

# Technician

Serving North Carolina State University Since 1920



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## Committee approves student budget crisis fees

By Paul Woolverson  
Senior Staff Writer

In-state students next school year will pay a \$41.50 fee and out-of-state students will pay \$83 if a budget proposal passed last week by the N.C. State Senate Appropriations Committee is approved by the General Assembly.

The proposal calls for a three percent cut in the UNC-system budget for fiscal 1990-91, or \$29.6 million from the system's university operations. An additional \$4.6 million would be cut from the system's other programs.

The money N.C. State receives from the legislature would be trimmed \$4.8 million. The university's agriculture extension and research services would lose \$2

million.

The proposal also says the system will have to eliminate 207 teaching positions, 52 administration jobs and 241 staff jobs. At NCSU, 34 teaching jobs, 13 administration positions and 43 staff positions would be cut.

The General Assembly is expected to address this and numerous other budget cutting proposals in the next weeks as they face a projected \$336 million state-wide shortfall for the next fiscal year, which starts July 1.

Details of the proposed cuts and fees were generated by the universities, according to Jim Newlin, a financial analyst for the General Assembly. He said Friday that the General Assembly's leaders, once they realized another budget crisis loomed, asked the university system how it would handle two, three and five percent

reductions in the money they get from the state.

In preparing its reports, the UNC system had to decide "what would have the least damaging effect on the university," said Felix Joyner, the system's vice president of finance.

He said administrators examined many different ways to save money and they tried to achieve a balance.

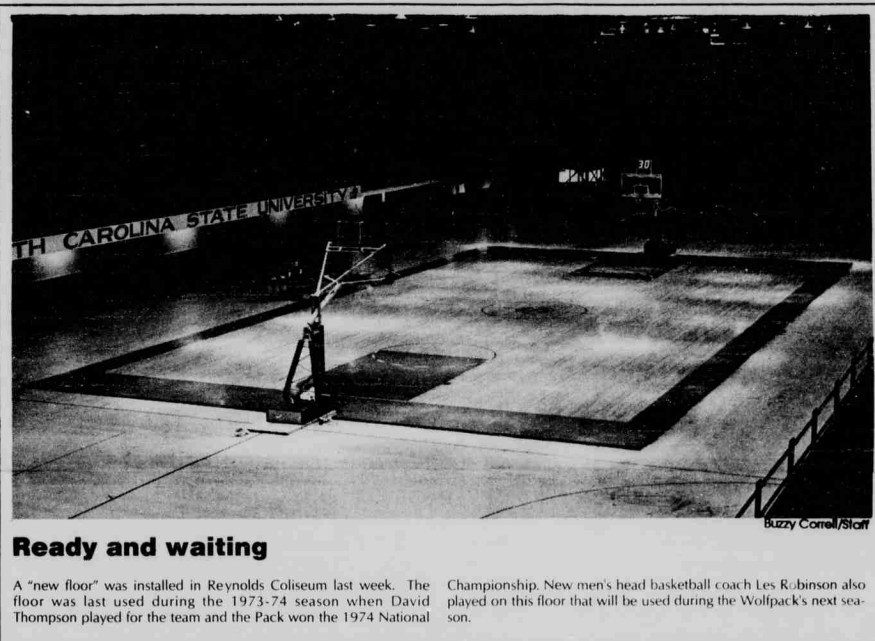
Joyner said the UNC system could have chosen not to charge a fee to students, and instead eliminated more teachers and staff. Or it could have kept the staff but doubled or tripled the fees.

The budget-crisis fees would raise \$5.7 million for the UNC system, \$950,000 of which will go to NCSU. According to the system's report to the General Assembly.

Although the proposal calls for 90 teachers and staff positions to be eliminated at NCSU, no one currently employed is likely to be laid off as the university cut 200 staff members in this past year's budget crisis.

"Because of the current budget cuts we've had so many positions vacant we could probably handle the three percent cut without laying anyone off," said George Worsley, NCSU's vice chancellor for finance and business.

He noted that the university is still under a hiring freeze, and this freeze is hurting recruitment of teachers and administrators for the fall.



### Ready and waiting

A "new floor" was installed in Reynolds Coliseum last week. The floor was last used during the 1973-74 season when David Thompson played for the team and the Pack won the 1974 National

Championship. New men's head basketball coach Les Robinson also played on this floor that will be used during the Wolfpack's next season.

Buzzy Correll/Staff

## Football player injured in fight

### Incident at Hillsborough Street bar leads to citations of five students

By Ken Wintner  
Assistant News Editor

Five N.C. State students, among them two football players and one former wrestler, were cited for fighting at Barry's II last Wednesday, when a fight broke out inside the bar and continued outside.

According to published reports, Raleigh Police Lt. R.E. Deaton was called to Barry's II, located at 1206 1/2 Hillsborough Street, to assist an injured student at about 1:15 a.m.

Shad Santee, a wide receiver for the NCSU football team was injured in the brawl and later charged with participating in the fight. A warrant was also later drawn for his arrest for assault on a female.

Santee allegedly struck a female in the face during the incident.

According to Wake County Medical Center public relations official Julie Henry, Santee was taken to Wake Medical Center's neuro-intensive care unit late Wednesday night and treated for a fractured skull.



Santee

Santee has since been moved out of intensive care and was listed in fair condition Monday, Henry said. She could not comment on when he would be released.

In a telephone interview Monday, Santee said the evening's events were unclear to him.

"I don't remember what happened," he said. "It was late and I fell down and hit my head. Nobody really knows what happened."

Santee said that he does not recall drinking alcohol that night.

Also cited for engaging in the fight were Monty Ray Frost, Ronald William Morra, William Michael Boyer and his brother Robert Andrew Boyer.

Their charges are misdemeanors punishable by a maximum of 30 days in prison or a \$50 fine.

Frost is also a member of the football team. He was suspended from play during the 1989 football season for a driving while impaired charge he received in March of that year.

Robert Boyer was a member of last year's wrestling team and was one of the eight NCSU wrestlers convicted for assaulting three people in October outside a townhouse near NCSU. Boyer pleaded guilty of two counts of simple assault at his trial in December.

Athletics Director Harold Hopfenberg could not be reached for comment on the incident.

## Yow Cancer Research Lab dedicated

Technician News Service

The Sandra Kay Yow Cancer Research Laboratory was dedicated at the University of North Carolina at Chapel Hill's Lineberger Cancer Research Center on Thursday, May 17.

The dedication was part of a dinner celebrating the center's successful \$1 million fund-raising drive to establish a breast cancer research program.

Yow, women's basketball coach at N.C. State, served as the honorary fund-raising chair. Friends and colleagues designated \$100,000 from donations to the drive to create the laboratory in her name.

The Yow laboratory will be directed by Dr. David Lee, assistant professor of microbiology and immunology and a member of the Lineberger center's cancer cell biology program.

The Yow laboratory and the Lineberger center's breast cancer program generated gifts and pledges from 2,280 donors in North Carolina and 29 other states.

Officials attending the dinner included UNC Chancellor Paul Hardin, NCSU Chancellor Larry Monieith and Dr. Stuart Bondurant, dean of the UNC School of Medicine.

## Corchiani to finish career at N.C. State; cites teammates, student body, loyalty

By Joe Johnson  
Senior Staff Writer

Wolfpack fans across the land breathed a collective sigh of relief last Wednesday afternoon when senior point-guard Chris Corchiani announced that he would stay at N.C. State and complete his college career in a Wolfpack uniform.

At a press conference where he read a prepared statement detailing his reasons for remaining with the Wolfpack, the Miami native said his biggest considerations for staying at State were his teammates, the fans and the student body, and his commitment to the university.

"When I considered those three factors," Corchiani said, "transferring to another school or jumping to professional basketball just didn't seem like the right thing to do."



Corchiani

"Coach Valvano had a favorite saying . . . He said God gave us eyes in front of us to see where we are going - not where we have been. That's what I would like to do: leave the last three months behind me and go forward."

**Chris Corchiani from his statement about staying at N.C. State next year.**

"I am disappointed that I will not finish my college career with Coach V. as my coach, but I have come to realize that I have no control over that."

Following the dismissal of former head basketball coach Jim Valvano, Corchiani requested and received a waiver from NCSU that would allow him to approach different universities about the possibility of transferring.

Corchiani had petitioned the NCAA for an

immediate eligibility release for the upcoming season. The NCAA did not rule on his request, and Corchiani would have been forced to sit out one season if he had decided to transfer to another program.

"Throughout the past three months I've been wavering one way, then another on my decision," Corchiani said.

Corchiani narrowed his possible transfer decision to three schools: the University of New Orleans, Florida State and the University of Miami. Corchiani said each of these schools possessed a special appeal which made it stand out from the other schools who had tried unsuccessfully to lure him away from State.

"I've been in contact with Coach Valvano and he was very supportive of me staying at State," Corchiani said. "He wanted what was best for me."

"I am enthusiastic about the upcoming season. I look forward to playing for playing for Coach (Les) Robinson and I look forward to working toward my degree."

"I'm really happy that I can put everything behind me and concentrate on my academics and basketball."

## Columnist breaks ankles in quest for junk mail, pre-approved credit cards

It's gotten to the point where I drive to my mailbox.

First, I have to search through all the papers strewn across my bedroom floor, hop that the mailbox key is in one of them. After emptying the pockets of two pairs of jeans, three pairs of shorts, one bathing suit (it doesn't have any pockets but I always check it anyway) and two pairs of slacks, I usually find the key on my dresser or kitchen counter.

Then, I walk down the stairs of my apartment, twist both ankles traversing the gravel parking lot and ruin my shoes sludging through the mud around the mailbox. The mud makes the mailbox excursion especially excruciating, mainly because it's there all year long. Even if it hasn't rained since the last time the Lake of Fire froze over, there will always be three inches of mushy mud around my mailbox.

### Chris Repass Over the Edge

So, standing shoe-deep in pre-nuptial sludge, I try to put the key into the lock — upside down. Never fails. Turn the key over...jam it into the lock...give a strong twist...and finally, find the horrible paraphernalia stuffed deep in the mailbox's belly: bills!

Ha, just kidding! Actually, I'd love to find bills in my mailbox every time I make the journey. Even though they cost money, bills are always addressed to ME, and better yet, they spell my name correctly. Unfortunately, what I usually find is a horrible insult: junk mail.

Junk mail comes in all forms and sizes,

from the newspaper — like advertisements from grocery stores and shopping malls, to the small but heavy credit card — application envelopes. Regardless of what form it comes in, I can usually identify junk mail by whom it's addressed to.

"Scrap," "discard," and "garbage" are different words for junk, and that's what I do with anything that is addressed "occupant." If the people who send out mail don't take the time to find out my name, then I'm not going to take the time to read what they send.

Then, there's the mail addressed to people who lived in my apartment before I moved in. This stuff usually goes straight to the garbage, unless it's a bill or personal letter. Since the bills aren't in my name, they can be sent back to the company with a note outlining a step-by-step procedure they can follow with any future bills. The personal

letters are usually good for a few minutes of soap opera-like entertainment.

However, the junk mail that never fails to irritate me is the envelope that is addressed to me, but has misspelled my name — "Kristophe Repass, there is already a credit card with your name on it!" This is the ultimate sign of idiocy, when people try to act like they know you but fail miserably in their attempt. It's just like when I cash a check or make a deposit at a bank, and the teller looks down at the slip before handing it to me: "Thank you, Christopher!"

Usually my name is misspelled on mail from the Army and Navy. The Army's letters are stamped front and back with "Be All You Can Be," but the motto just doesn't have the same impact when they misspell my name. Be all you can be, people, and get the name right.

Despite what it must sound like, I'm really not a nit-picky perfectionist. I just think that if I'm going to make a trip to my mailbox, the mail I find there had better be worth it. Like a letter from mom and dad or my grandparents — that's worth going to the mailbox for. Even a bill is worth the trip, because I like to have electricity and water.

But when I search through all of my pants, break both ankles walking on gravel, and ruin a pair of shoes standing in mud just to find five pounds of rubbish, I get mad. I've been thinking about saving up all the junk mail, mixing it with some of the mud from around my mailbox, and then dropping it off in front of the post office with a note attached, "Return To Sender."

But then, I suppose that would be as foolish as making out a credit card with the name misspelled. Oh well.

## Pack pounds Pirates in NCAA baseball tourney

By Bruce Winkworth  
Associate Sports Editor

N.C. State's baseball team took a measure of sweet revenge Monday afternoon by defeating East Carolina 8-1 in the NCAA Atlantic Regionals in Coral Gables, Fla. The Pack victory eliminated the Pirates from the double-elimination tournament.



The win left the Wolfpack as one of three teams remaining in the regional. The winner of the regional to advance to the NCAA College World Series, which begins Friday in Omaha, Neb. State, which improved to 48-19 with the win, was set to play No. 1

regional seed Miami in an elimination game late Monday night.

By beating the Pirates, the Wolfpack avenged two regular-season losses to East Carolina, including a loss that ended State's 19-game winning streak. Lethander Craig Rapp started for the Pack and scattered nine hits over seven-plus innings to pick up the win, raising his record to 9-3 on the season. Jimmy Holland pitched out of an eighth inning jam and recorded a perfect ninth inning to close out the win.

The Pirates fell into the losers' bracket by dropping a second-round game to The Citadel, 8-5, late Sunday night. The Citadel-ECU game, originally scheduled as the second game Saturday, was postponed and had to be played late Sunday night after Saturday's second and third games were rained out by a tropical depression in the south Florida area.

State did not play Sunday because of the rain.

The torrential rains also delayed the start of the Wolfpack's Monday game with the Pirates, but the Pack came out smoking despite the weather. State jumped on Pirate starter John White for two runs in the first inning. Chris Long and Brian Bark led off with singles, and Jeff Pierce sacrificed them to second and third. After Vinnie Hughes walked to load the bases, White balked home one run, and Bobby Russell drove home a run with a single.

In the fourth, State combined timely hitting with three East Carolina errors for two more runs. Steve Shingledecker singled and went to second base on third baseman John Gast's throwing error. Russell singled Shingledecker home and went all the way to third when left fielder Steve Godin over-ran the ball and allowed it to roll to the fence.

White issued a two-out walk to Robbie Bark, and Scott Snead grounded to shortstop for what appeared to be an inning-end-

ing force play at second base. But shortstop Berry Naron threw the ball into right field, allowing Russell to score State's fourth run of the game.

Russell led off the sixth with his third single of the game, and Robbie Bark walked. Gary Crampton successfully sacrificed Russell and Bark to third and second respectively, and Scott Snead blooped a two-run, artificial turf double down the right field line and over right fielder Tommy Yarbrough's head. State led 6-0.

Meanwhile, Rapp did not allow an ECU runner past second base until the bottom of the sixth. In the sixth, Tommy Eason led off with a double and took third on a fly ball to right field, but Rapp pitched out of the jam without allowing a run.

In the seventh, Rapp finally allowed a run, but stranded runners on first and third. Rapp gave out of steam in the eighth, allowing sharply hit singles to Calvin Brown and John Gast leading off the

inning. State coach Ray Tanner brought in Jimmy Holland to pitch, and Corey Short smashed Holland's first pitch of the game right to Crampton at third. Crampton snared the liner and doubled Brown off second base, snuffing a potential big inning for the Pirates.

Vinnie Hughes, the Atlantic Coast Conference batting champion, hit a two-run home run in the top of the ninth to give Holland an 8-1 lead to work with in the bottom of the inning, and Holland retired the Pirates 1-2-3, sending them back to Greenville with a 47-9 record for the season.

The Wolfpack opened the regionals Friday afternoon with an ugly 11-3 loss to fifth-seeded The Citadel, the surprise team of the regional. Billy Baker hit three doubles and a home run, driving in four runs

See **BASEBALL**, Page 6

### SUMMER GYM SCHEDULE

**Monday - Friday** 6:00 A.M. - 9:00 P.M.  
**Saturday** 8:00 A.M. - 5:00 P.M.  
**Sunday** 1:00 P.M. - 9:00 P.M.

All students, faculty and staff must present their valid All-Campus card when entering Carmichael Gymnasium.

**June 27-29** 8:00 A.M. - 6:00 P.M.  
**June 30 - July 1** Closed  
**July 4** Closed

## Use it or lose it, columnist unable to find challenge or break sweat in empty gym

**Stephen Stewart**  
Sports Columnist

Ah, you've finished class for the day and you need to relax. What do you do?

If you're anything like me, you want to unwind with some physical activity in our fine facility, Carmichael Gymnasium. I like Carmichael for its indoor track, weight rooms, swimming pools, racquetball courts and, of course, its basketball courts.

Yes, Stevie "No Shot" Stewart likes to play basketball, but due to lack of participants in the gym I have barely been able to run a game of five on five. Not taking anything away from my competition, but I just haven't been able to break a decent sweat against these guys.

I don't know maybe once the world got out that me and my partner, Fred "No Dribble" Hartman, were looking for some competition, it sent all the tough guys a runnin'. Come on guys. We're good, but I didn't think we were that

good. My point is not that there is a lack of adequate competition for me and my partners to play basketball against, but that Carmichael Gymnasium is not being used for half of what it is capable of providing to the N.C. State community. I would blame the lack of competition on the Memorial Day weekend, but after one full week of summer school, I find that the student body and anyone else who is eligible to use the gym, is not using the gym to its fullest potential.

My complaint is not limited to basketball, but extends to every aspect of the gym. There is no one in the weight room, no one in the pools, no

one on the racquetball courts, no one on the indoor track, and not to mention on the basketball courts.

Hey, there are more people (people who are eligible to use the gym) playing on the concrete courts behind the gym than there are inside of it.

Now let's cover the facts. The whole university is looking for ways to alleviate the budget. When officials start to notice that Carmichael is not being used, there exists a strong possibility the hours may be shortened. There is always the possibility that the gym could become like the Student Center and just be closed on the weekends.

I don't know about you but, I paid a lot of money to attend this fine university and to use its facilities and I would be sorely disappointed

See **CONGRATS**, Page 6

### HOW TO PAY FOR COLLEGE BY DOING SOME HIGH MATH:

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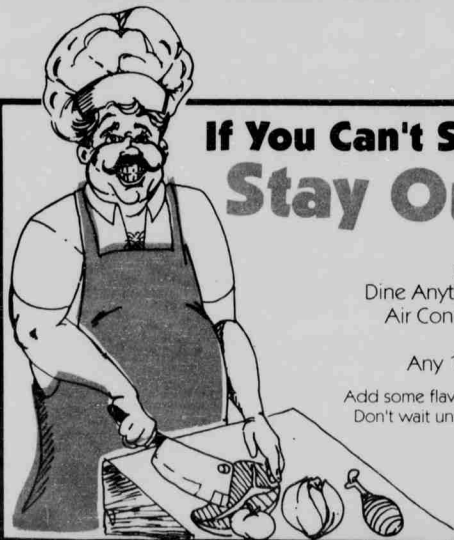
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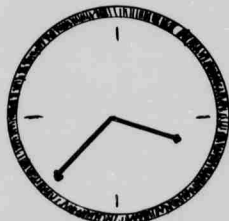


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**UNIVERSITY TOWERS**

## Shelters offer hope for the homeless

By Jennifer Rowan  
Staff Writer

Outside of a red brick building a police car pulls up, and a man stumbles out of the back of the car. After the man gets out of the car he goes to the driver's side to talk to the police officer, but the police car drives away quickly.

The man walks slowly up to the doors of the building. He is holding a small box and a jacket. He begins to knock on the doors, but it seems that the shelter is closed. The homeless man stops knocking and slides down the wall to go to sleep.

The homeless seem to be everywhere these days. It is hard to know exactly how many homeless there really are, though, because these people do not receive welfare and do not pay taxes. To the government these people do not exist. They are sometimes called "society's forgotten."

Many people have a very stereotypical view of who a homeless person is. They think of a man who wanders the streets and is an alcoholic. But, many homeless people do not resemble that stereotype.

"Dan," who refused to give his real name because of fear of discrimination, is 18 years old and is homeless. Dan lives at the Raleigh Rescue Mission. He lives with approximately 65 other people in the program.

The Raleigh Rescue Mission has a rehabilitation program to help the homeless get back to independent living. They also have a shelter for what Dan calls "transients," the homeless that just wander from shelter to shelter.

While in the program Dan has a job and a place to stay. "I work six



Chris Hondros/Staff

The streets are not the only place the homeless call home. With the increasing number of homeless in Raleigh, many shelters offer warm beds, food, clean restrooms and a chance to catch up on current issues.

There are your bums, crazies, drug addicts, but then there are the elderly who can't make it on their social security and, there are a lot of families." Fortunately for him, Dan is very driven. He is working very hard to get back to independent living, but he says, "No one gives you a break. I want my own apartment, but I can't save up enough money for the security deposit." Dan had an apartment when he was working, but lost it soon after he lost his job.

When asked how he feels about stereotypes of the homeless, Dan replies, "There are all sorts of peo-

ple. There are your bums, crazies, drug addicts, but then there are the elderly who can't make it on their social security and, there are a lot of families." Fortunately for him, Dan is very driven. He is working very hard to get back to independent living, but he says, "No one gives you a break. I want my own apartment, but I can't save up enough money for the security deposit." Dan had an apartment when he was working, but lost it soon after he lost his job.

When asked how he thought people could help the homeless, he says, "I wish people or companies

would come into the shelters with a list of jobs they have available and ask if anyone were interested. Once I was hired I would prove to my company that even though I was homeless my performance was excellent. I would prove to them that I could do the work."

He also says that "they really need to give people a chance to make it. I know that I will make it, but some people never get that chance."

*Editor's note: This story is the first of a two part series concerning Raleigh's homeless. Look for the second part of the series in next week's Sidetracks.*

## Just a brick on the ladder of success

By Laurie Evans  
Assistant Features Editor

We've all heard the old adage about being rendered a mere number at a large university. But perhaps at this university a more appropriate sentiment is that we're all just bricks in the wall.

That's right, it's a Floydian paradigm of anonymity in a sea of coal-fired clay. OK, so maybe it's not that ominous. But even if you're not the sort who experiences paranoia about having a brick as an alter-ego, the fact remains that this campus is inundated with the things.

It's a likely bet that at least once since arrival on campus you've heard some nitwit muse, "I wonder how many bricks we really have here, anyway? I wish somebody'd count 'em."

Anybody with that much time and curiosity on their hands would be a perfect candidate to head up a committee on this. Picture it: a Masonry Monitors, Inc. established right here at N.C. State.

We could even begin holding fundraisers based on bricks — get people to guess the number and award a prize to everyone coming within 900,000 of the correct answer.

Or we could start a new collo-

quialism — get the whole south-east saying, "If I had a nickel for every brick on the NCSU campus..."

Or, as a parallel to Hollywood's walk of stars, have bricks dedicated to influential and important people on campus. Interviewers from big shot corporations would snap up seniors who had earned a brick as an undergraduate. Those climbing eventually to CEO would return to have rededication ceremonies on the brick-yard. Faculty looking for grants would have no problem if they already had a brick.

We could even plan campus beautification projects to reflect interesting campus stats: a brick for every enrolling full-time freshman, one removed for every failure to graduate. Imagine the fun alumni could have swapping stories: "Yup, my class was so large we bricked the entire hill around the Bell Tower. Too bad the withdrawals had to wait till the grass died underneath; those muddy holes look terrible."

Or for entertainment at summer freshmen orientation, we could stage find-that-brick parties. How about having students go on a treasure hunt for the one brick on campus with the letters GPA printed on it.

For the winner, free tickets to the current blockbuster.

Don't fan your rear, start a career! Come join Sidetracks.

## No military, just a microphone

Greetings to all

Welcome back y'all. I bet you're glad to be here, sweating in the library, and sitting through the same class five days a week.

There's got to be a reason you're here. For most of us it's either a no credit that needs to be removed from the transcript, a need to graduate on time, or just the excuse to not work full time this summer. We're back to the days where you can't stay up all night and sleep all day.

Don't the black crows sing about that?

Beach bum transcendentalist

My two weeks off from school have been real productive. I worked until three in the morning and slept until three in the afternoon. If I can pull myself out of bed I attempt to lay out on the driveway soaking up some rays.

I spend every free day driving to the beach. If I could I would live like the transcendentalists, Emerson or Thoreau. As long as I still had a T.V. around.

My guess is I won't make it through the first week of summer school unless it rains every day.

I'm still dreaming of Key West. I could sell real hats to tourists and survive.

Decisions, decisions

If I go to first session I can take German with the same teacher I had before. I guess that idea's out now that I received my first no credit. I guess it's obvious I have no plans for Germany at the moment. Is it

Matt Byers

Parting Shots

too late for a senior to switch his foreign language and still graduate on time?

If I would have only joined the military four years ago, I wouldn't have this problem. Instead I'm

going to be here this summer catching you up on the current events on campus. On print and on the air-waves.

On the air

I recently received a news slot on WKNC. Pretty soon I'm going to be in your face, asking you questions with a microphone. Welcome Back, Y'all!

### UNITED PARCEL SERVICE PART-TIME EMPLOYMENT

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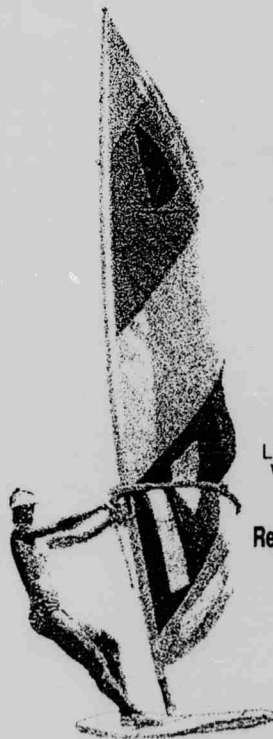
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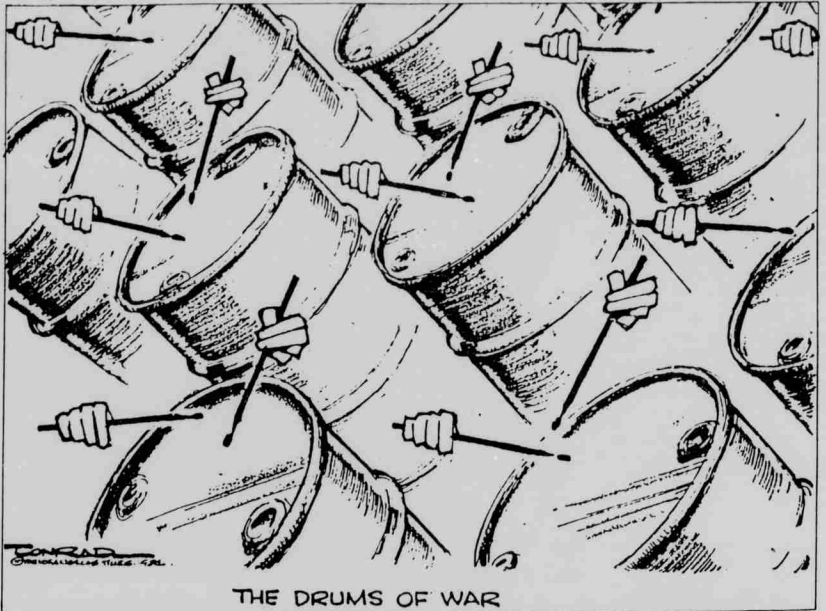


\* A MANDATORY one - hour classroom session will be held on Wednesday, June 6, at 5:15 pm in the University Student Center.

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A paper that is entirely the product of the student body becomes at once the official organ through which the thoughts, the activities and in fact the very life of the campus are registered. College life without it is just a blank.

Technician, vol. 1, no. 1, February 1, 1920



THE DRUMS OF WAR

Editorials

Help Special Olympics

Sure it's a great idea. But what is important is that people do not just stand back and admire all the wonderful volunteers. The Special Olympic organization needs you to become active and volunteer. There are more than 1,800 athletes scheduled to participate in events taking place all across our campus on June 8-10. Having enthusiasm and a desire to care are the only prerequisites for your involvement.

The value of volunteering is unbelievable — to the volunteers and to the athletes.

The athletes truly adore the volunteers' efforts. Even the simplest effort put forth by a volunteer evokes gratitude and usually an enormous smile from the athlete which, in turn, causes the volunteer to bear a grin. The athletes derive a sense of satisfaction from their achievements as well. To better a personal best time in a race, to reach farther in the long jump or to just be involved is what this project is about.

The value for the volunteers also comes from within. To watch and assist athletes as they overcome physical and mental hurdles creates a great sense of self worth and perhaps involves humanitarian attributes that should be found more frequently in our daily lives.

If we live in a world as cruel as this one seems to be, the small efforts that can make someone's afternoon, weekend or even life a little more enjoyable seem to be a great bargain.

If you do decide to volunteer, you will find the day full of smiles, laughs and hugs shared by athletes, volunteers and administrators as if the supply will never run out.

These games would not be possible without the efforts of the volunteers. So, if you are busy doing nothing during the weekend of June 8-10, get off your duff. Maybe try to make somebody feel worthwhile including yourself. Volunteer for the Special Olympics. Contact Keith Fishburne at 787-6276.

Lottery to raise money

There is one massive reason why North Carolina should develop its own state-run lottery. No matter how people rant and rave about the many problems that a state lottery will bring, the one thing we cannot overlook is that this is a guaranteed way to raise revenues for the state.

When someone buys a Virginia state lottery ticket, the money used to purchase this ticket goes into a pot, a percentage of which goes directly to the winner.

The remaining collected monies go directly to the state to be used however the legislature sees fit. How this money will be used is a completely different debate altogether. By the way, the reason the Virginia state lottery was used as an example is because as of this date, most North Carolina residents who feel the need to play a lottery are playing Virginia's lottery.

In other words, the income from North Carolina is being used to help Virginia's economy. If North Carolina had a lottery, these people who play Virginia's lottery and live in North Carolina can put their money toward helping their own state.

We cannot forget that the money that goes to the winner is taxable income, so a percentage of that money also goes to the federal government.

How can we be against a plan that benefits the federal government, North Carolina and a very lucky winner? Of course there will be many who will lose with each game, but that is not our problem.

No one will be forced to play at gun point. If the lottery is made available, everyone will have the right to play with no obligation. Everyone will have the right to lose and it will be no one's fault if someone goes to the poorhouse because of playing too much.

We cannot worry about who will play because we cannot assume that it will be abuseproof. Of course, there will be some who will be playing the lottery with their welfare checks, but if they lose all their money in this way, too bad. They were not forced to play.

As with any massive state-run plan, there will be some glitches. But we cannot ignore that no matter what happens. Money will be raised for the state — money that this state needs.

Quote of the day

"Liberty, according to my metaphysics...is a self determining power in an intellectual agent. It implies thought and choice and power."

John Adams

Columns

Volunteering is good for your soul

The Special Olympics come around every year, seeking volunteers interested in donating their time. This is an opportunity for individuals to help themselves and others for a worthy cause.

The preceding paragraph is true in every respect, however, it sounds boring and cliched like most other articles of this ilk or genre. Well, I think it's time for a journalistic change. This change is called put your cards on the table! Truth, through honest and open communication. How does the song go, "Truth is outta style?" Let's hope not.

Getting back to the Special Olympics, they need volunteers and we need to volunteer. Many of us do volunteer and we look at these people — friends, co-workers, etc. — with genuine admiration and say: "What a good, kind person!" It sounds corny and it is true. They are giving of themselves and their time to help these poor, unfortunate, disabled people. You gotta love derogatory labels! Sound like I'm being facetious? That's because I am. Do these words sound bitchy, slightly pessimistic and cynical? Yeah? Well, maybe. But don't let them turn you off!

I am trying my hardest not to label these individuals even though they meet many of these impersonal definitions. To use these labels is to define, stereotype, and stigmatize. I don't know how they prefer to call themselves and I hope they won't mind if I don't describe them as anything other than a friend. We should avoid using labels because they are people with the same feelings, hurts and wants as you or me. They need our help, understanding and above all, our friendship. They do not need our scorn, prejudice and condescension. They are not called "stupid" or "dummy" but have real names.

Eric Paulson

Guest Columnist

So why don't we volunteer? Well, because... (million excuses)... Let's face it. Remember, truth is not out of style, for some people, the idea of participating in the Special Olympics and associating with its participants scares the hell out of them. These people look different, act different, talk different, and think different. But don't we all? It scares us because we associate and attach negative stereotypes and

connotations to these people. Therefore, to associate with these people is to take the chance that others may do the same to us or perhaps they might rub off on us. These are common fears and assumptions. I've heard them used repeatedly in one form or another and I am sure that you have too. These fears are real and scare us! This leads to downright terror, often provoking a fight or attack response. Unfortunately, the attack response seems to have been the norm in the recent past as evidenced by the proliferation of discriminatory jokes like "What, are you retarded," cerebral palsy contortions played for laughs, and the use of derogatory labels such as retard, mongoloid, and retards in action. (I heard this one recently.)

What? Am I turning you off again? Am I ranting and raving? Probably. I hope this isn't turning you off because we all need to examine our feelings and confront our fears on this issue and others. To quote a couple of old but true cliches, "In the end, we all need each other" and we are going to need each other with increasing frequency whether we want to or not. So, actions speak louder than words.

Volunteer for the Special Olympics.

Gun control argument is worthless

Gun control. In this day and age when court dockets are rife with civil liberties cases and society is growing more liberal by the minute, gun control draws cries of "Foul!"

Gun control opponents hide behind the Second Amendment, using the Constitution as a catch-all defense against real or imagined encroachments on their freedom. But the bottom line is that certain weapons, particularly military assault weapons, do not belong in the gun collection of your average Joe.

As one astute writer from the Baltimore Sun pointed out, gun control opponents — particularly members of the National Rifle Association (NRA) — are making expert use of the "Big Lie."

The Big Lie is a simple principle: Say something loud enough and long enough, and no matter how ridiculous it is, people will start to believe it. Hitler used the Big Lie to whip the German people into a pro-war frenzy. Now civil liberties fanatics opposed to any form of gun control are using the same type of lie to back up their cause.

Ostensibly, gun control opponents are against the idea of the government interfering with the "rights" of the people to buy weapons — any weapons they desire. They rant and rave against militia anti-gun laws, citing the Second Amendment — "being necessary to the security of a free state, the rights of the people to keep and bear arms shall not be infringed."

Unfortunately, most gun control opponents hang their arguments completely on the second clause, ignoring the statement about well-regulated militia. That is the first part of the Big Lie: lying by omission.

Perhaps gun control advocates consider any nut with a gun a well-regulated militia. But I don't think that idiots who mow down McDonald's patrons with assault weapons constitute a well-regulated militia.

Yes, the Constitution does guarantee the right to bear arms, but I hardly think the framers of the Constitution had AK-47s and M-16s in mind. Face it, there are certain weapons to which civilian access must be denied.

Gun control opponents, particularly the NRA, say they are defending the rights of hunters to buy the weapons they want. They point out that the assault weapons are only semiautomatic, just like the average .22.

They fail to mention the ease of converting these weapons to fully automatic. Conversion may be illegal, but so is jaywalking. Both are easy to do, and

Brian Little

Opinion Columnist

Since when do hunters need assault rifles? As Robert Williams asks, when was the last time you saw a deer wearing a bulletproof vest? Maybe gun control opponents are defending the rights of certain hunters in Stockton, California, to use AK-47s to stalk schoolchildren.

Even semiautomatic assault rifles are dangerous. Last year, a man shooting tin cans about a mile from Carwinds missed and the bullet from his AK-47 hit and killed a little girl swimming in the wave pool at Carwinds.

Why was he shooting cans with a weapon designed to brutalize large numbers of people in a short time? Wouldn't a .38 have done the same thing to the cans, with less danger of overshooting?

Gun control opponents argue that this was an isolated case — hardly cause to restrict assault weapons. This is another Big Lie. Such cases may once have been isolated, but they are increasingly common. Perpetuating the Big Lie will only deny these cases the attention they deserve.

And the opponents argue on, decrying anti-gun legislation. To carry the anti-gun control argument to the logical extreme, every person in the United States should have the right to buy nuclear weapons and set them on his front lawn. How foolish can people really be?

There is simply no logical, rational argument against gun control. I firmly

believe in the American right to bear arms. But no American needs to have a weapon designed specifically to turn people into hamburger in three seconds.

Gun control opponents are perpetuating the Big Lie, ignoring the true meaning of the Second Amendment, and endangering thousands of lives in the process.

Forum policy

Technician welcomes Forum letters. They are likely to be printed if they: deal with significant issues, breaking news or public interest; are typed or printed legibly and double spaced; are limited to 300 words; and are signed with the writer's address, phone number and, if the writer is a student, his classification and curriculum.

Technician reserves the right not to publish any letter which does not comply with the above rules or which is deemed inappropriate for printing by the editor in chief.

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WHEN GUNS ARE OUTLAWED, ONLY THE CHEIF WILL HAVE GUNS

## This week's top billings

### Bridges brothers plus Pfeiffer

"The Fabulous Baker Boys," will be shown in Stewart Theatre this Thursday night. The film stars Jeff Bridges, Michelle Pfeiffer, and Beau Bridges. Romance, drama and comedy are combined in this fantastic musical love story about two piano-playing brothers. Their lives are changed forever when a sultry young singer (Pfeiffer) is hired to add glamour to their act.

Showtime is 8 p.m. this Thursday in Stewart. And it's free.

### Not your typical High School class

"Heathers," directed by Michael Lehman is a must-see flick. It stars Wynona Ryder, and Christian Slater.

This film is an off-beat comedy. Ryder and Slater star as a pair of homicidal high-school students who put a murderous end to the in crowd's tyrannical reign.

Showtime is 8 p.m. this Tuesday in Stewart. And it's free.

## CJ Ramone speaks out on being the newest bandmate

By Matt Byers  
Staff Writer

As the theme song to the "Good, Bad, and the Ugly" softly riffs through the air, Dry ice fog rises above the stage. The audience attentively climbs forward. Four figures cause a stir in the dry ice fog.

In North Raleigh, the Switch's stage was set for the Ramones.

Never changing, never swerving, the Ramones show stays the same. Sure, some key players are gone, but the Ramones are still a unit, banging out songs that keep the punk world pumping.

They don't compromise themselves. As new bassist, 23-year-old CJ Ramone said in an interview after the show, "The Ramones never sacrifice themselves. We don't go commercial to get the crowd."

He brings a vitality to the group that they seemed to be losing. He may not be able to fill Dee Dee's voice box, but he can play well.

An ex-Marine, he's lucky to be in

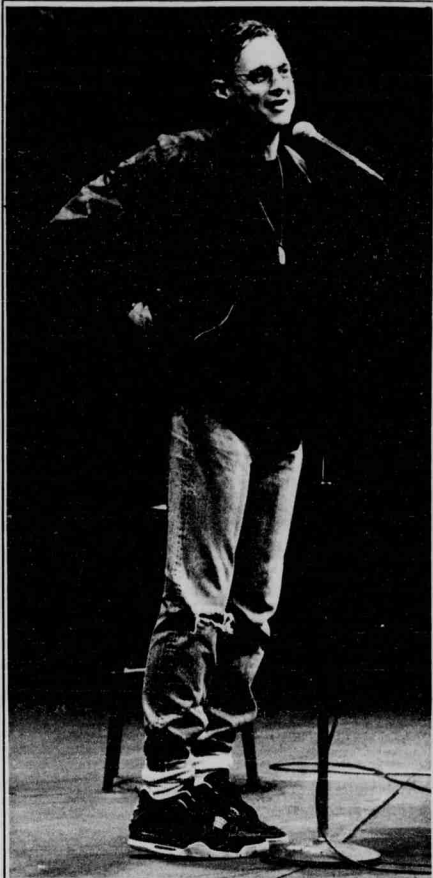
the Ramones today. He got Rocky Mountain Spotted Fever twice. He said, "I had a fever of 107 degrees. I lost all vital signs for a moment."

Also, he was discharged from the military, but not until an enormous hassle, and being thrown in the slammer. To this day, he doesn't understand the drastic actions the military took towards him. "I was a good marine. I had all the clearances," CJ said.

Fortunately, for him he decided to try out for the Ramone's drummer vacancy. "I only did it because I thought it would be cool to tell the buddies I jammed with them." He couldn't have imagined he would get the job as the bassist. But today he's treated as an equal partner in the Ramones family.

And he classifies his bandmates the following: "Joey is creative and into what he does. Marky is the prankster. And Johnny is the born leader," CJ said.

The Ramones are currently working on new material. Later this summer they will be touring with Debbie Harry.



Soju Joy/Staff

### Sobel live

Barry Sobel (pictured) performed in Stewart Theatre recently. Although the show was not a sellout the performer still put on a typically entertaining set. His material ranged from stereotypes of people to family experiences.

## 'Ramonesmania'

By Joe Corey III  
Staff Writer

My pal Asterix Sanders once told me that the Ramones are a time machine because no matter how old you are, everytime you hear them, your mind reverts back to the age you were when you first heard them.

And it's true in a way.

As I sat around listening to "Ramonesmania" before their show at the Switch, I felt like I was still in eighth grade listening to the soundtrack of "Rock 'N' Roll High School."

To even add to the youth factor, the brothers Ramone even look the same as they did when they started out over 16 years ago. Joey Ramone still has the same shaggy haircut and glasses.

Johnny Ramone's bowl cut and grimace never changes. The raw guitar and constant pounding of drums are constant beat for over a decade and a half.

That's not to say that the band has remained carbon copies from their debut release.

When they came to the Switch Dee Dee Ramone had split from the group. He's now trying to become a rap star — trying is a key to this situation. He has been replaced by CJ on bass.

CJ doesn't look like the menacing Dee Dee. CJ does look like that other punk godfather, Iggy Pop. With his tattoos, worn leather and a mean bass, CJ didn't leave me feeling cheated as if I had just seen some Ramone's-experience show. He did bring back the ghost, Dee Dee, when he belted out "Warhol."

Marky Ramone was back on the drums for his second tour of skin duty.

I had been waiting so long for the Ramones to come to Raleigh. They had played Stewart Theatre back in the early '80s and since then had avoided the Triangle area. It was the type of waiting that would make anything less than perfection transform the whole deal into a schlock event.

The wait was worth it.

The show was a gas. They came out and gave what could only be termed a medley of all the Ramones hits. The songs of disturbed teens blend together so beautifully. "Teenage Lobotomy," "Psycho Therapy," "I Wanna Be Sedated" and "Gimme Gimme Shock Treatment" became a giant cavalcade of asylum angst.

The Ramones would dish out the songs in giant heaps only taking a break about every eighth ditty.

On stage the Ramones weren't the most animated of performers. Joey was pretty steady with an arm clutching the microphone. Johnny would wander up to the edge of the stage about every other song. I don't think you could confuse them with Aerosmith.

But if you were looking for something up front to watch this old guy who was trying to keep the fans from stage diving was the spectacle.

The guy looked like Buntz, the evil detective on "Hill Street Blues." The song list was mostly their more well known songs. They didn't try to hook last year's "Brain Drain." A smart move indeed.

The only song I really thought they would play, but didn't was "The KKK Took My Baby Away." It would have been perfect in this the new home state of the imperial wizard of the KKK. Can't get everything.

The final encore came to an end with "Pinhead" and the third most famous pinhead (after Zippy and the cast of "Freaks") came out with the "Gabba Gabba Hey" banner to mark the moment.

It felt so good to hear them declare, "We accept you. One of us." For a moment the crowd of over a 1,000 could slap Ramone at the end of their name. Even the guy trying to muscle the kids from the stage.

As I stood around waiting for the crowd and the dry ice to thin out and the years to return to my mind, I wondered if this was the show I had waited for. The one I had imagined all those years ago. It was.

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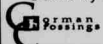
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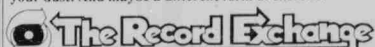
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# Baseball team eliminated from tourney by Miami

Continued from Page 2

to lead the Bulldogs to the opening round win. Ken Britt went eight innings to take the win and improve to 10-1 on the season. The Citadel got two runs in the top of the first on Baker's two-run homer and picked up four in the top of the third to take a 6-0 lead. State cut the lead to 6-1 in the bottom of the third and added two more in the fourth to cut the lead in half at 6-3. The Citadel answered with two in the top of the fifth, and Britt stifled the Pack bats the rest of the way. The game was a laugher for the Bulldogs after that. "We didn't do enough things well," State coach Ray Tanner said. "Baker had a great day, they got out of the blocks fast, and they just flat beat us. I've got to give a lot of credit to The Citadel. I thought we had a chance when we closed to 6-3, but Britt did a great job of shutting us down. He had a great day on the mound. We're just going to have to rebound tomorrow." In second-day action, the Wolfpack took on Stetson in a Saturday elimination game and sent the Hatters home with a 12-3 hammering. Stetson had lost 5-3 to Miami on a three-run home run in the bottom of the ninth inning late Friday night, and the Wolfpack jumped all

over the Hatters, pounding out 15 hits and four home runs to back the pitching of Brian Bark, who retired the first 17 Stetson hitters of the game. Bark allowed two hits while pitching into the seventh inning. He improved his record to 4-2 on the season. Robbie Bark, Jeff Pierce, Shingledecker and Hughes each homered. "With all respect to Stetson, playing a late game and losing in such dramatic fashion, that's a very difficult situation for them," Tanner said. "They played hard, but we got a great-pitched game from Brian Bark." Bark began the season as one of State's two relievers in the bullpen, but moved into the starting rotation April 15 at Clemson after Preston Poag came down with elbow problems and started three games at the end of the regular season. Bark started the first game of the ACC Tournament May 12 against Virginia, and did not get out of the first inning. Bark then went back to the bullpen and saved State's next three games to tie a tournament record. Against Stetson, he went back into the rotation. "I was delighted to get the start," Bark said. "I'm a senior, and there's no tomorrow, so it was up to me to make sure there is a tomorrow."

# Congrats Corchiani

Continued from Page 2

if the gym was closed or even if the hours were shortened.

What upsets me the most are the same people who will complain about the gym being closed or the hours being shortened, are the same people who are not using the gym now. This situation is not a new one to Carmichael; this happened a couple of years ago when I was in summer school. I did not figure it out then, but now I know my presence in the gym is a threat

to everyone's ego. Whether it be in the swimming pool, in the weight room, on the indoor track, or on the basketball court, I stand to embarrass a lot of people. This is the only conclusion I can come to for the lack of participation in the gymnasium and its facilities. But on a serious note, I ask that you as the NCSU community consider using the gym while you have it available to you. Your absence from the gym is just as good as telling the administration that you do not feel the need for the gym and its facilities, which is just as good as telling university officials to shorten the

gym hours or close the gym. On another note, I would like to offer my congratulations to Chris Corchiani for choosing to stay at State and finishing what has already been a fine basketball career. Corchiani, although we don't see eye to eye on a lot of things, I feel that your reasons to stay at the university were all the right ones. We all know the last few months have not been easy for you, your family, and your teammates; you obviously thought of a lot of other people before you made your decision. You should be commended for your decision. Not only did you think of other people but you thought of the university. I congratulate you and wish you luck in the upcoming year.

# Golfers advance to tournament finals

Technician News Services

The N.C. State golf team finished in a tie for seventh place with Clemson at the NCAA East Regional Tournament at the Savannah Sheraton Resort and Country Club in Savannah, Ga., last weekend.

State and Clemson led an ACC contingent that placed four teams in the NCAA Championship to be held at the Innisbrook Country Club in Tarpon Springs, Fla., June 6-9. North Carolina and Duke will join State and Clemson in the season finale.

The Pack tallied a total score of 865 for three rounds of golf with junior Bowen

Sargent leading the way. Sargent's score of 210 was good enough to claim fourth place individually out of 120 competitors.

Other results include Steve Isley's 215, good for a 21st place tie, Kelly Mitchum's 220 which went for a 52nd place tie, Joel Hartwell's 227 that landed a tie for 77th place, and Doug Stone's 229 that went for an 83rd place tie.

After posting a team total of 293 in the first round, State settled down over the next two days to finish with scores of 285 and 287.

"We're fortunate to be where we are right now," State coach Richard Sykes

said following the second round. "After a disastrous first hole where we went 7-over and knowing that our captain Doug Stone was sick, we stood up and gutted it out for a really good day."

In the final round, State used a 1-under-par team total to jump three places. Stone, who battled food poisoning during the first two rounds, emerged with a 3-under-par 69 on the final day to lead the Pack after Sargent set the early pace with rounds of 67 and 68.

"It was a pressure-packed day," Sykes said. "A number of teams behind us when the day started had a chance to move ahead of us and knock us out."

• Say no if anyone offers you a cigarette; marijuana and tobacco are very bad for you.

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8 Name for a Dai-matian fish	3 Bring on the beer	24 Word before sister
12 Place command	45 Conceive	4 Show or sister
13 DDE's command	49 Spiny-finned fish	6 Lamb's mom
14 Bonnie's neighbor	51 Wagon on the Seine	27 Curtain materials
15 Jewish month	52 DDE's command	29 Catcher's place?
16 Sailor	53 Pindar's forte	30 Printer's measures
18 Talkative bird	54 Singer	33 Winter vehicle
20 Pauline had many	55 Hastened	36 Fermented, in a way
21 Lotion ingredient	56 Dawn goddess	38 "Anchors"
23 "Sure!"	57 Roll call reply	40 Sgt. or Cpl
24 Marine creature		42 Doctrines
28 Dreadful		43 One of the tides
31 "A Room of One's Own"		44 Oil yielding tree
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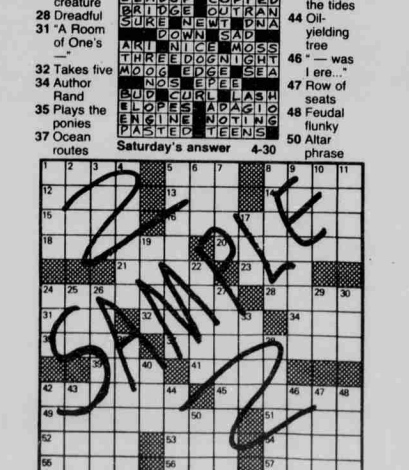


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# VEDIC TIMES

## the Hare Krishna way

Volume 1, Number 1

Spring 1990

## Editorial

**V**edic Times is here to give you an idea, for the first time perhaps, of what Hare Krishna is. In an honest, straightforward way, Krishna consciousness, as represented worldwide by the Hare Krishna movement, is a respectable spiritual tradition. It's a path to reach one's highest perfection in life that has been laid down by countless great souls since time immemorial.

Here in America, most of us respect those persons in whom their integrity is transparent. We have seen enough advertising in the marketplace. And we will continue to buy, and sell, commodities of all shapes and colors, organic and nonorganic produce, lifestyles, academic degrees. That's all right; that's the way this world has been set up. Still some things are there that we appreciate and can't buy so easily, though.

We feel highly about those who have committed themselves to carry out a strong personal belief, who live for a higher ideal, who have attained their

individual perfection by helping others. Within us, we do hope for the best, too—most of us. The seed of an eternal life in full knowledge and happiness is there in each of us; the question is how to make it grow.

So **Vedic Times** is out to show you what **Hare Krishna** really means. *Vedic* refers to wisdom—science, philosophy, art, and action. Krishna consciousness, what **Vedic Times** is all about, is both simple and sublime. When asked to describe it, Prabhupada, the *founder-acharya* of the Hare Krishna movement, said: "Krishna consciousness is a system of recreation."

Now, what you get in this first issue revolves around two main subject matters: The spiritual nature of the soul and of God is one; the search for happiness, the other. You may come across a few words you are not quite familiar with yet; don't worry, please refer to the glossary on page 6. And please read it all with an open mind, for **Vedic Times** has much to tell you.

## Pure love through spiritual sound

### Sounds do change history—and hearts

by Satyaraja Das

**W**e should never underestimate the power of words. A few properly chosen words, spoken or sung, can change history. *La Marseillaise* inflamed mobs during the French Revolution. Lincoln's "Gettysburg Address" inspired the Yankees to continue giving "the last full measure of devotion." The *Horst Wessel Song* fueled the dictatorship of Nazi Germany. *We Shall Overcome* unified the civil rights movement. And the songs of Bob Dylan and the Beatles helped create an entire counterculture.

But all these words, powerful as they were, couldn't solve the real problems of existence—repeated birth, old age, disease, and death. Time passed, the impact of these songs and pronouncements faded, people forgot. And the inexorable problems of life in the material world continued unabated.

To solve these problems we need to hear and vibrate words that are supramundane, words that can inspire us at the deepest spiritual level. Such words do exist, and they are described in the Vedic literature as *sabda-brahman*, "the Absolute Truth in the form of words, or sound."

For thousands of years the sacred texts of the *Vedas* have taught that one can extricate himself from the bonds of material life by hearing and chanting spiritual sounds. The common, unenlightened person is in a sleep-like state, oblivious of their real nature as a spiritual being and of their relationship to the Supreme Being. The *Vedas* say, "Wake up! Having attained the human form of life, achieve self-realization and break out of the bonds of repeated birth and death."

According to the Vedic literature, *sabda-brahman* can awaken us from our materialistic slumber. Under one condition, though: This spiritual sound must be received from those adept at the process of



*bhakti-yoga*, devotional service to the Supreme Lord. In other words, these sounds may be given to the common person, asleep to spiritual life, by one who is awake and fully cognizant of his spiritual nature. Such initiator into the truths of spiritual sound is called *guru*, or spiritual master.

The Vedic literature asserts that the nonpareil of all spiritual sounds is the Hare Krishna *mantra*: **Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/Hare Rama, Hare Rama, Rama Rama, Hare Hare**. Chanting these sixteen words is the best way to awaken to our spiritual life. The word **Krishna** is a name of God meaning "the all-attractive one," **Rama** means "the all-pleasing one," and **Hare** is an invocation to Hara, Krishna's devotional potency. Thus the Hare Krishna *mantra* is a prayer to the Lord and His energy for the privilege of engaging in His service. If we regularly hear and chant this sound vibration, we will become pure, enlightened, and awake to our eternal life of bliss and knowledge in the service of the Lord.

Although anyone can start chanting Hare Krishna at any time and make definite spiritual progress, there is an art and science to chanting. Lord Chaitanya Mahaprabhu, Krishna Himself in the role of His devotee, appeared in Bengal, India, five hundred years ago to teach that art and science. Lord Chaitanya based His teachings on authoritative Vedic texts like *Bhagavad-gita* and *Srimad-Bhagavatam*. He taught that the name of the Lord is His sound incarnation and that since the Lord is absolute there is no difference between His name and Him personally. Thus by chanting the holy name of God we can directly associate with Krishna.

Lord Chaitanya also taught that love of God is the highest goal of all living beings, the very essence of

See **Sound**, page 6

## His Divine Grace

# A.C. Bhaktivedanta Swami Prabhupada

## Founder-Acharya of the International Society for Krishna Consciousness

In 1965, at age sixty-nine, Srila Prabhupada came to America to fulfill his spiritual master's request that he teach the science of Krishna consciousness throughout the English-speaking world.

In a dozen years he published some seventy volumes of translation and commentary on the Vedic literature—including *Bhagavad-gita As It Is*, *Srimad-Bhagavatam*, *Caitanya-caritamrta*, *The Nectar of Devotion*, and many other classics of spiritual life.

Meanwhile, traveling almost nonstop, Srila Prabhupada circled the globe fourteen times on lecture tours that took him to six continents. He thus molded his international society into a worldwide confederation of ashramas, schools, temples, and farm communities meant to practice what he described as "simple living, high thinking."

He passed away in 1977 in Vrindavan, India, a sacred place most dear to Lord Krishna. His disciples are carrying forward the movement Srila Prabhupada started.



Srila Prabhupada

# Madana-Mohana

## Supreme enchanter of the soul

by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

In this material world, everyone is attracted by sex. This is a fact. As the *Srimad-Bhagavatam* says, "The happiness—the so-called happiness—of household life begins with sexual intercourse."

Generally, a person marries to satisfy sex desire. Then he begets children. Then, when the children are grown up, the daughter marries a boy and the son marries a girl for the same purpose: sex. Then, grandchildren.

In this way, material happiness expands as beauty, wealth, and children. People think they are successful if they have a beautiful wife, a good bank balance, and good sons, daughters, daughters-in-law, and so on.

What is this success? The Vedic literature says this success is simply an expansion of sexual intercourse. That's all. We may polish it in different ways, but this same happiness is also there in the hogs. The hogs eat the whole day, here and there—"where is stool? where is stool?"—and have sex without any discrimination.

The hog does not discriminate whether he has sex with his mother, sister, or daughter.

## Madana

The Vedic literature describes that we are engaged in this material world only for sex. In other words, we are victims of Cupid. Cupid, or Madana, is the god of sex. Unless one is induced by Madana, one cannot be englanded in sex life. Now, one of Krishna's names is Madana-Mohana, "He who vanquishes Cupid." That is, one who is attracted to Krishna will forget the pleasure derived from sex. This is the test of advancement in Krishna consciousness.

Another meaning of *madana* is "to intoxicate or madden." Everyone is maddened by the force of sex desire. Thus the *Srimad-Bhagavatam* says, "The whole material world is going on because of the attraction

between male and female." A man is attracted by a woman, a woman is attracted by a man, and when they are united in sex their attachment for this material world increases more and more. Then come children, friends and relatives, wealth. It all began with the attraction for *madana*, the pleasure of sex.

But our real business is not to be attracted by the glimmer of this material world; our business is to be attracted by Krishna. When we become attracted by the beauty of Krishna, we lose our attraction for the false beauty of this material world.

Krishna is Madana-Mohana, the conquer of Madana, or Cupid. Madana is attracting everyone but, when one is attracted by Krishna, Madana is defeated. And as soon as Madana is defeated we conquer this material world. Otherwise, it is very difficult. Krishna promises in *Bhagavad-gita*: "My dear Arjuna, you can declare to the world that I will protect My devotee, who has no other desire but to serve Me."



Lord Krishna, the source of all beauty

## In brief

"Time is relative. Whether time passes quickly or slowly, depends on Krishna."  
Hridayananda Goswami

## Illusion

Unfortunately, most people do not know that our only business is to take shelter of the lotus feet of Krishna. The aim of human life is to get out of the clutches of the material world; but illusion is very strong.

To think that something is material is simply illusion. Actually, there is nothing but spirit. How could there be anything material? The Supreme Lord is the Supreme Spirit and, since everything is coming from Him, what we call the material energy is also coming from Him and is thus ultimately spiritual.

The difficulty is that in this material world, which is Krishna's inferior energy, there is the possibility of forgetting Krishna. People are engaged in so many activities and they are inventing so many modern facilities that



# The Logic of the Absolute

A spiritual challenge: Let's experience our being conscious

by Hridayananda Goswami

**P**eople often ask us, "Can you prove the existence of God?" Proof indicates conclusive demonstration that establishes the validity of an assertion, in this case the assertion that God exists.

But as soon as we speak of a demonstration, the next question is, "To whom shall I demonstrate?" If we speak of evidence of data we must know who will see and hear it. In other words, who will judge the results of a particular experiment, test, or trial.

Consider a hypothetical example. Doctor Waterport, the famous scientist, has just discovered a sophisticated formula that solves a technical mathematical problem. He proudly calls his colleagues together and presents them with thirty pages of ultratechnical symbols. His fellow scientists pore over the pages and conclude, "Yes, this is the answer we're looking for." If Dr. Waterport were to show the proof to an ordinary person on the street, the person wouldn't even know how to hold the pages right side up. Because they are not trained in mathematics, the proof would be meaningless to them. Conclusion: Proof demands a qualified audience.

We apply logic in terms of our experience. Therefore, how can we expect to make God logical to a person who has had no spiritual experience? How can God appear logical to a person to whom the very terminology of the science of God is unintelligible? Thus it is ludicrous when those who are spiritually blind, deaf, and dumb demand that God be made "logical" to them and that His existence be "proved."



It is patently absurd to demand material proof for a nonmaterial entity. Mathematical or physical laws describe predictable ways in which material things interact. God and the soul are not material and thus cannot be reduced to material descriptions. This does not mean, however, that the soul is outside the jurisdiction of logical discussion. Consciousness itself is spiritual, not material, and thus the study of consciousness, or spirit, is not beyond the scope of human beings.

In fact, all fields of knowledge depend on tangible perception of the soul, since all sciences depend on a conscious scientist who works with consciousness, which is spiritual, not material. In other words, spiritual awareness is intrinsic to all types of awareness, although materialistic people do not recognize that consciousness is spiritual.

The problem is that foolish intellectuals whimsically designate consciousness a material, not a spiritual, entity. But there is no lack of data to prove the existence of spirit, since consciousness itself is spiritual. In every stage of awareness and in every field of knowledge our perception of all manner of data is resting on a spiritual experience—the experience of being conscious. And when consciousness studies itself, it reaches the stage called spiritual consciousness, or self-realization. Ultimately, when self-realized persons fix their consciousness on the source of all consciousness, they reach the realization of Krishna, the Supreme Personality of Godhead.

For one who has not perceived the superior pleasure of Krishna consciousness, it will seem illogical to restrict

his/her material enjoyment. A Krishna conscious person, however, perceives that spiritual consciousness is far more pleasurable and satisfying than material consciousness. They further perceive that sinful activities—activities against the laws of God—harm that consciousness. Thus it is entirely logical for a Krishna conscious person to obey the laws of God, just as it is logical for an ordinary citizen to obey the laws of the state.

Ultimately, we must come to the stage of absolute logic, which refers to absolute perception, a perception of things with eternally recognizable properties and eternally established relationships. For example, God is the supreme master and enjoyer and we are His eternal servants. Thus it is absolutely logical for us to serve Him, for we are then situated in our natural constitutional position. To serve a mundane employer may be logical, but it is not **absolutely** logical, since after the employer's death, or upon his bankruptcy, serving him is illogical.

In conclusion, logic is a secondary process that follows the primary process of consciousness. We are conscious, for example, that numbers have particular values and properties, and based on this perception, we can state that a particular mathematical equation is either logical or illogical. Similarly, by purifying our existence through the practice of Krishna consciousness we are able to perceive the values and properties of God, and thus we can discern that a particular statement about God is either logical or illogical. By confirming our analysis with the Vedic literature, standard reference books of spiritual science compiled by realized devotees, we can perfectly understand the science of God in Krishna consciousness.

**our perception of all manner of data is resting on a spiritual experience**

## I am, you are, we are

The basics of spiritual psychology

Based on *Bhagavad-gita As It Is* by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. Inspired in a paper produced by Ravi V. Gomatam at The Bhaktivedanta Institute

**C**onsciousness is the manifestation of our real self, the spirit soul. In Lord Krishna's words, "Those with the vision of eternity can see that the imperishable soul is transcendental, eternal, and beyond the modes of nature. Despite contact with the material body, O Arjuna, the soul neither does anything nor is entangled" (*Bhagavad-gita As It Is* 13.31). Consciousness is eternally active and meant to be full of knowledge and happiness. "That which pervades the entire body [consciousness] you should know to be indestructible" (*Bg.* 2.17).

To be always aware of this basic fact of life, though, is not a random occurrence: "This

knowledge is the king of education, the most secret of all secrets. It is the purest knowledge and, because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and is joyfully performed" (*Bg.* 9.2).

At present, we (the spirit souls) find ourselves engaged within a material body. And there are two aspects to these material bodies: The gross, physical body—blood, flesh, bones and stuff like that—is one; the subtle body—mind, intelligence, and false ego—is the other. "Earth (solids), water (liquids), fire (radiant), air (gaseous), ether (space, sound), mind, intelligence, and false ego are eight

separate states of My material energy", said Krishna to His devotee Arjuna (*Bg.* 7.4).

### Matter and spirit

**H**ow can we understand matter and consciousness as two different energies? If energy is "the capacity to perform work," then we may define matter to be an energy that cannot actualize its capacity for work, **unless acted upon by an external causation**. For example, we can

See **Basics**, page 7



# Love: just a worn-out word?

**T**he topmost personal issue, love has a lot to do with each of us. There is a certain trickiness involved here, though. It comes from all the overuse, abuse, mistake, illusion, misunderstanding that real love is buried under. Since most of us are born in a body that is either male or female, since for the vast majority of us consciousness is mostly focused on the body, love and lust have come to be confused. There are many different ways to deal with lust and love which, as it would be expected, yield different results. If you deal with it in one way you'll have one type of life and, if you deal with it in another way, you'll have another type of life. Here, then, we are trying to show you what is what from a broader spiritual perspective.

Of course, with no personal freedom there is ample room for fear, slavery, exploitation of all kinds. In other words, there is no love. Therefore, we must first clear up this point, freedom, if we are serious about an objective discussion on love and happiness.

## The four principles of freedom

**N**o one likes to be told what to do. We pride ourselves on our freedom. So when we come across someone lecturing about "no meat-eating," or "no illicit sex"—"don't do this" and "don't do that" we are naturally taken back. We feel restricted. Our freedom seems stifled.

But restriction is not necessarily opposed to freedom. In fact, certain restrictions allow one the opportunity to become truly free.

For example, if I tell you "don't jump off the roof," by restricting your jumping I am helping you to exercise your freedom. Indeed, your freedom of movement would come to an abrupt end were you to ignore that simple instruction. Similarly, if I ask you not to drink poison, is that restricting? It is entirely for your benefit. Although restricting in one sense, in a far larger sense it is nothing less than a requirement for freedom.

According to the Vedic literature, by practicing certain regulative principles one can remain free from the vices that plague most people nowadays. In the same way that a lotus flower has the peculiar characteristic of being able to be in the midst of a great lake and yet be untouched by the water thereof, a person may exist in this material world and know genuine freedom, untouched by their conditioning surroundings, the modes of material nature.

The *Srimad-Bhagavatam* (1.17.38) advises us to reject certain activities and thereby avoid the debasing effects of the present age of Kali. These activities are: meat-eating, illicit connection with the opposite sex, intoxication of any kind, and gambling. Being sinful activities, they all run directly counter to the four basic pillars of religious life, namely mercy, cleanliness, austerity, and truthfulness.

## Is this love?

**A**lthough those who fancy themselves "sexually liberated" are actually bound from head to toe, they do think themselves free. What they don't know is that their "freedom" is like that of a football; it is the freedom to be kicked from here to there.

Many feel that they have shrugged off the foolish and primitive shackles of sexual restraint and opened themselves to progressive and liberated conceptions of male and female sexuality. But here's one catch amongst many: Those who feel free to have unrestricted sex contract sexually transmitted diseases just as freely.

The next step: unwanted children. Having escaped the gauntlet of birth control and abortion, children are often, if not always, neglected. Many times the father abandons the mother and the child, and sometimes both parents abandon the child. As we all know, abortion (expensive murder) is on the rise.

(Biologically, sex is meant for having children; the natural result of the sexual act is pregnancy.)

People often forget that the body, which is the vehicle of sexual pleasure, is also the vehicle of pain, disease, old age, and death. The initiation into sex is precisely the experience that contributes most to the diminished capacity for living. This is not so hard to see. People's first sexual act precipitates a tenacious identification with the body, forges a fast bond to it. Thereafter, they are committed to the project of seeking "happiness" through the senses. They lose sight of their eternal spiritual nature; the material body and mind now appear to be all that is.

As sex deadens the spirit, it quickens the senses. It becomes the center of material enjoyment. Now that their field of activity has expanded beyond their own body, now that they want to remain as the competitive edge in all social (sexual) give-and-takes, to be viewed as a good catch, he and she do need money. Sex indentures him/her to ceaseless labor. Then, securing attractive sexual partners is still another trip... An ego trip fraught with dangers to one's self-esteem. Sensual pleasures, which will only last for a very few minutes anyway, depend entirely upon a favorable arrangement of circumstances. There is no end to worry and to fear.

Some may try to withdraw from the anxieties of the sexual marketplace and take the advice of countless popular songs by seeking the one they "love" and who "loves" them in return. Such a discovery is rare enough, but it hardly ends their sufferings. Misunderstanding, separation, divorce; these things happen. Nonspiritual "love" is no shelter. Death will bring even the most compatible material relationships to an end.

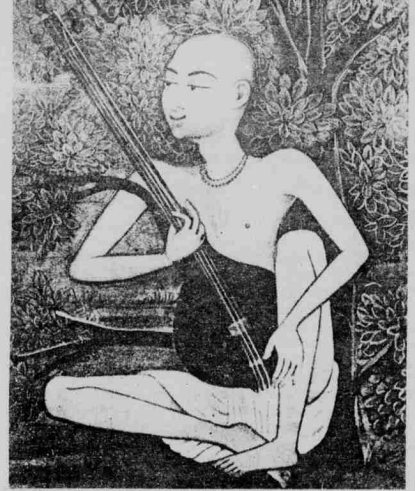
## Insanity

**O**ur misidentification with the body, our inability to sustain spiritual relationships is at the heart of our predicament. It seemed as if in this world one's happiness and achievements were dependent upon one's successfully perpetuating relationships, and one's ultimate failure to do so will be called death. Small losses prefigure the larger ones. Most of us take social designations to be our selves—"I'm an American, I'm a Japanese, I'm male, I'm female, I'm Mr. Goodguy's daughter, I'm Dr. Frog's student, I'm Chip's roommate, I'm beautiful, I'm ugly, I'm a wealthy person, I'm a bum..." Some of those designations are taken as the definition of "success in life", whereas other designations are considered to mark one's social and personal "failure." But the question may arise, "For how long am I going to be an American, a male or female, and all the rest?"

Indeed, when it comes to interpersonal relationships, emotional involvement does go somewhat beyond the mere relief from the pushings and pullings of a biological urge. There are two aspects to our material bodies, gross and subtle; there is gross and

subtle sex life as well. Monetary profit, emotional appreciation, social prestige—these are the faces of subtle sex life. Thus, the person's whole consciousness is focused on material bodies, one's own body, every other body around. And their constant preoccupation: How to impress the members of the opposite sex, how to get something out of everyone's body and mind. As we all must know, nonspiritual relationships are always contracts of the type "I scratch your back, you scratch my back."

If you like, to can sit back and observe what goes on around you. In the classroom, shopping mall, street, in the churches even you'll find subtle sex life, self-centered bodily



consciousness. This is "normal", this is part of our daily experience: Sex (socially acceptable exploitation) permeates all aspects of our society.

People say they want to live, to expand their organism, to increase their personal powers—in short, to overcome death. They turn to sex to commune with the energy of life itself and to prove their vital stamina. They feed their biological force by competing with enemies and knocking them out. In this way they prosper and "gloriously" expand.

In fact, though, they are just trying to fool themselves. For at heart they must know very well that nothing can protect them from inexorable time, that all their powerful friends, aristocratic relatives, and sweetfaced children are fallible soldiers in this natural war, and that everyone is doomed. This is the plight of the materialist.

In brief, what the Vedic literature is telling us is that the body, both gross and subtle, is not the right place to look for true love and personal fulfillment. We are **not** this body.

## Outside the cave

**N**ow, consider the possibility that people's involvement in sex, and in the whole frantic enterprise of sensual life that expands from it, constitutes a kind of stupefaction of consciousness that shuts off their awareness of their real nature—a nature that is not subject at all to death. If this is so, chances are that by uncovering our eternal self we may realize another kind of happiness that is independent of the states of the body. One can achieve this, however, only if one can clear up one's consciousness by directing one's energies away from that pretended satisfaction that centers on sex.

Love Continued from previous page

The difficulty, though, is that sex is the source of the strongest sensual and emotional stimulation, and to restrict it—what to speak of giving it up altogether—appears impossible. To put aside any enjoyment must be a hard task. Yet if we find something more enjoyable, then it becomes equally natural to give up our previous enjoyment—especially if that lower enjoyment, like unrestricted sex, has detrimental side effects.

### Bhakti-yoga

In the Hare Krishna movement we practice *bhakti-yoga*, or devotional service to the Supreme Lord, Krishna, the source of all beauty and pleasure. The central point of *bhakti-yoga* is to chant the holy names of Krishna. This chanting purifies our consciousness. Just like when you come to class and hear the words of the professor, this sound is supposed to remove your previous ignorance of some branch of the material knowledge. Now, when chanting Hare Krishna, because Krishna is absolute, nondifferent from His names, our spiritual ignorance is removed and we can associate with Him through such sound vibration. Associating intimately with the reservoir of eternal pleasure makes sex pleasure look pale by comparison.

The desire for sexual enjoyment can be purified. Once purified, lust turns into love. Gradually, by the process of Krishna consciousness we begin to experience our eternal spiritual nature and to taste the remarkable flavor of our natural love for God, of which sex is a perverted reflection. And as we experience our constitutional nature we lose interest in the material substitutes that seemed to attract us in the past.

We don't become insensitive to our previous objects of attraction, but we begin to see those persons in their proper perspective—we love them as part and parcel of God, **because** they are part and parcel of God. Thus, the revival of pure consciousness is based not on repression or suppression of desire, but on making it spiritual.

On this matter, love, Srila Prabhupada has written what follows.

*The basic principle of the living condition is that we have a general propensity to love someone. No one can live without loving someone else. The missing point, however, is where to repose our love so that everyone can become happy. At the present moment the human society teaches one to love his country or family or his personal self, but there is no information where to repose the loving propensity so that everyone can become happy. That missing point is Krishna, and [the Vedic literature] teaches us how to stimulate our original love for Krishna and how to be situated in that position where we can enjoy our blissful life (Preface to The Nectar of Devotion).*

*Unfortunately, out of ignorance we stubbornly try to squeeze happiness and love out of material relationships, which are not directly connected to Krishna, and thus life becomes a constant frustration. The solution is simple: Surrender to Krishna, love Krishna, love Krishna's devotees and be happy forever. Krishna Himself is rasa, the taste or mellow of a particular relationship.*

And certainly one who achieves this *rasa* becomes full of bliss. That which is beyond imagination, heavy with wonder and relished in the heart shining with goodness—such is known as *rasa* (Srimad-Bhagavatam 10.43.17).

# Chip 'n Babbette



## Talking with Prabhupada

## Common sense

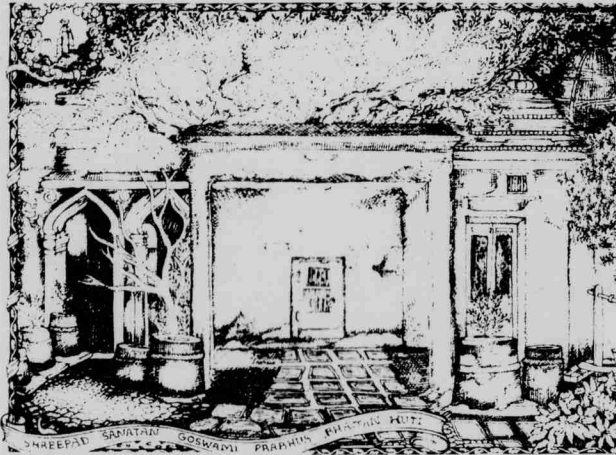
**Devotee:** Srila Prabhupada, I read in one of your books that one way we can learn about God is through a process called *anumana*. What is that?

**Prabhupada:** Logic. For example, as soon as we see a machine we know there must be an operator of that machine. This is logic. You cannot expect the machine to work without the operator. Similarly, this material nature is a machine and the operator is God. Even though you cannot see God, by logic you can know He exists. This is human reasoning.

But the atheistic scientists will not accept this simple argument. Even an ordinary typewriter cannot work automatically; it requires an operator to push the

buttons. Then how could this big machine, the material nature, work without an operator? What is this nonsense?

Many scientists will say, "There is no God. Everything is working by the forces of nature." But, what is nature? Nature is simply a machine, just as our bodies are machines. The operator of the bodily machine is the soul, and the guide is the Supersoul, Lord Krishna in the heart. As soon as the soul goes away from the body, the bodily machine stops working. And the same is true for the machine of the material nature. It will not work without an operator. Some so-called scientists have no common sense to understand this simple logic.



Sound Continued from page 1

authentic spirituality. The mission of the Hare Krishna movement is to follow, realize, and propagate the teachings of Lord Caitanya.

The information in the Vedic literature about sound vibration and man's relationship with God is extremely confidential.

Nonetheless, by the mercy of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, who first propagated the Hare Krishna *mantra* outside India, everyone can now enter into the mysteries of these divine truths simply by chanting the names of God—Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare; Hare Rama, Hare Rama, Rama Rama, Hare Hare.

These are truly the words that are changing the world and people's lives, by making them spiritual.

**Hare Krishna,  
Hare Krishna,  
Krishna Krishna,  
Hare Hare  
Hare Rama,  
Hare Rama,  
Rama Rama,  
Hare Hare**

## Dedication

I offer this periodical, *Vedic Times*, to His Divine Grace A.C. Bhaktivedanta Swami Prabhupada because it has been produced under the auspices of Hridayananda Goswami, my spiritual master, and Bir Krishna Goswami, who is responsible for the Krishna conscious temples in North Carolina. The specific way in which I have used their inspiration and guidance, though, reflects my own limitations. May Sri Guru and Sri Gauranga make up in our readers' hearts for what is lacking in their imperfect representative.

Bankabihari D. Dasi, Publisher

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**ISKCON Founder-Acharya:** His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

## Glossary

**Acharya**—an ideal spiritual master, who teaches by his personal example.

**Ashram**—a monastery; a place where systematic spiritual practices are executed.

**Bhakti-yoga**—linking with the Supreme Lord through an authorized process of devotional service.

**Devotee**—a person who has dedicated his/her body, mind, and words to the service of Lord Krishna, under the guidance of God's authorized representative, the spiritual master.

**Guru**—spiritual master.

**Hare Krishna mantra**—Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/Hare Rama, Hare Rama, Rama Rama, Hare Hare. A prayer to God for devotional service.

**Haribol**—our way of saying *hello* and *good-bye*. It literally means, "chant God's names."

**Harinam party**—group of devotees dedicated to singing and dancing in public to glorify God's names.

**Karma**—material activities subject to reaction. The law of action-reaction as applied to the living beings' destinies.

**Krishna**—God; the most beautiful, the all-attractive Supreme Person.

**Mantra**—spiritual sound that can deliver the mind from illusion, as transmitted by God's authorized representative.

**Rasa**—the spiritual bliss derived from one's loving relationship with Lord Krishna.

**Veda**—valid knowledge of the different fields of life. It's not arrived at through induction-deduction but by hearing from a genuine authority.

**Vedic**—pertaining to the contents of the Vedic literature.

**Vedic literature**—revealed scriptures. Authorized books that present the science of Krishna consciousness, like *Bhagavad-gita* and *Srimad-Bhagavatam*.

Madana Continued from page 2

they end up forgetting Krishna. That is material—this forgetfulness of Krishna.

## Lord Krishna everywhere

**A**ctually, there is nothing except for Krishna and His energies. A pure devotee sees Krishna everywhere; he sees everything as a particular transformation of Krishna's energy. He may see a tree, but he sees it as the energy of Krishna.

Another example is the sun and the sunshine. As soon as you see the sunshine, you can immediately think of the sun. Is that not so? In the morning, as soon as you see the sunshine shining in your window, you can immediately remember the sun. You are confident the sun is there, because you know that without the sun there cannot be any sunshine.

Similarly, whenever we see something, we can immediately think of Krishna with reference to that particular thing, because that thing is a manifestation of Krishna's energy. And, since the energy is nondifferent from the energetic, those who have understood Krishna along with His energies do not see anything except for Krishna. To a perfect devotee, everything is spiritual.

## Devotional service

**W**e need to train our eyes to see Krishna everywhere. The training is devotional service to Krishna, which is a process of purification. As soon as we are Krishna conscious, we give up our false designations and thus our seeing, touching, smelling, and so on become purified, by being engaged in the service of Krishna. As long as our eyes are not purified we cannot see Krishna, but as soon as they become purified by the process of devotional service we will see nothing but Krishna.

Cupid is one of the agents of the illusory, material energy. If we are perfectly Krishna conscious, Cupid cannot pierce our hearts with his arrows; this is not possible when one is fully absorbed in Krishna consciousness. There may be thousands of beautiful women before a devotee, but they cannot disturb him. He sees their bodies as manifestations of Krishna's energy. And he thinks, "They belong to Krishna; they are meant for His enjoyment."

A devotee tries to engage all beautiful women in Krishna's service; he doesn't try to enjoy them. A devotee is not pierced by the arrows of Cupid, because he sees everything in relationship with Krishna. This is real renunciation. A devotee does not accept anything for his/her own sense gratification, but engages everything and everyone in the service of Krishna. This is the process of Krishna consciousness.

Thank you very much. 🌸

## The scent of happiness

### Pleasure, pleasure, where, oh where?

by Satyaraja Das

**T**he search for happiness is natural, because it is the constitutional position of the spirit soul to be eternally joyful. But our search for happiness in the external, physical world is always frustrated;

Basics Continued from page 3

describe a stone as a "movable" object and a mountain as "immovable." Why? None of them moves on its own, but we can push the stone. On the other hand, if consciousness is the manifestation of a sentient being, it will not only have the capacity to perform work but it also will **actualize such work on its own**; as we have seen, it can **cause** matter to perform work as well.

## Levels of matter

**W**hat are the mechanisms through which consciousness can be explained to act causally in matter? In *Bhagavad-gita* we find the notion of a **hierarchy** in the connection between matter and consciousness:

**The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and the conscious self is even higher than the intelligence (Bg. 3.42).**

We see the mind as the first level beyond the physical body and designate its work as **thinking, feeling, and willing**. By "subtle," we mean it to be beyond touch, smell, sight, taste, and hearing. There is a further level of material organization beyond mind. We call it intelligence, and designate as its function the **control** of the mind's output. Here, an analogy between the engine of an automobile, which produces motion, and the car's control mechanism (steering wheel, etc.), through which the engine's output (motion) is controlled, could be drawn. In the absence of the control mechanism, the car will still move, although erratically. In the same way, in the absence of intelligence, the mind still thinks, feels, and wills—erratically.

It may be useful to further extend the automobile analogy to explain the conception of intelligence and mind as different material levels beyond the gross body. Within an automobile, although all the components are made of qualitatively similar materials, we call one part "engine" and another part "wheel" only in terms of their **functional** roles. Similarly, gross body, mind, and intelligence are all material components, differentiated only by their functional roles.

In the world of computers—this is another analogy—we usually see hardware as distinct from software. Within the software category (analogous to the subtle body) we can further distinguish between an application program (mind) and the operating system (intelligence).

## The touch of consciousness

**T**he notion of a material mind producing thoughts can be understood by relating to the notion of



consciousness as the causal element. Recall our earlier discussion of movability in a stone. We saw that although the stone is by itself no more movable than any other piece of matter, when imparted motion its movement is qualitatively the same as ours. And yet, the **perception** of the stone's motion is **only in us**, the causal agents of that motion.

The mind, too, is no more capable of thinking than any other level of matter. Yet, when we conceive the mind as producing thoughts, the perception of those thoughts belongs not to the mind itself, but rather to the agent causing the mind's operation, namely consciousness. Like motion in gross matter, the qualitative aspect of the mind's thinking is out there, is real; but the perception of mind's thoughts and the assignment of a meaning to them is the function of consciousness. In other words, thought is a manifestation of consciousness at the level of mind, just as physical motion is a manifestation of consciousness at the level of gross body.

## The Vedic synthesis

**T**hus in the Vedic system of knowledge intelligence, mind, and gross body are seen as different levels of matter at which the original quality of consciousness is variously recorded as control, thought, and movement. And, "what about false ego?" someone may ask. False ego is the most subtle level of matter. Through it we get that vicarious sense of I-ness: "I'm the proprietor"; "I'm the enjoyer".

By postulating consciousness as the independent and self-sufficient cause of our intellectual and mental functioning, the Vedic literature directly traces our notion of I self-hood to consciousness. That is, since consciousness by definition will possess the notion of I, we as individual living beings turn out not to be the gross body, mind, intelligence or even false ego but simply pure conscious entities. Part and parcels of Krishna, God. What **am I** really? I am a spirit soul, God's eternal servant.

**Besides this [the material energy], O mighty-armed Arjuna, there is another, superior energy of Mine [this is Krishna speaking], which comprises the conscious, living entities who are exploiting the resources of this material, inferior nature (Bg. 7.5).**

**The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of the material energy (Bg. 18.61).**

**Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I [Krishna] promise you this because you are My very dear friend (Bg. 18.65).** 🌸

much sought after by human beings, who use it as a base for many perfumes, but according to the Vedic tradition, the musk deer himself sometimes goes mad over the powerful fragrance. In his madness he runs wildly about, looking everywhere for the intense scent. Everywhere, that is, except within himself.

Are you about to hear some facile pronouncement about "the happiness within"? Well, yes and no. Yes, the devotees of Krishna will tell you that by serving Krishna one feels happiness within—happiness independent of the fleeting pains and pleasures of the physical body. No, their statement is not facile; it is based on experience, and on a realized understanding of our spiritual identity.

Every living entity is a spirit soul—part and parcel of the Supreme Soul, Krishna—and entitled to the unlimited spiritual pleasure derived from satisfying Krishna's transcendental senses. The temporary physical body is only a covering over the soul, just as a shirt or coat is only a covering over the body. In comparison to even a drop of the spiritual happiness derived from serving Lord Krishna, the greatest pleasures of the physical world appear meager.

Unaware of our spiritual status, we instinctively follow the "scent" of happiness, but if that scent leads us to gratify our bodily senses, rather than to serve and please Lord Krishna, we have been fooled. Like the musk deer, we'll search vainly in the external world, never experiencing the happiness within. 🌸

## Opinions...

# On happiness, respect, and love

**Kelly, NC State U.**

"The way they treat me is what makes me respect the person.

"I start off happy and then it goes the other way around. I'm always happy until something else makes me mad."

**Mitchell, NC State U.**

"I respect self-confidence, self-pride, their age and how do they treat other people also makes you respect them.

"I'm always happy. Little things make me happy, no one big thing could make me happy."

**Arthur, Duke U.**

"I respect honesty. The person inside is the person that you see.

"To me, it's satisfactory just to be around friends, that's enough, that's the best thing. I enjoy the company of my friends."

**Todd, Duke U.**

"I respect people's integrity, being moral, and I respect people who respect other people's rights.

"If I do what I want to do, that makes me happy. I also try to avoid things that I don't like. And if I do things that I don't like, I make sure that, hopefully, it will make me happy in the future. I try to avoid all situations that wouldn't make me happy and to be surrounded by people that will make me happy."

**Paul, Duke U.**

"I respect honesty, independence, and a strong character; the ability to do what they want to do and not succumb to the pressures from other people."

**Sonia, Duke U.**

"To see that those I love are happy makes me happy. Living a productive life makes me happy, too."

**Leslie, NC State U.**

"I respect having a lot of knowledge, just being wise, living by their own moral precepts not by what other people think it's right."

"I like to create music; free expression makes me happy."

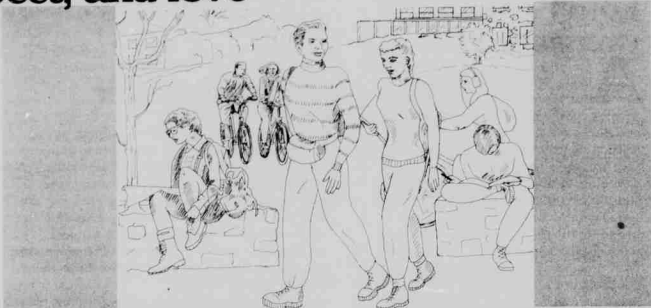
**Don, NC State U.**

"What I respect in people is if they can show some integrity about themselves, and trust and dignity. Those are key factors I look for.

"I'm content with my solitude."

**Andrew, NC State U.**

"Self-motivation; to me that's the key to being a good person. To set goals, to try your best to reach them, and



follow some kind of ethical way of reaching them. To me, that's what will make an individual stand out as an exemplary person.

"Reaching a milestone that will help me to fulfill something I have set as a goal, really makes me feel good inside, really makes me feel uplifted."

**Claire, Duke U.**

"I respect people who have a sense of vitality in themselves and compassion for others.

"There is an animal instinct in everyone for sex, but it is dangerous because the instinct leads away from the feeling of love. The dangers are disease and deception. What I consider love is when you feel genuinely in your heart that vitality I just talked about, because your self is extending out to reach another person."

"This doesn't mean that I love everyone I respect. I can respect people that I don't love because I see them doing something they do well. With someone I love there may be a sense of identification whereas with someone I respect there's more a sense of admiration and distinction."

**Len, Duke U.**

"The fact that they are human beings demands respect. There is no more complexity to that issue, initially. If there are reasons for me to expect that this person is not honest, or not

forthright, or is deliberately trying to make me stumble in some way, then my respect has to decline quite rapidly.

"For happiness, I go outside. I like the outdoors, the beauty of the planet. I travel by myself a lot and I'm very happy doing that because I always end up meeting with people."

**Catherine, Duke U.**

"I'd like to say that all people are worthy of respect. Who are we to say that someone does not deserve our respect? If they are a human being that has been created with the abilities, the character, and the feelings that we have, who are we to say that they don't deserve our respect? Although, personally, I find it very difficult to follow at times and I lend my respect to people who are honest with themselves and who follow some kind of personal truth."

in gross illusion. The soul who thinks that he is an American, Russian, Black, White, etc. is in just as much illusion though his tenure in his body is for a longer period than the driver remains in his car.

Srila Prabhupada has compared one's identification with the temporary material body with a long dream, lasting at most 100 years. He states that each night when we dream, we dream of inhabiting so many dream bodies. In the morning, upon awakening, we forget these dream bodies. At the end of this lifetime, when we leave this body, we will forget it along with its paraphenalia (friends, houses, money, etc.). But during the dream we take these things very seriously.

If our attempts at happiness are limited to the satisfaction of this one-hundred year dream body, the soul which is our true self will never be touched, and will be continually dissatisfied.

Srila Prabhupada tells a very nice story in this regard. Once upon a time there was a bird in a very beautiful gilded cage. The owners of the bird and cage were so fascinated with the cage, they neglected to feed the bird inside the cage. They polished the cage and displayed it with great pride to all their friends. Unfortunately, because of their neglect of the inhabitant of the cage, the bird died of malnutrition. The cage in this story is analogous to the body, and the bird is the inhabitant of the body or the soul.

Once we recognize our identity as the soul rather than the body, then we should attempt to identify those activities which satisfy the soul, and engage in those activities. In the Vedic literature *bhakti-yoga* is mentioned as the activity that brings the greatest satisfaction to the soul.

*Bhakti-yoga* is the practice by which one revives his dormant relationship with Krishna, and becomes situated eternally in that relationship. This relationship is one of pure, unmotivated love that is manifest in unlimited spiritual variety.

When one is situated in this everlasting relationship, he is untouched by the ups-and-downs of material happiness and distress. He is always in "transcendental bliss."

## ...The definitive answer

by Bir Krishna Goswami

**O**ftentimes some respect is to be found in this world that shows a materialistic, self-centered motivation in the person concerned. Thus for example, one may respect others out of fear, just to avoid having one's self-image or one's property damaged in any way. One may respect the neighbor's boundaries because that way he can keep the neighbor from trespassing.

It is also possible to find respect in the sense of admiration, looking up to someone. This respect can grow and reach the state of real love.

## Self-centeredness

**F**or a materialist, the goal of all relationships is to please himself, and the pleasure thus achieved can range from subtle to gross. One obtains gross pleasure from the contact of the senses (eyes, tongue, ears, nose, genitals, etc.) with their particular objects. Subtle pleasure comes from the mind's satisfaction. For example, when performing charitable work, one becomes happy with the conception that he has of himself as a "good" person. Another type of subtle self-centeredness would be the need for appreciation from others. Self-satisfaction is the underlying motivation behind all "loving" relationships in this world, be they of the man-woman variety, master-pet variety, parent-child variety or others too numerous to mention.

The satisfaction of Krishna is at the center of spiritual relationships. One ignores his own perceived needs, and tries to please Krishna. When Krishna is satisfied, because He is the root of all existence, everyone becomes satisfied.



## Respect

**W**e respect and admire someone for their strength, knowledge, renunciation, beauty, fame, and wealth. Everyone possesses one or more of these opulences to some degree or other. Krishna possesses these opulences in full, to an unlimited degree. In other words Krishna is unlimitedly powerful, intelligent, renounced, beautiful, famous, and wealthy. He therefore is unlimitedly attractive and worthy of respect.

Everyone else's qualities pale in comparison to Krishna's. An individual living being is worthy of respect when he devotes himself to the service of the Lord. Then all good qualities are manifest in him. The so-called good qualities of the materialist are in actuality only manifest to fulfill particular self-centered goals, and are not admired by the self-realized sage.

## Love and happiness

**A** prerequisite for fulfillment is the understanding of one's nature. If one does not understand who or what he is, then attempts at happiness will be futile.

Due to our materialistic consciousness, we are identifying ourselves with our body. The Vedic literature inform us that we are the soul that inhabits or drives our body, in much the same way as a person drives an automobile. If the driver of the car thinks for example that he is a Chevrolet or a Ford, he is understood to be