

Mysogyny and Regression of Women's Rights



Allahabad 1924

*Standing: Radharani, Abhay Charan's nephew Tulasi, Krishna Charan.
Sitting: Abhay Charan with Prayag Raj, Gour Mohan, Rajesvari with Sulakshmana.*

Everyone's viewpoints are colored by their own past and upbringing. Taking Bhaktivedanta Swami's cultural and family background into consideration may help put some of his attitudes towards women into perspective.



Mutty Lall Seal's Free School

127 Chittaranjan Avenue, Kolkata, India

Bhaktivedanta Swami came from a middle class family that lived on a property given to his maternal grandparents by a wealthy family of the gold merchant caste (Suvarna Vanik) — all claiming descent from Udaram Datta Thakur, an alleged companion of Chaitanya. He led a sheltered life and enjoyed a decent education at Mutty Lall Seal's Free School and College, followed by the Scottish Church College, from which he graduated in 1920 with majors in English, philosophy and economics. As a young man he was an idealist and avid follower of Gandhi's freedom movement. Based on the experience gained by his employment in a pharmaceutical company, he later started one himself to maintain his family.



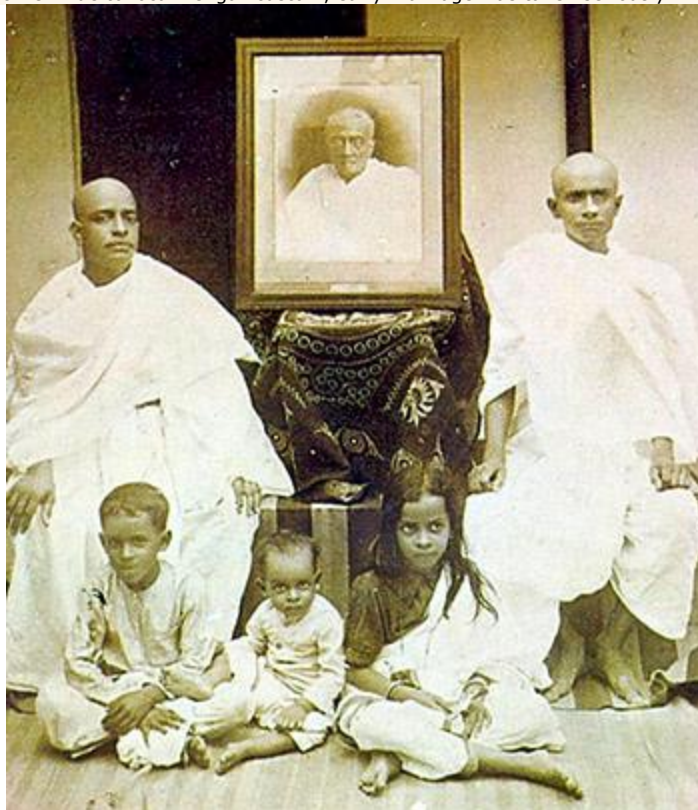
Scottish Church College
Urquhart Square, Kolkata, India

It deserves to be noted here that contrary to what he came to expect of his disciples later on, Bhaktivedanta Swami himself was never sent away from his parents at age 5 or younger to attend a *gurukula* and never did so with any of his own children. As a married man he also never lived under the direct control of his *guru* [SB 7.12.11 and SB 7.12.1, Vrindavana, April 12, 1976].

Gour Mohan De (1849-1930) and his wife Rajani had six (known) children. Most ISKCON devotees only know of two — Abhay Charan (Bhaktivedanta Swami) and Bhavatarini (Pisima) — while some also know of an older sister who was sometimes used as an example of good Vedic submission because of sticking it out with a fish-eating husband. In order of oldest to youngest:

- **Rajesvari**, daughter
- **Unknown** daughter
- **Unknown** son
- **Abhay Charan** (Bhaktivedanta Swami), son (1896 - 1977)
- **Krishna Charan**, son (? - before 1970)
- **Bhavatarini** (Pisima), daughter (? - 1980)

In 1919, at age 22, Abhay Charan entered an arranged marriage with Radharani (1908-1984), who was only 11 years old at the time. True to local Bengali custom, early marriage was taken seriously in the family:



Allahabad 1930 (after Gour Mohan De's death)
Top: Abhay Charan, Gour Mohan's portrait, Krishna Charan.
Front: Prayag Raj, Mathura Mohan, Sulakshmana.

Practically, I'll say, in our childhood age, my sisters were married between nine to twelve years. My eldest sister was married when she was nine years old, before my birth. She is the eldest. And my second sister was married at the age of twelve, twelve years. And my third sister was married at the age of (indistinct) years. So by the (indistinct) years, the marriage must be finished. That was the duty of the father. I remember, because my second sister was going twelve years, my mother said to my father that "I shall go to the river and commit suicide. The daughter is not married." (laughter) You see. The father was very sorry, "Yes, I am trying. What can I do?" (laughter) And then next generation, when my... I was also married man, you know. I was married when my wife was only eleven years old. And at the age of fourteen years she gave birth to first child. And next generation, when my eldest daughter was married at the age of sixteen years — it is little increased — but I was also very much upset that the daughter is sixteen years old.

SB 1.8.51, Los Angeles, May 13, 1973

Twelve years. And she was given to a boy, my brother-in-law, for the second marriage. Means that my brother-in-law lost his first wife, and still, he was twenty-one years old. My sister was twelve years old and brother-in-law was twenty-one. In the sastra... I do not know exactly what is that sastra, but they say that if the girl before marriage has menstruation, then the father has to eat that menstrual liquid. Means it is, mean, very strict. And if the father is not living, then the elder brother has to eat. (break) ...ty of getting the girl married rests on the father. In the absence of the father, the eldest brother. The girl must be married.

Morning Walk, Mayapur, February 9, 1976

Yet, at the same time:

When I was married at the age of 21 with a wife who was only 11 years old, practically I did not like my wife. And as I was at that time very young man, and an educated college student, I wanted to marry again, in spite of my wife being present. Because amongst the Hindus one can accept more than one wife (of course the law is now changed). So, whenever everything was all ready for my marriage with another girl, my great father who was a great devotee of the Lord, called me and instructed me in the following words:

"My dear boy, I understand that you are trying to get yourself married again, but I would advise you not to do this. It is Krishna's Grace that your present wife is not just according to your liking. This will help you not to become attached with wife and home, and this will help you in the matter of your future advancement of Krishna Consciousness."

Now, I accepted my father's advice, and by his blessings, only, I was never attached to my wife or home which resulted in my complete liberation from worldly attachment and devote myself fully in Krishna Consciousness. Therefore I think your separation from Karunamayi is also the same opportunity for your being cent per cent engaged in Krishna Consciousness.

Letter to: Gargamuni, Allston, May 5, 1968

We were married. Whatever our parents selected, we accepted. I did not like my wife, (laughs) but gradually, I was accustomed. I was obliged to like. That's all. (laughs) That is the Indian system. You like or not like, you have to accept it. That's all.

Room Conversation, Seattle, September 24, 1968

Actually, I never liked my wife. I was going to marry another, but my father saved me from the danger and he told me that you do not like your wife, that is the grace of Krishna. So don't be worried about your wife. If she wants to re-marry, let her do so, and you'll be free and I shall give you Sannyas and you will be preaching freely.

Letter to: Gopala Krishna, Honolulu 11 May, 1972

So after being married, I did not like my wife. (laughter) Somehow or other, I did not like. I must say she is very faithful, very everything... Everyone praised. But I did not like, somehow or other. So I was preparing for next marriage. Next marriage. Because in India, at that time it was allowed, a man can marry more than one wife. Now the law is there.

SB 1.3.17, Los Angeles, September 22, 1972

Prabhupada: No. I did not like my wife. Still, I had to marry her. (laughter)

Dr. Patel: And you had not bad days all your life. Or you were quarreling? I am sorry to intrude.

Prabhupada: Yes.

Dr. Patel: Were you?

Prabhupada: Yes.

Dr. Patel: So you are quarrelsome even now. (laughter)

Prabhupada: My wife... I admit she's very nice lady. But I did not like her.

Morning Walk, Bombay, March 27, 1974

(chuckles) My wife was never beautiful to my sight, so I wanted to marry again, and my father advised, "Don't do it. She is your friend, that you don't like her. (laughs) Just see."

Morning Walk, Mayapur, January 22-23, 1976

Despite the dislike, the couple produced at least five living children (Vrindavan Chandra De confirmed that there were several other children prior to these, but that they had all died either before or shortly after birth). Radharani first became pregnant at age 13 by 24 year old Abhay Charan and gave birth to their first child at age 14. In order of oldest to youngest:

- **Prayag Raj**, son (ca 1921 - 1950)
Became mentally ill and died on the streets of Calcutta around the age of 30.
- **Sulaksmna**, daughter (ca 1924 - ?)
Was married with children and remained in Calcutta. Has died.
- **Mathura Mohan**, son (ca 1932 - mid 2000s)
Resented his father for taking *sannyasa* and leaving him with the responsibility for the family. Never married. Unsuccessfully sued ISKCON in the mid 1980s.
- **Bhaktilata**, daughter (ca 1942 -)
Resented her father for taking *sannyasa* before she got married. Currently lives with her younger brother.
- **Vrindavana Chandra**, son
His daughter married an ISKCON devotee. She and one of her daughters died in a boating accident in 2006 in Mayapur.

None of his own children, save for his youngest (barely), turned out *vaishnavas* and Bhaktivedanta Swami lays the blame for this squarely on his wife (Room Conversation, February 20, 1977, Mayapura):

Tamala Krishna: And your wife wasn't so good.

Prabhupada: Because she was always against Krishna... My father said like that, that "You are so fortunate that you don't like your wife. Don't try to marry again."

Tamala Krishna: You were thinking like that.

Prabhupada: "You are fortunate." I took it seriously. "People try to give up the company of wife with great difficulty. You have natural tendency."

Tamala Krishna: It doesn't seem like your sons are very..., except for Vrindavana. None of the others come.

Prabhupada: They are like mother.

Tamala Krishna: I met that Madan-Mohan.

Prabhupada: Mathura.

Tamala Krishna: Mathura-Mohan. Whew! Smoking.

Prabhupada: All spoiled. Mother has spoiled. Everyone.

Tamala Krishna: What about this Vrindavana? He's...

Prabhupada: He's half-spoiled.

Tamala Krishna: Is he the oldest son?

Prabhupada: He was little crazy [the oldest son, Prayag Raj]. Might have gone away from home. Very intelligent boy he was. His mother made him crazy. Very... He was standing first in school. Very intelligent. She spoiled the whole family life. It was good for... For my youngest daughter I selected one very nice boy, rich man. She did not give. She wanted to keep her as her assistant, and she's not married.

Tamala Krishna: Even now. How old? She must be forty-five years old.

Prabhupada: Not so much. Older than Vrindavana.

Tamala Krishna: So she must be thirty-five.

Prabhupada: Yes. Thirty-five. Most irresponsible and lethargic.

And although he made clear on many occasions that the *sannyasa ashram* excludes connections with former family and that he had nothing to do with his former wife, children and grandchildren, several letters (like Bombay, June 8, 1971), conversations (like Vrindavana, May 20-22 and October 28-30, 1977), and his will prove that Bhaktivedanta Swami himself continued to both support his family financially with proceeds of ISKCON and the Bhaktivedanta Book Trust and made business arrangements with and for his sons Vrindavana De and Mathura Mohan De to ensure their sustenance as early as 1971.

And those who are renounced, they have no connection with anything worldly, they are called sannyasa. Just like I am a sannyasi. Sannyasi mean I have got my family, I have got my wife, children, grandchildren in India, but I have no connection with them. I live alone.

Interview, Los Angeles, February 1, 1968

Journalist: Do you have children?

Prabhupada: Oh yes, I have got grown-up boys.

Journalist: You just left them?

Prabhupada: Yes. I have got my wife, my grandchildren, everyone, but I have no connection with them. They are doing their own way. My wife is entrusted to the elderly boys.

Press Interview, Los Angeles, December 30, 1968

Reporter: Are you married, sir?

Prabhupada: Yes. I have got my sons, grandsons, my wife, all living, but I have no connection with them. I am a sannyasi, renounced order. I have got elderly sons.

Reporter: You say you have no connection with your family?

Prabhupada: No.

Reporter: Why?

Prabhupada: Because I have taken sannyasa. I have dedicated my life for Krsna. That is the Vedic system, that certain portion of your life should simply dedicate for God. That is called sannyasa.

Reporter: To do this, did you have to divorce?

Prabhupada: No. There is no question of. We do not know what is divorce. In our country there is no divorce, at least in Hindu law. Yes. Wife and husband, once combined, that is for life. There is no question of separation, in all circumstances. Either in distress or in happiness, there is no question of separation. Now our modern politicians, they have introduced this divorce law. Otherwise, according to Hindu, Manu-samhita, there is no divorce law.

Reporter: When did you renounce your family?

Prabhupada: In 1959.

Reporter: How are they managing without you?

Prabhupada: They are managing. My sons are grown up; they are earning. My wife is also rich man's daughter. She has got some property. So they have no problem.

Reporter: Do you ever see them at all?

Prabhupada: No. I cannot see. I cannot see at least my wife. But if my sons and daughters come to see me, they can see. But my wife cannot see me. That is stopped. That is the system of sannyasa. A sannyasi cannot meet his wife again. That is renouncement. Renouncement means renouncing connection with woman, or renouncing sex life. That is renouncement.

Arrival Address, London, September 11, 1969

Yes. Forgetting is not very difficult if you try to forget. That's all. Out of sight, out of mind. (laughter) Just like I have got my wife, children, my grandchildren, everything. But out of sight, out of mind. That's all. Therefore vanaprastha, sannyasa. Everything is nicely arranged by the Vedic system.

Talk with Bob Cohen, Mayapur, February 27-29, 1972

Interviewer: Your family, your blood family, are they Krishna conscious as well?

Prabhupada: Not very much. Therefore I had to leave them and create another family. (laughter)

Interviewer: How many children do you have.

Prabhupada: I have got two daughters and two sons. My wife is also still living.

Interviewer: Is she Krishna conscious?

Prabhupada: Not very much. Naturally women are after worldly opulence.

Interviewer: Was it difficult for you to give up what you had been doing in order to devote full time.

Prabhupada: No, it is the Vedic system that at a certain age they should give up family connection and completely devote for God consciousness. In the beginning, twenty-five years, he should learn from guru about Krishna consciousness. Then, if he is able, he does not become a family man, but if he is unable or circumstantially, he may become a family man. So he can remain a family man up to fiftieth year and then he retires from family life. He travels in holy places with his wife, and sometimes he comes home and sometimes he goes home. In this way, when he's practiced to give up family attachment, then the wife goes back home to the care of her elderly children, and the man takes sannyasa, and he remains alone simply for spreading Krishna consciousness. This is Vedic system.

Interview with Newsday Newspaper, New York, July 14, 1976

Before leaving my family life I wanted to get my all sons and daughters married, but some of them disagreed, some of them... My wife disagreed. Let them go to hell, I don't care. Time is up. Never mind you are married or not married. Then see [to] your own business.

Morning Walk and Room Conversation, Bombay, December 26, 1976

Despite these statements Bhaktivedanta Swami arranged that from 1971 onwards his former wife would received Rs500 per month

during his life, totaling Rs36,000 in cash before his death in 1977 (about \$20,000 in 2010 dollars and Rs420,000 in 2010 Rupees, considering inflation and conversion rates for each of the 6 years). In addition, the codicil to his will states that she would receive Rs1,000 per month for life and each of his four living children Rs1,000 a month for seven years, of which Rs250 would be paid out in cash and Rs750 would be reinvested in fixed deposits for a seven year duration — to be used for reinvestment or real estate acquisition. To achieve this, five interest bearing accounts were set up containing Rs120,000 each (totaling almost \$280,000 in 2010 dollars). If this has indeed been followed, then from 1977 until her death in 1984 Radharani De received a total of Rs84,000 (about \$24,000 in 2010 dollars and almost Rs600,000 in 2010 Rupees, considering inflation and conversion rates for each of the 7 years). Bhaktivedanta Swami's children will have received a quarter of that amount each in cash and more than three quarters in compounding interest for reinvestment or real estate.

Some may say that the dollar value was minimal back then and that even the amount of converted Rupees was inadequate, but these arguments are very simplistic and do not take in account the socio-economical circumstances of urban Calcutta life from 1971 to 1984. Back in 1977 about 63% of people living in the Calcutta metropolitan district earned less than Rs300 per month and more than 40% earned less than Rs200 per month (*Urban Problems and Urban Perspectives*, by Gopal Bhargava, 1981). It wasn't much better in the decade before and after 1977.

The point here is not the fact that Bhaktivedanta Swami sent some money to his former family in itself, but that he went out of his way to use the modern day equivalent of \$350,000 (Rs1,620,000) to do so, with provisions for future investments or acquisition of real estate, and monthly payments that were considerably above (in his wife's case more than double) the average Calcutta income. If any current ISKCON *sannyasi* would make similar provisions for his former family with funds provided by unremunerated book distributors, disciples and donors, it would be considered unconscionable.

BG 1.40, purport

As children are very prone to be misled, women are similarly very prone to degradation. Therefore, both children and women require protection by the elder members of the family. By being engaged in various religious practices, women will not be misled into adultery. According to Chanakya Pandit, women are generally not very intelligent and therefore not trustworthy. So the different family traditions of religious activities should always engage them, and thus their chastity and devotion will give birth to a good population eligible for participating in the *varnasrama* system. On the failure of such *varnasrama-dharma*, naturally the women become free to act and mix with men, and thus adultery is indulged in at the risk of unwanted population. Irresponsible men also provoke adultery in society, and thus unwanted children flood the human race at the risk of war and pestilence.

BG 16.7, purport

Now, in the Manu-samhita it is clearly stated that a woman should not be given freedom. That does not mean that women are to be kept as slaves, but they are like children. The demons have now neglected such injunctions, and they think that women should be given as much freedom as men.

[This is one of over forty references to the Manu-Samhita, most of which are not presented here to prevent repetition. A further analysis of how Bhaktivedanta Swami used the authority of the Manu-Samhita scripture to affirm the control of men over women [can be found here.](#)]

SB 1.7.42, purport

Women as a class are no better than boys, and therefore they have no discriminatory power like that of a man.

SB 3.7.29, purport

Mahabharata is also a division of the Vedas, but it is meant for women, *sudras* and *dvija-bandhus*, the worthless children of the higher section. The less intelligent section of society can avail themselves of the Vedic instructions simply by studying the Mahabharata.

SB 3.23.2, purport

Here two words are very significant. Devahuti served her husband in two ways, *visrambhena* and *gauravena*. These are two important processes in serving the husband or the Supreme Personality of Godhead. *Visrambhena* means "with intimacy," and *gauravena* means "with great reverence." The husband is a very intimate friend; therefore, the wife must render service just like an intimate friend, and at the same time she must understand that the husband is superior in position, and thus she must offer him all respect. A man's psychology and woman's psychology are

different. As constituted by bodily frame, a man always wants to be superior to his wife, and a woman, as bodily constituted, is naturally inferior to her husband. Thus the natural instinct is that the husband wants to post himself as superior to the wife, and this must be observed. Even if there is some wrong on the part of the husband, the wife must tolerate it, and thus there will be no misunderstanding between husband and wife. *Visrambhena* means "with intimacy," but it must not be familiarity that breeds contempt. According to the Vedic civilization, a wife cannot call her husband by name. In the present civilization the wife calls her husband by name, but in Hindu civilization she does not. Thus the inferiority and superiority complexes are recognized. *Damena ca*: a wife has to learn to control herself even if there is a misunderstanding. *Sauhrdena vaca madhuraya* means always desiring good for the husband and speaking to him with sweet words. A person becomes agitated by so many material contacts in the outside world; therefore, in his home life he must be treated by his wife with sweet words.

SB 3.31.41, purport

A woman's attachment to her husband may elevate her to the body of a man in her next life, but a man's attachment to woman will degrade him, and in his next life he will get the body of a woman.

SB 4.4.3, purport

Generally, separation between husband and wife is due to womanly behavior; divorce takes place due to womanly weakness. The best course for a woman is to abide by the orders of her husband.

SB 9.3.10, purport

However great a woman may be, she must place herself before her husband in this way; that is to say, she must be ready to carry out her husband's orders and please him in all circumstances. Then her life will be successful. When the wife becomes as irritable as the husband, their life at home is sure to be disturbed or ultimately completely broken. In the modern day, the wife is never submissive, and therefore home life is broken even by slight incidents. Either the wife or the husband may take advantage of the divorce laws. According to the Vedic law, however, there is no such thing as divorce laws, and a woman must be trained to be submissive to the will of her husband. Westerners contend that this is a slave mentality for the wife, but factually it is not; it is the tactic by which a woman can conquer the heart of her husband, however irritable or cruel he may be. In this case we clearly see that although Cyavana Muni was not young but indeed old enough to be Sukanya's grandfather and was also very irritable, Sukanya, the beautiful young daughter of a king, submitted herself to her old husband and tried to please him in all respects. Thus she was a faithful and chaste wife.

SB 9.6.53, purport

As stated in Bhagavad-Gita (9.32), *striyo vaisyas tatha sudras te 'pi yanti param gatim*. Women are not considered very powerful in following spiritual principles, but if a woman is fortunate enough to get a suitable husband who is spiritually advanced and if she always engages in his service, she also gets the same benefit as her husband. Here it is clearly said that the wives of Saubhari Muni also entered the spiritual world by the influence of their husband. They were unfit, but because they were faithful followers of their husband, they also entered the spiritual world with him. Thus a woman should be a faithful servant of her husband, and if the husband is spiritually advanced, the woman will automatically get the opportunity to enter the spiritual world.

SB 1.2.6, Montreal, August 3, 1968

Yes. So psychology... I was student of psychology in my college life. Dr. Urquhart said, I remember still, that the brain substance has been found up to 64 ounce, while brain substance of woman has been found, highest, 34 ounce. Therefore woman class (laughs) is not so intelligent as man. There is no question of competition. It is actual, scientific fact.

SB, Sept. 13, 1969

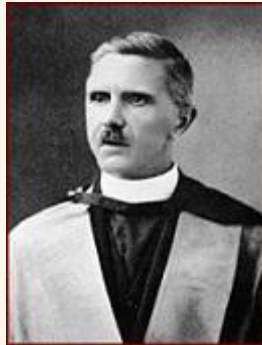
In India still, the system is follow(ed) in conservative families that a widow cannot marry. There is no widow marriage in India. They, the... Manu-samhita, the law-givers, the saintly persons, Manu-samhita... Why widow marriage is prohibited? The idea is generally, everywhere, in all countries, the female population is greater than the male population. So the idea is that she has become widow. She was once married. Now if again she is married, another virgin girl, she does not get the chance of being married. Therefore there is no widow marriage according to Hindu scripture. And a man is allowed, if he is, I mean to say able man, he can marry more than one wife. Not that simply marry. To get more than one wife does not mean sense enjoyment. The wife must be maintained very respectfully. She must have good house, good ornaments, good food, good servants.

Letter to: Paramananda, Tittenhurst 27 October, 1969

I am so glad to learn that a Krishna Conscious male child has been born now.

Lecture at Harvard University, Boston, December 24, 1969

According to psychology, there is difference of brain substance. Not the brain substance equally, of equal weight, in every man's brain. You know, you are all educated students, psychology students. In our boyhood when we were a student in psychology class, Dr. Urquhart explained this brain substance. The man has got the highest brain substance — not all — up to sixty-four ounce. And woman has got the highest up to thirty-six or thirty-four. Of course, we are not discussing that point. Our movement is a spiritual movement, Krishna consciousness. That is beyond brain.



[This is one of several references to Dr. Urquhart's brain-size statement, which Bhaktivedanta Swami **does** discuss throughout the years, in private and in public, on more than a dozen occasions.

Noteworthy is that this statement from a teacher from the late 1920s is accepted by Bhaktivedanta Swami on face value. There is no indication that he has ever tried to verify it or avail himself with up-to-date research.

Rev. Dr. William Spence Urquhart (1877-1964) was the Scottish Church College Principal from 1928 to 1937. He wrote several books during his life: *The Historical and the Eternal Christ* (1915), *The Upanishads and Life* (1916), *Pantheism and the Value of Life, with Special Reference to Indian Philosophy* (1919), and *The Vedanta and Modern Thought* (1928).]

Room Conversation — August 15, 1971, London

Prabhupada: Yes. That is psychological. They develop... Sex life, sex urge is there as soon as twelve years, thirteen years old, especially women. So therefore early marriage was sanctioned in India. Early marriage. Boy fifteen years, sixteen years, and girl twelve years. Not twelve years, ten years. I was married, my wife was eleven years. I was 22 years. She did not know what is sex, eleven years' girl. Because Indian girls, they have no such opportunity of mixing with others. But after the first menstruation, the husband is ready. This is the system, Indian system.

Syamasundara: So they are not spoiled.

Prabhupada: No. And the psychology is the girl, after first menstruation, she enjoys sex life with a boy, she will never forget that boy. Her love for that boy is fixed up for good. This is woman's

psychology. And she is allowed to have many, oh, she will never be chaste woman. These are the psychology.

[This is one instance where Bhaktivedanta Swami presents his idea (or an idea he agrees with) that pubescent girls will forever love the man that deflowers them.]

Letter to Female Disciple, 16 February, 1972 Calcutta

Complete separation from the boys is not necessary for girls at such young age, so I don't require that they must be educated separately, only that they should live separately. What do they know of boy or girl at such young age? There was one question by a little girl like Sarasvati to her father: "Father, when you were young were you a boy or a girl?"

So when they are grown up, at about 10 to 12 years old, then you can make separate departments for teaching also. But while they are so young, although they must live in separate boys and girls quarters, they may be educated sometimes together, there is no such restriction that little girls should not have association with little boys, not until they are grown up.

All the children should learn to read and write very nicely, and a little mathematics, so that they will be able to read our books. Cooking, sewing, things like that do not require schooling, they are learned simply by association. There is no question of academic education for either boys or girls — simply a little mathematics and being able to read and write well, that's all, no universities.

Their higher education they will get from our books, and other things they will get from experience, like preaching, SKP, etc. Alongside the regular classes in reading and writing, the other routine programs they should also participate in, like arati, kirtana, preaching, Sankirtana, like that.

You ask about marriage, yes, actually I want that every woman in the Society should be married. But what is this training to become wives and mothers? No school is required for that, simply association. And it is not necessary to say that women only can instruct the girls and men only can instruct the boys, not when they are so young. At 12 years, they may be initiated.

A woman's real business is to look after household affairs, keep everything neat and clean, and if there is sufficient milk supply available, she should always be engaged in churning butter, making yogurt, curd, so many nice varieties, simply from milk. The woman should be cleaning, sewing, like that.

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.

[This is one of several instances where Bhaktivedanta Swami makes it clear that the proper position of women is at the proverbial stove — even the future generations of his own disciples. To that end they require only an absolute minimum of education, of which reading should apparently be restricted to Bhaktivedanta Swami's books, and the example of likewise debased women. Of course, selling Bhaktivedanta Swami's books (euphemized as "sankirtan") is for everyone.]

SB 1.3.13, Los Angeles, September 18, 1972

So dealing with woman... Especially instruction are given to men. All literatures, all Vedic literatures, they are especially meant for instruction to the men. Woman is to follow the husband. That's all. The husband will give instruction to the wife. There is no such thing as the girl should go to school to take *brahmacari asrama* or go to spiritual master to take instruction. That is not Vedic system. Vedic system is a man is fully instructed, and woman, girl, must be married to a man. Even the man may have many wives, polygamy, still, every woman should be married. And she would get instruction from the husband. This is Vedic system. Woman is not allowed to go to school, college, or to the spiritual master. But husband and wife, they can be initiated. That is Vedic system.

SB 1.3.21, Los Angeles, September 26, 1972

I was student of psychology, and our professor... He was a Scotman. He explained this brain substance, cerebular substance, Dr. Urquhart, that the more brain substance is there, more one becomes intelligent. And it has been found that a woman does not have more than thirty-six ounce of brain substance, whereas in man it has been found that he has got up to sixty-four ounce. Now, this is modern science. Therefore generally, generally, woman, less intelligent than man. You cannot find any big scientist, any big mathematician, any big philosopher amongst woman. That is not possible. Although in your country, you want equal status with man, freedom, but by nature you are less intelligent. What can be done? (laughter)

[One of several instances of Bhaktivedanta Swami's mistaken notion that female scientists do not exist, despite being confronted with the name of one on at least one occasion (which he brushed off as "bogus"). Needless to say, female scientists exist, and always have.]

Letter to Disciple, 23rd October, 1972

...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.

Bhagavad-gita 1.40, London, July 28, 1973

Canakya Pandita says: *visvasam naiva kartavyam strisu raja-kulesu ca. Visvasam naiva kartavyam.* "Don't trust women." *Visvasam naiva kartavyam strisu. Strisu* means women. *Raja-kula...* And politicians. Yes. *Visvasam naiva kartavyam strisu raja-kulesu ca.* Never the trust the politician and woman. Of course, when woman comes to Krishna consciousness, that position is different. We are speaking of ordinary woman. Because Krishna says, in another place, *striyo vaisyas tatha sudra* [BG 9.32]. They are considered, women, *vaisya*, the mercantile community, and *sudra*, and the worker class, they are less intelligent. *Papa-yoni*. When the progeny is defective, then they become less intelligent.

[One of several instances that make clear that Bhaktivedanta Swami, despite apologist justifications, did **not** understand the proper translation and import of BG 9.32 and, following his own ideology about women, classified the entire gender as "defective progeny" and "less intelligent."]

Morning Walk, March 14, 1974, Vrindavan

Satsvarupa: Srila Prabhupada, is this school for women also, or just for men?

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

Satsvarupa: So they don't attend *varnasrama* college.

Prabhupada: No, no. *Varnasrama* college especially meant for the *brahmana*, *ksatriya* and *vaisya*. Those who are not fit for education, they are *sudras*. That's all. Or those who are reluctant to take education, *sudra* means. That's all. They should assist the higher class.

Morning Walk, May 1, 1974, Bombay

Prabhupada: Put problems. I'll solve.

Yogesvara: Here's a problem. The women today want the same rights as men. How can they be satisfied?

Prabhupada: Everything will be satisfied. Just like our women, Krishna conscious, they are working. They don't want equal rights with men. It is due to Krishna consciousness. They are cleansing the temple, they are cooking very nicely. They are satisfied. They never say that "I have to go to Japan for preaching like Prabhupada." They never say. This is artificial. So Krishna consciousness means

work in his constitutional position. The women, men, when they remain in their constitutional position, there will be no artificial (indistinct) (loud traffic noises)

Bhagavan: They say that our women are unintelligent because they submit so easily, but...

Prabhupada: Subway?

Dhananjaya: No. This is also public transport, other trains.

Bhagavan: But actually, our women are so qualified in so many ways, but these girls who simply work in the city can do nothing. They can't cook, they can't clean, they can't sew.

Prabhupada: All rubbish. These modern girls, they are all rubbish. Therefore they are simply used for sex satisfaction. Topless, bottomless...

SB 1.2.2, Rome, May 26, 1974

Prabhupada: The duty of Vaisnava is to reclaim these fallen souls. Just like Krishna says in the Bhagavad-gita, *mam hi partha vyapasritya ye 'pi syuh papa-yonayah*. Find out this verse:

*mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim*
[BG 9.32]

Krishna says, "Anyone who comes under My shelter, never mind he is the lowest of the low, lowborn..." *Thestriyo vaisyah...* Formerly, even the woman and the mercantile community and *sudras*, they were also considered as *papa-yoni*. *Papa-yoni* means whose brain is not very developed. That is *papa-yoni*. Blunt-headed. What is that?

Nitai: "O son of Prtha, those who take shelter in Me, though they be of lower birth — woman, *vaisyas* merchants, as well as *sudras*, workers — can approach the supreme destination."

Prabhupada: So the supreme destination, back to Godhead, back to home, is for everyone. It is not that God... God means for everyone. God does not say, "Only the *brahmana* class of men, please come here. Others all rejected." No. He is inviting everyone. Even the lowest of the lowest, low-born, *papa-yonayah*, women, *sudra*, or *vaisyas*, everyone.

Bhagavad-gita 4.12, Vrindavana, August 4, 1974

Svarupa Damodara: Cerebrum.

Prabhupada: Yes. I was student of psychology. Our professor, Dr. Urquhart said that the brain, the biggest brain is, by practical psychology it has been tested, sixty-four ounce. And that is the highest brain substance. But for woman it is never more than thirty-six ounce. So they have tested all these practical psychologies.

Bhagavad-gita 16.7, Hawaii, February 3, 1975

Otherwise it doesn't matter what he is, which family he's born. It doesn't matter. Krishna says, you'll find, *mam hi partha vyapasritya ye 'pi syuh papa-yonayah* [BG 9.32]. *Papa-yoni*. To take birth low-grade family, or animal family, these are called *papa-yoni*. Krishna says that it doesn't matter if one is born in the *papa-yoni*, low-grade family. It doesn't matter. *Mam hi partha vyapasritya ye 'pi syuh papa-yonayah*. In the human society, *striyah sudras tatha vaisyah*, even woman and *sudra* and *vaisya*, they are also taken in the category of *papa-yoni*. *Papa-yoni* means their intelligence is not very sharp. That is called *papa-yoni*. And a *brahmana* means to become very, very highly intellectual. That is called *brahmana*. Because he'll understand Brahman.

Bhagavad-gita 16.7, Hawaii, February 3, 1975

To understand Brahman is not the business of tiny brain. *Alpa-medhasam*. There are two Sanskrit words, *alpa-medhasa* and *su-medhasa*. *Alpa-medhasa* means having little brain substance.

Physiologically, within the brain there are brain substance. It is found that the brain substance in man is found up to 64 ounce. They are very highly intellectual persons. And in woman the brain substance is not found more than 34 ounce. You'll find, therefore, that there is no very great scientist, mathematician, philosopher, among women. You'll never find because their brain substance cannot go. Artificially do not try to become equal with men. That is not allowed in the Vedic *sastra*. *Na striyam svatantratam arhati*. That is called *sastra*. You have to understand that woman is never given to be independence. Independence means just like child has to be taken care, similarly, woman has to be taken care. You cannot get your child go in the street alone. There will be danger. Similarly, according to Vedic civilization, Manu-samhita, woman should be given protection. In this way, *acara*, this is called *acara*. So the demons, they do not know. The demons, they do not know what is what, how one thing should be treated, how... They do not know. In the Western countries there is no such distinction between man and woman. But there is.

Interview, March 5, 1975, New York

Reporter: Are men regarded as superior to women?

Prabhupada: Yes, naturally. Naturally, woman requires protection by the man. In the childhood she is protected by the father, and youth time she is protected by the husband, and old age she is protected by elderly sons. That is natural.

Female Reporter: That goes against the thinking of a lot of people in America now. Do you know that?

Prabhupada: No... America, maybe, but this is the natural position. Women require protection.

Female Reporter: Who decides who's natural? And what's natural?

Prabhupada: Natural means just like in psychology it is said that woman, the highest brain substance of woman is thirty-six ounce, whereas the highest brain substance of man is sixty-four ounce. So there is difference by nature, of the brain.

Female Reporter: Well (laughter), to get to something else, what do you do for fun when you're in New York?

Prabhupada: Huh? What is that? I...

Srutakirti: You have defeated her.

Prabhupada: Huh?

Female Reporter: (laughs) But I'm not going to pursue your line of logic. And what do you do for fun?

Prabhupada: No, that is natural defeat. You cannot avoid it. (laughter)

Television Interview, July 9, 1975, Chicago

Female 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.

Female 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.

Television Interview, July 9, 1975, Chicago

Female 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.

Female 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?

Female 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.

Female 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?

Female 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?

Female 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?

Female 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.

Female Reporter: In other words, you do not believe this, what they say.

Prabhupada: Then why do you study different brain?

Female 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.

Female 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...

Female 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?

Female 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.

Female 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?

Female 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?

Female Reporter: Yes.

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

Female 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)

Female 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.

Press Conference, July 9, 1975, Chicago

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.

Press Conference, July 9, 1975, Chicago

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.

Room Conversation after Press Conference, July 9, 1975, Chicago

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 student, 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?

[This is a typical example of a plain nonsensical argument. Switching pregnancy in genders in no way relates to intelligence or cultural status. The dismal cultural status of women in India and other less developed countries relates directly to their patriarchal society structure and associated religious oppression.]

Morning Walk, December 10, 1975, Vrindavana

Indian man: She was telling me when... She... I said that "Prabhupada sometimes says these things that we feel all ashamed, you know, because..."

Devotee (2): The medicine is not always palatable for these people.

Prabhupada: But in speaking spiritual understanding we cannot make any compromise. What to speak of in Mauritius, in Chicago I told. There was great agitation in papers.

Harikesa: In the TV, on television.

Indian man: Same thing?

Devotee (2): In France also.

Prabhupada: They were very upset. And when I was coming, I think, in Chicago, in the airplane, one of the host girl, she was seeing... (laughter) I asked her to supply one 7-up. And, "I have no key." She was so angry. But all the captains and others, they gathered around me. (laughter)

Harikesa: I think that was the same stewardess who came in the back and asked us, "Why the Swamiji doesn't like women?"

Prabhupada: No, no, I don't say that I don't like women, but I cannot say that equal rights. How can I say? First of all show that you equal rights — your husband becomes sometimes pregnant and then you become pregnant, alternately.

Aksayananda: That doesn't mean you don't like them.

Prabhupada: No, it is truth. I am speaking the truth, that "If you have equal right, then let your husband become pregnant. Make some arrangement."

Harikesa: Visakha was preaching to her. She said that "Actually we are less intelligent." (laughter) That started a big scandal...

Prabhupada: Yes. And that is Krishna consciousness. [break] They are in equal right, then... Nowadays, of course, they are thinking like that, that man should remain independent, and they'll have homosex, and the woman also independent and they will make some... This is most immoral things.

Morning Walk, July 10, 1975, Chicago

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 Krishna 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 Krishna 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 Krishna 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 Krishna 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.

Letter to: Dhananjaya, Bombay 9 November, 1975

I note that your wife and Visalaini both gave birth to baby girls. That is the defect. I want male children but you have no stamina for it. I expected from Visalaini by her belly that it would be a boy. Anyway, never mind. The name Brijlata is nice. Why do the majority of my married disciples give birth to girls?

Letter to: Bahudak, Bombay 10 November, 1975

I note that your wife has given birth to one girl child. Are all your other children also dasi's or do you have any das's? We want more das's than dasi's.

Letter to: Madhudvisa, Bombay 10 November, 1975

Regarding your second question, whether a person who is a Negro, Chinese, Indian, etc. are they different species of life making up the 400,000 species. Yes, so far their body is concerned. Your question whether woman in each one of these species is another separate species, no, the species means both man and woman of the same type. Of course, strictly speaking the woman is taken differently, otherwise how would Krishna say *striyo vaisyas tatha sudras*.

Morning Walk, November 29, 1975, Delhi

Tejas: Their current exhibition is "Women in the World."

Prabhupada: Yes. (laughs) Some exhibition is going on?

Tejas: It's "Women in the World."

Prabhupada: Oh. (laughter) What is that "Women in the World"?

Ambarisa: Sixteen-ounce brain, I think.

Gopala Krishna: They had a world conference of women in Mexico recently, where every country sent a delegation of women.

Prabhupada: To become man? (laughter)

Harikesa: Yes, nowadays we're doing that also.

Prabhupada: Oh. (laughter) So you become woman.

Morning Walk, March 19, 1976, Mayapura

Radhavallabha: In one BTG article, you described increase in women population as a natural disaster.

Prabhupada: Yes.

Radhavallabha: So when one woman read this article, she became very angry. She came back and was very angry.

Prabhupada: She may be angry. She is woman and man. Actually this is physiological. If a man is too much addicted to sex life, he'll become impotent, and if he begets child, it will be a girl. With no potency to give birth to a male child.... That requires potency.

Hamsaduta: When we were going around in London making life members, I noticed that in so many families, all the children are girls.

Prabhupada: Yes. The whole world is full of girls, girl children. Why? There is no potency. Potency finished. Or impotent. And if you keep one boy *brahmacari*, no sex life, and get him married, the first child must be a boy, must be, without any doubt.

Lokanatha: That means, then, woman is more potent than...

Prabhupada: Yes, yes. Yes. The Ayur-vedic formula is that when there is discharge, woman's discharge, more, means girl, and man's discharge, more, means boy. This is physiological.

[This is one of several instances where Bhaktivedanta Swami equates the birth of female children with a father's impotency. However, the ratio of male to female children worldwide averages 50/50 — for a reason. The female egg always carries an X chromosome, while about half of the male sperms carries an X chromosome and the other half a Y chromosome. When egg and sperm combine, an XX pair produces a girl, an XY pair a boy. Again, there is a 50% chance for either.]

Morning Walk, March 19, 1976, Mayapura

Adi-purusam. Govindam adi-purusam, that purusa. Govindam adi-purusam tam aham bhajami. We are worshipping that supreme and original person. And the women are declaring, "independent." They are begging door to door to a man, "Please give me shelter. Give me a child," and they're independent. One American woman, was.... She was speaking that "In India the woman are treated as slave. We don't want." So I told her that it is better to become slave of one person than to slave of become hundreds. (laughter) The woman must become a slave. So instead of becoming slaves of so many persons, it is better to remain satisfied, a slave of one person. So she was stopped. She was the secretary of that Dr. Misra. You know that? And our Vedic civilization says, *nari-rupam pati-vratam*: "The woman is beautiful when she remains as a slave to the husband." That is the beauty, not the personal beauty. How much she has learned to remain as a slave to the husband, that is Vedic civilization. *Kokilanam svaru rupam.* The cuckoo, it is black bird, but why people love it? Because of the sweet voice. *Kokilanam svaru rupam vidya-rupam kurupanam.* A man may be ugly, black, but if he's learned, everyone will respect him. And *nari-rupam pati-vratam.* And the beauty of woman is how much she is devoted and obedient to the husband. So it is very difficult.

Morning Walk, March 19, 1976, Mayapura

Ramesvara: But we all have.... The women and men, they all have the same brain, they say.

Prabhupada: No, that I protested in Chicago. Yes. "And no, that is not the fact. The fact is man has 64 ounce. The woman has 36 ounce.... Highest."

Devotee (2): They'll say intelligence is not dependent on the size of the brain.

Prabhupada: They say anything because they are rascals. A rascal can say anything. *Pagale ki na bale chagale kiba na khaya:* "A madman, what he does not say? And a goat, what he does not eat?" (laughter)

Interview with Trans-India Magazine, July 17, 1976, New York

So actually this *varnasrama* system is meant for bringing the man in the lower status of life to the higher status of life. It doesn't matter one is born in a low-grade family. That is also said by Krishna: *mam hi partha vyapasritya ye 'pi syuh papa-yonayah. Papa-yoni, lower grade. Striyo vaisyas tatha sudra* [BG 9.32]. In the human society, woman, the *vaisya* and the *sudra*, they are considered in the lower status, not very intelligent.

Morning Walk, January 9, 1977, Bombay

Prabhupada: I condemn everyone, that "You are all dogs and hogs." And United Nations a pack of

dogs barking. That's a fact. And in Chicago I said, all women, "You cannot have freedom. You have got only thirty-four-ounce brain, and man has got sixty-four-ounce." I told them. So I became a subject of very great criticism.

Trivikrama: Women's liberation.

Prabhupada: I denied, "No, you cannot have." I told them. One girl in the airship, she was seeing like (makes some gesture-laughter). I asked her, "Give me 7-Up." "It is locked now." So I frankly said that "No, no. You cannot have equal rights because your brain is thirty-four ounce." Actually that's a fact. Where is woman philosopher, mathematician, scientist? Not a single.

Dr. Patel: Apart from that, I mean, they are made for a particular mission.

Prabhupada: How they can have equal rights? Up to date in the history there is not a single woman who is a great scientist or great philosopher or great...

Dr. Patel: Madame Curie was a...

Prabhupada: All bogus. (laughter)

Dr. Patel: You are getting too harsh on them because...

Prabhupada: No, no. How can I give you equal rights, because your brain is less substance.

Dr. Patel: We cannot degrade our mothers that way.

Prabhupada: It is not degrading. It is accepting the actual fact.

Dr. Patel: These girls are misled, these American girls.

Prabhupada: There is no history. There is no history. Just like Kunti's mother. She produced so many heroes, but she was not hero. She could produce heroes like Arjuna, like Bhima. But not that she becomes hero.

Dr. Patel: Mother can produce heroes...

Prabhupada: That's all right. Still, nobody will say that Kunti is as good as Arjuna or Bhima.

Dr. Patel: How can anybody say?

Prabhupada: That is... How you'll get the equal rights?

Dr. Patel: No woman smaller than Kunti could have produced an Arjuna.

Prabhupada: You can produce. That is another thing. A cook can produce foodstuff suitable for rich man, but that does not mean he is rich man.

Dr. Patel: You argue. (laughs)

Room conversation, January 31, 1977, Bhubaneswar

Satsvarupa: Mainly it's about the girls who are over ten. They were in Vrindavana and discussed this with Jagadisa, but they couldn't settle up, so they wanted to know what you think. Their idea is that... As of now, there is no plan for a school for the girls over ten, but just that they should return to their parents and not get any more schooling. But they're thinking that there should be, and one reason is that you said in France that the girls could learn these sixty-four arts. So they were thinking that there should be a school for girls over ten, and that it should be situated in India. One reason is that in India our teachers can take help from Indian Life Member ladies who know these arts. Our Western devotees don't know them, the cooking and painting and things like this, but the Indian women do.

...

Prabhupada: My opinion is already there according to the... They should be chaste, faithful to husband. Little literary knowledge, they can read. That's all. Not very much.

Morning Conversation, April 29, 1977, Bombay

Prabhupada: So far *gurukula* is concerned, that also, I have given program. They have given the name of "girls." We are not going to do that.

Tamala Krishna: What is that?

Prabhupada: Girls. Boys and girls. That is dangerous.

Tamala Krishna: *Gurukula*.

Prabhupada: In that article.

Tamala Krishna: Oh, oh, oh.

Prabhupada: Girls should be completely separated from the very beginning. They are very dangerous.

Tamala Krishna: So we're... I thought there were girls in Vrindavana now. They said that they're going to have the girls' *gurukula* behind the boys' *gurukula*. Gopala was talking about that.

Prabhupada: No, no, no. No girls.

Tamala Krishna: It should be in another city or somewhere else.

Prabhupada: Yes. They should be taught how to sweep, how to stitch...

Tamala Krishna: Clean.

Prabhupada: ...clean, cook, to be faithful to the husband.

Tamala Krishna: They don't require a big school.

Prabhupada: No, no. That is mistake. They should be taught how to become obedient to the husband.

Tamala Krishna: Yeah, you won't learn that in school.

Prabhupada: Little education, they can...

Tamala Krishna: Yeah. That they can get at home also.

Prabhupada: They should be stopped, this practice of prostitution. This is a very bad system in Europe and America. The boys and girls, they are educated-coeducation. From the very beginning of their life they become prostitutes. And they encourage.

[What follows here is one of the more well-known issues that sparked further scrutiny into bizarre statements made by Bhaktivedanta Swami and one that has so far received the most attention from apologists, who claim that he meant "rape" in antiquated terms of some kind of amorous conquest when he wrote his purports in 1974. From the material below it is clear, though, that even before and after that time Bhaktivedanta Swami knew perfectly well that rape refers to an illegal act of forced sexual intercourse.]

Purport SB 4.25.41

In this regard, the word *vikhyatam* is very significant. A man is always famous for his aggression toward a beautiful woman, and such aggression is sometimes considered rape. Although rape is not legally allowed, it is a fact that a woman likes a man who is very expert at rape.

Purport SB 4.25.42

When a husbandless woman is attacked by an aggressive man, she takes his action to be mercy. A woman is generally very much attracted by a man's long arms. A serpent's body is round, and it becomes narrower and thinner at the end. The beautiful arms of a man appear to a woman just like serpents, and she very much desires to be embraced by such arms.

The word *anatha-varga* is very significant in this verse. *Natha* means "husband," and *a* means "without." A young woman who has no husband is called *anatha*, meaning "one who is not protected." As soon as a woman attains the age of puberty, she immediately becomes very much agitated by sexual desire. It is therefore the duty of the father to get his daughter married before she attains puberty. Otherwise she will be very much mortified by not having a husband. Anyone who satisfies her desire for sex at that age becomes a great object of satisfaction. It is a psychological fact that when a woman at the age of puberty meets a man and the man satisfies her sexually, she will love that man for the rest of her life, regardless who he is. Thus so-called love within this material world is nothing but sexual satisfaction.

SB 5.14.22

SYNONYMS

niraye — hellish conditions of life (the government's prison for criminal activities like rape, kidnapping or theft of others' property).

TRANSLATION

The conditioned soul is sometimes attracted to the little happiness derived from sense gratification. Thus he has illicit sex or steals another's property. At such a time he may be arrested by the government or chastised by the woman's husband or protector. Thus simply for a little material satisfaction, he falls into a hellish condition and is put into jail for rape, kidnapping, theft and so forth.

Bhagavad-gita 1.36, London, July 26, 1973

Afterward, if the other party is defeated, the victorious party makes some, so many aggression, especially aggression of women. That is still current. Innocent women, they are very much harassed after the war by the victorious party. You know, the soldiers are given freedom to rape the women. And plunder the property. So many things they have.

Morning Walk, April 20, 1974, Hyderabad

Prabhupada: That Central Park, nobody can walk there. I have heard from many women that they rape. The negroes, they capture and rape. Life is unsafe even in a civilized city like New York. So what is this civilization? Our (name withheld) was... [break] ...Park. (Name withheld) our. Yes, she said.

Mahamsa: She said?

Prabhupada: No, no, she said. She was captured by a group of negroes to rape her. [break] That girl, what is his name? (name withheld) wife?

Satsvarupa: (Name withheld).

Prabhupada: She was raped.

Satsvarupa: Trinidad.

Prabhupada: Yes. She was raped.

Morning Walk, May 11, 1975, Perth

Devotee (1): They swear on the Bible in the court. And I was reading in the paper the other day that now in England they have passed a law whereby a man cannot be convicted of rape if he honestly believes that the woman consented to be raped.

Prabhupada: Eh? What is that? Woman?

Devotee (1): They said that the man cannot be convicted of rape if he honestly believes that the woman consented to his raping her.

Prabhupada: Yes, that is law always. Rape means without consent, sex. Otherwise there is no rape. There was a rape case in Calcutta, and the lawyer was very intelligent. He some way or other made the woman admit, "Yes, I felt happiness." So he was released. "Here is consent." And that's a fact. Because after all, sex, rape or no rape, they will feel some pleasure. So the lawyer by hook and crook made the woman agree, "Yes, I felt some pleasure." "Now, there is consent." So he was released. After all, it is an itching sensation. So either by force or by willingly, if there is itching, everyone feels relieved itching it. That's a psychology. It is not that the woman do not like rape. They like sometimes. They willingly. That is the psychology. Outwardly they show some displeasure, but inwardly they do not. This is the psychology.

Devotee (1): So what this law means is that anybody can rape anybody.

Prabhupada: There is no law; it is all lusty desire. All law or no law, these are all nonsense. The *sastra* has... It is lusty desire, that's all. Everyone wants to fulfill a lusty desires. So unless one is not in the modes of goodness or transcendental, everyone will like. That is the material world, *rajas-tamah*. *Rajas-tamo-bhavah kama-lobhadayas ca ye* [SB 1.2.19]. It is all discussed in the *sastra*. Just like I am hungry man. There is foodstuff. I want to eat it. So if I take by force, that is illegal, and if I pay for it, then it is legal. But I am the hungry man, I want it. This is going on. Everyone is lusty. Therefore they say "legalized prostitution." They want it. So marriage is something legalized, that's all. The passion and the desire is the same, either married or not married. So this Vedic law says, "Better married. Then you will be controlled." Married life... So he will not be so lusty as without married life.

Morning Walk, July 14, 1975, Philadelphia

Therefore they are fools. When a man's lusty desire is very strong, he commits, what is called, rape, and he becomes complicated in criminal activities.

Morning Walk, January 6, 1976, Bombay

Prabhupada: No, no, San Francisco. There is a lake. So there the ducks, the male duck is attacking the female duck, what is called? When man forcibly attacks?

Giriraja: Rape.

Prabhupada: Rape, the same thing.

Evening Darsana, July 8, 1976, Washington, D.C.

That is force. (indistinct) prema. In Bengali it is said "If you catch one girl or boy, 'You love me, you love me, you love me.' " Is it love? (laughter) "You love me, otherwise I will kill you." (laughter) Is that love? So Krishna does not want to become a lover like that, on the point of revolver, "You love me, otherwise I shall kill you." That is not love, that is threatening. Love is reciprocal, voluntary, good exchange of feeling, then there is love, not by force. That is rape. The... Why one is called lover, another is called rape?

Some roads are endless; keep walking. For everything else there are particle accelerators.