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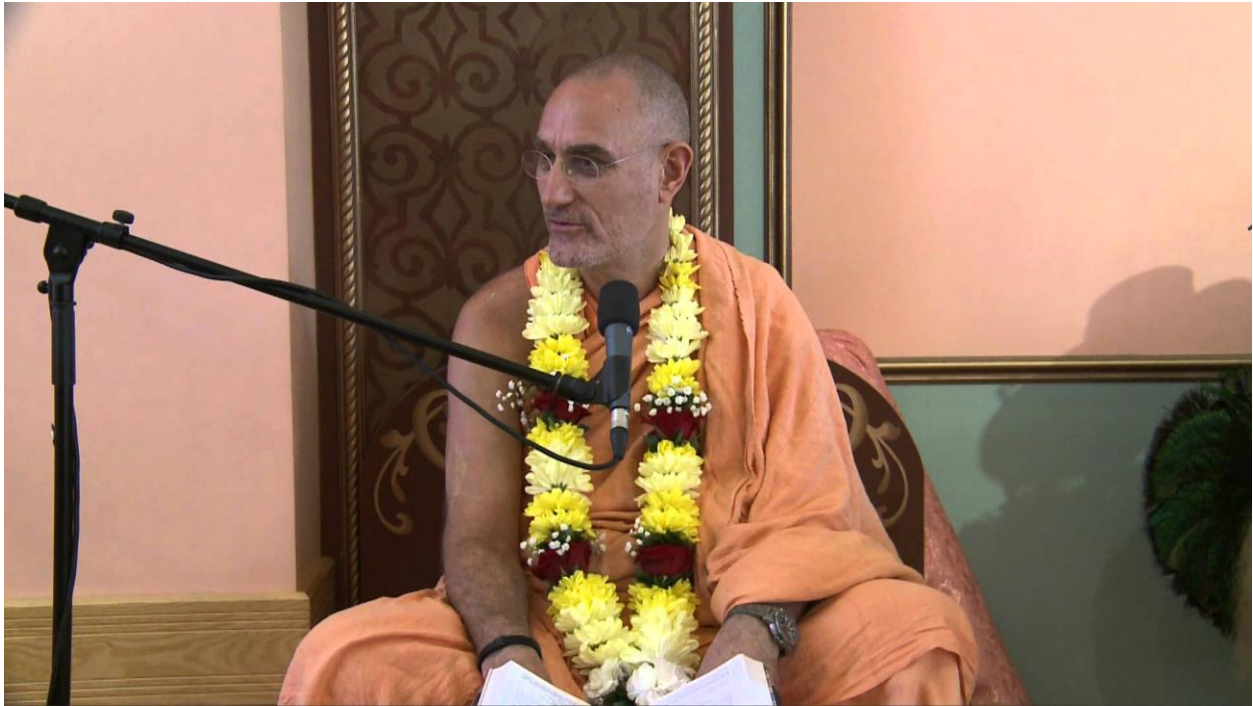


His Holiness Bhaktividya Purna Swami Maharaja speaks on miscellaneous matters related to women

Photos from the albums of: Bhaktivedanta Könyvtár, Lalita Bbgs Bakieva, Michael Olabode, Viktor Melher, Mayapur.com, Shakti Lee

(Compiled by Madhavi-lata d.d., please submit your comments, corrections or questions to madhavi_lata_dd@yahoo.com)

SINGLE WOMEN AND SPIRITUAL ADVANCEMENT



(From Family Relationship Seminar, 20-21 August 2007, Moscow, Russia)

Written question: Can a woman be happy no matter how the man treats her? Can a lonely woman be happy?

HH BVPS Maharaja: Basically, ultimately we are looking at it that Krishna is The Man. We look at it, Rukmini Devi, she makes the comment that "What woman in a right mind would ever, after knowing Krishna, ever accept a bag of stool and urine for a husband?" Therefore one can, with great effort, adjust one's attachment to Krishna. But don't expect material results from it. Expect spiritual satisfaction. Men deal with the material, Krishna deals with spiritual. Therefore then one can see that Krishna is always there, He doesn't go away. Krishna is in the heart, Krishna will go with you to places that even your mother won't go with you. So He has proved Himself that He is reliable, Krishna is there. So even though it may not create much prestige, other facilities and so many material emotional responses, one can be satisfied. And satisfaction is the basis for happiness. Satisfaction means being happy with what you have, not what you want to get. Material happiness means when I get, that moment I get it

I'm happy. But satisfaction is I'm happy with what I have now. So in other words, if one is satisfied with what one has now, one's situation will improve. Dissatisfaction has never done anyone any good. If you become satisfied then you see 50% of your problems go away. And then what's left, connect that to Krishna.

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Written question: In Russia there are many single ladies. In what consciousness they should live to advance spiritually?

HH BVPS Maharaja: Depend on Krishna. Absorb oneself in the standard practices of Krishna consciousness and then things will work. And then if things work out and one gets married, then continue. The point is to see what is one's nature and engage it in Krishna's service. Does it answer the question? Yes? No?

Mataji: Not enough.

HH BVPS Maharaja: Not enough. But the point is I have to know what's not enough.

Mataji: Woman wants to function in relationships on material plane, if they don't have these relationships, how they can express and develop themselves?

HH BVPS Maharaja: Find a lot of friends.

Mataji: But that's in Krishna's hands.

HH BVPS Maharaja: It's in Krishna's hands, but... I'll tell you a secret, but you have to keep it very quiet. Okay? Ready? Stalin died a long time ago. And not only that, the Communist Party lost control of this country. And now people actually have the option to make their own decisions in their own life for themselves without being told by the Party what to do. Right? So that means, you on your own could go out and try to make contact with some of these devotees here.

In other words, we don't have to wait for someone else to do it for us, we

can do it ourself, that's what Krishna is telling Arjuna, "You are a kshatriya, do it, fight!" So you are a woman, you know how to make friends, do it! What you try to do, Krishna will help you, not that He will do it for you. According to Mahabharata, there is three items for success. One is focus, second is endeavor, and third is dependence upon Krishna. So that means, we know what we wanna do, we do it, then what results come is up to Krishna. But Krishna only responds to what we do first. Does that make sense? Will that work for you? Why won't it work?

Mataji: So woman alone cannot live, she has to have relationships.

HH BVPS Maharaja: Of course. But you are saying, "relationships", so I am taking that it can be some relationship. But if you are meaning relationships, meaning without a man, then that's another story. So do you mean she can't function without a man or she can't function without others?

Mataji: There is no protection, like there is no husband, no child, there are friends, but they are not giving protection, that security is not there.

HH BVPS Maharaja: Yeah, okay. So then, the point is is, ultimately then Krishna is the only one Who can give protection. You know what I am saying? Pingala says in the eleventh canto that no woman has ever been fully taken care of by any man in history. So she just surrendered unto Krishna, because He is the only man that will always be there. So that's the actual thing that you are ultimately trying to get to anyway. Traditionally, one would be in that position when one is older, with grandchildren, all that. But the point is, it still has to be come to. One still has to come to that position. The point is is to understand that no husband, no son, no father, no anybody in this material world can really guarantee protection, only Krishna can do that. So one takes shelter of one's chanting and associating with devotees, and one does the best one can. What's the alternative? No, so? Krishna is there, He doesn't go away, He is pretty good at that.

It doesn't mean, materially everything will go nice, it means spiritually it will go nice. The Pandavas went from emperor of the world to having nothing in one day. But they had Krishna, so you have to know what to go to Krishna for. Not to make everything materially work for you, but that it works for

you. He is there as a person, you can trust Him, you can tell Him anything, He won't get scared if you tell Him something strange. So, He is good. So that feeling of closeness, that's what you have. Is that okay? That will work?

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Written question: It is said that a woman should serve Krishna through husband, and only in this way she will return to the spiritual world. What to do if due to various circumstances woman is alone, without a husband?

HH BVPS Maharaja: Means, the devotee is serving Krishna. They are chanting their japa, they are performing their sadhana, they are worshiping the Deity. This is all done to spiritual master and Krishna. Then we have various material distractions or attachments that take away time from this full time service to Krishna. So then the idea is that those distractions, we see them in connection to Krishna. Therefore from that, following the directions given by Krishna, we engage those distractions in the Lord's service. So it's not that the woman can only approach Krishna through husband, means, you can approach through Guru. Means, the husband is there to help the wife in her understanding, her practices, but he is not the medium of serving Krishna, it's the spiritual master. So whether she is married or not, then that service of chanting, hearing and all that is being done through the Parampara. Husband is helping, but as an assistant to the spiritual master, he doesn't replace the spiritual master. So this all process of connecting everything to Krishna, in that then we see that it's Krishna's masculine potency, one is interacting with that properly, and similarly the husband with the wife.

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Written question: Are there any examples in ancient or modern history when women alone, without husband and children attained the results of spiritual life?

HH BVPS Maharaja: The point is is that if one chants and one absorbs

oneself by remembering Krishna at the end of life, one goes back to Godhead. So that's the principle, but generally women are more comfortable in a family environment, so that's the natural choice for situating oneself for performing devotional service. So therefore for a woman it's not something to avoid. But if somehow or other it doesn't work, then by performing one's devotional activities then things will work. Next question?

Translator: He is asking, he hasn't heard any examples in ancient or modern history.

HH BVPS Maharaja: No, you heard the philosophy behind it, yes, that's true.

Prabhu: (Laughter)

HH BVPS Maharaja: I am not an entertainer. I give you an answer that works for you. If I gave an example of Gangamata Goswamini, what would that mean to you? Or Gargi, what does it mean to you? Therefore I gave you the principle on which it's based, so that you could use it in your own life. Do you understand? Thank you.

Written question: According to which scenario she is developing in this case, according to masculine or feminine?

HH BVPS Maharaja: According to which scenario? Means, feminine. Means, they are women, so they situate themselves in an environment that's friendly to women, but simple, and in that then perform their service. So therefore it's as comfortable as it needs to be, and then they spend their time engaged in devotional service.

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Written question: Who is Pingala and what exactly she did to make Krishna accept her as His wife? Is it possible in the modern age, are there examples?

HH BVPS Maharaja: His wife? Pingala was never Krishna's wife. She was

a girl who was realized, she is in one of the stories that Krishna is telling Uddhava as an example how one, understanding there is no satisfaction in the material world, then one gives up that endeavor. So Pingala was trying to satisfy her needs in the association of men, but found that she was only becoming frustrated. And so then she understood that in history no woman has ever been satisfied by any man. And so, she understood that only by surrendering to the Lord, that He is the only one that can really satisfy the needs of the living entity, for security, for eternal relationship. So in this way then she became self-realized and became very peaceful. So this opportunity is open to everyone.

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THE IMPORTANCE OF TAKING THE MOOD OF A MOTHER



(From Lecture on Srimad Bhagavatam, 3.30.14, 1999, New Vraja Dhama)

From the beginning the girl is always trained as a mother. Because as a mother one can have a relationship with the whole universe. But as a tigress she can only generally deal with one at a time. Some are more expert, they can keep two or three going at a time at once. But it very highly limits relationship. So it's very interesting the modern concept that women will free themselves by putting themselves in a position where they'll have restricted relationships with everybody. Unless they're really well trained

and can see themselves as the wife of the universe... But then one opens oneself up to exploitation by the whole universe. Mother cannot be exploited. Mother is accepted for what she is. Even if there's things that you can't relate to it doesn't matter, she's mother. But if you try to make women and men equal you'll just get frustration. Men aren't sensitive enough, women aren't interested in what the men are thinking.

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(From Grihastha Seminar given in New Zealand around 2002)

In the Vedic thing girls took the mood of mother. So if they are taking the mood of mother, then other women are not a competition for them, because you have unlimited mothers. You only have one wife, but many mothers. But in the modern culture the mother is not an option. It's tigress, so then they have to fight for the same prey. So it's a very difficult thing, it's very difficult. So therefore they can't support each other either.

If one of the girls takes the mood of the mother in the ashrama, then she feels she is old. And if you are old, then you are out of it in the modern scenario. In the Vedic, you are respectable. Mother Yashoda with the gopis, they are 12 years old, but they are married, mother Yashoda deals with them as a married woman in the community, they are a respectable member of the community. Therefore she is saying, ok, Krishna, Krishna is 16 years old, these gopis are all His girlfriends. And Krishna has come back, He is very hungry, so she gets busy, she wants to busy herself preparing the meal. But Krishna needs to take His bath, and because He is a little boy, right, in her mind, doesn't matter how old you are, in the mother's mind you are a little kid. Means, when Balarama came back to Vrindavana, He is 120 years old, Mother Yashoda would pick Him up on her lap, put Him down, they cry, this that. Karna, the big, huge, monstrous guy, then Kunti is crying and putting him on her lap, like this. So that's just the nature of a mother. So then mother Yashoda tells all these young gopis that "You bathe Krishna, I'll do cooking," because they are mature women, they may be 12-14 years old, but they are married.

So there is a whole different concept. So here the 12-year old girl can have a motherly mood towards a boy that's older, it doesn't matter. Because the motherly mood is the motherly mood, it doesn't matter your age. I have seen myself when we first came to India, at that time we were young, 18-19 years old brahmacharis, and you go to some life member's house and many times the girls of the house would serve prasad. You know, they may be 16 years old, 18 years old, same age as you, but how they would deal with you, they wouldn't feel like that. It would feel mature like a much older woman. So how they would deal and serve prasad and take care and all that, there was no difference in the mood between them and their mother, it's was just that you can tell they are younger and the mother is older. But the mood was that of mother. So then they are respected in every community.



A woman may or may not be respected, a mother is always respected. That is the thing. Mother is always respectable. So that's the Vedic thing,

the women need to be respected, and so because they have that mood, they are respected. It's like you can't demand respect, you command respect. So the man commands respect because of his controlled senses. The women command respect because of their chastity and that motherly mood. Then just automatically you are respectable.

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ON WOMEN WEARING BRAHMANA THREAD AND CHANTING THE BRAHMA-GAYATRI

**(From Lecture on Manu Samhita, 23 December 2003,
Bhaktivedanta Academy, Sri Mayapur Dhama)**

Reading from Manu Samhita: Marriage is the Vedic sacrament for women and is equal to Upanayanam.

HH BVPS Maharaja: Because the Upanayanam ceremony the girls don't do. But by marriage then whatever is gained at the Upanayanam, that they gain. So the principle is that the men and women get the same benefits, though they may get them differently. Because it's natural, they are different mentalities, so you have to have different system to attain that perfection.

So it's like whatever the boy did in serving the teacher in the ashrama, or personal service, anything he got, the wife gets by her duties in the house. The marriage is their Upanayanam, their duties in the house, she gets the benefit for cooking and that's like doing the sacrifice. So whatever he got, she gets, but with a different method. But both get the same, means, ultimately they all have the same benefit.

Mataji: Men, after they receive initiation, wear thread. But it's not necessary for women?

HH BVPS Maharaja: No, it's just a matter of... The sacred thread is an ornament. So the men wear that, women wear other ornaments, they wear their bangles and this and that, and these other things, the men wear thread. Plus, it's just the nature of it, because it's worn when you do the Puja, like that, technically, if one is being very technical, then all they wear on the upper part of the body is that thread when they do the worship. So then, that's not generally the standard practice amongst the women, so it's just not necessary, plus it will get... just gets tangled up, so it's just not used by the women.



Sometimes you see it used like an ornament, like you see the demigods, sometimes the ladies, the gold ornaments they have, then they have something that's like the brahmana thread. But mixed in with so many others. You will see both men and women wear that. But as far as the thread, they don't chant the mantra, because it's generally technically established as a purusha-mantra. So the Brahma-Gayatri generally is not

used by the women.

Mataji: Upanayanam is the same as the Gayatri initiation?

HH BVPS Maharaja: No, Upanayanam is the Vedic mantras, Brahma-Gayatri. So, second initiation, those are Pancaratric mantras, they have nothing to do with the Vedic mantra, they are a different set of mantras. They are mentioned in the Veda, but they are specifically Pancaratric initiation, so the Brahma-Gayatri is the Vedic. But other Gayatris, like we use Guru, Gaura and Kama-Gayatri, so then those are Pancaratric mantras. So that anyone can receive, that's not restricted for men or women, because there it's based on having the qualifications for initiation, for Vaishnava initiation. That you accept the Lord, accept that worship of the Lord, that we are servant of the Lord, it establishes those. You understand that material world is a place of misery, that the actual path going back to Godhead is going up towards the Lord, that we accept ourself as the servant of the Lord, that the Lord in His Deity form is our worshipable Deity, and we take up that worship and we use the mantra that we have received for that, for that worship. So that's the qualifications necessary for the Pancaratric.

But the Vedic, one has to have that brahminical nature inherently. So, for the devotees, then because they have changed the body because of the Pancaratric, then they can access the Vedic. Otherwise, the Vedic is not accessible, because it has more restrictions on it than the Pancaratric. Because the lower the mantra, the more restricted it is, the higher the mantra, the less restricted. So like the Hare Krishna Mahamantra, you can chant that even if you are not initiated, even if you have no faith, it doesn't matter, it still works. But the Pancaratric initiation, unless you actually have the brahminical qualifications, it won't work. And the Vedic also has that same restriction, but there it has more restriction of even time element. If you haven't received it by 16, then you can't receive it. So it's only through the Pancaratric that it's able to be gotten.

Mataji: And with the brahminical initiation they also get...

HH BVPS Maharaja: The Brahma-Gayatri, no. Pancaratric, if they are

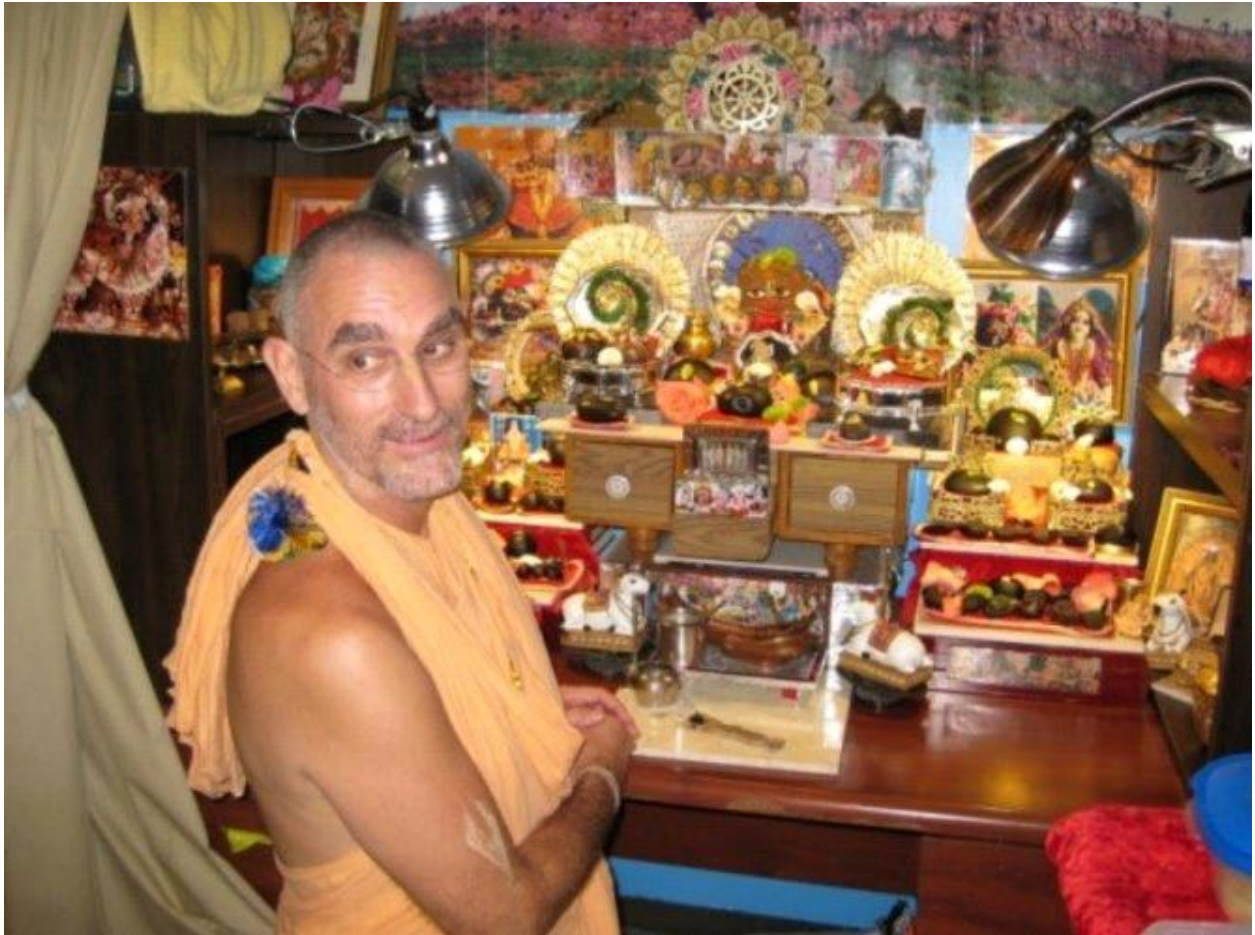
following the Pancaratric system, yes. Means, even the men didn't bother with the Brahma-Gayatri if they weren't from families that accepted Upanayanam. Like you see, many of the Acharyas that didn't come in those lines, if they had Upanayanam from having gone through a Gurukula or from their family Guru, then they would have a thread, otherwise they wouldn't. Everybody just chanted Guru, Gaura and Kama-Gayatris. But Bhaktisiddhanta Sarasvati Thakura established wearing of the thread for the initiated devotees just to establish that the minimum that you can accept a Vaishnava at is the brahminical standard. Because otherwise, people weren't accepting them as brahmanas. They are Vaishnavas, okay, but then brahmanas are something else and brahmanas are higher. He was showing, no, Vaishnavas are higher than brahmanas. That's why he had them wear. Otherwise, in our tradition, we don't bother with it. It's mainly for, just to establish that principle. Does that make sense? So it's not actually that important. That's why Bhaktisiddhanta Sarasvati, he didn't give it to women, so it's just generally not given to women, so he didn't give.

Mataji: You said that Brahma-Gayatri is a purusha-mantra, and so why we got it from Srila Prabhupada and our Gurus in ISKCON, and whether we should still chant it?

HH BVPS Maharaja: That I... it's a difficult point. Because from what... I was talking to Pradyumna last summer in New York, and he was saying, because he remembers, at the first initiation, when they were given second initiation, and then at that initiation the women that were there found out that they were not going to get the Brahma-Gayatri and the men were. So then they went on a 10 days strike, they wouldn't come to the temple, they wouldn't do anything, like that. So Prabhupada got... he was not very pleased. So then he gave the mantra. Because basically he figured, "They are men anyway, so it doesn't matter." [Laughter] That's the principle.

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ON WOMEN WORSHIPPING THE SALAGRAMA-SILA AND UGRA-NRISIMHA



**(From Lecture on Manu Samhita, 23 December 2003,
Bhaktivedanta Academy, Sri Mayapur Dhama)**

Mataji: You were speaking about chanting the Brahma-Gayatri, what about chanting Purusha Sukta, and especially in connection with Sila puja, so Purusha Sukta is also Vedic, could you say something about that?

HH BVPS Maharaja: You mean, from what context?

Mataji: In the Sila puja...

HH BVPS Maharaja: No, but I am saying, what do you want to know about it?

Mataji: If the women actually can chant Purusha Sukta, or like you just said, that's wrong? And the things we get at initiation, like Brahma-Gayatri...

HH BVPS Maharaja: Basically, unless one is... One wouldn't use it... Means, in the Puja, you have to be 2nd initiated anyway. So if you are not, then there wouldn't be any question of Salagrama Puja. Like that. Purusha Sukta then is a specific system of worshiping. One could do it, if one wants, like that, but you would probably find... Means, if men do it, it would match, but if women do it they'd probably find their heart becomes very hard. You can try it, but if you find that things get a little dry, you might try pulling back from it. Because the point is is, it's a specific thing that works with the mentality of the men. Because men have certain things, they can function basically on the intellectual platform with no emotion. So this engages all that aspect of theirs, because they function in one sphere at a time, either intellectual, emotional or sensual, they don't function at all three at once. That's why you see, when men get emotional, they get stupid. Because they are not smart, right? So women can be emotional and very intelligent and cunning at the same time. Or they can be intelligent and sensual, or emotional and sensual, they can mix any of them. Men can't. So, it engages specifically that, those rules like that are there.

But actually things that please Krishna the most are: the Deity form likes the bath, but in general then in the Pancaratric worship then it's the nice... means, gandha, pushpa, dhupa, dipa, naivedya, those five. Nice scents, nice flowers, nice ornaments, nice clothes and nice food. That's actually what the Deity likes. So if one wants to get into all those technical things, one can, but it might be fun for some time, but you have to see if it's gonna fit you on a long run, if it's gonna work.

Mataji: So, it's not necessary for the Sila puja, because it's said in scriptures that it is necessary for the Sila puja?

HH BVPS Maharaja: It is, but generally it's like, generally most, technically women don't get into Sila puja, because Sila puja technically is supposed to be technically done. Because if you are just going to do it simple, then

better stick to the Deity. You know what I am saying? Because the Deity you can dress and do these other things, so if you are not gonna do all the things and wash His mouth every time He moves, or anything like that, then it doesn't have any... Why use it? You know what I am saying? You are gonna do the technical things, you do it. But if you are not, then don't bother. That's the point, so it can be done. I am not saying it can't. But I am just saying is, then you have to worship it in a more simplified fashion, emphasizing all the others.

You can do the technical, I've heard of ladies doing it... for a couple of years. But I am saying, the men also most only do it a couple of years. Because people nowadays aren't that focused. So that's the thing. I've only seen a few devotees that they are worshiping Deities and do the whole time Salagrama puja. And even those who are into it, I see even they themselves continue, they tend to simplify. Because the Salagrama worship is a particular thing. Means, if you can go on and do 45 minutes of worship, doing all the mantras, just the direct worship itself, just with an acamana cup and water, you know. And you haven't dressed anybody, you haven't combed anybody's hair, put on any vase, nothing. Means, even your offering of bhoga is done with the water and spoon.

So generally from what I have seen is that it's a little dry for the ladies. You know, they like to do the face, they like to decorate, like the nice food, they are gonna concentrate on those five. That's the thing. Generally, if you go to a temple where there is the option between doing the Salagrama worship and dressing the big Deities, probably ten out of ten will take the big Deities, like that. You know, let the men sit over on the side and feel themselves superior, because the Salagrama worship is higher, and this and that. Who cares? When the Deity doors open, everyone looks at the Deity, not Salagrama. So it's a whole different experience.

So the point is is the experience you get from it. You can try to follow that path, you can try it. But you might find is, when you are younger and the sensitivities are less, it might work. But as you get older and the sensitivity might be more, you may find it may not be enough. So the thing is is then, how are you going to adjust that? You know, what I am saying? Because if

you do a pendulum swing, you know, you will just be as unsatisfied. Means, you have to bring it to the middle. Pendulum swing, because people let it go over to throw it, right? And the pendulum will never get to the middle by that process. You have to hold it and move it to the middle, and when it gets to the middle, let go of it. So that means, you have to know what the middle is, you have to know where are you going. So you have to decide, why are you doing the Puja? Means, why are you actually doing it, why would you do it that way? Why would you pick Salagrama as opposed to another Deity? You know? Why would you pick that method of worshipping? What is your goal from that? Means, you have to answer these questions. It's nice, it's a sentiment, everybody gets, okay, run down the Loi Bazar, buy a few things, Haribol! Then like that, and then? Then, when the new sentiment wears off, then what? You are on the train for 2 days, you are on a plane for 3 days, you are off the altar for 3 days, what happens to your Puja?

So that's the whole point, Salagramas come in that size, because it makes it convenient to do the Puja, but because it's so convenient, then you have to do it right. So that's the thing, Salagrama Puja is actually in that way convenient, but it's more technical, because He demands it. You know, just like we see, Ekadasi. Every Ekadasi you just have to not take grains and beans. Bhima can't do that. So then Krishna says, "Okay, one day a year you fast. But no water, no food, no nothing." So if you simplify it like that, then that's all right, but then it becomes more technical, and the technicalities not being applied will give you a reaction. Therefore it's called higher, when it's not, it's just technical. And the reactions you can get can be more. Does that make some sense? That's what's happening in it, so...

But the problem is is, generally Deity worship like most other things falls in the category of sentiment, just somebody likes, that's good enough, you know. I mean, nowadays, basically, that's it, if you ask why they are doing, it's just they want to, and that's good enough. And everybody else, if you oppose that, then..."But they want to..." and that's it, their desire is the most sacred thing. They have a desire, that is like perfection. But unfortunately, just because you have a desire, Prabhupada says, first deserve, then desire. Otherwise, the boy desires to take all those 4 girls out into the

bushes. But does he deserve it? You know what I am saying? Or, you could say, do they deserve it? [Laughter] Do you understand? So that's the problem, in this age simply desire is enough. "Oh, baby wants to do it," so what? It doesn't matter. Does that make sense?

So, you have to think, why? You know, and you have to have some of these plans. Because if you take up Deity worship, you should be planning to do it the rest of your life. Not that just today doing it and then tomorrow you change, it's not like a saree or something. It's something you do your whole life. And I have seen very few devotees take up worship and continue it, very few. I mean, of those who started years ago, very few are still doing it. Handful. So therefore it's a serious thing, but nowadays it's cheap. Anybody can get a Govardhana, anybody can get a Salagrama, everybody can get this that, do whatever you like. Can. But you have to see, is it actually progressive, is it good for you, is it engaging your nature? Is it actually what you want?

It's just like the brahmachari, he'd love to just kick back, but no, he has to focus and do what he is supposed to do, because if the brahmachari likes to kick back, most likely he will be the brahmachari who gets married. And his wife won't let him kick back, so at least he starts getting used to it now. So therefore, while he is with the teacher, then let him be focused. Then he can actually be of some benefit later. Does that make some sense? So it needs to be balanced or complete, its application. So you have to see that applying it, if it's useful, and it will work, it fits the nature, then good. But you cannot do something only because it's sentiment. You know what I am saying? Men may do that, because, as we said, when they get sentimental, they won't use brain. The women aren't like that, they are sentimental and use their brain.

So you have to look at the whole thing together and see that actually it's gonna work. It shouldn't be done because it's a trick, because you have to remember, is the Lord is not attracted by tricks. You know what I am saying? Just because you wanna do it. Like you have the lady who HAS to worship Ugra Nrisimha, and it's like her God-given right to do it, you know. But the point is is, if Nrisimhadeva wants to be with women, He'll be with

women. He is the Supreme Lord, He can be with women whenever He likes. And when He is with women, then He is gonna be with Lakshmi, He is not gonna be with some street girl. So then, what is Nrisimha when He is with women? And that woman has to be Lakshmi. What do we call that Deity? Lakshmi-Nrisimha. Haribol! [Laughter] Right? And so, who is He with, when He is in His Ugra form? What devotee? Yeah, one, and when He is in that mood, will Lakshmi go near Him? No. So why does any other mortal woman thinks she is gonna be able to? If Lakshmi can't go near Him, and that's not because she is afraid of losing her life or possessions or anything like the demigods. That's because she can't figure out how to relate to Him to render service. Means, she knows this is her Lord, but she can't figure out what service she can do. Because He is just interacting with this brahmachari. She has no entrance into it. So it's a matter of rasa.



So now, here you have a lady, she is gonna do it, but then what about Nrisimhadeva? It's like He is not into it. Because if He is into it, He will be

Lakshmi-Nrisimha, that's the rule. Then the grihasthas worship Lakshmi Nrisimha, and the brahmacharis and sannyasis do Ugra Nrisimha. So it's just a matter of rasa, it's a matter of the bhava, it's not a matter of restriction and rule, and somebody was sitting, "Whoa, how can we get on those grihasthas?" "I know, how. They can't worship Ugra Nrisimha!" [Laughter] "Hey, let's do, let's do." "Yeah, that's a good..." you know. It's not like that. It's a matter of the Lord has His mood, and what fits that mood, then that's what happens there, right? When He is in Dvaraka and other places like that, He rides around on a bird, in Vrindavana He walks. Garuda would not match in Vrindavana. But in Dvaraka, it does. That's just the way... The Lord made it, so that's the whole idea here.

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INDEPENDENT WOMEN AND WOMEN IN THE RENOUNCED ORDER OF LIFE

**(From Study Course on Srimad Bhagavatam, Canto 3, 23 January 2015,
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Prabhu: We always read, Srila Prabhupada mentions that women are never independent, we see from the scriptures, they are never independent. But now, in the modern time, we see many ladies, they are successful, quite young, but they are not married, and they have no desire to marry.

HH BVPS Maharaja: As long as they can work like that, then fine.

Prabhu: So it's not a problem?

HH BVPS Maharaja: It's not a problem, but as they get older, they might find that there's a problem. When the drive is there, that's there. But when one gets older, then one kind-of wants a little more of... If it can work, yeah, but that's more of the exception, it's not a standard rule. You know what I am saying, how many ladies are like that? It's just like how many ladies we know of, were like the renounced order of life? I think that there is 3 of them, and that's for the last 155 trillion years. [Laughter] So, it can happen, if they have the character, so it works, so if it works, fine. But you can't use that and say, "No, but here, it's working for this one." Yes, it's working for this one, if it works for you, then why are you talking about it? Just do it. But if we are talking about that everybody has to accept that you can do that, that's dependent. If I have to be able to move in society, and everybody is going to respect my social position as I am leading and doing this and that, then that means, they are dependent. Does that make sense?

The man, if they accept his authority as a temple president, it just makes management more easier. But the woman, she expects that respect and everything, that's social, that's not managerial, that's personal. So the point is is, dependency is still there. So if you have a girl who can function... So you'll see the symptoms. And if that's enough, great. But if it's like she doesn't need any of that at all, that would be more rare. The girl is walking down the street, flouncing down the street. But the point is, if no one looks at her, she will probably have a nervous breakdown. But as everybody on the street is looking and checking out, she goes by, they look, and like that, that's where she is getting her energies from. So she is dependent, but she is just dependent on the public, instead of dependent on specific

individuals. So, you have a girl that she is independent and doesn't require any of that, then that will be rare. And so, the respectable girls will respect her, and the really ones out on the left field will respect her. All the ones in-between, they will have a problem. "Oh, she is too this, she is too that. Who does she think she is?"

So, yes, the point is is, the Vedic can accommodate as long as you do. It's guna and karma, it's not a matter of... See, nowadays the problem is, because it's rights. But what does that mean? ? It's guna and karma, it's not rights, it's guna and karma. You have the guna and karma, do it! You don't have the guna and karma, then what's the whole point of talking about it and saying it's all right? What does that mean? It's like it's equal rights. Anybody could go and win the Olympic clean and jerk, right? It's open to anybody, but who can do it? Who is qualified. So it's not about rights, it's about having the ability. If you have the ability, no one says anything, does that make sense?

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