lion, tiger. And they accept lion as the king of forest. But he may be lion or tiger and elected by asses and cats and dogs, but he is nothing but animal. Will any human being accept the lion as human being? No. He knows that he is an animal. Maybe he is voted by the small animals. So that is the position. At the present moment the mass of people are kept in their animal consciousness. And therefore they elect another big animal to become president. Their idea is to have animal strength, jaws and nails and very powerful—"Oh, he is God," or "He is president." They cannot select anyone else. But formerly, in the Vedic civilization, a king was elected by the first-class men of the society, the saintly persons, the brahmanas. They did not take part in politics, but they recommended that "This man should..." Just like Krsna. He wanted Yudhisthira must be the king. Because king is supposed to be God's representative, how to rule over, not that these cats and dogs will find out a lion and vote him to the chair. That is not the process. Your modern process is that the electors, they are not trained up, and they elect another big animal to become the president. Therefore it is failure. All over the world this is going on. This so-called democracy... Unless people are very much trained up, the election by the mass is not very good. Rather, a first-class men, they should nominate that "This man should be president." That will be nice. Your question was "How to find out president, good"? So this is the process. So there is no intelligent class of man. That is the difficulty. Who is trying to control his mind, control his senses? This is the first condition to become a first-class man. As soon as a man sees a beautiful woman, immediately his mind is agitated. Where is the control? And as soon as the mind is agitated, the senses are agitated. And this is the first condition of the first-class man, that he should not be agitated in his mind, and agitated by senses. This is the first condition. So where is that school who is training to, how to control the mind, how to control the senses, how to become truthful, how to become cleansed, internally, externally. These are the signs of first-class men. So we are trying our little bit to make some men as first class. This is our teeny effort. We are not patronized by any interested person, neither by the government. By our own effort we are trying. So far big, big man, leaders, they are thinking, "This is all useless." And because they have taken these things are useless, now they are facing problems, "Crime. Why? What to do?" And it is said there... Find out this verse. *Strisu dustasu varsneya*. Not... *Bhagavad-gita*, you do not know where is this. He has got it. *Strisu dustasu*. These are very serious question. If you want to study them seriously, everything, direction, is there.

Review of SAC FDG Paper

Evidence Against FDG:

Hari-bhakti-vilasa

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Review of SAC FDG Paper

Evidence Against FDG

Hari-bhakti-vilasa

“A wise man should never insult women, nor should he trust them. He should never become jealous of women, nor should he ever appoint them.” [HBV 11:708/VP 3.12.30]

An alternate translation of this verse reads:

“He should not deal with them (women) impatiently nor should he give them supremacy in important matters.” [The Visnu Mahapuram, translated by Manmatha Nath Dutt 2005, Delhi]

Additional similar statements:

“I hope you are not placing any confidence in (women), nor divulging any secret before them.” [Mahabharata Sabha Parva Chapter 5 (Narada Muni to Yudhisthira Maharaja)]

“Those objects that depend upon women, careless persons, men that have fallen away from the duties of their caste, and those that are wicked in disposition, are doubtful of success. They sink helplessly, O king, like a raft made of stone, who have a woman, a deceitful person or a child for their guide.” [Mahabharata Udyoga Parva Chapter 38 (Vidura to Dhritarashtra)]

The HBV injunction against women being appointed in roles of authority has been dismissed by the SAC as “general” or referring only to “administrative positions like kings or other heads of state”. Ignoring the relevance of HBV to FDG, the SAC counters that a mother “is also a role of authority”; however they don’t use this to support Suniti initiating Dhruva Maharaja nor in their Jahnava Devi argument.

If the ‘mother as authority’ premise validates women becoming initiating gurus, it must also apply to women becoming heads of state; however, stating the latter would contradict Srila Prabhupada’s SB 4.16.23 Purport, 1975 TV Interview and May 9, 1977 Room Conversation.

There is no scriptural evidence that a mother can initiate her own children, to whom she is a natural authority. Initiation by women does not exist outside of demigod worship. There are different kinds of mother, yet none are independently authoritative: a birth mother becomes an authority to her children, along with their father who is her husband; the wife of the brahmana or guru-patni assists her husband in teaching students; the king’s wife assists him in ruling. The authority of a mother therefore does not exist independently of the father. Even Durga Devi or Prakriti does not function independently of the Supreme Controller, Purusa. [Bhagavad-gita 7.14 and 14.14] We learn from the story of Citraketu, as was discussed on Dandavats, that even Parvati’s intelligence is inferior to her husband, Siva’s:

“Thus even in the higher statuses of life there is a difference between the understanding of a male and that of a female. It may be clearly said that the understanding of a woman is always inferior to the understanding of a man. In the Western countries there is now agitation to the effect that man and woman should be considered equal, but from this

verse it appears that woman is always less intelligent than man. “ [SB 6.17.34-35]

FDG, however, necessitates worship of an independent female, in the absence of her husband, thereby promoting a philosophy that contradicts stri-dharma while simultaneously undermining proper codes of conduct for brahmacaris and sannyasis. Appointing a woman as a diksa-guru, puts her in a position of supreme brahminical authority, giving her a functional role that is equal or superior to her husband. These contradict the sastric principle that Mother/Woman is inferior/subservient to Father/Man and needs to be guided by higher, male intelligence.

Even in the Sri Sampradaya, coming from Laksmi Devi, the disciplic lineage begins with male Acaryas, most notably Ramanuja, who worship Laksmi-Narayana or Sita-Rama, not Laksmi/Mother exclusively.

Manu-samhita

“in the Manu-samhita it is clearly stated that a woman should not be given freedom”
[Srila Prabhupada Bhagavad-gita 16.7 Purport]

“in all circumstances a woman should remain dependent upon some guardian” [Srila Prabhupada SB 4.18.3 Purport]

“In the Western countries, the women are given freedom like man, but that is unnatural. Unnatural.” [SB Lecture 1.15.20 Nov. 30, 1973 LA]

note- Prabhupada also states therein: “But the Vedic culture is different from this. Woman is not given independence.”

FDG is unnatural, ie. artificial, because it puts a woman in a role that acts independently of her husband. This contradicts Manu, who has stated:

“No sacrifice, no vow, no fast must be performed by women apart (from their husbands); if a wife obeys her husband, she will for that (reason alone) be exalted in heaven”. [Manu-samhita 5.155]

Other translations of this verse:

“But the wife is not authorized to do religious acts independently of her husband or without his consent.” [History of Dharmasastra, P.V. Kane, Vol 2, Part 1, Poona, 1941]

“A wife has no other religious rite or vow of her own than an unflinching devotion to her lord, whereby she will be glorified.” [Manusmrti translated by M.N. Dutt, Delhi, 1998]

“No sacrifice, no penance, and no fasting is allowed to women apart from their husbands.” [Visnu-smriti XXV]

More instructions from Manu-samhita on the position of a woman which FDG theory contradicts, disregarding the value of maintaining [Varnasrama Differences](#) in bhakti-yoga practice:

“The ritual of marriage is traditionally known as the Vedic transformative ritual for women; serving the husband is the equivalent of living with the guru, and household chores are the rites of the fire.” [Manu-samhita 2.67]

“Men should never give any license to their wives in day and night; by keeping them engaged in commendable pursuits, they should keep them under their own control. [Manu-samhita 9.2]

“The father protects her in infancy; the husband, in youth; and sons, in old age, a woman does not deserve independence.” [Manu-samhita 9.3]

“They should be employed in storing and spending money (ie. in looking after the expenses of the household), in maintaining the cleanliness of their persons and of the house, and in looking after the beddings, wearing apparels, and household furniture.” [Manu-samhita 9.11]

“Whatever be the qualities of the man with whom a woman is united according to the law, such qualities even she assumes, like a river (united) with the ocean.” [Manu-samhita 9.22]

Dhruva & Suniti

“Suniti, however, being a woman, and specifically his mother, could not become Dhruva Maharaja’s diksa-guru.” [SB 4.12.32]

This is the only place Prabhupada deals directly with the topic of women giving diksa. As a purport to Srimad Bhagavatam it constitutes weighty negative evidence. Simply read, the above references states Suniti did not/ could not initiate Dhruva due to her womanhood. The SAC disagrees, offering speculative conclusions.

SAC:

“The one significant negative statement—“Suniti, however, being a woman, and specifically his mother, could not become Dhruva Maharaja’s diksa-guru.” (Bhag. 4.12.32 purport)—can be interpreted differently. One possible interpretation is that women cannot initiate male devotees, but could do so for female devotees. Another could be that women can initiate all others except their own offspring. This second interpretation could be supported by the fact that Lord Nityananda’s second wife, Sri Vasudha Devi, did not initiate her own son, Viracandra, but Sri Jahnava Devi did so.”

The SAC offers as a supporting “fact” that Lord Nityananda’s wife initiated her co-wife’s son, Viracandra. This contradicts Srila Prabhupada’s assertion that:

“All the devotees who are followers of Jahnava-mata are counted within the list of Sri Nityananda Prabhu’s devotees.” [CC Adi 11.21]

Indeed it is Nityananda Prabhu’s (and Advaita Acarya’s) names in our sampradaya, not Jahnava Devi (or Sita Devi), thus we accept Jahnava as a siksa-guru, not diksa-guru. Jahnava’s example is more recent than Suniti, but they both mirrored the ancient Vaisnava Vedic tradition according to Narada-pancaratrika. More on Jahnava Devi is presented in SAC’s FDG Arguments.

The SAC indirectly suggest that Suniti could today become a diksa-guru since any Vaidika contraindication against a woman becoming initiating guru is irrelevant in Kali-yuga; under more “recent pancaratrika system”, “qualified women” are allowed to both “accept and offer initiation”, thereby nullifying former ancient meaningfulness by current “positive evidence”.

The pancaratrika system, according to Hari-bhakti-vilasa and the Goswamis, specifies a woman's primary qualification as chastity, echoing the injunctions of Manu, Narada and other Mahajanas like Kapila and Janaka. Chastity has been eulogized and followed by great chaste women, never dismissed or violated. A woman's spiritual advancement does not, for the purposes of giving diksa, nullify her duty as a chaste wife or give her full and equal privileges with a male brahmana.

Srila Prabhupada upheld, and practically applied, the restrictions cited in Sanatana Goswami's Hari-bhakti-vilasa and Manu's Manu-samhita, both of which prescribe Narada Muni's instructions on stri-dharma for women. FDG contradicts all four authorities who authorized certain restrictions.

Suniti was Dhruva's primary instructor guru, who had perfectly described the system of bhakti-yoga to her son, which teaches:

“Everyone can continue in his constitutional occupational duties and at the same time keep the Supreme Personality of Godhead within his heart. This was also instructed by the Lord Himself to Arjuna in Bhagavad-gita: “Go on fighting, but keep Me within your mind.” [SB 4.8.22 Purport]

In other words, bhakti-yoga is simultaneously performing one's constitutional occupational duties, stri-dharma for a woman, for the pleasure of Lord Krsna as taught in Bhagavad-gita. It is unauthorized to teach women to ignore or defy codes of stri-dharma in the practice of bhakti-yoga.

The reason behind why Suniti did not initiate Dhruva is absolutely relevant today because women, according to pancaratrika rules, do not receive the sacred thread that is necessary to be accepted as a brahmana and give diksa. Diksa-gurus initiate according to the regulations of the sastras. [CC Madhya 8.128]

Additional evidence contradictory to FDG from Srimad Bhagavatam:

[Srila Vyasadeva](#)

[Lord Kapila](#)

[Queen Kunti](#)

SAC FDG Arguments:

1: HBV- Women Gave Mantras in the Past

svapna-labdhe striya datte | mala-mantre ca try-aksare
ekaksare tatha mantrā | siddhadin naiva sodhayet
Hari-bhakti-vilasa (1.211)/ Kularnava-tantra (15.97)

“One should not test a mantra attained in a dream, a mantra given by a woman, a mala-mantra [mantra over 20 syllables] or mantras of one or three syllables for siddha and so on.”

SAC:

“This verse points to the fact that, in the past, women sometimes gave mantras. One could then assume that women, on occasion, had acted as diksa-gurus.”

The SAC’s translation of this HBV verse contradicts other sources, which state mantras obtained in a dream, or given by a woman, need to be purified. The first part of the quote, svapna-labdhe striya datte, also appears in Rudrayamala and Yogini Tantra. It forms part of a dialogue between Siva and Parvati.

svapna-labdhe striya datte samskarenaiva suddhyati

“When obtained in a dream and when given by a woman [the mantra initiation] should be purified through a consecration ceremony.” [Rudrayamala (Uttara Tantra) 2.107]

swapna-labdham striya dattam samskarenaiva suddhyati

“Also, mantra obtained in a dream or through a lady can be accepted only after performing mantra samskara due to the lack of sakshadacharyatva in the case of a lady.” [Yogini Tantra]

In the Bhairavi Tantra, it is said:

“striyo diksa shubha prokta matuscastaguna smrta”

“it should however be remembered that even in the case of a qualified stri guru, the mantra needs to undergo samskara without which siddhi will not be obtained.”

Curiously, the SAC did not refer to [Caitanya-caritamrita ML 24.331](#) in their paper. Srila Prabhupada therein explains this section of Hari-bhakti-vilasa, which includes the above HBV 1.211 quote and addresses the women-specific qualification of chastity. Note- Srila Prabhupada translates sodhana as ‘purify’, not ‘test’:

“mantra-adhikari, mantra-siddhy-adi-sodhana diksha,
pratah-smriti-kriya, sauca, acamana

“You should discuss the qualifications necessary for receiving a mantra, the perfection of the mantra, the purification of the mantra, initiation, morning duties, remembrance of the Supreme Lord, cleanliness and washing the mouth and other parts of the body.”

[CC Madhya 24.331]

In any case, the main point is sodhana or purification may be required when receiving other mantras but not the Maha mantra:

“The Krsna mantra is so strong that there is no question of sodhana”. [CC Madhya 24.331]

As Srila Prabhupada explains in Caitanya Caritamrita, this section of Hari-bhakti-vilasa pertains to the “Qualification To Receive Initiation” which continues this discussion.

The following is also from Hari-bhakti-vilasa:

“It is other mantras that have problems. That is why for them the Tantras prescribe ten kinds of purification.” [HBV 7.225]

“Because the Krsna-mantras are so powerful they should not be purified in this way. Thus, in a general way, the purification of mantras has been described.” [HBV 7.235]

The SAC “assume that women, on occasion, had acted as diksa-gurus”, yet they don’t explore whether their giving of mantras was actually the pancaratika diksa performed in ISKCON or whether it was part of demigod worship.

Gopis Gave Mantras

Some gopis and yoginis, for example, knew (and gave) mantras in worship of Goddess Durga, but this should not to be confused with the diksa in discussion:

“The gopīs, for example, worshiped Kātyāyanī, a demigoddess, but the only benediction they wanted from the goddess was to have Krsna as their husband. A Vaisnava is not interested in asking any benediction from the demigods, nor is he interested in asking benedictions from the Supreme Personality of Godhead.” [SB 4.12.9]

“the performance of the rituals in Kātyāyanī-vrata and the worship of the goddess Durgā” [CC Madhya 1.44]

The Pearl Pastime story, from Raghunatha Dasa Goswami’s Mukta-carita, describes gopis worshiping Goddess Durga. But we are not to imitate the gopis or give mantras in worship of demigods and goddesses:

“The gopīs used to worship not only Lord Śiva but Kātyāyanī, or Durgā, as well, but their aim was to attain the favor of Lord Krsna. A devotee of Lord Krsna does not disrespect Lord Śiva, but worships Lord Śiva as the most exalted devotee of Lord Krsna. Consequently whenever a devotee worships Lord Śiva, he prays to Lord Śiva to achieve the favor of Krsna, and he does not request material profit.” [SB 4.24.30]

There are all kinds of Durga mantras women may receive and give in demigod worship, but they follow different scriptural injunctions. The Gopis did not violate Vedic norms by giving Durga mantras because it is permissible for a woman to give such mantras.

If scriptural injunctions of Radha-Krsna/Laksmi-Narayana doctrine are defied in an authorized Maha-mantra initiation yajna, it is considered to be in the mode of ignorance according to Bhagavad-gita:

“And that sacrifice performed in defiance of scriptural injunctions, in which no spiritual food is distributed, no hymns are chanted and no remunerations are made to the priests, and which is faithless- that sacrifice is of the nature of ignorance. “ [BG 17.13]

The gopis were actually worshiping Mahamaya because the goal was to achieve Krsna, although the mantras were of the nature of Yogamaya worship. We are not to imitate such devotion or it comes to the level of sahajiya:

“The regulative principles are designed to take us gradually to the platform of spontaneous love of Krsna, which is the perfection of human life. Those who think they have already attained such perfection and give up the regulative principles are called sahajiya, or those who take things cheaply and simply imitate.” [Letter to: Bhurijana April 29, 1974]

2. “Maybe by 1975” Bhaktivedantas Will Initiate

“I want that all of my spiritual sons and daughters will inherit this title of Bhaktivedanta, so that the family transcendental diploma will continue through the generations. Those possessing the title of Bhaktivedanta will be allowed to initiate disciples. Maybe by 1975, all of my disciples will be allowed to initiate and increase the numbers of the generations. That is my program.” (Letter to Hamsaduta—Los Angeles 3 December, 1968)

First, Prabhupada was talking about an officiating initiation system while he was present. Bhaktivedanta, a post-graduate title, was to be awarded to those who have successfully passed exams on a seven-year course of study of Prabhupada’s books.

ISKCON was in its infancy at the time of this 1968 letter, and Prabhupada was still in the process of writing books; Srimad Bhagavatam and Caitanya Caritamrita had yet to be written. As Prabhupada wrote, the more he introduced his disciples to the scientific principles of Krsna consciousness. As they studied and practiced devotional service, realizing and applying the truth, Prabhupada was hopeful they would eventually qualify as Bhaktivedanta as a similar letter written weeks later reiterates:

“By 1975, all of those who have passed all of the above examinations will be specifically empowered to initiate and increase the number of the Krishna Consciousness population.”

[Letter to Kirtanananda, January 12, 1969]

“Sons and daughters”, not “sons or daughters”; in terms of women, daughters refers to wives with their husbands, as their assistants, not independently. Prabhupada did not contravene a woman’s prescribed duty. The proposed system was that the brahmana husband would initiate as a representative of the Acarya and his wife would assist as an instructor guru. Prabhupada followed Narada’s instructions for women, ie. to be chaste followers of their husbands. Here are some letters from 1970 and ‘71 showing Prabhupada included the husband when speaking about the service of his female disciples:

“Similarly in London Yamuna is also doing nicely, and all the wives of our students should be especially trained up for Deity worship and cooking, and when possible they should go outside on Sankirtana Party with their husbands and others.” Letter: Hamsaduta April 18, 1970]

“Regarding your cookbook, I have turned it over to Malati and Yamuna Prabhus who are with me in Delhi, along with their husbands, to go over the contents carefully and then I will finish the final editing and send it to you very soon. I will write a brief introduction as you desire.” [Letter to Krsna Devi November 20, 1971]

“So you organize everything in such a way that we can deliver these souls back to Krishna—this is our real work. Some of our girls may be trained in colleges and take teacher exams, and their husbands also. As you develop our program there I shall give you more hints.” [Letter to Satsvarupa November 25, 1971]

Secondly, Prabhupada’s statement, “Maybe by 1975” is not definitive. It means he was considering the possibility seven years in the future. By 1975, Prabhupada had published the Srimad Bhagavatam and Caitanya Caritamrita books. Through discussions he had July 9-13, 1975, we get a synopsis of how he envisioned the practical application of varnasrama principles he felt were appropriate to Western society. These conversations are so pertinent to understanding the FDG issue:

Chicago TV Interview
Press Conference
Conversation
Morning walk
Philadelphia reporters
Arrival Lecture
Interview with writer Sandy Nixon

By 1976, Prabhupada wanted to implement stricter policies for brahmanas and sannyasis. In a 1976 Letter to the GBC, Prabhupada outlines the details of the Bhaktivedanta and other preliminary exams, insisting that all prospective brahmanas “will have to pass the Bhaktisastris exam and anyone wishing to take sannyasa will have to pass the Bhaktivaibhava examination as well....Any sannyasis or brahmanas already initiated who fail to pass the exams will be considered low class or less qualified....During the exams books may not be consulted.”

The hope Prabhupada had in 1968 for Bhaktivedanta graduates to initiate was not realized and the standard he expected of brahmana disciples was reduced to Bhaktisastris. Even sannyasis were only expected to pass the Bhaktivaibhava exams, meaning they were proficient in knowledge including the first six cantos of the Srimad Bhagavatam. The Bhaktivedanta exam was modified to include the last six cantos and Caitanya Caritamrita studies were only tested at the topmost degree of Bhaktivaibhava.

3: All of You Become Spiritual Master

“So I hope that all of you, men, women, boys and girls, become spiritual master, and follow this principle. Spiritual master, simply, sincerely, follow the principles and speak to the general public.” (Vyasa-puja Lecture—London, August 22, 1973)

This is a general instruction, not specifically regarding becoming diksa-guru, which reiterates a spiritual master follows the principles. Earlier, in this same lecture, Prabhupada gives a warning not to manufacture some alteration or “become over spiritual master”, which the FDG theory does:

“Everything is there. Satam prasangan. From a bona fide spiritual master you receive knowledge, because he will present as he has received from his spiritual master. He’ll not adulterate or manufacture something. That is the bona fide spiritual master. And that is very easy. To become spiritual master is not very difficult thing. You’ll have to become spiritual master. You, all my disciples, everyone should become spiritual master. It is not difficult. It is difficult when you manufacture something. But if you simply present whatever you have heard from your spiritual master, it is very easy. If you want to become overintelligent, to present something, to interpret something, whatever over you have heard from spiritual master you can make some further addition, alteration, then you’ll spoil whole thing. Then you’ll spoil whole thing. Don’t make addition or alteration. Simply present as it is. Therefore, we have begun Bhagavad-gita As It Is. Don’t try to become over spiritual master. Then you’ll spoil.” Remain always a servant of your spiritual master and present the thing as you have heard. You’ll be spiritual master. This is secret. You should know it. Don’t try to become overintelligent. That will spoil.”

4 & 5: Jahnava Devi

“It is not that woman cannot be acarya. Generally, they do not become. In very special case. But Jahnava Devi was accepted as, but she did not declare.” [Room Conversation June 29, 1972, San Diego]

“Is it possible, Svamiji, for a woman to be a guru in the line of disciplic succession? Prabhupada: Yes. Jahnava Devi was— Nityananda’s wife. She became....The qualification of guru is that he must be fully cognizant of the science of Krsna. Then he or she can become guru” [June 18, 1976, Toronto [Audio](#)]

SAC member, Drutakarma Dasa, stated: “The GBC asked its Sastra Advisory Committee, of which I’m a member, to do some research on this topic. And we produced a statement, which was later accepted by the Governing Body Commission. Basically we found that there are other places where Srila Prabhupada is directly asked: “Can women devotees become initiating spiritual masters in our society.” On one occasion, in particular, a professor asked him this question specifically and he said, “Yes” and he gave the example of Jahnava Devi, the wife of Lord Nityananda.” [Drutakarma Dasa, [Lecture](#) on SB 4.12.32, 2006, Start time 11:25] Srila Prabhupada was not asked the question whether it’s possible for a woman to be “a guru” not “initiating” guru, as Drutakarma Dasa incorrectly stated. “Guru” does not necessarily mean “diksa guru”. Prabhupada nowhere directly presents Jahnava Devi as an initiating spiritual master thus her example cannot be considered “significant evidence” for FDG.

6: Kiba Vipra

kiba vipra, kiba nyasi, sudra kene naya / yei krsna-tattva-vetta, sei 'guru' haya

“Whether one is a brahmana, a sannyasi or a sudra— regardless of what he is—he can become a spiritual master if he knows the science of Krsna.” [Caitanya-caritamrta Madhya 8.128]

The words “brahmana” and “he” refer to men. Prabhupada did not say “he or she”; “sons or daughters”; “mother or father”; “brahmana or brahmani”; “guru or guru-patni” with regards to becoming a spiritual master. Neither did the CC, HBV, BS or Prabhupada’s books, lectures, conversations, interviews or letters show use of such egalitarian, politically correct, half male-half female language in description of the initiating spiritual master. FDG cannot be instituted in ISKCON as it does not confirm to our lawbooks. This Caitanya Caritamrita verse is clearly about a male Vaisnava who, although:

“born in a sudra family but has all the qualities of a spiritual master, he should be accepted not only as a brahmana but as a qualified spiritual master also. This is also the instruction of Sri Caitanya Mahaprabhu. Srila Bhaktisiddhanta Sarasvati Thakura therefore introduced the sacred thread ceremony for all Vaisnavas according to the rules and regulations.”

This kiba vipra quote has been taken out of context and misapplied to justify FDG in the same way as the bell metal to gold analogy. These quotes refer to men becoming qualified as brahmanas, as discussed in the Introduction, Hari-bhakti-vilasa and Goswamis sections which do not support the SAC’s conclusion.

A brahmana who has no thread is restricted from becoming guru according to Srila Bhaktisiddhanta Sarasvati Thakura: Again, we see the use of male words, “he”, “brahmana” and “vaisnavas”. Again, we see ceremony “according to the rules and regulations”, not whimsically. A brahmana who has no thread is restricted from becoming guru according to Srila Bhaktisiddhanta Sarasvati Thakura:

“If an initiated person has not undergone the sacred thread ceremony, he is not qualified to be a guru; rather he is fit for rejection.” [Bhaktisiddhanta Sarasvati Thakura, Brahmana and Vaisnava p. 189]

A woman does not undergo “the sacred thread ceremony”; therefore she “is not qualified to be a guru” who gives diksa “according to the sastric principles” In this case the word “she” is interchangeable with “he” as a woman does not undergo “the sacred thread ceremony”; therefore she “is not qualified to be a guru” who gives diksa “according to the sastric principles”:

“The guru is a qualified brahmana... Even though a person is born in a brahminical family and is very expert in performing sacrifices, he cannot be accepted as a guru if he is not a strict Vaisnava. A guru is a brahmana by qualification, and he can turn others into brahmanas according to the sastric principles and brahminical qualifications.” [CC Madhya 16.186]

Pancaratriki principles prohibit women from receiving the sacred thread, even if her husband is a brahmana:

“Women are considered on the same platform with sudras, and although a woman may be married to a brahmana, she is not given the sacred thread.” [TLK Vs 5]

A girl is not allowed all the samskaras because, in all cases, a girl must follow her husband. If her husband is brahmana, she is also automatically a brahmana. There is no need for her to undergo a separate reformation or imitate men. The point is that if by chance she doesn't marry a brahmana, her so-called brahmana training is meaningless. Therefore, even if born in a brahmana family, a woman is always taken as a woman not as a brahmana. [Sri Sri Rukmini Dvaraka-natha Deity Installation Los Angeles, July 16, 1969] A woman is known as a brahmani when she is married to a brahmana husband because she is his assistant, whereas a male brahmana is not subservient to the other classes.

7: Sridhara Maharaja

It is controversial to have gone to Sridhara Maharaja. Furthermore, the question posed was a general question whether women can be gurus. It would be more helpful to specifically and directly ask current ISKCON gurus, sannyasis and brahmanas possessing Bhaktivedanta degrees, whether women can be diksa-guru?

8: Bodily Conception Vanishes

SAC Point 8:

“Such natural instincts of a woman or a man are manifested only in the bodily conception of life. When either a man or a woman is advanced in spiritual consciousness, the bodily conception of life practically vanishes.” [[Srimad Bhagavatam 6.18.42](#) Purport]

SAC Comment:

“When the bodily concept of life vanishes, the material qualities of one's lower nature are transcended. The conclusion must be, therefore, that if a female devotee is actually advanced, above the bodily platform, she may assume the post of a spiritual master.”

The SAC actually means “if a female devotee is actually advanced, above the bodily platform, she may assume the post of an initiating spiritual master”. This conclusion, however, cannot be substantiated from their selection from SB 6.18.42 Purport. The SAC presents ‘half the hen’. The other half of the hen can be understood from the verse and verse preceding spoken by Kasyapa Muni, and reading the rest of the purport:

“To satisfy their own interests, women deal with men as if the men were most dear to them, but no one is actually dear to them. Women are supposed to be very saintly, but for their own interests they can kill even their husbands, sons or brothers, or cause them to be killed by others.”

Kasyapa, in the verse prior, was commenting on the dangers of gross and subtle falldown associated with sannyasis seeing a woman's voice and form. Now, Prabhupada describes according to Kasyapa, women have a “natural inclination” to be “too self-interested” and are capable of killing their male relatives/authorities. Prabhupada states these are “authoritative sastric injunctions”, concluding “we should therefore be very careful in our dealings with women”, although a woman also has the right to go back to Godhead if she “strictly follows the instructions of the spiritual master and sastra.”

Prabhupada's purport to [Srimad Bhagavatam 6.18.42](#) continues by stating the importance of protection for women because freedom leads to “gross selfishness”, according to Manu who decries female independence which is applicable even to Krsna conscious women. The purport concludes:

“A man should be trained to be a first-class devotee of Lord Krsna, and a woman should be trained to be a very chaste follower of her husband. That will make the lives of both of

them happy.”

A woman may be transcendently situated, but others will still see her material female form and hear her voice because her “bodily conception” vanishes, not her body! The rationale of the SAC’s point is akin to allowing a sannyasi to associate with women, because if he is above the bodily concept, he is above the rules and regulations of the scripture. Sannyasis are restricted from associating with women; similarly women are restricted from giving diksa.

Bell Metal to Gold Analogy

The bell metal into gold analogy from Hari-bhakti-vilasa 2.12: yatha kanaanatam yati describes turning “a low-born man into a brahmana by initiating him properly into Vaisnava activities” [Srimad Bhagavatam [5.24.17](#)] It is also found in Kularnava Tantra. This analogy cannot be applied to women because the female body is not transformed into a male body. Drawing the conclusion that a woman is transformed cent percent with a brahmana would contradict Manu, Narada, the Goswamis and Srila Prabhupada who all state:

“In all circumstances a woman should remain dependent upon some guardian.” [Srimad Bhagavatam [4.18.3](#)]

Similarly, the idea that a woman can perform a fire ceremony if she doesn’t have a thread, if she is an offenseless chanter of the holy name is based on a misunderstanding of SB 3.336.6 and Jiva Goswami’s comment on such:

“Those who find fault in the Western Vaishnavas should consider this statement from Srimad-Bhagavatam and the commentary on this verse by Srila Jiva Gosvami. In this regard, Srila Jiva Gosvami has stated that to become a brahmana one has to wait for purification and undergo the sacred thread ceremony, but a chanter of the holy name does not have to wait for the sacred thread ceremony. We do not allow devotees to perform sacrifices until they are properly initiated in the sacred thread ceremony. Yet according to this verse, an offenseless chanter of the holy name is already fit to perform a fire ceremony, even though he is not doubly initiated by the sacred thread ceremony. This is the verdict given by Devahuti, the mother of Lord Kapiladeva, when He was instructing her in pure Sankhya philosophy.” [[CC Madhya 18.125](#)]

This section of the Bhagavatam Canto 3 being quoted, is with regards to [Teachings of Lord Kapila 5](#) to Devahuti. Therein Prabhupada states:

“Women are considered on the same platform with sudras, and although a woman may be married to a brahmana, she is not given the sacred thread.” [TLK 5]

Prabhupada also states in TLK 5 that men are in “charge of” women, who “should be given knowledge” and “should also follow this knowledge” from either their father, husband or grown son.

“In all cases, women should always remain dependent.” [TLK 5]

Not “in some cases” but “in all cases” women should remain dependent. This is further explained in a lecture on the above TLK verses:

“Women should be under the protection. In the [Manu-samhita](#) it is said that woman should not be given freedom. Na stri svatantryam arhati. They cannot properly utilize freedom. It is better to remain dependent. That is very good. Independent woman cannot

be happy. That's a fact. We have seen in the Western countries, on, in the name of independence, so many women are unhappy. So that is not recommended in the Vedic civilization and on the varnasrama-dharma. So therefore the mother, Devahuti, was given under the charge of (her) grown-up son, Kapiladeva. And Kapiladeva was fully cognizant that He has to take care of His mother... I must take charge of My mother and keep her always pleased."

We must be careful not to come to a conclusion which contradict or try to override these statements. We depend "on the judgement of the bona fide spiritual master" ie. Srila Prabhupada, to determine whether one is to be accepted as a brahmana:

"Whether one has acquired the qualification of a brahmana depends on the judgment of the bona fide spiritual master. He bestows upon the disciple the position of a brahmana by his own judgment. When one is accepted as a brahmana in the sacred thread ceremony under the pañcaratrika system, then he is dvija, twice-born. That is confirmed by Sanatana Gosvami: dvijatvam jayate." [Srimad Bhagavatam [3.33.6](#)]

A woman becomes a brahmani if she is a chaste and faithful wife of a brahmana and not otherwise because chastity cannot be separated from a woman's qualification as a bonafide disciple:

"Because woman is meant for assisting man, so the woman becomes suitable according to the man, her husband." [[TV Interview July 9, 1975 Chicago](#)]

"woman is supposed to be assistant of man. If woman is faithful wife of the first-class man, then she also becomes first-class." [[July 9, 1975 Press Conference Chicago](#)]

SAC Conclusion & "Relative Prerequisites"

SAC Attempt to Reconcile Evidence Against FDG:

"these kinds of statements may be followed, and thus reconciled, by supportive facilities in the form of relative prerequisites in deciding female diksa-guru eligibility. Samples of such conditions are presented at the end of this paper as only humble suggestions."

SAC Conclusion:

"Weighing the philosophical evidence, the SAC team concludes that female devotees, if qualified, should be allowed to give initiation in ISKCON.

"If the GBC consensus is to go forward with female gurus in ISKCON, then we suggest relative prerequisites to be considered. The following prerequisites take social concerns into account:

"Relative Prerequisites and Support"

Since it is difficult to ascertain someone's level of bhakti, and to ensure stability, it may be considered prudent by the GBC to place some relative prerequisites, not absolute ones (otherwise it would violate the kiba-vipra verse [Cc Madhya 8.128]), on female guru candidates in ISKCON. Here are a few humble suggestions:

- a) The Vaisnavi should normally be of a certain age (e.g. fifty or more).
- b) The Vaisnavi should normally have performed a minimum number of years of sadhana-bhakti. (e.g. twenty-five or thirty years)
- c) The Vaisnavi should normally have some family support, e.g. husband, adult son or daughter or adult son-in-law or daughter-in-law, and a residential base to ensure her psycho-social stability. This suggested proviso corresponds to the many recommendations and warnings of women becoming independent given in dharma-sastras.
- d) The Vaisnavi should normally have spiritual support in the form of at least one or more siksa-gurus or senior mentors from which she can take assistance.

“Why should relative conditions be placed on female guru candidates?”

Women have a different psycho-physical nature than men. Therefore, while still in the sadhana stages of bhakti, a female-guru candidate would do well to have some relative support. Furthermore, it is rare to find examples of their taking the role of guru. This is clearly stated by Srila Prabhupada and others in the above cited conversations. These relative prerequisites are simple measures to safeguard and support future female gurus without burdening prospective candidates with unnecessary bureaucracy.”