



Spiritual Perspectives

Seeing the World through Spiritual Eyes
For Friends and Followers of Mukunda Goswami

Hunger

By Radha Devi Dasi

We live in a time of rapid technological advances. We can send video messages around the world in mere seconds, investigate other planets with advanced robotic technology, maintain what used to be mountains of physical records in a thumb sized flash drive. But we can't seem to change the fundamental problems of life.

While we all know that birth, death, disease and old age are unsolvable problems in the material world, many of us don't realize that starvation continues to kill millions of people every year. In fact, the most recent U.N. statistics reveal that hunger is actually increasing on a global level.

Every area of the world struggles to provide food to those living there. Hunger and starvation are not limited to poorer nations. Second and First World countries, where food is usually abundant, make little effort to feed those who cannot afford to buy food. As a consequence of armed conflict, climate change and economic policy decisions, 820 million people around the world are malnourished. Three million children starve to death every year.

The tragic irony of this situation is that the world has enough food to feed everyone an adequate diet. The problem is not a lack of food, but a lack of the will to provide food to those who need it. Because we prioritize our individual desire for power, wealth, convenience, and enjoyment, we fail to prioritize the needs of vulnerable people.

One solution to this problem might be to consider access to food to be a fundamental human right. In fact, it is hard to see how any human right can be meaningful in the absence of a right to sufficient food to survive. And such a solution is in line with Vaishnava philosophy. As Srila Prabhupada taught us, every living entity is a child of God with the right to enough of God's property to survive.

In speaking on the *Bhagavad-gita*, Srila Prabhupada pointed out that we all have a right to enjoy the property of God so long as we do not encroach on the rights of other living beings. Many of us begin to understand this concept when we forgo meat eating, realizing that our desire to eat does not justify violating an animal's right to live.

However, we each make many choices each day that have the effect of curtailing another person's ability to meet their own needs. One example is the effect of the growing popularity of quinoa, a seed originating in South America. Considered a "superfood," quinoa is now sold around the world and is marketed as a healthier alternative to processed grains. The effect of this popularity is that quinoa is now too expensive for the Andean peasants who depend on quinoa for a significant part of their nutrition.

The global economy is filled with such unintended consequences where demand for a product in one part of the world causes suffering in another part. A deeper problem is that global leaders have no incentive to and, indeed, no framework for considering the effects of their decisions on other parts of the world. Each leader's field of concern is limited to his or her own country or region.

We can provide a different, more enlightened point of view, when we understand that all people have a right to adequate food. As a consequence, though, we have to

accept that we all have a responsibility to help provide food for those in need. "It is everyone's duty," Srila Prabhupada writes in *Kṛṣṇa Book*, to see that his fellow citizens are not in difficulty. We can help by contributing to food distribution efforts, by reducing our own consumption, and by advocating for compassion and the right to food. Most importantly, we share the understanding that everyone matters and that none of us should be satisfied until all of us are fed.

"If you can't feed 100 people, feed just one"
~Mother Teresa

consider In



New Booklet Addresses Women's Services in ISKCON

By: Madhava Smullen, *ISKCON News*, December 21, 2018
<https://bit.ly/2RaugeY>



Yamuna Devi Dasi leads kirtan in London

“What’s a Woman to Do?” a new 32-page booklet written by Srila Prabhupada disciple and author Visakha Dasi, and released on Gita Jayanti day, reflects on women’s services in Srila Prabhupada’s Hare Krishna Movement. The booklet is available to read via PDF here: <https://www.vaishnaviretreat.com/what-s-a-woman-to-do>

Visakha produced the work after she was asked to make a presentation on the topic for members of the Pandava Sena youth group in England earlier this year. She also made the presentation at the Vaishnavi Retreat in California in October.

“I started research, and it took much longer than I had anticipated,” she says, “because many factors play into it, which makes it a difficult problem that has caused tension in our movement for five decades now.”

Visakha explains some of these complexities in her introduction to the booklet, including male/female psychological tendencies; our own cultural, familial, societal and personal expectations of what men and women should and should not do; our widely varying understanding of Prabhupada’s statements and mood; and more.

The booklet then looks at the sastric view of women’s roles, and how Prabhupada translated those roles practically in his preaching and teachings. It discusses the different ways we can understand basic principles, such as protection of women. And it does not shy away from the uncomfortable and controversial statements about women we sometimes find in scriptural verses and in Srila Prabhupada’s writings, exploring different ways to understand them.

“There are statements in the booklet given by Prabhupada that are sometimes taken as discouraging,” Visakha says. “But we can read them and understand them in a different way so that they are indeed not discouraging. And in that way, understand his mood and his intention in saying these various things.”

“The booklet leads to a conclusion that we want everyone in Prabhupada’s movement to thrive, and to feel that they can fully utilize their talents in the service of Krishna, and pleasing Srila Prabhupada,” Visakha continues. “No one should feel less or inhibited in doing those things.”



Srila Prabhupada with Gauri Devi Dasi

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Visakha acknowledges that many young women and men just coming to ISKCON, as well as longtime devotees, are “disturbed and confused by this issue.”

“It’s really something we need to address personally and as a society,” she says. “I hope this booklet gives some spark of interest in doing that, so that people can understand Prabhupada’s mood and feel encouraged in Krishna consciousness, whatever body they’re in.”

She adds that in her personal experience with Srila Prabhupada, “He was very, very encouraging, and had very high expectations of all his disciples. He didn’t want people to be discouraged in any

way, rather he wanted us to give strength and confidence to each other, so we could do great things in his service.”

Visakha hopes that women will read her booklet and be encouraged by it in their service; and that men will also read and benefit from it.

“A balm to the heart, Visakha’s well-researched presentation resolves an ongoing conflict between spiritual equality and the gender gap,” commented one reader, Kosarupa Dasi.

Read the booklet here:

<https://www.vaishnaviretreat.com/what-s-a-woman-to-do>

Jayadev and Gaurangi Featured on California Camp Fire Charity Album

By: Madhava Smullen, *ISKCON News*, December 21, 2018

<https://bit.ly/2SBmxDP>

Two of the Hare Krishna Movement’s most well-known singers, Jayadev Das and his daughter Gaurangi Devi Dasi, are featured on a new charity record for the California Camp Fire, entitled “Tears Aren’t Enough.”

The Camp Fire, which ran from November 8th to 25th, was the deadliest and most destructive wildfire in California history to date. It caused 86 civilian fatalities, covered an area of 153,336 acres, and destroyed 18,804 structures, causing an estimated \$7.5–10 billion in damages.

When she saw the devastation, Barbara Sobel, a New York music promoter and CEO of Sobel Promotions felt she couldn’t sit by and do nothing. So she contacted an eclectic group of artists,

including Jayadev and Gaurangi, asking for an unreleased song for a compilation charity album. One hundred percent of the proceeds from “Tears Aren’t Enough” go to the Humane Society of Ventura County, which has been helping to rescue and evacuate animals from the wildfire.

Gaurangi’s song, the second on the album, features Boy George, lead singer of the 1980s pop hitmakers Culture Club. Entitled “Human Beings,” it’s an epic, heartfelt ballad, taken from Jayadev’s 1990s musical “Nimai: The Spirit of Vrindavan.”

Listen to ‘Human Beings’ here:

<https://ISKCONnews.org/video/boy-georgegaurangi-human-beings,1726/>



Jayadev Das performs onstage

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“The musical played at the Haymarket theater in Leicester back then,” Jayadev explains. “It was about the environmental destruction and commercialization of Vrindavan. The song is sung from the perspective of higher beings who are observing the decimated and flooded earth brought about by humanity’s misuse of the environment. Considering what’s happening today, it’s a prophetic track.”

Jayadev’s contribution to the charity album, meanwhile, is entitled “Raghupati Raghav” and is a bouncy sing-along of the mantra “Raghupati Raghava Raja Ram, Patita Pavana Sita Ram.”

“I wanted the album to have the Lord’s names on it,” he says.

“Tears Aren’t Enough” has reached number ten on the Music Worx chart, which is collated from both dance floor and radio DJs sending in their weekly most played and requested cuts. The

album also includes tracks by StoneBridge, a DJ who has remixed Ariana Grande, Enrique Iglesias, and Britney Spears; Prince’s former DJ Larry Peace; and East 17, a boy band who sold 18 million albums.

Sobel Promotions, the label that put out the charity record, likes Jayadev’s work so much that they will next release his single Ganesh in mid January 2019, followed by a dance music album around March.

Jayadev explains that the single places Ganesh in his hierarchical position according to Vedic scriptures with a mid-song rap: “Ganesh can dance, Ganesh can drum / He’s mighty strong, ‘cos he’s Shiva’s son / With his tusk, he removes the tree / that blocks the way to eternity / He might seem strange, he might seem odd / But he clears the way so you can see God.”

The ensuing album will feature Jayadev along with singers like Gaurangi, Bharatanatyam dancer Rasalila Dasi, and Jayadev’s granddaughter Syama Gauri.

In response to the current superhero craze, it will be called “The Actual Superheros” and will feature tracks about Srila Prabhupada, Jesus Christ, Narasimhadeva, Sita Rama, Lord Shiva, and Radhe Shyam.



<https://bit.ly/2SBmxDP>

Jayadev and Gaurangi feature on the charity album Tears Aren't Enough

“I asked the label CEO Barbara Sobel if she would accept me on the condition that I not water down my message or who I am,” Jayadev says. “And she agreed.”

Despite a recent heart-attack, Jayadev still toured Europe this year with his band The Rubettes, who sold twenty million records in the 1970s. He also put together a Mantra Choir with an audience at the Mantra Lounge in London’s Covent Garden.

With his Mantra Choir project, Jayadev devises pop tunes with different names of the Lord, then conducts the audience to sing the different harmonies.

“I’ve done about 160 choirs now around the world in 25 different countries,” he says. “I stopped when I had the heart attack, but now that I’m getting stronger I plan to start again.”

Through his Mantra Choir and his albums, Jayadev hopes to familiarize the public with the Holy Names of Krishna and lay the ground for future devotee musical artists.

“I’ve got my Guru Maharaja’s blessings, and I’m going for it as best I can,” he says. “I’m in my golden years, and I’m thoroughly enjoying myself!”

ISKCON Philadelphia Deities Move Into Beautiful New Temple Room

By: Madhava Smullen, *ISKCON News*, December 16, 2018
<https://bit.ly/2LQIg7Y>

Around six hundred congregation members and newcomers visited ISKCON Philadelphia on December 8th to celebrate as the presiding Deities moved into Their beautiful, spacious new temple room.

The move had been planned for several years at ISKCON Philadelphia's property in Mt. Airy, a diverse area where the temple attracts students, Indian community members, and local Americans of all backgrounds.

The property houses two multi-story buildings – one a residence for householders and brahmacharinis, and the other home to a brahmachari ashram, school rooms, offices, and, up till now, the old temple room.

A dilapidated breezeway connecting the two buildings was demolished in early 2015. In 2016, a 5,000-square-foot space was approved for construction in its place.

The new space opened in June 2018, but only welcomed the Deities last weekend. It includes an entrance foyer where there will be a gift shop on the left and book distribution and prasadam sales on the right.



Gaura Nitai, Jagannath Baladeva Subhadra, and Radha Saradbihari in Their new temple room

A large temple room lies beyond, featuring a marble floor, a curved ceiling with changing multi-colored lights, and three large chandeliers. On the walls are thirty sound panels designed to quell reverberations. These are covered with attractive prints depicting Chaitanya Mahaprabhu's pastimes on one wall, Lord Krishna's on the other, and the Dasavatar – ten incarnations of the Lord – on the back.

At the front of the temple room is a marble altar with three intricately carved wooden sringhasanas, and a similarly elaborate vyasasana for Srila Prabhupada on the side. A high tech sound and projector system, a Deity kitchen and pujari rooms round out the space. A hallway wraps around the temple room so that devotees can circumambulate the Deities.

Visitors arrived to all this when they attended the celebrations. The festival began with installing Sudarshana Chakra atop the building, followed by a *sankirtan yajna* for purification of the temple room. Srila Prabhupada was then moved onto his new *vyasasana*, carved in Mumbai, and then the Deities – Gaura Nitai, Sri Sri Jagannath, Baladeva and Subhadra, and Sri Sri Radha Saradbihari – were installed on Their altar.

After gurupuja for Prabhupada, GBC Anuttama Das, temple president Balabhadra Das, senior devotee Malati Dasi, and visiting sannyasi Chandrasekhar Swami each spoke about one or more of the seven purposes of ISKCON, and rededicating ourselves to those purposes.

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The large temple room features a curved ceiling, three chandeliers and thirty sound panels covered with prints of Krishna's pastimes

The Deities were then revealed in Their stunning new outfits, and arati was offered along with a rocking kirtan by Pariksit Das from Harrisburg. An impossibly sumptuous feast concluded proceedings, with devotees honoring malai kofta, mattar paneer, khandvi, cumin rice, rajma, puris, chapatis, cauliflower pakoras, chutney, lemon ginger tea, and for dessert, mishti doi and coconut laddu.

“Our future plans include a Prabhupada picture museum in the hallway, and a Govinda’s-style vegetarian restaurant where the old temple room was,” says board of directors member Visnugada Das.

The new temple will also be used to increase social media exposure for ongoing programs, such as the Sunday Feast, Tuesday night *Bhagavad-gita* study, Wednesday night kirtan, and especially Prabhupada nights on Thursdays.

“Younger devotees may be less familiar with Srila Prabhupada’s mission and desires in-depth,” Visnugada says. “We want to help people develop a more personal connection with him as the *siksa* guru for all of ISKCON. So we have a Prabhupada night where there’s discussions and readings about the philosophy of ISKCON and how Prabhupada started the movement.”



Devotees chant ecstatically in the new temple room

Visnugada admits it may be a challenge to pay for and run the new temple, while simultaneously continuing major outreach efforts such as Philadelphia’s *Ratha-yatra* festival (The third Saturday of September) – but the community is determined to do so without pulling back on preaching.

“I’m hopeful it will all run smoothly!” he says.

Brief History of the Relation between the Vedic and Western World Views

By: www.Dandavats.com, December 24, 2018
<https://bit.ly/2CQbSPX>

From “Back to Godhead”

By Sadaputa dasa (Dr. Richard Thompson)

In the late eighteenth and early nineteenth centuries, European scholars and scientists began to come in contact with the culture of India. Many were impressed by the antiquity of Vedic civilization and the deep spiritual and material knowledge contained in the Vedic literature. But other European intellectuals were dismayed by these developments. For example, in 1825 the British scholar John Bentley wrote of his conflict with the scientist John Playfair, who was an admirer of Indian culture:

“By his [Playfair’s] attempt to uphold the antiquity of Hindu books against absolute facts, he thereby supports all those horrid abuses and impositions found in them, under the pretended sanction of antiquity... Nay, his aim goes still deeper; for by the same means he endeavors to overturn the Mosaic account,

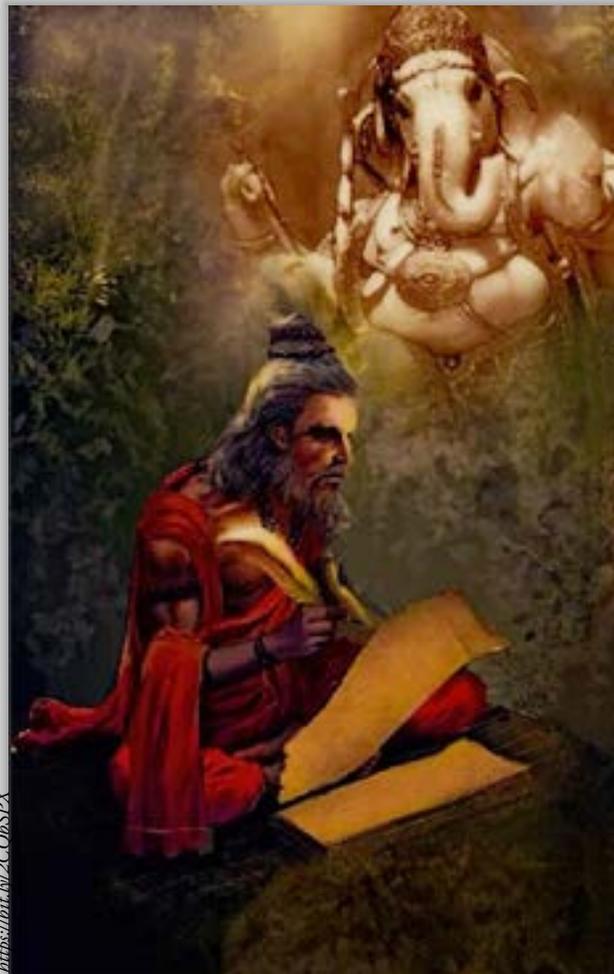
and sap the very foundation of our religion: for if we are to believe in the antiquity of Hindu books, as he would wish us, then the Mosaic account is all a fable, or a fiction.”

For Bentley, a devout Christian, the matter was simple. The Mosaic account in the *Bible* says that the earth was created in about 4004 B.C., and it completely contradicts the Vedic scriptures. Therefore, either the *Bible* or the Vedic scriptures must be false.

Bentley and pioneer Indologists such as Sir William Jones and Max Muller worked hard, and quite successfully, to convince people that the Vedic scriptures are nothing but fables and fiction. They started a school of thought that is solidly established in modern universities, both in Western countries and in India itself. One of the teachings of this school is that all Vedic literature, from the *Rig Veda* to the *Puranas*, is essentially a fraudulent concoction written in recent times.

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In the early days of Indology, writers such as Bentley openly expressed the opinion that the authors of the Vedic scriptures were impostors, cheaters, and superstitious fools. Today scholars customarily express these conclusions in moderate language, which often gives the impression that they are favorably disposed toward Vedic culture. But the conclusions are the same. For example, Clifford Hospital teaches at Queen's University at Kingston in Canada, and he has been principal of the Theological College since 1983. In a recent interview conducted by the Vaishnava scholar Steven Rosen,



All Indologists, historians, and archaeologists in modern universities agree that there was no civilization in the Ganges basin of India five thousand years ago. To say that there was such a civilization is considered utterly indefensible. This means that no modern-day scholar can say that the pastimes of Krishna recounted in the *Bhagavatam* and the *Mahabharata* really happened. According to accepted scholarly conclusions, the civilization in which those pastimes are said to

he discusses the date of the *Srimad-Bhagavatam*:

“Steven Rosen: And it [the *Bhagavatam*] predates Vopadeva?

Dr. Hospital: Oh yes. Absolutely. On a separate note, though, what's interesting about their [J. A. B. van Buitenen's and Friedholm Hardy's] work is that they do a detailed analysis about the relation between certain parts of the *Bhagavata* and the South Indian Alvar tradition. I think they make a very good case for what people have long suspected: that many of the ideas of the *Bhagavata* are coming out of the South Indian tradition.”

The point here is that if many of the ideas of the *Bhagavatam* come from the medieval Alvar tradition of South India, then the *Bhagavatam* was not composed five thousand years ago by Vyasadeva. Since the text of the *Bhagavatam* says that it was composed by Vyasadeva, Dr. Hospital's comment is tantamount to saying that the real author of the *Bhagavatam* was a fraud. But Dr. Hospital says it nicely, without using harsh language.

have occurred simply did not exist. The stories of that civilization are mythological and were gradually invented over the centuries, beginning with early versions of the *Mahabharata* in the third century B.C. and culminating in the *Bhagavatam* in perhaps the ninth century A.D.

Indologists often say that ancient Indians were content with fables and had no interest in recording history. Yet some traditional Vedic scholars strongly disagree with this. For example, Pandit Kota Vankatachela has written a book giving an unbroken sequence of kings of Magadha from the time of the *Mahabharata* up to the invasion of India by Muhammad Ghori in 1193 A.D. He uses the *Puranas* and related Sanskrit texts to give dates for the reigns of these kings. The table on page 18 lists the kings and the dates of their reigns, from Jarasandha to the dynasty of Candragupta Maurya.

According to Vankatachela's presentation, recorded history in India extends all the way back from the Middle Ages to the time of the battle of Kurukshetra. But his dates disagree with accepted scholarly conclusions. For example, note that the dates for the reign of Candragupta Maurya are

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1534-1500 B.C. According to the Indologists, Candragupta Maurya was a contemporary of Alexander the Great, who invaded India in 326 B.C. They would reject Vankatachela's list of kings as largely fictitious.

What is the truth? To find out with reasonable certainty requires extensive research. Indologists have written hundreds of books and scholarly articles expounding their views, and these need to be carefully studied. Historical information is found in many Sanskrit texts, including major and minor *Puranas*, commentaries on *Puranas*, and related works. Other sources should also be researched—temple records, *jyotishashastras*, calendrical records, the works of traditional panditas such as Vankatachela, and finally, archaeological evidence and records from other ancient civilizations.

One of the key stratagems of the early Indologists was to use science as a weapon to show the absurdity of Vedic scriptures. They observed that to break people's faith in the philosophical and metaphysical teachings of the scriptures is difficult, since these involve subjects beyond the reach of our senses. But by showing that the scriptures give an unscientific account of observable natural phenomena, Indologists could make people lose faith in all scriptural teachings. Bentley made this point in connection with the science of astronomy:

"It is by the investigation of truth, and the exposure of Brahminical impositions, which can only be done through the means of astronomy, that the labours of those who are laudably endeavoring to introduce true religion and morality [i.e. Christianity] among the Hindus can have their true and beneficial effect. So long as the impositions and falsehoods contained in the Hindu books, which the common people are made to believe are the productions of their ancient sages, are suffered to remain unexposed, little progress can be expected to be made: but let the veil be withdrawn, uncover the impositions by true and rational investigation, and the cloud of error will of itself disappear; and then they will be not only more ready, but willing to adopt and receive the word of truth."

Since Bentley's time, Indologists have tried hard to show that Indian astronomy consists of unscientific ideas originating in India, and mis-

represented scientific ideas borrowed from the Greeks and the Babylonians.

We can argue that this is not correct, but much research is needed. A beginning has been made with the publication of our book *Vedic Cosmography and Astronomy*.

As it turned out, the strategy of using science to discredit the Vedic scriptures backfired. Science was also used to discredit Christianity. As a result, many of today's Indologists tend to take

<p style="text-align: center;">the Vedic literature provides a rational, scientific framework for understanding paranormal phenomena.</p>	<p>a secular stance, and reject the Vedic literature as false, not because it disagrees with Christianity, but because it disagrees with fundamental tenets of modern science. Likewise, instead of becoming</p>
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ready to receive the Christian "word of truth," college-educated people in India now accept the mechanistic world view of modern science. The impact of modern scientific thinking on people's understanding of Vedic literature is shown by the following remarks by Dr. H. Daniel Smith, a professor of religion at Syracuse University. He comments on the *Ramayana*:

"Dr. Smith: Well, to get right down to basics, it has to do with how one understands the word avatara, more specifically, in what sense, if any, the avatara of Rama was historical. If so, when? If so, where?"

Steven Rosen: They say *Treta-yuga*.

Dr. Smith: That's the answer given. And the literalists can even give a date, in July or something of such-and-such a year. And that's fine for the believer—but it's only one of several possible perspectives. You see, it's that literalist commitment to the historicity of it—just as Christians are absolutely committed to the historicity of Jesus—that is at the crux of the matter.

Steven Rosen: Right.

Dr. Smith: Just as many Christians affirm that Jesus really did exist in Jerusalem in the year One, also many Hindus say with the *Ramayana*: Rama really did exist, and he lived in Ayodhya, and when he went, he went out to Lanka, and there he fought and defeated Ravana and laid low all the *Rakshasa* hosts. Now that's a real tight bind that people put themselves in. Whereas on the other hand, another way of dealing with it is to say that it is all a myth. Now please don't misunderstand me: this view doesn't necessarily hold that the story is fictional;

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what it says is that the *Ramayana* is telling a story that doesn't have to be taken literally on all counts, and that it is basically a story, if nothing else, that tells us quite a bit about human nature.

Steven Rosen: And some believers take it like that?

Dr. Smith: Oh, indeed. Quite a few Hindus share that perspective—not many but there are definitely those who do. For example, how do college educated Hindus deal with it? Well some, to be sure, just go back to their childhoods, saying, 'Oh Rama. Bless Rama.' Others, however, do try to think in terms of mythic meaning, and try to probe for deep, psychological references in their own experiences."

Note the attempt to soften the blow: A myth is not necessarily fictional; it's just a story that doesn't have to be taken literally and that tells us something about human nature. The reasons Smith gives for calling the *Ramayana* a myth are significant. First, there is the problem of saying that Lord Ramacandra lived in Ayodhya in the *Treta-yuga*. This is ruled out by the Darwinian theory of evolution, which says that in that time period, more than 864,000 years ago, there were no humans of the modern type.

Careful research, however, can reveal evidence contrary to the accepted scientific view and in agreement with the Vedic picture. Drutakarma Dasa and I wrote a 900-page book, *Forbidden Archeology*, which gives extensive evidence showing that human beings of the modern type have been living on the earth for many millions of years.

Another problem raised by Smith is that if we take the *Ramayana* literally, then we are obliged to accept the existence of beings such as *Rakshasas*, endowed with remarkable mystical powers. Smith refers to the world of the *Ramayana* as a "Walt Disney world" of fantasy—a world that scientifically educated people can hardly take seriously. This problem applies to all the Vedic literature, which presents a view of reality that assumes the existence of mystic powers, beings with subtle bodies, transmigration of souls, and avatars of the Supreme Personality of Godhead.

This too is an area where the findings of careful research support the Vedic world view. A great deal of evidence in the domain of the paranormal supports the reality of subtly

embodied beings and mystic powers. Official science tends to reject this evidence because it violates accepted theories. Theoretical frameworks can change, however, and many eminent scientists have seriously studied paranormal phenomena. Research findings in the domain of the paranormal fit consistently into the Vedic world view. They give empirical support to the reality of the Vedic picture, and the Vedic literature provides a rational, scientific framework for understanding paranormal phenomena.

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SPIRITUAL PERSPECTIVES

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Shakespeare and Shastra

Dear Friends,

Please accept my humble obeisances. All glories to Srila Prabhupada.

The *Bhagavad-gita* informs us that after making several attempts at settling the succession issue peacefully, the Pandava princes decided to go to war with their demoniac cousins, the Kauravas. The battle would decide who would be the rightful heirs to the throne. The Pandavas tolerated many atrocities. The Kauravas tried to denude their wife publicly; they tried poison; and they attempted to burn the Pandavas alive. In Hamlet's famous "To Be or Not To Be" soliloquy, he rhetorically asks, "Whether 'tis nobler in the mind to suffer the slings and arrows of outrageous fortune, or to take arms against a sea of troubles and by opposing end them?" Clearly, the Pandavas tolerated many of the "slings and arrows of outrageous fortune" at the hands of the Kauravas. Ultimately, they "took arms against a sea of troubles," as the Battle of Kuruksetra became an imminent reality. Thus they opposed the reign of the Kauravas, and, by opposing ended the chain of deadly acts perpetrated against them.

In another Shakespearean drama Juliet says to Romeo, "What's in a name, that which we call a rose by any other name would smell as sweet." The two young lovers found themselves in the midst of a clan war between two rivals, the Capulets (Juliet's ancestry) and the Montagues. The two were of the opinion that their romance would overcome the long-standing family feud. On April 30, 1969 during a lecture at Northeastern University in Boston, Srila Prabhupada said, "...Lord Caitanya says, 'It doesn't matter. If you have got any bona fide name of God, you chant that. But you chant God's name.' That is the prescription of this movement."

In a lecture in New York on the *Gita*, 2.17-20, Srila Prabhupada spoke these words: "I think there is a line in Shakespeare's literature, 'The lunatic, mad, and the poet' or something like that, 'all compact in thought.'" He is referring to a passage in "A Midsummer Night's Dream," which reads as follows: "The lunatic, the lover, and the poet, are of imagination all compact." The relevant *Srimad Bhagavatam* verse is: "Both the lowest of fools and he who is transcendental to all intelligence enjoy happiness, whereas persons between them suffer the material pangs" (SB 3.7.17).

Your servant,

Mukunda Goswami

Mukunda Goswami

